Tafseer Anwaar-Ul-Furqaan

Vol-III

بَسمِ اللهِ الرَّحمٰنِ الرَّحِيم

Beginning with the name of ALLAH the entirely merciful, the especially merciful.

Dedication

to

The Last Prophet of ALLAH who is the mercy for all the worlds,

The prophet with a revealed book, chief of the universe peace be upon him.

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TABLE OF CONTENTS

Ser	Title	Verse No	Page No
1.	**21-Surah Al-Anbiya.**		8
2.	Introduction		8
3.	The Importance of the Prophet's Message	1-5	9
4.	Why Only Men as Prophets?	7	10
5.	Non-Physical Beings (Angels) The Consequence of Denying Signs	8	10
6.	Search for Truth	10	11
7.	The Heaven	16	12
8.	Solar System	16	12
9.	Strike on Falsehood	18	14
10.	Creation of the Universe and Life	30	17
11.	Death	35	20
12.	Test of Life	35	20
13.	Haste	37	21
14.	Shrinking of the Earth	44	22
15.	Scales of Justice	47	23
16.	Importance of Human Rights	47	23
17.	Preaching and Reasoning	66	26
18.	Fire	68	27
19.	Welfare of Humanity	73	29
20.	Prophet Dawud (David)	78	30
21.	Importance of Profession/ Halal Livelihood	80	30
22.	Discrepant Decisions	81	30
23.	Prophet Sulayman (Solomon)	78	31
24.	Throne of Solomon	79	31
25.	Jinn	79	31
26.	Prophet Ayub (Job)	83	32
27.	Patience and Virtue	85	33
28.	One Humanity, One Message	94	34
29.	Protected People	102	37
30.	End of the Universe / Folding	105	37
31.	Mercy to the Worlds	107	38
32.	**22-Surah Al-Hajj**		40
33.	Introduction		40
34.	Human Birth and Life	7	43
35.	Theory and its Relation	11	45
36.	The Reward of righteous Deeds	14	46
37.	Sabi'een (a religious group)	17	46
38.	Magians (Zoroastrians)	17	47
39.	Prostration of Celestial Bodies and objects	18	47
40.	Sacrifice	28	50
41.	Vow. Lying and Shirk	30	51
42.	hajj journey	31	53
43.			
44.	Lucky people	35	54
45.			
46.	Defense and Jihad (Holy War), Why?	39	56
47.	What should the government be like?	41	57
48.	The balance of thoughts and hearing	52	61
49.	The Example of a Fly	73	67
50.	Duties of the Believers	78	68
51.	The Religion of Humanity	78	69
52.	**23 Surah Al-Mu'minoon.**		
53.	Introduction		70
54.			
55.	Humility/Reverence (in Prayer)	2	71
56.	Manners of Prayer (Salat)	2	72
57.	Vain Talk/Frivolities	3	73
58.	Zakat (Purifying Alms)	4	73
59.	Sexual Immorality/Chastity	6	73
60.	Prohibition of Enslavement (or Illicit Relations)	6	74
61.	Trustworthiness/Fulfilling Trusts	8	75
62.	Human Life as a Proof of the Creator	15-16	76
63.	Existence of the Universe as a Proof of the Creator	17	78
64.	The Status and Respect for the Prophet	36	83
65.	The Importance of Resurrection/Second Life	37	83
66.	Recompense and Punishment (Reward and Penalty)	38	83
67.	Unity of Divine Decrees or Heavenly Religions	51	86
68.	Sectarianism/Dividing into Factions	53	87
69.	The Secret to Success	54	88
70.	The Qualities/Attributes of the Believers	57-60	89
71.	Staying Awake Late at Night (Vigilance/Tahaajud)	64	91
72.	The Creation and the Creator	78-81	93
73.	Protection from Satan	97	97
74.	The Principle of Success	96	97
75.	Weighing of Deeds (on the Day of Judgement)	103	99
76.	The Importance of Deeds	103	99

Ser	Title	Verse No	Page No
77.	The Purpose of Life	109	101
78.	**24 Surah Al Noor**		
79.	Introduction		102
80.	Punishment	2	106
81.	Proof of Punishment	2	107
82.	Respect for Humanity , Wisdom and Ease , Verification of News	18	112, 115
83.	Test, Patience, and Leadership	21	116
84.	The Incident of Ifk	23	117
85.	Envy and Evil	23	120
86.	Prevention is Better than Cure	30	123
87.	Nudity and Fashion	31	125
88.	Advertising ,Egalitarian Society	32	126
89.	Compelled Individuals	33	128
90.	Etiquettes of the Mosque	36	131
91.	Deception of Denial	39	132
92.	Obedience to Allah in the Universe	41	133
93.	Birds and Their Praise	41	134
94.	Clouds: Manifestation of Allah's Power	43	135
95.	Thunder and Lightning	43	135
96.	Rain and Vegetation	43	135
97.	System of Day and Night	44	136
98.	Animals	45	136
99.	Hypocrites and Believers	53	139
100.	Purdah(vail) of Elderly Women	60	143
101.	Revelation of Reality	60	143
102.	Welfare Society	61	145
103.	Respect for the Prophet	63	146
104.	**25-Surah al-Furqan**		
105.	Introduction		147
106.	The Universality of Isalm	1	148
107.	The Need for Knowledge	2	149
108.	Comfort/Ease and Disobedience		154
109.	The Conception/Perception of the Prophet	20	154
110.	The Importance of Companions and Environment	27	157
111.	Abandoning the Quran	30	157
112.	The Importance of Intellect and Understanding	44	160
113.	Light / Shadow, Night and Day, and Man	45	161
114.	Effects of Rain	48-49	162
115.	Qualities of a Believer (Momin)	63-68	168
116.	Repentance (Tawbah)	70	190
117.	Elevation in Ranks/Status	71	171
118.			
119.	Lying, Bad Gatherings/ Companionship	72	171
120.	Attention and Action	73	172
121.	How is Forgiveness?	73	172
122.	**26-Surah Al-Shu'ara**		
123.	Introduction		174
124.	Voluntary Obedience vs. Forced Obedience	4	175
125.	Spouses (Couple)	7	176
126.	The Story of Prophet Moses	16	178
127.	Truth / Veracity - Confession	20	178/ 9
128.	Principles of Discussion / Debate	30	180
129.	Satanic Tactic / Ploy	35	181
130.	The Story of Prophet Abraham	69	187
131.	Good Deeds / Righteous Acts	88	190
132.	A Sound / Pure Heart	89	190
133.	The Story of Prophet Noah	105	192
134.	The Story of the People of 'Ad	123	195
135.	The People of Thamud	143	197
136.	The Story of the People of Lot	160	199
137.	The Story of Prophet Shu'ayb	176	201
138.	Translation of Divine Speech	196	203
139.	The Importance of Justice	208	205
140.	Trust in God / Reliance on God	217	207
141.	Soothsayer / Diviner	221	208
142.	Poetry and Poets	224	209
143.	**27-Surah Al-Namal**		
144.	Introduction		210
145.	Aesthetic/Beauty in Deeds	4	212
146.	Prophet David (Hazrat Dawud)	15	215
147.	Prophet Solomon (Hazrat Sulaiman)	16	216
148.	Knowledge	16	217
149.	Gratitude/Thankfulness	16	217
150.	Ant	18	219
151.	The Importance of Peace/Security	31	221
152.	The Importance of Consultation	32	222
153.	The Intoxication/Arrogance of Power and its Result	34	222

Ser	Title	Verse No	Page No
154.	The Queen of Sheba (Saba) and the Region of Sheba	35	223
155.	Prophethood and Kingship, Islam's Defense System	36	224
156.	The Necessity and Importance of Gratitude/Thankfulness	39	225
157.	Acceptance of the Truth	44	226
158.	Effects of Bad Omen/Superstition	47	228
159.	The Universe and the Creator of the Universe	60	230/ 1
160.	The Creature of the Earth (Dābbat al-Arḍ)	82	235
161.	Night and Day	86	236/
162.	**28-Surah Al-Qasas**		
163.	Introduction		239
164.	Class Society	4	241
165.	Blessing in Action with Sincerity	12	245
166.	Hatred of the Tyrant	17	246
167.	Seeking Guidance	25	247
168.	Characteristics of a Muslim	54	256
169.	Speech / Style of Conversation	55	257
170.	Causes of Destruction	59	258
171.	How and Why is the Retribution for Worldly Deeds?	61	260
172.	Seeing the Punishment	64	261
173.	Allah's Rewards	73	263
174.	Principles of Living	77	266/
175.	**29-Surah Al-Ankabut**		
176.	Introduction	-	268
177.	Allah is Independent (Needs no one)	6	270
178.	Reward for the good deeds of disbelievers	6	271
179.	The cause of crime	38	280
180.	The Spider (reference to the Surah's name)	41	281
181.	Responsibility of the people of knowledge	43	282
182.	The Twenty-First Part (of the Quran)	-	283
183.	Effects of prayer	45	283
184.	Remembrance of Allah	45	287
185.	Discussion/Debate	46	287
186.	The People of the Book (Jews and Christians)	46	287
187.	Migration	56	290
188.	Scarcity and abundance of sustenance	62	291/ 2
189.	The creation and the Creator	61	292
190.	**30-Surah Al-Rume**		
191.	Introduction		295
192.	Wager & gambling is Islam		297
193.	Conditions and Agreements of Dar al-Harb	2	297
194.	Importance of Promise	3	298
195.	Knowledge	7	298
196.	Human Existence (Medical Science)	8	299
197.	Rebirth	8	299
198.	Prayer Times	17	302
199.	System of Life and Society and the Creator of the Universe	19	303
200.	Selfishness and Misguidance	28	307
201.	Natural religon		308
202.	Sectarianism and Solution	32	311
203.	Religion of Nature	32	308
204.	Changes in the Human Body	32	308
205.	Respect for Transgender People	32	309
206.	Sex Change	32	310
207.	Human Role in Suffering and Comfort	36	313
208.	Social Welfare	38	313
209.	Rebirth	50	317
210.	Journey of Life	54	319
211.	**31-Surah Luqman**		
212.	Introduction		322
213.	Prayer (Salah)	4	323
214.	Charity (Zakat)	4	325
215.	Hereafter (Akhirah)	4	326
216.	Music and Singing	6	328
217.	Mountains	10	330
218.	Animals	10	331
219.	Rain	10	332
220.	Prophet Luqman	12	333
221.	Wisdom and Gratitude	12	333
222.	Record of Deeds and Information	16	336
223.	Spreading Goodness	17	336
224.	Patience	17	337
225.	Arrogance	17	337
226.	Moderation	18	338
227.	Style of Speech	19	338
228.	Blind Following	20	340
229.	Worldly Life is Deceptive	33	343
230.	**32-Surah Al-Sajdaa**		
231.	Introduction	-	345
232.	Creation of the Universe	4	346

Ser	Title	Verse No	Page No
233.	The System of the Universe	5	347
234.	Human Existence	7	349
235.	The Human Soul	9	349
236.	Human Action and Choice	13	351
237.	Sajdah Tilawat (Prostration of Recitation)	15	352
238.	The Obedient Human	16	352
239.	The Believer and the Transgressor	18	353
240.	The Unbeliever at War and the Unbeliever under Protection	18	353
241.	Warning about Bad Deeds	21	354
242.	Decision in Disputes	25	356
243.	**33- Surah Ahzab**		
244.	Introduction		357
245.	Reasons for the Battle of the Trench		358
246.	Resemblance in Clothing	1	361
247.	Calling One's Wife "Mother"	4	362
248.	The Status of an Adopted Son	4	364
249.	The Status of the Prophet	6	364
250.	A Welfare State	6	364
251.	The Status of the Prophet's Wives	6	365
252.	War is a Deception	11	366
253.	Unseen Help	9	367
254.	Remembrance of Allah	21	371
255.	Battle of Banu Qurayza	26	373
256.	Disagreement and Respect	27	374
257.	The Greatness of the Prophet	28	376
258.	The Option of Divorce / Home Environment	29	377
259.	Social Interaction and Caution in Dealings	32	378
260.	The Importance of Home	32	379
261.	Worship and Dealings	33	380
262.	Extremism in Love	34	382
263.	Gender Equality	35	382
264.	Noble Qualities	35	383
265.	Remembrance of God	35	384
266.	Human Equality	36	385
267.	Preference in the Selection of Wives	36	385
268.	Hazrat Zainab bint Jahsh	37	387
269.	The Finality of Prophthood	40	388
270.	The Prophet's Testimony	45	392
271.	Absence and Presence	45	392
272.	A Shining Lamp	45	394
273.	Equality Among Wives	52	397
274.	Prisoners of War (Problem and Solution)	52	399
275.	Employment and Hijab	59	405
276.	The Ways of Allah	62	407
277.	The Divine Trust	72	410
278.	**34-Surah Sabaa**		
279.	Introduction		411
280.	Earth and Heavens	1	412
281.	Why the Day of Judgment?	3	414
282.	How the Resurrection?	8	415
283.	Good Deeds as Gratitude. Jinn.	13 14	418/ 419
284.	Motivator of Bad Deeds.	20	421
285.	Causes of Misguidance	34	422
286.	Decrease and Increase in Sustenance	36	426
287.	**35-Surah Faatir**		
288.	Introduction		431
289.	Angels	1	431
290.	Deficiency and Excess	1	432
291.	Reward and Punishment	5	434
292.	Deception of Deeds	6	434
293.	Resurrection	9	436
294.	Reunion of Soul and Body	9	436
295.	Importance of Actions	10	437
296.			
297.	Creation of Man	11	438
298.	Record of Deeds	11	438
299.	Principle of Reckoning	18	441
300.	Importance of Differences in Human Character	20	442
301.	Colors in Mountains	27	443
302.	Scholars of Truth	28	443
303.	Honor of the Muslim Ummah	32	446
304.	Result of Deception	43	449
305.	**36-Surah Yaseen**		
306.	Introduction	-	451
307.	The Companions of the Town	13	456
308.	Omens/Bad Luck	19	456
309.	Pairs (Creation in Pairs)	36	459
310.	The Sun's Fixed Course	38	461
311.	Satanic Thoughts	48	466
312.	Destiny and Divine Decree	48	466
313.	The Occurrence of the Day of Judgement	48	467
314.	Benefits of Spending (in Charity)	48	467/ 8
315.	Resurrection	51	468
316.	Reckoning/Accountability	54	470
317.	Life in Paradise	55	470
318.	Worship of Satan (Deviation)	60	472
319.	Human Semen	77	478
320.	**37-Surah Al-Safat**		
321.	Introduction	-	480

Ser	Title	Verse No	Page No
322.	Stars	6	482
323.	Shooting Stars	10	482
324.	Space Information	10	483
325.	Life in Paradise	30	488
326.	Life in Hell	36	491
327.	Prophet Elias (Elijah) (PBUH)	37	
328.	Prophet Ishmael (PBUH)	106	496
329.	Prophet Jonah (Yunus) (PBUH)	137	502
330.	Intention and Action	160	504
331.	**38-Surah Al-Saad**		
332.	Introduction		508
333.	The Impact of Voice	17	512
334.	Wisdom	20	512
335.	Justice and Truth	20	513
336.	Issues of Partnership and Justice	22	514
337.	Competition and Concentration of Wealth	23	515
338.	Islamic Style of Governance	26	515
339.	The Decision of Truth	26	517
340.	Prophet Solomon (Peace Be Upon Him)	30	519
341.	Court of Solomon (Peace Be Upon Him)	30	520
342.	Jinns	30	521
343.	Prophet Job (Peace Be Upon Him)	41	522
344.	The Limit of Legal Device. Existance of man	44 71	523 528
345.	Arrogance	77	529
346.	The Role Model (Prophet's Example)	77	529
347.	The Actions of Satan/ Punishment	82-85	530
348.	**39-Surah Al-Zumuur**		
349.	Introduction		532
350.	The Standard of Sincerity	2	534
351.	The System of the Universe	5	536
352.	Obedience and Disobedience	7	537
353.	Destiny and Submission	7	537
354.	Knowledge	9	539
355.	Migration	10	539
356.	Vegetation and Life	21	543
357.	Fabricating Lies Against Allah	32	546
358.	The Reward of the Pious(People of Truth)	33	547
359.	The Benefit of Truth	41	549
360.	Sleep, Death, and the Soul	42	550
361.	Repentance	53	553
362.	The Power of Allah	63	555
363.	**40-Surah Al-Ghafir**		
364.	Introduction		558
365.	Argument and Dispute	4	560
366.	The Throne (Arsh) of Allah	9	561
367.	The Method of Prayer	10	562
368.	Arrogance	35	568
369.	The Struggle of Denial	37	
370.	Speaking the Truth	38	570
371.	The Life of this World	39	571
372.	Deeds (Actions)	40	570
373.	The Scene of Human Helplessness	50	571
374.			
375.	The Cause of Disobedience	56	573
376.	Human Existence vs. the Universe	57	574
377.	The Straying of Mankind	62	575
378.	The Stages of Human Life	68	576
379.	**41-Surah Khaa-Meem**		
380.	Introduction		580
381.	Creation of Earth and Universe	9-10	586
382.	Omen Regarding the Day	16	590
383.	Testimony of the Limbs	20	591
384.	Human Assumption	22	592
385.	Causes and Cure for Evil Deeds	25	593
386.	Invitation to Goodness	33	596
387.	Recompense for Evil	34	597
388.	Human Psychology in Ease and Hardship	49	603
389.	Signs in the Universe	53	604
390.	Perfection of the Human Body	53	605
391.	**42-Surah Shura**		
392.	Introduction		605
393.	Revelation	3	607
394.	People of Paradise and Hell	7	608
395.	Cause of Sectarianism and Violence	14	611
396.	Distribution of Sustenance	27	618
397.	Major Sins	37	621
398.	Forgiving in Anger	38	621
399.	Adherence to Commands	38	621
400.	Worship	38	622
401.	Why Consultation?	38	622
402.	Spending (in charity)	38	623
403.	Why Male and Female in Procreation?	49	626
404.	Causes of Ease and Hardship	49	627
405.	The Need for Divine Guidance	53	629
406.	The Need for Divine Guidance	53	629

1 - Surah Al-Anbiya

Introduction:

The name "Al-Anbiya" was mentioned by Abdullah ibn Mas'ud. This surah mentions many prophets, making it distinctive. It is the 21st surah in order of compilation and the 71st in order of revelation. It consists of 112 verses and seven sections (rukus). The surah was revealed in Makka. It was revealed sequentially along with five other surahs: Bani Isra'il, Al-Kahf, Maryam, Taha, and Al-Anbiya. This surah mentions numerous prophets (18 in total).

There is a thematic continuity between the end of Surah Taha and the beginning of Surah Al-Anbiya. Surah Taha ends by highlighting the temporary nature of worldly pleasures, whereas Surah Al-Anbiya begins with the mention of the Day of Judgment and the heedlessness of people towards it. The surah refutes the incorrect belief held by the Quraysh of Makka that a prophet must be a supernatural being, and not a human. It emphasizes that all prophets were humans and that this Prophet is also human; hence, his message is the message of Allah. Doubts about monotheism (tawheed) and the afterlife are baseless.

The Quran is a miracle, unlike other miracles associated with prophets, which appeared temporarily and then ceased. If you consider it human speech, then bring forth something like it.

The warning of punishment from Allah is not merely a threat. The notion that no punishment is forthcoming even after rejecting the Prophet is incorrect. The lives of other prophets are cited, showing that similar opposition always existed, and those who rejected and denied miracles were ultimately destroyed. All prophets followed one religion, which commands monotheism, belief in the Day of Judgment, and accountability. This is the true religion for humanity.

Scientific evidence of Allah's existence is highlighted through the phenomena of the universe, which will ultimately be destroyed on the Day of Judgment. Human success depends on adhering to Allah's commands, and those who reject will face a terrible end in the afterlife. This Prophet is not a hardship but a mercy, and only Allah, the One without partners, is worthy of worship.

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَ هُمْ فِیْ غَفْلَةٍ مُّعْرِضُوْنَۚ﴿۱﴾

21|1| [The time of] their account has approached for the people, while they are in heedlessness turning away.

مَا یَاْتِیْهِمْ مِّنْ ذِكْرٍ مِّنْ رَّبِّهِمْ مُّحْدَثٍ اِلَّا اسْتَمَعُوْهُ وَ هُمْ یَلْعَبُوْنَۙ﴿۲﴾

21|2| No mention comes to them anew from their Lord except that they listen to it while they are at play

لَاهِیَةً قُلُوْبُهُمْؕ وَ اَسَرُّوا النَّجْوَىۖ۬ الَّذِیْنَ ظَلَمُوْاۖ۬ هَلْ هٰذَاۤ اِلَّا بَشَرٌ مِّثْلُكُمْۚ اَفَتَاْتُوْنَ السِّحْرَ وَ اَنْتُمْ تُبْصِرُوْنَ﴿۳﴾

21|3| With their hearts distracted. And those who do wrong conceal their private conversation, [saying], "Is this [Prophet] except a human being like you? So would you approach magic while you are aware [of it]?"

قٰلَ رَبِّیْ یَعْلَمُ الْقَوْلَ فِی السَّمَآءِ وَ الْاَرْضِ۫ وَ هُوَ السَّمِیْعُ الْعَلِیْمُ﴿۴﴾

21|4| The Prophet said, "My Lord knows whatever is said throughout the heaven and earth, and He is the Hearing, the Knowing."

بَلْ قَالُوْٓا اَضْغَاثُ اَحْلَامٍۢ بَلِ افْتَرٰىهُ بَلْ هُوَ شَاعِرٌ ۖ فَلْيَاْتِنَا بِاٰيَةٍ كَمَآ اُرْسِلَ الْاَوَّلُوْنَ ۝٥

21|5| But they say, "[The revelation is but] a mixture of false dreams; rather, he has invented it; rather, he is a poet. So let him bring us a sign just as the previous [messengers] were sent [with miracles]."

The Importance of the Prophet's Message:

In these verses, the significance of the message conveyed by the Prophet Muhammad (PBUH) is emphasized. The people (Quraysh of Makka) are described as being heedless and ignorant of monotheism, ignoring the commandments of Allah and treating the Quran with mockery. This was the attitude of the Quraysh of Makka. On the other hand, it is declared that this divine message is the final message. There will be no prophet after this, so it should be listened to, paid attention to, and accepted. The Prophet (PBUH) said that his time and the Day of Judgment are as close as the gap between two fingers, meaning that according to Allah's plan, he is the last prophet, and after him, there will be no new message or prophet, and then the Day of Judgment will come.

The Quraysh of Makka had launched a full-scale propaganda campaign against the Quran and the message of the Prophet (PBUH). This was not only in Makka but also during the pilgrimage, where they would appoint individuals to inform visitors beforehand to avoid meeting the Prophet or, if they did, to be unaffected by prior information. This had the unintended consequence of making the Prophet's name known, and many people became curious to know his message. The Quraysh were so fearful of the impact of this message that they sometimes considered it magic and at other times poetic. Due to the impact of the eloquent and rhythmic nature of the Quran, they considered it poetry. The ideas and guidance presented in the Quran, such as the afterlife, the Day of Judgment, and human accountability, were considered disturbing dreams, and they feared its impact so much that they would forbid people from listening to it, considering its impact to be magical because common people, due to a magician's psychological techniques (illusion), would come to believe in a notion. Whoever listened to the Quran could not help but be affected by it.

The Prophet (PBUH) described the attributes of Allah in comparison to their idols. He knows and controls every particle of this universe. Life on this earth will soon end. He is the knower of everything and is aware of every whisper and hidden action. Therefore, no secret conspiracy can stop the message of Allah.

The Quraysh's concept of a prophet was of an imaginary and supernatural being because they thought that a message from Allah must come from a being greater than a human. Therefore, they did not believe in the prophethood of the Prophet Muhammad (PBUH). They objected that he lived like an ordinary human being—eating, drinking, sleeping, having children, and having a wife. They demanded a physical miracle of a great stature beyond the Quran. Allah refuted this by stating that all prophets, including our Prophet Muhammad (PBUH), were human. They ate and drank like humans, but their responsibility, knowledge, character, and leadership were of a very high order. The Quraysh's notion that a prophet could not live, eat, drink, and deal with matters like a human was repeatedly refuted, emphasizing that it is essential to be of the same species to listen, understand, and learn from the message.

مَآ اٰمَنَتْ قَبْلَهُمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا ۚ اَفَهُمْ يُؤْمِنُوْنَ ۝٦

21|6| Not a [single] city which We destroyed believed before them, so will they believe?

وَ مَآ اَرْسَلْنَا قَبْلَكَ اِلَّا رِجَالًا نُّوْحِيْۤ اِلَيْهِمْ فَسْـَٔلُوْۤا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿۷﴾

21|7| And We sent not before you, [O Muhammad], except men to whom We revealed [the message], so ask the people of the message if you do not know.

وَ مَا جَعَلْنٰهُمْ جَسَدًا لَّا يَاْكُلُوْنَ الطَّعَامَ وَ مَا كَانُوْا خٰلِدِيْنَ ﴿۸﴾

21|8| And We did not make the prophets forms not eating food, nor were they immortal [on earth].

ثُمَّ صَدَقْنٰهُمُ الْوَعْدَ فَاَنْجَيْنٰهُمْ وَ مَنْ نَّشَآءُ وَ اَهْلَكْنَا الْمُسْرِفِيْنَ ﴿۹﴾

21|9| Then We fulfilled for them the promise, and We saved them and whom We willed and destroyed the transgressors.

لَقَدْ اَنْزَلْنَاۤ اِلَيْكُمْ كِتٰبًا فِيْهِ ذِكْرُكُمْ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۱۰﴾

21|10| We have certainly sent down to you a Book in which is your mention. Then will you not reason?

Why Only Men as Prophets:

The people of Makka, in their opposition to Islam and the Prophet (PBUH), demanded strange and miraculous signs out of stubbornness. In response, it was stated that previous nations, like the people of Salih(A.S), also demanded miracles. However, due to their opposition and stubbornness, they did not believe and were consequently destroyed. If the Quraysh do not believe despite the signs, they will face a similar fate. It was again emphasized that all prophets were humans and men. As humans, men and women are equal. "For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty. Indeed, Allah is ever, of all things, Knowing" (An-Nisa, 4:32). However, their physical structures and natural conditions are different, leading to specific roles in human society, such as childbirth, menstruation, postnatal stages, pregnancy issues, and different impacts of diseases based on gender. Because of these natural conditions, women were exempted from the responsibilities of prophethood. The Quran clarifies in many places that every human, whether man or woman, is responsible for their actions and will be rewarded or punished accordingly. Some other religions and scholars, like Al-Qurtubi, consider the possibility of women as prophets. Prophets are part of society, eating, drinking, marrying, having children, and eventually dying. They are not created with bodies that do not eat or drink. This indicates that certain non-material beings, especially angels and jinn, can also take on physical forms but do not eat or drink because their existence is not material but ideal (non-physical). Their essence is not matter but energy, fire, or light. Just as angels appeared to Prophet Ibrahim and Prophet Lot in human form, and angel Gabrial went to Maryam (Mary) to announce her pregnancy, they did not eat when food was brought to them, which concerned Prophet Ibrahim.

Non-physical Beings (Angels):

Science does not accept the materialization of non-material beings, such as angels taking on human form. Although ghost stories are common, since humans started flying and going into the air, unknown aerial creatures with significant size have been seen during flights. When approached, they change shape or move quickly, like clouds. In aviation terminology, these are known as UFOs (Unidentified Flying Objects). Many videos have been made, and due to the substantial amount of evidence over the years, NASA and the Department of Defense (USA) acknowledged their existence in July 2021. The three D shape is example of angles's appearance in human form.

The Consequence of Denying Signs:

Those societies that demanded miracles but still denied them were ultimately destroyed because they crossed their limits and ended in misguidance. Their existence was also wiped out. Warnings are given to those who deny the commands of Allah and His existence.

Search for the Truth:

The Quran is a book of guidance for all humans. Earlier scriptures like the Torah, Psalms, and Gospel provided guidance for human life. If people reflect, they can understand this truth. If they do not reflect, they will be misguided and destroyed. Those without knowledge are instructed to seek information from knowledgeable people. For those who lack education or time for research despite having education, they can rely on trusted scholars for information and act upon it. This makes following scholars justified and beneficial. The people of Makka were instructed to seek information from the People of the Book about the previous scriptures and prophets instead of stubbornly opposing them.

وَ كَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَّ اَنْشَاْنَا بَعْدَهَا قَوْمًا اٰخَرِيْنَ﴿۱۱﴾

21|11| And how many a city which was unjust have We shattered and produced after it another people.

فَلَمَّاۤ اَحَسُّوْا بَاْسَنَاۤ اِذَا هُمْ مِّنْهَا يَرْكُضُوْنَ﴿۱۲﴾

21|12| And when its inhabitants perceived Our punishment, at once they fled from it.

لَا تَرْكُضُوْا وَ ارْجِعُوْۤا اِلٰى مَاۤ اُتْرِفْتُمْ فِيْهِ وَ مَسٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُوْنَ﴿۱۳﴾

21|13| [Some angels said], "Do not flee but return to where you were given luxury and to your homes - perhaps you will be questioned."

قَالُوْا يٰوَيْلَنَاۤ اِنَّا كُنَّا ظٰلِمِيْنَ﴿۱۴﴾

21|14| They said, "O woe to us! Indeed, we were wrongdoers."

فَمَا زَالَتْ تِّلْكَ دَعْوٰىهُمْ حَتّٰى جَعَلْنٰهُمْ حَصِيْدًا خٰمِدِيْنَ﴿۱۵﴾

21|15| And that declaration of theirs did not cease until We made them [as] a harvest [mowed down], extinguished [like a fire].

The Quraysh of Makka denied the commands of Allah, the concept of life after death, and the accountability that comes with it. This led to the oppression of the weak in society and made justice unattainable. As a result of this oppression (against both the rights of Allah and the rights of people), they were reminded of the previous nations whose fate they were aware of. Their state when they saw the punishment coming was described—they were filled with regret and found no place to escape. Their grand houses and animals were all destroyed, reduced to ashes. It is necessary to take heed from them to avoid such punishment.

وَ مَا خَلَقْنَا السَّمَآءَ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا لٰعِبِيْنَ﴿۱۶﴾

21|16| And We did not create the heaven and earth and that between them in play.

لَوْ اَرَدْنَاۤ اَنْ نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنٰهُ مِنْ لَّدُنَّاۤ ۖ اِنْ كُنَّا فٰعِلِيْنَ﴿۱۷﴾

21|17| Had We intended to take a diversion, We could have taken it from [what is] with Us - if [indeed] We were to do so.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهٗ فَاِذَا هُوَ زَاهِقٌ ؕ وَ لَكُمُ الْوَيْلُ مِمَّا تَصِفُوْنَ ﴿۱۸﴾

21|18| Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe.

If we reflect on it, the universe we inhabit shows that humans are a very small part of it, with seemingly insignificant status. However, Allah granted humans intellect, and based on this knowledge and intellect, humans, despite being physically weaker than other creatures on Earth, are powerful. Did this universe just come into existence by chance? Non-religious scientists and philosophers offer various interpretations and theories. These theories have changed so drastically over the past two thousand years that they often contradict each other. For example, initially, it was believed that the sun revolved around the Earth, and later it was found that the Earth revolves around the sun. Similarly, theories and ideas about human life, atmosphere, agriculture, and climate have constantly evolved and changed.

According to the Qur'an, Islam, Christianity, and Judaism, the universe was created by Allah. It reflects His power, greatness, craftsmanship, and knowledge. Here is a brief overview of the major objects in the heavens, the Earth, and everything in between:

The Heavens:

The heavens refer to the atmosphere or space above the Earth, acting as a canopy or shelter. According to the Qur'an, there are seven heavens or layers, with stars in the lowest heaven. Our solar system lies beneath this lowest heaven. The temperature in space is around -270 degrees Celsius.

The Solar System:

Above the Earth, the sun, moon, and other planets sometimes visible and sometimes not, are part of our solar system. Here is a brief description: Before modern inventions like telescopes and the measurement of the speed of light, Muslim scientists used geometry to determine the distances of the sun, moon, and stars, measured in "farsakh" (a unit of distance) . Western scientists later calculated the speed of light, which is 186,000 miles per second or 300,000 kilometers per second. This measurement is used to calculate light minutes, light hours, light days, light months, and light years. In modern cosmology (cosmic physics), a unit of distance greater than the speed of light has been created, based on the average distance between the Earth and the sun, called 1 AU (Astronomical Unit), which equals approximately 149.6 million kilometers. Our solar system is vast, with Earth at a distance measure of 1.00 AU, Mars at 1.52 AU, Jupiter at 5.20 AU, Uranus at 19.20 AU, and Pluto at 39.48 AU. Many moons are being discovered now. With the installation of the Hubble Space Telescope and Sky Eye Radio Telescope, the number of discovered stars and galaxies has significantly increased and will continue to do so over time.

The Universe:

Our solar system is extremely small in terms of both size and distance. The first galaxy (GALAXY) is thirty thousand light-years away from it, and another galaxy is seventy-nine thousand light-years further. The estimated diameter of the observable universe is approximately 93 billion light-years. These are human estimates and will likely increase with further discoveries.

Our Solar System:

The solar system, which is closest to us and of which we are a part, includes, apart from the Earth, the sun, the moon, and the stars.

The Sun:

The sun is a star and the primary source of light and heat for the Earth. It is essential for life, providing the necessary light and warmth. It is a significant source of Vitamin D due to its infrared rays. The ripening of crops, the growth of plants, and agriculture depend on it. Solar energy is harnessed from it. Oxygen production is facilitated by its energy (heat).

The Moon:

The moon is an important celestial body that orbits the Earth and illuminates the night. It plays a crucial role in time and date determination. It is vital for nocturnal animals and their breeding. It creates tides in the oceans, aiding in their cleanliness. It is significant in the migration of birds and in the formation of fruit juices.

The Stars:

Stars are crucial for navigation. Humans have discovered sea routes and paths during night journeys by following the stars. They are sources of heat in the universe. The sun itself is a star.

The Clouds:

Clouds in the atmosphere exist as vapors at all times. Two-thirds of the Earth's atmosphere is filled with clouds. They have several significant effects:

(1) They are the primary source of water, causing rain and snowfall.

(2) They play a vital role in increasing and decreasing the Earth's temperature.

(3) They cover the Earth, providing warmth at night, which they absorb from the sun during the day.

(4) They absorb harmful infrared rays from the sun, preventing them from reaching the Earth.(details are in surah hood)

The Oceans:

Approximately three-quarters of the Earth's surface is covered by water. Life exists because of water. 80% of international trade by volume and 70% by value is conducted via the oceans. Ocean water constitutes 72% of the Earth's surface. Oxygen, which is essential for human life, is produced 28% by terrestrial forests and 70% by the oceans (through phytoplankton). Ocean waves facilitate the movement of warm and cold water, absorbing carbon dioxide. Fish, a significant part of the human diet, come from the sea. Many animals depend on water for survival. Coastal areas are often heavily populated by humans. Numerous marine plants provide cancer medicines.(Ratio for ocean and earth mentioned in the Quran).

The Earth:

The Earth has mountains. Mountains prevent the internal movements of the Earth's plates from reaching the surface. They are rich in minerals essential for life. Inside the Earth, there are gas and oil reserves. The Earth has seas, rivers, and lakes that provide various benefits. The surface is vital for the growth of all kinds of plants and trees. The upper surface is crucial for the growth and development of living organisms. Many living

beings, including humans, rely on the Earth's ability to sustain life. There are approximately 390,000 plant species on Earth (Royal Botanic Gardens, Kew). Similarly, there are 8.7 million animal species. Single-celled organisms (unicellular organisms), which began around 3.8 to 4 billion years ago, include nearly 20,000 types (Potsdam University, Germany, 2012)

The Universe's Existence:

The existence of the universe, especially the Earth and the atmosphere with its planets and stars, is very important for human existence and socio-economic growth.

Is this entire universe, with its brief points and countless people who have been exploring it for thousands of years, merely a game? It has been running for billions of years, and humans have existed on this Earth for many thousands of years.

Striking Down Falsehood:

This entire system is not a game but exists to facilitate the best creature, humans. All living beings on Earth are subject to it. Humans are endowed with intellect and the ability to distinguish between good and evil. Additionally, Allah has assigned some individuals the special responsibility of guiding all humanity. This Earth and its life are a testing ground for humans to see how they follow divine commands. If they do not, they will face punishment.

If this system were merely a game, there would be no need to create such a complex, interconnected mechanism that has the power to sustain massive celestial bodies for millions of years. The purpose of this creation is to test humans, giving them the choice between truth and falsehood, justice and injustice. **The goal is for human efforts in life to achieve success in truth, justice, and righteousness while ending falsehood, lies, and oppression. If humans adhere to divine commands, they will succeed in this struggle with Allah's help, establishing truth, justice, and the recognition and worship of Allah.** Those who turn away from divine commands will fail.

وَ لَهٗ مَنْ فِی السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ مَنْ عِنْدَهٗ لَا یَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَ لَا یَسْتَحْسِرُوْنَ ۚ﴿۱۹﴾

21|19| To Him belongs whoever is in the heavens and the earth. And those near Him are not prevented by arrogance from His worship, nor do they tire.

یُسَبِّحُوْنَ الَّیْلَ وَ النَّهَارَ لَا یَفْتُرُوْنَ﴿۲۰﴾

21|20| They exalt [Him] night and day [and] do not slacken.

اَمِ اتَّخَذُوْۤا اٰلِهَةً مِّنَ الْاَرْضِ هُمْ یُنْشِرُوْنَ﴿۲۱﴾

21|21| Or have men taken for themselves gods from the earth who resurrect [the dead]?

لَوْ كَانَ فِیْهِمَاۤ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا ۚ فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا یَصِفُوْنَ﴿۲۲﴾

21|22| Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.

لَا یُسْـَٔلُ عَمَّا یَفْعَلُ وَ هُمْ یُسْـَٔلُوْنَ﴿۲۳﴾

21|23| He is not questioned about what He does, but they will be questioned.

اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اٰلِهَةً ؕ قُلْ هَاتُوْا بُرْهَانَكُمْ ۚ هٰذَا ذِكْرُ مَنْ مَّعِیَ وَ ذِكْرُ مَنْ قَبْلِیْ ؕ بَلْ اَكْثَرُهُمْ لَا یَعْلَمُوْنَ ۙ الْحَقَّ فَهُمْ مُّعْرِضُوْنَ﴿۲۴﴾

21|24| Or have they taken gods besides Him? Say, [O Muhammad], "Produce your proof. This [Qur'an] is the message for those with me and the message of those before me." But most of them do not know the truth, so they are turning away.

After discussing the creation of the universe and its system, the expression of Allah's power is highlighted, indicating that all things in the universe are under His control. While humans may fall short in their worship and praise of Allah on earth, the heavens are filled with His creation, the angels. These angels, created from light, exist as a form of energy capable of taking on exemplary forms, as previously mentioned several times. (Verse 8) These angels constantly praise Allah, and their number is limitless. Being creatures of light, they do not experience fatigue. A simple example is the human-made computers and their processing functions, known as software. They follow human commands without making mistakes. Allah's system is far more superior and complex than human perceptions and imaginations. Similarly, these angels are intelligent beings, yet their devotion and proximity to Allah do not breed arrogance. They carry out all commands without needing food or experiencing fatigue.

The grandeur of Allah is evident from His Throne (Arsh), positioned at the highest point in the heavens. This signifies His elevation and power, overseeing the layered earth, depths of the oceans, mountains, skies, stars, galaxies, and countless systems similar to our solar system. All these are under His control, functioning in an organized and systematic manner for billions of years. Any disturbance in this system would result in chaos, demonstrating the immense and omniscient power that governs and controls every particle of this vast system. If there were any partners in His authority, issues of power, knowledge, and coercion would have long disrupted this harmony.

If there were two gods, this system would have collapsed. This simple yet profound argument has been elaborated in the preceding pages by briefly describing the earth, atmosphere, oceans, clouds, moon, sun, stars, and the universe. Both a scientist and a layman can understand that countless forces and objects maintain harmony, balance, and cooperation. If not, this system would have ceased to exist, bound by a larger force ensuring this cooperation and harmony. The harmony and balance in this system indicate its unity, and the system's unity proves the unity of its administrator. Authority, power, and sovereignty are centralized in one entity. If it were divided, chaos would have ensued long ago. This controlling entity is free and autonomous in its actions and commands, unchallenged by any power, but can question and demand answers from everyone. All are subservient to Him. God alone knows the wisdom behind His decisions. Good and evil exist by His creation, and choosing either in one's actions brings either benefit or harm. God favors goodness. Despite the overwhelming evidence of His existence, humans, influenced by Satan, have taken powerless and subjugated objects on earth as their gods. These objects, unable to create, kill, hear, see, or speak, are unworthy of worship. Where is the logic in deifying such lifeless creations?

The teachings of Islam and the Prophet Muhammad (PBUH) are not the first to inform about Allah's existence. Before this, the same message was conveyed through the prophets and divine scriptures (Torah and Bible). The message of the Prophet Muhammad (PBUH) is a continuation of that. However, humans, influenced by Satan, have remained heedless. Despite receiving the admonition, ignoring it and not acting upon it, is ignorance. The following verses discuss monotheism.

وَ مَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِيْٓ اِلَيْهِ اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدُوْنِ﴿۲۵﴾

21|25| And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me."

وَ قَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَهٗ ؕ بَلْ عِبَادٌ مُّكْرَمُوْنَ ۙ﴿۲۶﴾

21|26| And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honored servants.

لَا يَسْبِقُوْنَهٗ بِالْقَوْلِ وَ هُمْ بِاَمْرِهٖ يَعْمَلُوْنَ﴿۲۷﴾

21|27| They cannot precede Him in word, and they act by His command.

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَ مَا خَلْفَهُمْ وَ لَا يَشْفَعُوْنَ ۙ اِلَّا لِمَنِ ارْتَضٰى وَ هُمْ مِّنْ خَشْيَتِهٖ مُشْفِقُوْنَ﴿۲۸﴾

21|28| He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive.

وَ مَنْ يَّقُلْ مِنْهُمْ اِنِّيْۤ اِلٰهٌ مِّنْ دُوْنِهٖ فَذٰلِكَ نَجْزِيْهِ جَهَنَّمَ ؕ كَذٰلِكَ نَجْزِى الظّٰلِمِيْنَ﴿۲۹﴾

21|29| And whoever of them should say, "Indeed, I am a god besides Him"- that one We would recompense with Hell. Thus do We recompense the wrongdoers.

The discussion on the evidence of monotheism continues, emphasizing that this message is not new; rather, all prophets have propagated it in their respective regions, declaring that there is no deity worthy of worship except Allah and commanding people to worship Him alone. Over time, humans, influenced by satanic delusions, ascribed various relationships to Allah. Among the Arabs, the knowledge of angels led them to believe that angels, being superior beings, were daughters of Allah. Similarly, some Jewish sects considered Uzair (Ezra) to be the son of Allah, and Christians, contrary to the teachings of Jesus (Isa), regarded him as the son of Allah due to his birth without a father and being referred to as the Spirit of Allah. The Arabs also believed that angels or idols could serve as intermediaries to gain Allah's closeness.

Allah Almighty clarifies the matter regarding angels, stating that they are His creations, bound by His commands. They cannot disobey or show disrespect; instead, they constantly remain in awe of Allah's power and majesty. Allah is All-Knowing and All-Aware, knowing the actions of the angels, both past and future. Because of His immense power, the angels remain fearful. Being obedient and dutiful creatures, they hold a high status, which allows their intercession to be heard. However, they will only intercede for those whom Allah has permitted.

In ignorance, humans have made idols into gods or considered them as intermediaries to Allah. Any creature, whether human, jinn, or angel, that claims or has claimed to be worthy of worship, will face the punishment of the blazing fire of Hell. Allah Almighty has declared shirk (associating partners with Him) to be a grave injustice.

اَوَ لَمْ يَرَ الَّذِيْنَ كَفَرُوْۤا اَنَّ السَّمٰوٰتِ وَ الْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ؕ وَ جَعَلْنَا مِنَ الْمَآءِ كُلَّ شَىْءٍ حَىٍّ ؕ اَفَلَا يُؤْمِنُوْنَ﴿۳۰﴾

21|30| Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?

وَ جَعَلْنَا فِى الْاَرْضِ رَوَاسِىَ اَنْ تَمِيْدَ بِهِمْ ۪ وَ جَعَلْنَا فِيْهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُوْنَ﴿۳۱﴾

21|31| And We placed within the earth firmly set mountains, lest it should shift with them, and We made therein [mountain] passes [as] roads that they might be guided.

وَ جَعَلْنَا السَّمَآءَ سَقْفًا مَّحْفُوْظًا ۖۚ وَّ هُمْ عَنْ اٰيٰتِهَا مُعْرِضُوْنَ ﴿۳۲﴾

21|32| And We made the sky a protected ceiling, but they, from its signs, are turning away.

وَ هُوَ الَّذِیْ خَلَقَ الَّیْلَ وَ النَّهَارَ وَ الشَّمْسَ وَ الْقَمَرَ ؕ كُلٌّ فِیْ فَلَكٍ یَّسْبَحُوْنَ ﴿۳۳﴾

21|33| And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming.

Creation of the Universe and Life:

The verses mention the beginning of the universe, emphasizing that this magnificent creation has a purpose and is not just a spectacle. The greatness of Allah and the angels who obey His commands are highlighted.

The existence of the universe has always been fascinating and a subject of curiosity for humans. Scholars have provided various interpretations over time, and opinions have changed based on new information. Initially, the Earth was considered the center of the universe. Later, this changed, and the Sun became the center, leading to discoveries about the solar system. The invention of telescopes brought further changes in theories. With the Hubble telescope, more discoveries were made, including multiple solar systems and galaxies, and theories emerged about the universe originating 13.7 billion years ago. It is believed that the universe is expanding, with galaxies being discovered and black holes consuming them. The Sky Eye telescope, the world's largest, installed in China, is expected to bring more discoveries, but they will remain within the bounds of the Quran's revelations.

The Quran is a divine book with reliable information. Fourteen hundred years ago, it provided teachings about the universe, Earth, heavens, the Sun, Moon, and stars. These teachings encompass all possible scientific explanations. According to the Islamic (Quranic) theory, our Earth and the heavens (stars and planets) were once a single entity, with their components fused together (ratqan). Then they were separated (fatq). The explanation of how this separation occurred is left to human knowledge and investigation, as Allah endowed humans with the ability to acquire knowledge and analyze. Science continues to explore this phenomenon. Our early scholars interpreted this based on their contemporary knowledge, like Ibn Abbas's narration that the heavens did not rain and the Earth did not produce growth because water did not exist. Modern science agrees with the Quran that the entire universe was once a single entity (ratq) and then experienced a splitting (fatq), aligning with modern physics. This process happened by Allah's command, and the search for the force involved, whether heat, magnetism, or something else, is left to human inquiry within the framework of ratq and fatq set by the Quran. This is a scientific miracle of the Quran, encouraging Muslims to explore scientific knowledge to understand Allah's greatness and benefit humanity. Unfortunately, Muslims have neglected this responsibility for the past four hundred years.

Another significant announcement is that life originated from water. Single-celled bacteria emerged from water, leading to the development of multi-celled organisms.

According to scientific knowledge in the field of biology (ABVOGENSIS), life originated from non-living matter, forming organic compounds that are the building blocks of life. These compounds, containing carbon, nitrogen, hydrogen, and oxygen, appeared about 200 million years after water existed on Earth, and the first life forms were single-celled organisms (aquatic fungi) dating back to 4.2 million years. These theories align with the Quranic information that living beings were created from water, indicating that water is a fundamental component of life, though other elements are also involved. Detailed

discussions on this topic can be found in Dr. Tahir ul Qadri's book "Takhleeq o Toosee Kainaat ka Quranic Nazariya" (The Quranic Theory of Creation and Expansion), also available in English as "Creation of the Universe." Additionally, the book "Quran and Scientific Facts" (published in Karachi) and Google search engine provide modern details on this subject. These verses are related to scientific knowledge. The wisdom behind the existence of mountains on Earth is explained, which modern science has acknowledged. This is mentioned in previous verses (16) and in earlier chapters.

Mountain ranges divide the world, making it difficult for humans to cross. However, Allah created paths through these mountains, often following rivers or streams, forming natural routes known as passes.

The Quran describes the sky, scientifically referring to the atmosphere above the Earth and outer space as the sky. This non-physical entity surrounds the Earth, with various celestial bodies orbiting within it. The Quran likens it to a roof, appearing dome-shaped when viewed from Earth. The lower part contains air and vapors with floating clouds, while the upper part is space with visible stars and galaxies. The Sun, Moon, and other celestial bodies also shine and are visible, orbiting within their orbits due to mutual attraction at specific heights and particular velocities. Details have been discussed in various verses. The North Star (Polaris) helps determine the north direction, remaining fixed despite Earth's axial rotation. This space between celestial bodies is not empty but filled with magnetic and radio waves, low-density particles mainly comprising hydrogen and helium gas. The estimated temperature of space is around -270.45 degrees Celsius (-454.8 degrees Fahrenheit), though this information may change with new discoveries. The nearest star to us is the Sun, providing heat and light to our solar system.

The Sun:

The Sun is the primary source of life, heat, and light on Earth. It is an ordinary star located 30,000 light years from the galaxy's center. The Sun is the center of the solar system, around which nine major planets, their moons, and various smaller objects such as asteroids, comets, and meteoroids revolve. The Sun is a massive nuclear reactor with a temperature of about 14 million degrees Celsius, where hydrogen gas converts into helium, releasing energy. Further details can be found in scientific magazines. The solar system includes nine planets: 1. Mercury 2. Venus 3. Earth 4. Mars 5. Jupiter 6. Saturn 7. Uranus 8. Neptune 9. Pluto.

Daytime measurement is based on Earth's rotation on its axis, completing in 23 hours, 56 minutes, and 4 seconds, but the conventional day is standardized to 24 hours. Similarly, a year is the time Earth takes to orbit the Sun, completing in 365 days, 6 hours, 92 minutes, and 10 seconds, with the calendar year being 365 days, 5 hours, 48 minutes, and 45 seconds, aligned with the equator.

The Moon:

The Moon is approximately 384,400 kilometers away from Earth, with a minimum distance of 363,000 kilometers and a maximum of 405,000 kilometers due to its elliptical orbit. It is Earth's satellite with a diameter of 3,475 kilometers. It completes an orbit around Earth in 27.3 days, always showing the same face to Earth. Images of the far side of the Moon have now been received. Allah made the Moon a means to determine dates due to its changing phases, which mark the passage of time. These phases result from the Moon's position relative to the Sun. When the Moon is between Earth and the Sun, it is invisible (new moon). In the first quarter, the right side is illuminated, then the entire face (full moon), and finally, the left side (last quarter). This cycle helps determine dates, with the right side indicating early dates, the full moon indicating mid-month, and

the left side indicating the end of the month. The Earth's axial rotation creates day and night, its orbit around the Sun causes seasons, and the Moon's orbit around Earth provides nighttime illumination. Day and night are made for human rest and work, with each celestial body revolving in its orbit. These discoveries were made by science in the seventeenth century.

These arguments appear simple yet are profound, as current knowledge remains incomplete. Future discoveries will reveal more. Despite these arguments, some people still do not acknowledge the Creator of this universe, as they do not reflect on the evidence. Those who deny despite the overwhelming evidence will face punishment.

وَ مَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ؕ اَفَاۡئِنْ مِّتَّ فَهُمُ الْخٰلِدُوْنَ ﴿۳۴﴾

21|34| And We did not grant to any man before you eternity [on earth]; so if you die - would they be eternal?

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ؕ وَ نَبْلُوْكُمْ بِالشَّرِّ وَ الْخَيْرِ فِتْنَةً ؕ وَ اِلَيْنَا تُرْجَعُوْنَ ﴿۳۵﴾

21|35| Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.

وَ اِذَا رَاٰكَ الَّذِيْنَ كَفَرُوْۤا اِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًا ؕ اَهٰذَا الَّذِيْ يَذْكُرُ اٰلِهَتَكُمْ ۚ وَ هُمْ بِذِكْرِ الرَّحْمٰنِ هُمْ كٰفِرُوْنَ ﴿۳۶﴾

21|36| And when those who disbelieve see you, [O Muhammad], they take you not except in ridicule, [saying], "Is this the one who insults your gods?" And they are, at the mention of the Most Merciful, disbelievers.

The context of revelation (Sha'n Nuzul) is that the disbelievers of Makkah would say that once the Prophet (PBUH) passes away, his message and religion would end. They would mock him, claiming that he spoke against their gods. The reality was made clear to them that just like the previous prophets, including Ibrahim, Musa, and Isa (peace be upon them), who lived their lives and passed away, the disbelievers and polytheists would also die after living their lives. No one is here forever. The religions of the prophets remained after their departure. These disbelievers get angry over the denouncement of their idols, while they themselves deny the true God, which is a greater crime.

Death:

What is death? In medical science, it is defined as the cessation of an individual's respiratory and circulatory systems and the irreversible cessation of all brain functions, including the brain stem (Uniform Determination of Death Act, USA). Why does death occur? According to medical knowledge, death happens when the body's systems (physiological factors) cease to function. According to Islamic teachings, this is part of Allah's system. Death, as described in Hadith, is a created entity. When it affects living beings, their life ends. An angel (force) named Azrael is appointed for the enforcement and control of this process. According to a Hadith, eternal life in heaven or hell will exist because, after the final judgment, Allah will eliminate death, freeing people from its grasp. In Hadith, death is described as taking the form of a ram. This information is beyond our current medical science, which relies on physical and empirical observations, so it is not mentioned in medical literature. Those who deny life after death and the existence of God only believe in the medical definition.

The experience of death for a patient is best known to the one dying, but observations can give some indication. Generally, when the circulatory, respiratory, and nervous

systems (brain) are failing, there is intense pain, and sometimes death occurs instantly. Some scholars link the experience of death to the individual's actions in life.

Test of life:

Life before death is both a blessing and a test for humans. Just as Allah created life and death in the universe, He also declared what is good and what is evil. Humans are urged to follow good and avoid evil. Humans have been given free will to choose their actions, and this exercise of free will is the test. This test manifests in various forms, such as wealth, poverty, health, illness, safety, and fear. How a person adheres to divine commandments in these situations reveals who is grateful and patient, and who is ungrateful and impatient. After death, each person (Muslim or non-Muslim) will return to Allah to be judged according to their deeds.

خُلِقَ الْاِنْسَانُ مِنْ عَجَلٍ ؕ سَاُورِيْكُمْ اٰيٰتِیْ فَلَا تَسْتَعْجِلُوْنِ﴿۳۷﴾

21|37| Man was created of haste. I will show you My signs, so do not impatiently urge Me.

وَ يَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ﴿۳۸﴾

21|38| And they say, "When is this promise, if you should be truthful?"

لَوْ يَعْلَمُ الَّذِيْنَ كَفَرُوْا حِيْنَ لَا يَكُفُّوْنَ عَنْ وُّجُوْهِهِمُ النَّارَ وَ لَا عَنْ ظُهُوْرِهِمْ وَ لَا هُمْ يُنْصَرُوْنَ﴿۳۹﴾

21|39| If those who disbelieved but knew the time when they will not avert the Fire from their faces or from their backs and they will not be aided...

بَلْ تَاْتِيْهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيْعُوْنَ رَدَّهَا وَ لَا هُمْ يُنْظَرُوْنَ﴿۴۰﴾

21|40| Rather, it will come to them unexpectedly and bewilder them, and they will not be able to repel it, nor will they be reprieved.

وَ لَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ﴿۴۱﴾

21|41| And already were messengers ridiculed before you, but those who mocked them were enveloped by what they used to ridicule.

Haste:

The disbelievers of Makkah, especially the chiefs of Quraysh like Nadr bin Harith, in their enmity towards Islam and opposition to the verses of the Qur'an, would frequently demand the arrival of the promised punishment whenever it was mentioned. Their stubbornness led them to question and deny the truth of Islam and the Qur'an due to the delay or non-arrival of this punishment, even though the delay was actually for their own safety. Regarding their attitude, it was stated that humans are inclined towards hastiness. Another interpretation by scholars highlights the tendency of human nature. Hastiness or urgency is defined as "the pressure exerted on the mind to quickly complete a task, often resulting in the body's organs not being able to keep up with the mind's speed, leading to deficiencies or mistakes in the action." Hence, in Urdu, there is a proverb: "Haste makes waste" or "Hurry spoils the work." If it's solely a matter of mental questions and answers, the pressure can sometimes increase performance.

In human psychology, people tend to rush things due to the desire for safety or need. This haste generally has negative effects and is considered an undesirable trait. Any task should be performed according to its required standards. People often act hastily out of greed in the race for benefits. The Qur'an mentions this as a negative habit. The

disbelievers of Makkah were always looking for opportunities to deny and discredit Islam, and they would taunt about the non-arrival of punishment. However, if they were to witness the punishment, they would be overwhelmed with fear. The verse warns that when the punishment comes, their senses will be confounded, and they will not be able to save themselves because they will not be given any respite. Thus, taunting Muslims is foolishness.

The Prophet (PBUH) is reassured that previous prophets (PBUT) also faced such ridicule and mockery, and those very people were later destroyed by punishment. Examples include the nations of Prophet Noah, Lot, Shu'aib, and Salih (PBUT). Such difficulties in actions, preaching, and reform are to be expected.

قُلْ مَنْ يَّكْلَؤُكُمْ بِالَّيْلِ وَ النَّهَارِ مِنَ الرَّحْمٰنِ ؕ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُوْنَ ﴿۴۲﴾

21|42| Say, "Who can protect you at night or by day from the Most Merciful?" But they are, from the remembrance of their Lord, turning away.

اَمْ لَهُمْ اٰلِهَةٌ تَمْنَعُهُمْ مِّنْ دُوْنِنَا ؕ لَا يَسْتَطِيْعُوْنَ نَصْرَ اَنْفُسِهِمْ وَ لَا هُمْ مِّنَّا يُصْحَبُوْنَ ﴿۴۳﴾

21|43| Or do they have gods to defend them other than Us? They are unable [even] to help themselves, nor can they be protected from Us.

بَلْ مَتَّعْنَا هٰۤؤُلَآءِ وَ اٰبَآءَهُمْ حَتّٰى طَالَ عَلَيْهِمُ الْعُمُرُ ؕ اَفَلَا يَرَوْنَ اَنَّا نَاْتِى الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا ؕ اَفَهُمُ الْغٰلِبُوْنَ ﴿۴۴﴾

21|44| But, [on the contrary], We have provided good things for these [disbelievers] and their fathers until life was prolonged for them. Then do they not see that We set upon the land, reducing it from its borders? So it is they who will overcome?

قُلْ اِنَّمَاۤ اُنْذِرُكُمْ بِالْوَحْىِ ۫ وَ لَا يَسْمَعُ الصُّمُّ الدُّعَآءَ اِذَا مَا يُنْذَرُوْنَ ﴿۴۵﴾

21|45| Say, "I only warn you by revelation." But the deaf do not hear the call when they are warned.

The behavior of the idol worshippers is described, noting that they sought blessings, protection, and fulfillment of wishes from their idols while denying the existence or power of Allah. Their lives and all their comforts were a result of Allah's system of the universe. Despite their disobedience, they were spared from divine punishment due to Allah's mercy. On the other hand, idols, which cannot even move, can neither benefit nor harm anyone. The Prophet (PBUH) conveyed the commands of reward and punishment through revelation, but the idol worshippers, due to their stubbornness, paid no heed to these teachings, as if they were deaf and could not hear.

In the worldly life, the disbelievers and the chiefs of Makkah were living lives of comfort and luxury. Allah sent His Prophet to guide them, but they were reluctant to follow his teachings. Consequently, their influence and power began to wane. Evidence of this was the increasing number of Muslims. Eventually, the strength of the Muslims led to the conquest of Makkah, followed by the entire region of Hejaz, Yemen, and the rest of Arabia falling under Islamic rule, with disbelief being overpowered.

Shrinking of the Earth:

"We are reducing the edges of the earth from all sides. So are they still going to prevail?" The social and political interpretation of this verse is that the disbelievers' dominance was reduced as Muslims not only conquered Makkah but also expanded into Hejaz, Yemen, Najd, then Syria, Persia, Egypt, the western Maghreb (Libya, Morocco), Sudan,

Africa, then Andalusia and Spain, Central Asia (Uzbekistan, Turkmenistan), Sindh, Afghanistan, India, Indonesia, and the Philippines. After the loss of Spain, Eastern European regions fell under Muslim control during the Ottoman Caliphate. When Muslims abandoned the governance system of Islam exemplified by the Rashidun Caliphate and rulers began to govern for personal interests, they became overpowered. After the first and second world wars, the power of Muslims significantly declined.

Scientific Explanation:

(1) The Earth's surface is decreasing due to the cooling and contracting of its inner layers, albeit very minimally.
(2) The movement of Earth's internal plates causes mountains to rise, effectively reducing the surface area.
(3) Climate change is causing glaciers and ice caps to melt, raising sea levels and thus reducing the land area. (Journal of the Geological Society).

Additionally, dust from space entering the Earth's atmosphere through meteorites spreads back into space due to heat, having minimal impact on expansion or contraction. Future research may reveal further insight

وَ لَئِنْ مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُوْلُنَّ يٰوَيْلَنَاۤ اِنَّا كُنَّا ظٰلِمِيْنَ﴿۴۶﴾

21|46| And if [as much as] a whiff of the punishment of your Lord should touch them, they would surely say, "O woe to us! Indeed, we have been wrongdoers."

وَ نَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ؕ وَ اِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا ؕ وَ كَفٰى بِنَا حٰسِبِيْنَ﴿۴۷﴾

21|47| And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.

Scales of justice:

In the previous verses, the behavior and denial of the disbelievers/polytheists were mentioned, the result of which would be Hell and severe punishment beyond imagination. In this world, Allah gives respite in punishment, but on the Day of Judgment, there will be complete justice and accountability. Justice is symbolized by the balance (scale), where everyone can see the weight of the scales, and nothing can be hidden. The method of weighing equally has been used since ancient times, symbolizing fairness and justice. The explanations of the balance in the Ahadith are relevant to the time and remain valid to this day. For instance, good deeds will be manifested in physical forms, and bad deeds likewise. According to a Hadith, good deeds will come in the form of clouds, seemingly insignificant, but will weigh down the scale. This indicates that Allah's systems are highly sophisticated, beyond our comprehension. No deed, no matter how small, will escape the balance of accountability.

Humanity first used scales for measuring solid objects. Later, separate standards for liquids, such as liters and gallons, were established. Standards for heat (thermal), work (joules, horsepower), electricity (volts), light (watts), computer data (bytes), speed (different units), and photo resolution (pixels) were also created. In the hereafter, Allah will have a perfect and comprehensive system of measurement through angels, far beyond our imagination.

Importance of Human Rights:

In the balance, a person's good deeds will be weighed against their bad deeds, relating to the rights of Allah (Huquq Allah) and the rights of people (Huquq al-Ibad). Islam places great importance on the rights of people because the success of society and the hereafter depends on them. Forgiveness of these rights depends on the affected party's forgiveness. On the Day of Judgment, according to Hadith, those who lack good deeds will have to bear the sins of the wronged person, increasing their burden. Therefore, it is crucial to seek forgiveness or resolve these matters before death. Many Ahadith emphasize this point. Although the rights of Allah are important, Allah's mercy will likely pardon many sins except for shirk (associating partners with Allah). However, human rights violations will remain unless the wronged person forgives.

Abu Huraira(R.A) reported that the Messenger of Allah (PBUH) said: "Do you know who is the bankrupt?" The companions said: "The bankrupt among us is the one who has neither money nor goods." He said: "The bankrupt of my Ummah will come on the Day of Resurrection with prayers, fasting, and Zakat, but he will have abused this one, falsely accused that one, unlawfully consumed the wealth of this one, shed the blood of that one, and beaten this one. So his good deeds will be distributed to those people. If his good deeds run out before the rights are fulfilled, their sins will be placed on him, and he will be thrown into the Hellfire." (Sahih Muslim, Musnad Ahmad).

Abu Huraira also reported that the Messenger of Allah (PBUH) said: "On the Day of Judgment, the rights will be given to those to whom they are due, even the hornless sheep will get its claim from the horned sheep." (Sahih Muslim, Musnad Ahmad). Allah will offer such beautiful and high rewards to the wronged individuals that they will willingly forgive the oppressor in exchange for these rewards.(This relaxation will be given to specific people)

وَ لَقَدْ اٰتَيْنَا مُوْسٰى وَ هٰرُوْنَ الْفُرْقَانَ وَ ضِيَآءً وَّ ذِكْرًا لِّلْمُتَّقِيْنَۙ﴿۴۸﴾

21|48| And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous

الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَ هُمْ مِّنَ السَّاعَةِ مُشْفِقُوْنَ﴿۴۹﴾

21|49| Who fear their Lord unseen, while they are of the Hour apprehensive.

وَ هٰذَا ذِكْرٌ مُّبٰرَكٌ اَنْزَلْنٰهُ ؕ اَفَاَنْتُمْ لَهٗ مُنْكِرُوْنَ﴿۵۰﴾

21|50| And this [Qur'an] is a blessed message which We have sent down. Then are you with it unacquainted?

Prophets Musa (Moses) and Harun (Aaron) are mentioned, and it is stated that Allah bestowed many blessings upon them, granting them success in every confrontation. Allah also gifted them the Torah, a book of guidance and admonition for those who fear Him. The righteous (Muttaqeen) are characterized by their fear of accountability on the Day of Judgment, and their firm belief in the unseen. Allah’s essence transcends physical form, dimension, direction, time, and space. Thus, their belief is one of faith in the unseen.

People of knowledge use their intellect and understanding of creation to recognize the Creator, which strengthens their belief from the unseen to a conviction of His existence. Alongside this, the Quran also serves as a guide for humanity. It is a blessed reminder (admonition), but the polytheists of Makkah, due to their lack of understanding, are deprived of its blessings and oppose it.

وَ لَقَدْ اٰتَيْنَاۤ اِبْرٰهِيْمَ رُشْدَهٗ مِنْ قَبْلُ وَ كُنَّا بِهٖ عٰلِمِيْنَۚ﴿۵۱﴾

21|51| And We had certainly given Abraham his sound judgement before, and We were of him well-Knowing

اِذْ قَالَ لِاَبِيْهِ وَ قَوْمِهٖ مَا هٰذِهِ التَّمَاثِيْلُ الَّتِيْۤ اَنْتُمْ لَهَا عٰكِفُوْنَ﴿۵۲﴾

21|52| When he said to his father and his people, "What are these statues to which you are devoted?"

قَالُوْا وَجَدْنَاۤ اٰبَآءَنَا لَهَا عٰبِدِيْنَ﴿۵۳﴾

21|53| They said, "We found our fathers worshippers of them."

قَالَ لَقَدْ كُنْتُمْ اَنْتُمْ وَ اٰبَآؤُكُمْ فِيْ ضَلٰلٍ مُّبِيْنٍ﴿۵۴﴾

21|54| He said, "You were certainly, you and your fathers, in manifest error."

قَالُوْۤا اَجِئْتَنَا بِالْحَقِّ اَمْ اَنْتَ مِنَ اللّٰعِبِيْنَ﴿۵۵﴾

21|55| They said, "Have you come to us with truth, or are you of those who jest?"

قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ الَّذِيْ فَطَرَهُنَّ ۫ وَ اَنَا عَلٰى ذٰلِكُمْ مِّنَ الشّٰهِدِيْنَ﴿۵۶﴾

21|56| He said, "[No], rather, your Lord is the Lord of the heavens and the earth who created them, and I, to that, am of those who testify.

وَ تَاللّٰهِ لَاَكِيْدَنَّ اَصْنَامَكُمْ بَعْدَ اَنْ تُوَلُّوْا مُدْبِرِيْنَ﴿۵۷﴾

21|57| And [I swear] by Allah, I will surely plan against your idols after you have turned and gone away."

After Prophet Musa (Moses), the story of Prophet Ibrahim (Abraham) is mentioned, who was a highly revered prophet for the Arabs through his son, Prophet Ismail (Ishmael). Prophet Ibrahim lived long before Prophet Musa. Allah blessed him with a disdain for idolatry from a young age. He questioned his uncle Azar about worshipping idols that could do nothing and why they served them as caretakers. The response he received was the same as the polytheists of Makkah, stating that they followed the practices of their ancestors.

Prophet Ibrahim replied that this was pure misguidance. Since this was a new idea, they thought he was mocking their tradition or customs by speaking against their idols. Prophet Ibrahim's response was full of faith and conviction, stating that he was advocating for the worship of the God who created and controlled the heavens and the earth. He testified to His Lordship and sovereignty, and he considered their blind following to be wrong.

Since it was his duty to convey the message, Prophet Ibrahim resolved in his heart to expose the fallacy and misguidance of their idol worship through logical reasoning. This event occurred during a significant festival, and further details are provided in the subsequent verses.

فَجَعَلَهُمْ جُذٰذًا اِلَّا كَبِيْرًا لَّهُمْ لَعَلَّهُمْ اِلَيْهِ يَرْجِعُوْنَ﴿۵۸﴾

21|58| So he made them into fragments, except a large one among them, that they might return to it [and question].

قَالُوْا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَاۤ اِنَّهٗ لَمِنَ الظّٰلِمِيْنَ﴿۵۹﴾

21|59| They said, "Who has done this to our gods? Indeed, he is of the wrongdoers."

قَالُوْا سَمِعْنَا فَتًى يَّذْكُرُهُمْ يُقَالُ لَهٗۤ اِبْرٰهِيْمُ ﴿۶۰﴾

21|60| They said, "We heard a young man mention them who is called Abraham."

قَالُوْا فَاْتُوْا بِهٖ عَلٰۤى اَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُوْنَ ﴿۶۱﴾

21|61| They said, "Then bring him before the eyes of the people that they may testify."

قَالُوْۤا ءَاَنْتَ فَعَلْتَ هٰذَا بِاٰلِهَتِنَا يٰۤاِبْرٰهِيْمُ ﴿۶۲﴾

21|62| They said, "Have you done this to our gods, O Abraham?"

قَالَ بَلْ فَعَلَهٗ ۖ كَبِيْرُهُمْ هٰذَا فَسْـَٔلُوْهُمْ اِنْ كَانُوْا يَنْطِقُوْنَ ﴿۶۳﴾

21|63| He said, "Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak."

فَرَجَعُوْۤا اِلٰۤى اَنْفُسِهِمْ فَقَالُوْۤا اِنَّكُمْ اَنْتُمُ الظّٰلِمُوْنَ ۙ﴿۶۴﴾

21|64| So they returned to [blaming] themselves and said [to each other], "Indeed, you are the wrongdoers."

ثُمَّ نُكِسُوْا عَلٰى رُءُوْسِهِمْ ۚ لَقَدْ عَلِمْتَ مَا هٰۤؤُلَآءِ يَنْطِقُوْنَ ﴿۶۵﴾

21|65| Then they reversed themselves, [saying], "You have already known that these do not speak!"

قَالَ اَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكُمْ شَيْـًٔا وَّ لَا يَضُرُّكُمْ ﴿۶۶﴾

21|66| He said, "Then do you worship instead of Allah that which does not benefit you at all or harm you?

اُفٍّ لَّكُمْ وَ لِمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۶۷﴾

21|67| Uff to you and to what you worship instead of Allah. Then will you not use reason?"

قَالُوْا حَرِّقُوْهُ وَ انْصُرُوْۤا اٰلِهَتَكُمْ اِنْ كُنْتُمْ فٰعِلِيْنَ ﴿۶۸﴾

21|68| They said, "Burn him and support your gods - if you are to act."

قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّ سَلٰمًا عَلٰۤى اِبْرٰهِيْمَ ۙ﴿۶۹﴾

21|69| Allah said, "O fire, be coolness and safety upon Abraham."

Preaching and Reasoning:

Prophet Ibrahim (Abraham) was honored with prophethood by Allah, and he began preaching Islam (worship of Allah and almsgiving) in his society. However, everyone was opposed to him, and he sought an opportunity to logically and intellectually challenge their belief in idolatry, demonstrating its fallacy through reason. The people were aware of his beliefs and opinions. There is a difference of opinion regarding his age at that time; some say he was eighteen, while others say thirty.

During a festival, he did not participate and pretended to be unwell. Taking advantage of the empty temple, he destroyed all the idols except for the largest one, placing the axe on its shoulder. The purpose was to show that it was this large idol that committed the act. When the people returned from the festival and entered the temple, they were horrified to see their gods broken and the axe on the large idol's shoulder. This was perceived as a great insult to their beliefs.

Upon investigation, they suspected Prophet Ibrahim, as they knew of his opposition to their religion and idols. The elders suggested questioning him, as they were already

aware of his views. This was the opportunity Prophet Ibrahim had been waiting for. When questioned, he cleverly suggested that the largest idol, which had the axe, appeared to be the culprit and they should ask it. This response made the people realize the idols were lifeless and could not speak or move. They admitted their error and wrongdoing.

However, Satan quickly influenced them, reminding them of their ancestors' honor and traditions, urging them to ignore Ibrahim's words and punish him for insulting their idols. King Nimrod, after consulting his court, decided to burn Prophet Ibrahim alive to set an example. A huge pyre was built, and due to the intense heat, they used a catapult to throw him into the fire. By Allah's command, the fire became cool and harmless for Prophet Ibrahim. The exact details of the fire's intensity and duration vary in different narrations, but the important outcome is that Prophet Ibrahim remained unharmed, showcasing a miracle and proving Allah's protection for His prophets.

Despite being thrown into the fire, Prophet Ibrahim did not plead for mercy but accepted his fate with calm and faith, reportedly saying, "Allah is sufficient for me, and He is the best disposer of affairs." According to a reliable hadith, Prophet Ibrahim mentioned three instances in his life where he used ambiguous language (which can be interpreted as lying). This will be his excuse for not interceding on the Day of Judgment, leaving the final intercession to Prophet Muhammad (PBUH). Scholars have various interpretations of these incidents, but the key message remains the same: the willingness to sacrifice oneself for the truth. While it's permissible to use metaphors or allusions, the Prophet (PBUH) used the term "KAZANB" (lie) in the context of "Hasnat ul Abrar,syat ul Muqarbeen "(good deeds of the righteous are considered minor faults of the closest ones), which will be used as an excuse for intercession on the Day of Judgment. This has created a dilemma: how to interpret such a term used by a Prophet? Both the chain of narration (isnad) of the hadith and the honor of the Prophet must be upheld. Unnecessary explanations can divert attention from the core message: sacrificing one's life for the truth. Allah has mentioned similar actions of His prophets, such as Jonah leaving the city and Moses' haste in ascending Mount Sinai. The account of Abraham does not contradict the status and honor of prophethood. (Ruh al-Ma'ani/Qurtubi/Tafsir Kabir)

The Covenant:

In the Old Testament (Torah), the story of Prophet Ibrahim is mentioned in the Book of Genesis, chapters 11 and 12. The narrative style shows that the accounts have been influenced by the views of the narrators, making them less coherent compared to the Quranic narrative. Orientalists' claims that these stories were borrowed from the Torah are unfounded, as the Quran's account is distinct and concise.

Fire:

Generally, flames consist of carbon dioxide, water vapor, and gases like oxygen and nitrogen. Fire's fuel can be wood, coal, or mineral oil (petroleum). Heat is generated from fire, and similarly, heat is produced from atomic fission. The Quran mentions different types of fire: the one kindled to burn Prophet Ibrahim, which we are familiar with; the fire seen by Prophet Musa (Moses) on Mount Tur, which had no intense heat but emitted light; and the fire of Hell, which will have humans and stones as fuel. Human bones do not burn easily, and only materials like Tantalum Carbide and Hafnium Carbide can withstand temperatures up to 4000 degrees Celsius (Imperial News, December 22, 2016).

وَ اَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَخْسَرِيْنَۚ﴿۷۰﴾

21|70| And they intended for him harm, but We made them the greatest losers.

وَ نَجَّيْنٰهُ وَ لُوْطًا اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا لِلْعٰلَمِيْنَ﴿۷۱﴾

21|71| And We delivered him and Lot to the land which We had blessed for the worlds.

وَ وَهَبْنَا لَهٗۤ اِسْحٰقَ ؕ وَ يَعْقُوْبَ نَافِلَةً ؕ وَ كُلًّا جَعَلْنَا صٰلِحِيْنَ﴿۷۲﴾

21|72| And We gave him Isaac and Jacob in addition, and all [of them] We made righteous.

وَ جَعَلْنٰهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا وَ اَوْحَيْنَاۤ اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ وَ اِقَامَ الصَّلٰوةِ وَ اِيْتَآءَ الزَّكٰوةِ ۚ وَ كَانُوْا لَنَا عٰبِدِيْنَ﴿۷۳﴾

21|73| And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.

وَ لُوْطًا اٰتَيْنٰهُ حُكْمًا وَّ عِلْمًا وَّ نَجَّيْنٰهُ مِنَ الْقَرْيَةِ الَّتِيْ كَانَتْ تَّعْمَلُ الْخَبٰٓئِثَ ؕ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فٰسِقِيْنَ ۙ﴿۷۴﴾

21|74| And to Lot We gave judgement and knowledge, and We saved him from the city that was committing wicked deeds. Indeed, they were a people of evil, defiantly disobedient.

وَ اَدْخَلْنٰهُ فِيْ رَحْمَتِنَا ؕ اِنَّهٗ مِنَ الصّٰلِحِيْنَ﴿۷۵﴾

21|75| And We admitted him into Our mercy. Indeed, he was of the righteous.

Prophet Lot (A.S.) was the nephew of Prophet Abraham (A.S.) and believed in the oneness of Allah. He migrated to Syria with Prophet Abraham (A.S.), and Allah granted him knowledge, wisdom, and prophethood. The area where Prophet Lot (A.S.) settled was known as Gomorrah and Sodom, located near the Dead Sea in Jordan.

Allah blessed Prophet Abraham (A.S.) with offspring. He was given a son, Isaac, when he was quite old. Later, Allah granted Isaac a son, Jacob, and both father and son were bestowed with prophethood. There are narrations in Hadith about the blessedness of the land of Syria. At that time, this land was part of Palestine, which later became separate due to colonialism.

Prophet Lot (A.S.) was with Prophet Abraham (A.S.). While Prophet Abraham (A.S.) stayed in Canaan, Prophet Lot (A.S.) went to preach in the region of Sodom. The people of Sodom were morally corrupt, indulging in severe sins such as homosexuality, which is explicitly condemned in Islam. They also engaged in various other misconducts like harassing travelers, mocking, throwing stones, and causing trouble. The Quran describes these actions as vile and those who engage in them as wicked and disobedient. Due to their misconduct, the people of Sodom were destroyed, while the believers and Prophet Lot (A.S.) were saved. This has been mentioned in previous surahs as well.

Welfare of Humanity:

Prophets Abraham, Lot, Ishmael, Isaac, and Jacob (A.S.) are the founders of many major religions, including Judaism, Christianity, and Islam. Islam is a religion that promotes the welfare and well-being of humanity. It encompasses a system of prayer (Salat) and charity (Zakat) to ensure the social and economic welfare of people.

This concept is emphasized with Prophet Abraham and his descendants, including Prophet Elias. Prophets Abraham, Joseph, Moses, Jesus (A.S.), and the Last Prophet (S.A.W.) all called for Islam. The final book, the Quran, was revealed because the social conditions and physical existence of humans have changed over time, necessitating amendments in each new sharia (Islamic law). According to Hadith, Islam was revealed to ease the difficulties of previous commandments. If we observe prayer,charity and other commandments, we find that the commandments of Islam are easy as compared to those of Judaism and Christianity.

If we observe the practices of prayer, charity, marriage, divorce, justice, trade, transactions, and attire in Islam, they all revolve around promoting good, justice, equality, and kindness in society. Unfortunately, there is no exemplary Islamic system currently in practice in any country to showcase its blessings and benefits to the modern world.

وَ نُوْحًا اِذْ نَادٰی مِنْ قَبْلُ فَاسْتَجَبْنَا لَهٗ فَنَجَّيْنٰهُ وَ اَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِۚ﴿۷۶﴾

21|76| And [mention] Noah, when he called [to Allah] before [that time], so We responded to him and saved him and his family from the great flood.

وَ نَصَرْنٰهُ مِنَ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَاؕ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فَاَغْرَقْنٰهُمْ اَجْمَعِيْنَ﴿۷۷﴾

21|77| And We saved him from the people who denied Our signs. Indeed, they were a people of evil, so We drowned them, all together.

The story of Prophet Noah (A.S.) is narrated alongside those of Prophets Abraham and Lot (A.S.). Prophet Noah (A.S.) preached for a prolonged period, spanning several centuries. Despite his persistent efforts, the people remained obstinate in their denial. Prophet Noah (A.S.) and the other believers endured great persecution at the hands of the disbelievers.

When Prophet Noah (A.S.) saw despair from all sides and realized that his people would not change, he prayed for divine intervention. The people continued to be steeped in their sins and transgressions. Eventually, his prayer was answered, and a great flood was sent as a punishment. The flood eradicated all the wrongdoers and disbelievers. Only the believers and Prophet Noah (A.S.) were saved. The story of Prophet Noah has also been mentioned in Surah Al-A'raf and Surah Hud.

وَ دَاوٗدَ وَ سُلَيْمٰنَ اِذْ يَحْكُمٰنِ فِی الْحَرْثِ اِذْ نَفَشَتْ فِيْهِ غَنَمُ الْقَوْمِۚ وَ كُنَّا لِحُكْمِهِمْ شٰهِدِيْنَۙ﴿۷۸﴾

21|78| And [mention] David and Solomon, when they judged concerning the field - when the sheep of a people overran it [at night], and We were witness to their judgement.

فَفَهَّمْنٰهَا سُلَيْمٰنَۚ وَ كُلًّا اٰتَيْنَا حُكْمًا وَّ عِلْمًا ۫ وَّ سَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ يُسَبِّحْنَ وَ الطَّيْرَؕ وَ كُنَّا فٰعِلِيْنَ﴿۷۹﴾

21|79| And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge. And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that].

وَ عَلَّمْنٰهُ صَنْعَةَ لَبُوْسٍ لَّكُمْ لِتُحْصِنَكُمْ مِّنْۢ بَاْسِكُمْۚ فَهَلْ اَنْتُمْ شٰكِرُوْنَ﴿۸۰﴾

21|80| And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle. So will you then be grateful?

وَ لِسُلَيْمٰنَ الرِّيْحَ عَاصِفَةً تَجْرِیْ بِاَمْرِهٖۤ اِلَى الْاَرْضِ الَّتِیْ بٰرَكْنَا فِيْهَاؕ وَ كُنَّا بِكُلِّ شَیْءٍ عٰلِمِيْنَ﴿۸۱﴾

21|81| And to Solomon [We subjected] the wind, blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever, of all things, Knowing.

وَ مِنَ الشَّيٰطِيْنِ مَنْ يَّغُوْصُوْنَ لَهٗ وَ يَعْمَلُوْنَ عَمَلًا دُوْنَ ذٰلِكَ ۚ وَ كُنَّا لَهُمْ حٰفِظِيْنَۙ﴿۸۲﴾

21|82| And of the devils were those who dived for him and did work other than that. And We were of them a guardian.

Prophet Dawud (David):

Prophet Dawud (David), a descendant of Prophet Yaqub (Jacob), joined the army of Talut and killed Jalut, later becoming a leader. Allah bestowed him with prophethood and kingship. He had a beautiful voice, and when he recited the Psalms with musical instruments, birds would stop and harmonize with him, and the mountains would echo his praise. He often retreated to valleys for solitude and worship. His voice was so enchanting that no one else possessed such a quality. The musical instruments enhanced his voice, mesmerizing listeners even today. Allah granted him the ability to craft armor from iron, which he sold to earn a living. Before him, iron was used primarily for protection, like shields. He innovated it further, crafting intricate armor, chains, and rings. Archaeological research has confirmed iron deposits in Edom, near the region of Aqaba and Eliat, where ancient smelting furnaces were found. Prophet Dawud extended his kingdom through conquests.

Importance of Profession / Halal Livelihood:

Prophet Dawud earned his livelihood by selling armor despite being a ruler. According to Al-Qurtubi, Prophet Adam was a farmer, Prophet Noah was a carpenter, Prophet Luqman was a tailor, and Prophet Talut was a dyer. Our Prophet Muhammad (PBUH) tended sheep, traded, milked animals, sewed clothes, dug land, and did household chores. Likewise, great scholars and jurists, such as Imam Ahmad ibn Umar Al-khsaf (a cobbler), Imam Ahmed Al-Qaduri (a potter), and Imam Mahmud bin Ahmed (a weaver), practiced professions while serving religion without compensation. Today, unfortunately, many imams and preachers have turned religion into a means of livelihood, making them economically dependent. No profession is inferior if it is halal; only sinful acts are detestable. Any honest and halal profession is commendable. Abu Huraira reported that the Prophet (PBUH) said, "It is better for one to take a rope and bring a bundle of wood on his back and sell it rather than to ask someone who may or may not give him." (Bukhari/Tirmidhi). Ibn Abbas narrated that the Prophet (PBUH) said, "If one gets tired by the evening from work, his sins are forgiven." Its purpose is to work hard ,physically or mentally.

Discrepant decisions:

A man complained to Prophet Dawud about another's sheep that had ruined his crop. Prophet Dawud ruled that the man should take the sheep as compensation. The owner of the sheep then went to Prophet Sulayman (Solomon), who proposed a different solution: the man with the damaged crop should take the sheep to benefit from their milk and wool temporarily, while the owner of the sheep should work the land to regrow the crop. Once the crop was restored, both would get their property back. This alternative ensured that neither party was deprived of their property. Allah granted Prophet Sulayman wisdom, as he would succeed Prophet Dawud in leadership. Both were endowed with knowledge and wisdom, highlighting that judges may differ in their rulings based on experience, insight, and knowledge. However, a legitimate judgment is still valid, though a better one may be preferred. According to a hadith narrated by Amr ibn

al-As, the Prophet (PBUH) said, "If a judge makes a ruling, striving to apply his judgment and gets it right, he will have two rewards. If he makes a ruling, striving to apply his judgment and gets it wrong, he will still have one reward." (Bukhari). Buradah reported that the Prophet (PBUH) said, "Judges are of three types: one will go to Paradise and two to Hell. The one who will go to Paradise is the one who knows the truth and judges according to it. As for the one who knows the truth but deviates from it in judgment, he will go to Hell. And the one who judges for people without knowledge, he will go to Hell." This highlights the importance and necessity of ijtihad (independent reasoning) in jurisprudence and decision-making.

Prophet Sulayman (Solomon):

Prophet Sulayman, the son of Prophet Dawud, exhibited wisdom and intelligence from a young age. After Prophet Dawud, he ascended the throne, receiving both prophethood and kingship. Allah granted him a unique kingdom unparalleled by any other. While Prophet Dawud was endowed with the ability to understand the language and melodies of mountains, Prophet Sulayman was given control over the wind, which obeyed his command. He could communicate with animals, and jinn were subjected to him. He completed the construction of Masjid al-Aqsa and expanded the kingdom of Israel. His reign exemplified justice, aid to the poor, and peace. The jinn, fearing him, complied with his commands and undertook laborious and distant tasks.

Throne of Sulayman:

One of Prophet Sulayman's miracles was his control over the wind. His throne (court) was vast, accommodating courtiers, armies, and others. The wind, controlled by angels, could adjust its speed to transport the throne swiftly to its destination. Narrations suggest that his throne, or his platform, was extensive, likened to a mile in width, supported by hundreds of wooden columns, and elevated by the wind at his command. His dominion extended over Palestine, Syria, Hijaz, and Yemen, reaching the Mediterranean and the Red Sea. This facilitated extensive trade via sea routes.

Jinn:

According to the Quran and Hadith, jinn are created from smokeless fire, making them immaterial and devoid of physical characteristics. They possess substantial power and long lifespans, can change shapes, cover vast distances, and even enter human bodies. Since they have intellect and free will, they can be Muslims or non-Muslims, with the majority being non-Muslim, following Satan's orders. They will also be judged, with many destined for Hell due to their malevolent actions. They feared Prophet Sulayman and obeyed his commands. The jinn exist in human imagination, and although people have seen them, they are not mentioned in science due to their non-material existence and lack of empirical evidence. The jinn can also engage in religious propagation and sometimes benefit from human teachings. They can be compared to computer software, which, despite lacking physical existence, can control drones, moon rovers, and our computers and mobile phones. Software are product of electromagnetic signals.

وَ اَيُّوْبَ اِذْ نَادٰى رَبَّهٗۤ اَنِّیْ مَسَّنِیَ الضُّرُّ وَ اَنْتَ اَرْحَمُ الرّٰحِمِیْنَۚۖ﴿۸۳﴾

21|83| And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful."

فَاسْتَجَبْنَا لَهٗ فَكَشَفْنَا مَا بِهٖ مِنْ ضُرٍّ وَّ اٰتَیْنٰهُ اَهْلَهٗ وَ مِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَ ذِكْرٰى لِلْعٰبِدِیْنَ﴿۸۴﴾

21|84| So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah].

Prophet Ayyub (Job):

Regarding Prophet Ayyub (Job), most scholars agree that he was a descendant of Prophet Ibrahim (Abraham). Historians have written that Prophet Ayyub was a prophet blessed with wealth and riches by Allah. He had numerous children, countless servants, and vast fields and gardens. He enjoyed all worldly blessings for a long time, approximately more than fifty years. Then, Allah tested him with severe trials. He lost all his wealth, slaves, fields, livestock, and even his own health became a source of great suffering. According to narrations, his body became infested with worms. Everyone abandoned him except his noble wife, who stayed to care for him. Throughout this immense hardship, Prophet Ayyub never complained or expressed grief but instead remained grateful.

When the suffering became unbearable, he implored, "I am in pain, and You are the Most Merciful of the merciful." Allah's mercy then intervened, and a spring emerged from the ground. The water from this spring cleansed his body of all the worms, restoring his health and youth. His wealth and children were also restored in abundance. This trial, encompassing wealth, fame, honor, severe illness, isolation, disability, and finally health and wealth, serves as a profound lesson for the wise and the mindful to worship their true Creator and make gratitude and patience the essence of their lives.

وَ اِسْمٰعِيْلَ وَ اِدْرِيْسَ وَ ذَا الْكِفْلِ ؕ كُلٌّ مِّنَ الصّٰبِرِيْنَ ۖ﴿۸۵﴾

21|85| And [mention] Ishmael and Idrees and Dhul-Kifl; all were of the patient.

وَ اَدْخَلْنٰهُمْ فِيْ رَحْمَتِنَا ؕ اِنَّهُمْ مِّنَ الصّٰلِحِيْنَ﴿۸۶﴾

21|86| And We admitted them into Our mercy. Indeed, they were of the righteous.

Prophet Ismail (Ishmael) was the eldest son of Prophet Ibrahim (Abraham). As a child, he was left alone in Makka. When Prophet Ibrahim mentioned the sacrifice, Ismail showed complete obedience and patience, which remained his virtue throughout his life. His story was previously mentioned in Surah Ibrahim.

Prophet Idris (Enoch) was discussed in Surah Maryam. Allah punished his people for their disobedience and wrongdoings and then took him up to the heavens.

Prophet Dhul-Kifl is also mentioned among the prophets. Most commentators have declared him a prophet, while some have said that he was not a prophet but a righteous and just ruler. The name "Dhul-Kifl" means "the one who guarantees." The Jews refer to him as Ezekiel. According to the Torah, the Book of Ezekiel provides significant information about him. He received prophethood at the age of thirty and preached for twenty-two years. Due to his wealth, he supported the poor, earning him the title "Dhul-Kifl." He was a devout worshipper and a just leader.

Patience and Virtue:

The mention of Prophets Ismail, Idris, and Dhul-Kifl highlights their notable characteristics of patience and righteousness. This underscores the importance of patience, goodness, and benevolence in human character as emphasized in Islam and the Quran. Our Prophet Muhammad (peace be upon him) also placed great importance on benevolent actions in his sayings and practices. According to a hadith, the sign of

those who will enter Paradise is their good character in this world. Patience is similarly significant, encompassing forgiving societal injustices, not complaining about personal hardships, and controlling one's desires. These actions are challenging, and hence, their reward is beyond measure.

وَ ذَا النُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِى الظُّلُمٰتِ اَنْ لَّاۤ اِلٰهَ اِلَّاۤ اَنْتَ سُبْحٰنَكَ ۖ اِنِّىْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۚ﴿۸۷﴾

21|87| And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."

فَاسْتَجَبْنَا لَهٗ ۙ وَ نَجَّيْنٰهُ مِنَ الْغَمِّ ؕ وَ كَذٰلِكَ نُـْۨجِى الْمُؤْمِنِيْنَ ﴿۸۸﴾

21|88| So We responded to him and saved him from the distress. And thus do We save the believers.

The mention of Prophet Yunus (Jonah) appears once again. Previously, it was narrated that he left his people out of anger due to their disobedience without waiting for Allah's command. Allah did not approve of this action. During his sea journey, Prophet Yunus was forced to jump overboard, where he was swallowed by a fish. He believed that there would be no accountability for leaving his people, but the situation turned out differently. Prophet Yunus found himself trapped in layers of darkness: the darkness of the water, the night, and the belly of the fish. In the fish's belly, he prayed to Allah with these words:: ***'La ilaha illa anta subhanaka inni kuntu min al-zalimin*** (Translation: There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers).

According to a hadith, any Muslim who prays to Allah with these words sincerely for any matter will have their prayer accepted by Allah (Tirmidhi).

وَ زَكَرِيَّاۤ اِذْ نَادٰى رَبَّهٗ رَبِّ لَا تَذَرْنِىْ فَرْدًا وَّ اَنْتَ خَيْرُ الْوٰرِثِيْنَ ۚ﴿۸۹﴾

21|89| And [mention] Zechariah, when he called to his Lord, "My Lord, do not leave me alone [with no heir], while you are the best of inheritors."

فَاسْتَجَبْنَا لَهٗ ۪ وَ وَهَبْنَا لَهٗ يَحْيٰى وَ اَصْلَحْنَا لَهٗ زَوْجَهٗ ؕ اِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِى الْخَيْرٰتِ وَ يَدْعُوْنَنَا رَغَبًا وَّ رَهَبًا ؕ وَ كَانُوْا لَنَا خٰشِعِيْنَ ﴿۹۰﴾

21|90| So We responded to him, and We gave to him John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.

Prophet Zakariya's story is mentioned. His wife was barren, and he longed for a son who could continue the mission of preaching and taking care of the Al-Aqsa Mosque. He prayed to Allah, expressing his helplessness and trust in Allah, asking for an heir to continue his work. Due to his humility, hope, and trust in Allah, his prayer was answered. Allah granted him a son, Prophet Yahya (John), whose name was also given by Allah. This incident is also mentioned in Surah Maryam. The prophets worshiped Allah with great devotion, love, and fear of His majesty and grandeur. They were quick to perform good deeds, leaving no opportunity for righteousness. It serves as an encouragement for us to strive for goodness, as emphasized many times by our Prophet Muhammad(PBUH).

Maryam (Mary) is also mentioned. She was extremely chaste and devoted to worship. Allah sent Angel Jibreel (Gabriel) to give her the glad tidings of a son, and with his breath(blow), she conceived Prophet Isa (Jesus) without a father. Prophet Isa performed miracles such as speaking in the cradle, raising (aliving) the dead, healing leprosy and blindness, and revealing what people stored in their homes. Thus he was sign of Allah's existence and power.

وَ الَّتِیْۤ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِیْهَا مِنْ رُّوْحِنَا وَ جَعَلْنٰهَا وَ ابْنَهَاۤ اٰیَةً لِّلْعٰلَمِیْنَ(۹۱)

21|91| And [mention] the one who guarded her chastity, so We blew into her [garment] through Our angel [Gabriel], and We made her and her son a sign for the worlds.

اِنَّ هٰذِهٖۤ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً ۖ۫ وَّ اَنَا رَبُّكُمْ فَاعْبُدُوْنِ(۹۲)

21|92| Indeed this, your religion, is one religion, and I am your Lord, so worship Me.

وَ تَقَطَّعُوْۤا اَمْرَهُمْ بَیْنَهُمْ ؕ كُلٌّ اِلَیْنَا رٰجِعُوْنَ(۹۳)

21|93| And [yet] they divided their affair among themselves, [but] all to Us will return.

فَمَنْ یَّعْمَلْ مِنَ الصّٰلِحٰتِ وَ هُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْیِهٖ ۚ وَ اِنَّا لَهٗ كٰتِبُوْنَ(۹۴)

21|94| So whoever does righteous deeds while he is a believer - no denial will there be for his effort, and indeed We, of it, are recorders.

وَ حَرٰمٌ عَلٰى قَرْیَةٍ اَهْلَكْنٰهَاۤ اَنَّهُمْ لَا یَرْجِعُوْنَ(۹۵)

21|95| And there is prohibition upon [the people of] a city which We have destroyed that they will [ever] return

One Humanity, One Message:

After mentioning various prophets and their shared objectives, it is emphasized that all prophets were sent by Allah. As narrated by Abu Hurairah, the Prophet Muhammad (ﷺ) said, "All prophets are brothers with different mothers but one religion." (Bukhari). This means that all prophets preached the oneness of Allah, the Day of Judgment, rewards and punishments, and the concepts of heaven and hell. They also emphasized social duties like Zakat and justice, providing specific commandments according to the circumstances of their times. Subsequently, certain individuals, particularly scholars, created sects and disagreements. According to a hadith narrated by Abu Hurairah, there were seventy-one or seventy-two sects among the Christians, and Muslims will have seventy-three sects (Tirmidhi, Abu Dawood). On the Day of Judgment, Allah will decide the truth among them. The Qur'an and hadith strictly prohibit violence and extremism due to religious differences. Despite this, some people (scholars and powerful individuals) have created divisions based on their desires and preferences. Those who do good deeds will be rewarded for their righteous acts. Those who have faith and do good deeds will attain paradise and Allah's pleasure. According to a hadith, two angels (Kiraman Katibin) are recording their deeds, which will be revealed on the Day of Judgment. On the other hand, those who persist in disbelief and oppression will face divine punishment and destruction. They will not have a chance to return to the world or regain their dignity and honor as a nation. Their fate will be that they will be engulfed in sins without seeking forgiveness or completely erased from existence and become a part of history. In any case, their end will be disastrous.

Why New Sharia?

Different sharias (sets of laws) were sent over time. The sharias of Prophets Adam, Noah, and Abraham (peace be upon them) were aimed at providing convenience

according to the circumstances. For instance, in Judaism (the sharia of Prophet Moses), spoils of war were forbidden, but they are permissible in Islam. In Judaism, a sacrifice was accepted if it was consumed by fire, whereas Islam has no such sign for acceptance. Ablution (wudu) was the only form of purification for worship, and dry ablution (tayammum) was not permitted. Worship outside the designated place was not allowed. Prostration of respect was permissible in Judaism, but it is forbidden in Islam. Islamic teachings emphasize human equality. Retaliation (qisas) was mandatory, while in Islam, there is also an option of blood money (diyat). Work on the Sabbath was prohibited, but it is allowed on Fridays in Islam. Fasting in Judaism lasted day and night, whereas in Islam, it is only during daylight hours. There is quite ease in Islamic commandments regarding matrimony and divorce. Each prophet brought some new commandments to their religion. Islamic commandments prioritize human ease and convenience.

حَتّٰۤى اِذَا فُتِحَتْ يَاْجُوْجُ وَ مَاْجُوْجُ وَ هُمْ مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ﴿۹۶﴾

21|96| Until when [the dam of] Gog and Magog has been opened and they, from every elevation, descend

وَ اقْتَرَبَ الْوَعْدُ الْحَقُّ فَاِذَا هِيَ شَاخِصَةٌ اَبْصَارُ الَّذِيْنَ كَفَرُوْا ؕ يٰوَيْلَنَا قَدْ كُنَّا فِيْ غَفْلَةٍ مِّنْ هٰذَا بَلْ كُنَّا ظٰلِمِيْنَ﴿۹۷﴾

21|97| And [when] the true promise has approached; then suddenly the eyes of those who disbelieved will be staring [in horror, while they say], "O woe to us; we had been unmindful of this; rather, we were wrongdoers."

There is mention of the Day of Judgment when Gog and Magog will break free from their confinement and spread across the regions, causing chaos everywhere. This event will signal the imminent arrival of the Day of Judgment. Hazrat Hudhaifah bin al-Yaman reported that the Prophet Muhammad (ﷺ) came to them while they were discussing something. He asked them what they were talking about, and they said they were discussing the Day of Judgment. He said the Day of Judgment will not occur until ten signs appear: 1) Smoke (resembling today's environmental pollution), 2) The Antichrist (Dajjal), 3) The Beast of the Earth (Dabat al-Ard), 4) The rising of the sun from the west, 5) The descent of Jesus (peace be upon him), 6) The emergence of Gog and Magog, 7) A landslide in the east, 8) A landslide in the west, 9) A landslide in the Arabian Peninsula, and 10) A fire that will drive people towards their gathering place (Mahshar) (Muslim/Abu Dawood/Tirmidhi/Ibn Majah). Imam Razi described Gog and Magog as two human tribes (Tafseer al-Kabeer). They are also mentioned in Surah al-Kahf. There are various interpretations of the signs of the Day of Judgment.

The horrors of the Day of Judgment are described, stating that people will be astonished and bewildered. There will be no place to hide or escape. Those who denied it will feel deep regret and confess their mistakes and sins when they witness the reality and terror of that day.

اِنَّكُمْ وَ مَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ حَصَبُ جَهَنَّمَ ؕ اَنْتُمْ لَهَا وٰرِدُوْنَ﴿۹۸﴾

21|98| Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it.

لَوْ كَانَ هٰۤؤُلَآءِ اٰلِهَةً مَّا وَرَدُوْهَا ؕ وَ كُلٌّ فِيْهَا خٰلِدُوْنَ﴿۹۹﴾

21|99| Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein.

لَهُمْ فِيْهَا زَفِيْرٌ وَّ هُمْ فِيْهَا لَا يَسْمَعُوْنَ﴿۱۰۰﴾

21|100| For them therein is heavy sighing, and they therein will not hear.

اِنَّ الَّذِيْنَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنٰٓى ۙ اُولٰٓئِكَ عَنْهَا مُبْعَدُوْنَ ۙ﴿۱۰۱﴾

21|101| Indeed, those for whom the best [reward] has preceded from Us - they are from it far removed.

لَا يَسْمَعُوْنَ حَسِيْسَهَا ۚ وَ هُمْ فِيْ مَا اشْتَهَتْ اَنْفُسُهُمْ خٰلِدُوْنَ ۚ﴿۱۰۲﴾

21|102| They will not hear its sound, while they are, in that which their souls desire, abiding eternally.

لَا يَحْزُنُهُمُ الْفَزَعُ الْاَكْبَرُ وَ تَتَلَقّٰىهُمُ الْمَلٰٓئِكَةُ ؕ هٰذَا يَوْمُكُمُ الَّذِيْ كُنْتُمْ تُوْعَدُوْنَ﴿۱۰۳﴾

21|103| They will not be grieved by the greatest terror, and the angels will meet them, [saying], "This is your Day which you have been promised" -

The mention of the Day of Judgment continues. The primary reason for the people of Makkah going to Hell is their worship of idols. It is mentioned in several places that those individuals or objects worshipped as gods will disassociate themselves from such worship on the Day of Judgment. These idols, being lifeless, will also become the fuel of Hell, serving as proof before the disbelievers or polytheists. The disbelievers will wail in this dreadful punishment and will remain there forever. When the discussion turned to the idols also entering Hell, the people of Makkah were distressed about the fate of their revered idols. They brought this up with the Jews, who suggested asking the Prophet Muhammad (ﷺ) about Prophet Ezra and Prophet Jesus (peace be upon them), whom the Jews and Christians respectively worshipped as the son of God. Would these prophets, despite their prophethood, also go to Hell, since Islam acknowledges their prophethood? The response was that the prophets, who devoted their entire lives to obeying Allah and preaching His commands, are exempt from Hell due to their righteous deeds. Hence, they will neither enter Hell nor hear its slightest sound and will instead enjoy the blessings of Paradise. The horrors and fears of the Day of Judgment, referred to as "Faz'ael-Akbar" (the Great Terror), will be spared for those with recorded good deeds. Faz'a el-Akbar could refer to the Day of Judgment, the Day of Reckoning, or the moment of being cast into Hell, as all these times are extremely terrifying for individuals.

Protected People:

There is a hadith narrated by Hazrat Abu Darda in which the Prophet Muhammad (ﷺ) said: Those who love each other for the sake of Allah will be under the shade of Allah on the Day of Judgment, when there will be no shade except His. They will be on pulpits of light. People will be frightened(anxious), but they will not be anxious. Another hadith, narrated by Hazrat Ibn Umar, states that the Prophet Muhammad (ﷺ) said: On the Day of Judgment, three people will be on mounds of musk and will not be frightened by Faz'a el-Akbar: the just ruler whom people are pleased with, the person who calls the Adhan (call to prayer) daily without any wages, and the one who fulfills Allah's rights and his master's (the one earning lawful sustenance). (Referenced from Musnad Ahmad/ Tirmidhi). These characteristics emphasized by the Prophet Muhammad (ﷺ) primarily concern the rights of people (Huquq al-Ibad) and then the rights of Allah (Huquq Allah). Islam places great importance on the rights of people, and the downfall of Muslims began when they neglected these rights.

يَوْمَ نَطْوِى السَّمَآءَ كَطَىِّ السِّجِلِّ لِلْكُتُبِ ؕ كَمَا بَدَاْنَاۤ اَوَّلَ خَلْقٍ نُّعِيْدُهٗ ؕ وَعْدًا عَلَيْنَا ؕ اِنَّا كُنَّا فٰعِلِيْنَ ﴿۱۰۴﴾

21|104| The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it.

وَ لَقَدْ كَتَبْنَا فِى الزَّبُوْرِ مِنْۢ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِىَ الصّٰلِحُوْنَ ﴿۱۰۵﴾

21|105| And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants.

اِنَّ فِىْ هٰذَا لَبَلٰغًا لِّقَوْمٍ عٰبِدِيْنَ ﴿۱۰۶﴾

21|106| Indeed, in this [Qur'an] is notification for a worshipping people.

وَ مَاۤ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ﴿۱۰۷﴾

21|107| And We have not sent you, [O Muhammad], except as a mercy to the worlds.

The End of the Universe / Rolling Up:

The verse mentions that just as a book is opened and then closed, or as a document is written and then rolled up, the heavens and the earth will also be brought to an end. Human beings will be resurrected once more. According to a hadith, when people rise from their graves, they will be barefoot, naked, and uncircumcised. The Prophet recited this verse and explained that at that moment, people will be in such a state of distress that they will not even be aware of one another.

The verse about the heavens rolling up could be interpreted to refer to our earthly universe, where human actions play a central role, and also to other celestial bodies. Similarly, the concept of re-creation could refer to the resurrection of humans for judgment and reward or punishment, as well as to the other elements of the universe. Science is still in its early stages in this regard. While our understanding has greatly expanded through space exploration, the vastness of the universe remains largely unexplored. The boundaries set forth in the Quran are still being navigated by science.

One theory suggests that the expanding universe, driven by the force of expansion (Big Bang), is constantly growing and moving in an orbit due to gravitational attraction. On the other hand, due to the force of gravity, the universe is contracting and will eventually collapse (Big Crunch). These are human interpretations based on various estimates and information. According to modern scientific knowledge, the end of our solar system is inevitable.

The Inheritance of the Earth:

The word "Zabur" means book. Here, it could refer to all divine scriptures with a common message, just as the messages of all prophets emphasized monotheism, reward and punishment, and social justice. It includes all scriptures before the Torah. Alternatively, it could specifically refer to the Psalms of David, which were revealed after the Torah and are dedicated to the praise and glorification of Allah. The "Reminder" refers to the Quran or Allah's message, informing humanity that the earth will be inherited by those who perform righteous deeds and bring about reform. Throughout history, just and righteous rulers have always succeeded, and nations that prioritized the welfare of humanity achieved success and a higher status on earth. Some scholars interpret the perpetual inheritance of the earth to mean Paradise for the righteous, where life will be eternal. Others interpret it as referring to this worldly life, for which the guidance and laws have

been provided. All divine scriptures provide guidance for those who believe in and worship Allah.

Mercy for All Worlds:

The greatest guidance mentioned is that the noble Prophet Muhammad (peace be upon him) was sent as a mercy to all worlds, and through him, Allah completed His mercy and blessings upon creation. Islam was declared the preferred religion for humanity. The Quran was given as the final book of guidance, and Prophet Muhammad was honored as the last Prophet and Messenger. Thus, the guidance of the Quran and the teachings of Islam are a mercy for all humanity (Muslims and non-Muslims) as well as jinn. The principles of Islam emphasize human capacity and provide exemptions for tasks beyond human ability.

The Prophet Muhammad (peace be upon him) was always strict about upholding the law to ensure justice. For instance, he prayed for the punishment of only a few individuals like Abu Jahl, Utbah, Shaybah, Walid bin Uqbah, Umayyah, and Uqbah, who had severely harmed Muslims and opposed Islam vehemently, and they were killed in the Battle of Badr.

In Ta'if, when the Prophet was bloodied, he did not pray for punishment. During the Battle of Uhud, when he was injured, he did not curse his attackers. He forgave individuals like Wahshi, who killed Hamzah; Hindh, who mutilated Hamzah's body; Abu Sufyan, who fiercely opposed him; Suraqah bin Malik, who intended to kill him; and Safwan bin Umayyah, who tried to kill him with a sword in Madinah. He also forgave Habar bin Aswad, who caused the miscarriage of his daughter Zaynab. At the conquest of Makkah, he forgave them all. He even gave his shirt to Abdullah bin Ubayy, the leader of the hypocrites, and led his funeral prayer at his son's request. In his personal life, the Prophet was a mercy for all, but he emphasized justice and upheld the law strictly. He famously said that even his daughter Fatimah would have her hand cut off if she were to steal.

There are numerous instances of the Prophet speaking to and showing respect to animals and inanimate objects in the books of his life. He always chose the easier and simpler way in matters of worship and dealings to make things easier for those who followed. Hazrat Abu Hurairah narrates that the Prophet was asked to curse the polytheists. He replied that he was not sent as a curser but as a mercy. (Muslim). Imam Ibn Jarir narrates from Ibn Abbas that those who believe in Allah and the Last Day will have mercy written for them in both worlds, and those who do not believe in Allah and His Messenger will be spared from being swallowed by the earth and from having stones rain upon them, as happened with earlier nations, due to the blessings of the mercy for all worlds (Jami al-Bayan, Al-Durr Al-Manthur by Al-Suyuti). The only ones who will benefit from the mercy of the Prophet are those who follow his teachings, and those who turn away will be deprived.

قُلْ اِنَّمَا يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٨﴾

21|108| Say, "It is only revealed to me that your god is but one God; so will you be Muslims [in submission to Him]?"

فَاِنْ تَوَلَّوْا فَقُلْ اٰذَنْتُكُمْ عَلٰى سَوَآءٍ ؕ وَ اِنْ اَدْرِيْٓ اَقَرِيْبٌ اَمْ بَعِيْدٌ مَّا تُوْعَدُوْنَ ﴿١٠٩﴾

21|109| But if they turn away, then say, "I have announced to [all of] you equally. And I know not whether near or far is that which you are promised.

اِنَّهٗ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَ يَعْلَمُ مَا تَكْتُمُوْنَ ﴿١١٠﴾

21|110| Indeed, He knows what is declared of speech, and He knows what you conceal.

وَ اِنْ اَدْرِیْ لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَ مَتَاعٌ اِلٰى حِیْنٍ﴿۱۱۱﴾

21|111| And I know not; perhaps it is a trial for you and enjoyment for a time."

قٰلَ رَبِّ احْكُمْ بِالْحَقِّ ؕ وَ رَبُّنَا الرَّحْمٰنُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ﴿۱۱۲﴾

21|112| [The Prophet] has said, "My Lord, judge [between us] in truth. And our Lord is the Most Merciful, the one whose help is sought against that which you describe."

Invitation to the Deniers of Truth:

Once again, the deniers of truth and Islam are being invited to heed the message. The Prophet Muhammad (peace be upon him) emphasizes that he is urging them towards monotheism (Tawhid) based on the revelations (Wahi) he receives. This message of monotheism is a crucial part of the revelation. However, if the disbelievers of Makkah persist in rejecting this invitation, they will face the consequences of their opposition. Whether this punishment is near or far, only Allah knows best, as everything happens by His command. Allah is aware of all hidden and apparent actions. This period of respite is a test for the disbelievers. If they do not repent from their misguidance, they will be deserving of even greater punishment.

In response to the rejection of this invitation, the Prophet Muhammad (peace be upon him) sought help from Allah, praying for the triumph of truth and the defeat of falsehood, for only Allah's assistance can be sought. Allah granted victory to Islam. The disbelievers were defeated in the battles of Badr and Khandaq (Trench), and eventually, Makkah was conquered. The concluding words reflect that in every hardship, help should be sought from Allah, who is All-Powerful and All-Knowing.

Alhamdulillah, Surah Al-Anbiya has been completed. May Allah grant us the ability to complete the Tafsir and accept our efforts. Ameen. Rev :9/25.

22 - Surah Al-Hajj

Introduction:

This Surah has ten rukus and seventy-eight verses. It is the twenty-second Surah in order. It began in Makka, then its verses were revealed in Medina. Thus, it is considered both Makkan and Medinan. The first part of the Surah dates back to the last period of Makka and the last part dates back to the first period of Medina.

How did Prophet Abraham (peace be upon him) call people to perform Hajj? Because of this mention, it is called Surah Al-Hajj. But the obligation of Hajj was established in Medina with the verses of Surah Al-Baqarah and Surah Al-Imran. Hazrat Uqbah bin Amir (may Allah be pleased with him) narrated that I asked, O Messenger of Allah, has Surah Al-Hajj been given priority because it has two prostrations? He said, “Whoever does not perform these prostrations, He did not recite these verses (completely). (Tirmidhi / Abu Dawud).

The duration of life after the birth of a human being from a sperm, the emergence of plants from the barren land is possible. So how is it possible for a human being to emerge again? Allah Almighty is capable of bringing dead people to life. The Arab polytheists call themselves the descendants of Prophet Abraham (peace be upon him), but they did not

live their lives according to his way. The people of Makka have been urged to act according to him. The misguidance of the previous nations and the destruction of those who did not accept the commands of Allah are mentioned. They were divided into chaos and sects. On the Day of Judgment, the judgment will be made between the misguided and the guided. The greatness of the Holy Quran and the Muslims were comforted that they are established on the original Hanif religion. Their name is Muslim. They were given permission to fight against the infidels and promised help, and they were also given good news of domination over the earth.

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ۝١

22|1| O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing.

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ اَرْضَعَتْ وَ تَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَ تَرَى النَّاسَ سُكٰرٰى وَ مَا هُمْ بِسُكٰرٰى وَ لٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ۝٢

22|2| On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.

The beginning of the previous Surah (Al-Anbiya) was also about making people aware of the Day of Judgment and preparing for it. And Surah Al-Hajj also begins with the terrifying scene of the Day of Judgment.

Qiyamat:

Qiyamat has been mentioned in several verses. (Surah Taha / Al-Anbiya.) There is also a detailed description of its severity in the Quranic verses and blessed hadiths. The belief in the Day of Judgment, its horror, is to make people aware. He should follow the commands of Allah and take account of his deeds. The occurrence of the Day of Judgment will be in the form of an earthquake. Which will begin with a trumpet. According to a hadith, people will be busy with business when suddenly a terrible sound will be heard. And its condition will be extremely terrifying. The conditions that will be close to the Day of Judgment. They have been mentioned in the hadiths. The occurrence of the Day of Judgment will be in the form of an earthquake so terrifying that just as a boat rocks with the blows of waves in a storm. (Ibn Jarir and Tabarani narrated from Hazrat Abu Hurairah). Every person will appear dazed due to fear and panic. No one will even think of another. Even a nursing mother will forget her child and pregnant women will miscarry due to fear.

According to some commentators, this situation will occur after the Day of Judgment at the time of the announcement of the reckoning. While the majority of humans will be ordered to go to Hell. According to a hadith, nine hundred and ninety-nine out of a thousand people will be in Hell. This will include all the infidels (deniers) before and after Islam. And similarly, the number of believers will include, believers before and after Islam. In this case, an example of a miscarriage or separation from breastfeeding is for the intensity of fear and panic. All divine religions mention the occurrence of the Last Day.

Science is also sure that our solar system will end, but the interpretation of its condition is different. In which there is certainty of horror and earthquake, because with the end of the sun, the system of mutual attraction of the planets will be disrupted. They will collide with each other. They will collide with the moons or sub-planets and scatter. Its

explanations keep changing with the change of information, but the occurrence is within the limits described in the Quran and Hadith.

How our Solar System Ends? By Tom Meycalf. (Journal Nature NBC 18Oct 2021 USA

وَ مِنَ النَّاسِ مَنْ يُّجَادِلُ فِی اللّٰهِ بِغَيْرِ عِلْمٍ وَّ يَتَّبِعُ كُلَّ شَيْطٰنٍ مَّرِيْدٍ ۙ﴿۳﴾

22|3| And of the people is he who disputes about Allah without knowledge and follows every rebellious devil.

كُتِبَ عَلَيْهِ اَنَّهٗ مَنْ تَوَلَّاهُ فَاَنَّهٗ يُضِلُّهٗ وَ يَهْدِيْهِ اِلٰى عَذَابِ السَّعِيْرِ ﴿۴﴾

22|4| It has been decreed for every devil that whoever turns to him - he will misguide him and will lead him to the punishment of the Blaze.

The verse mentions the attitude of the polytheists (infidels) of Makka. According to narration, it is related to the chieftain of Makka, the enemy of Islam, Nadr bin Harith, who used to tell stories to the people in contrast to the Quran. He kept people away from the essence of Allah and the Holy Quran, although he had no knowledge. Scholars have derived this point from this that there should be no discussion or disagreement without knowledge or information. If there is knowledge, then discussion can be conducted for research. In fact, Satan incites people against the commands of Allah and the religion of Islam. Those who deny the essence of Allah, that is, deny His commands, are followers of Satan instead of Allah. And the friendship of Satan leads a person to misguidance and hell. Therefore, friendship with such people is like the friendship of Satan and the abode of hell, which is very important to avoid.

يٰۤاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِیْ رَيْبٍ مِّنَ الْبَعْثِ فَاِنَّا خَلَقْنٰكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَّ غَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ؕ وَ نُقِرُّ فِی الْاَرْحَامِ مَا نَشَآءُ اِلٰۤى اَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْۤا اَشُدَّكُمْ ۚ وَ مِنْكُمْ مَّنْ يُّتَوَفّٰى وَ مِنْكُمْ مَّنْ يُّرَدُّ اِلٰۤى اَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْۢ بَعْدِ عِلْمٍ شَيْـًٔا ؕ وَ تَرَى الْاَرْضَ هَامِدَةً فَاِذَاۤ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَ رَبَتْ وَ اَنْۢبَتَتْ مِنْ كُلِّ زَوْجٍۭ بَهِيْجٍ ﴿۵﴾

22|5| O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَ اَنَّهٗ يُحْیِ الْمَوْتٰى وَ اَنَّهٗ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ۙ﴿۶﴾

22|6| That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent

وَّ اَنَّ السَّاعَةَ اٰتِيَةٌ لَّا رَيْبَ فِيْهَا ۙ وَ اَنَّ اللّٰهَ يَبْعَثُ مَنْ فِی الْقُبُوْرِ ﴿۷﴾

22|7| And [that they may know] that the Hour is coming - no doubt about it - and that Allah will resurrect those in the graves.

In Islam, the belief in reward and punishment is very important after monotheism and prophethood. The reform of society in the world and the peace and well-being of humanity lie in this. For reward and punishment, the end of the world and then the resurrection or resurrection of humans, so that they can take revenge for their deeds in the world, is necessary, and rational and scientific arguments for this claim are mentioned in the blessed verses 6/7. The mention of the resurrection, reward and punishment has been mentioned many times. The purpose is to place it correctly in the human mind. So that the character of man is formed in its light. The closest thing to man is his own existence. His story was told, how he came into existence from nothingness. A few drops of semen or water that a man produces in his body after getting food from the earth and expels through the outlet of impurity (organs). How does he take the form of an existence? Explain this information at a time when medical science and imaging and research equipment did not even exist. (Fifteen hundred years ago). This is correct to this day. Water, blood, then a piece of flesh, a shape and then a form and then a soul and movement were created and came out into the world, then youth and energy, old age and then the same life of weakness also becomes a burden. It is a human story.

Human birth and journey:

Short story, in the words of modern medicine, the sperm cell of life is enclosed in a nomics. Which is protected in a membrane called cytoplasm (Salalah Tayyin, Quran). The membrane is protected in another shell (membrane). The cells hidden in the shell are in the number of billions. In it, the nucleus is absorbed into the female. (X) and (Y) chromosomes, 280 million cells, are in the woman's ovary through sperm. The male's Y cell and the female's X cell meet. A new cell is formed from them. Then XX or YY comes into existence. Then it divides. And after a week (some time), a cluster of hundreds of cells forms and enters the uterus. And at that time, the size of this bud is like a grain of sand. In the Quran, it is called sperm and science calls it a zygote. After eight weeks, the cells divide and increase to several million. It increases ten thousand times more than a grain of sand. Its length is reduced to 1/4 inch. The Quran calls it a brain, science calls it an embryo. Then it grows. Some parts of the body are made of flesh, veins, muscles, arteries, bones. In three months, a new human being, made up of more than two hundred million cells, is formed. According to Quran a semi-formed (indistinct form) and then a clear form, about eighteen inches long, is formed. It usually comes out after nine months. After entering the world, he starts developing his abilities, vision, hearing, sound, movement, sensitivity (feeling). And from a child, he becomes a young and mature human being, ready for the test. Then this strong human being falls prey to old age and forgets everything. Vision, hearing, memory all disappear. Life becomes a burden. And he starts waiting for death with great intensity. The nature of the stages of this human life is beautifully described in a blessed hadith. In the Musnad of Imam Ahmad and Musnad of Abu Ya'la, it is narrated from Hazrat Anas bin Malik that the Messenger of Allah (peace and blessings of Allah be upon him) said: Until a child reaches adulthood, his good deeds are written in the accounts of his parents (father). And whoever does a bad deed, it is not written in his account, nor in that of his parents. Then when he reaches adulthood, the pen, the reckoning, is released for him. And two angels who are with him are ordered to protect him and strengthen him. When he reaches the age of forty in Islam, When a person reaches the age of fifty, Allah Almighty protects him from three diseases: madness, leprosy, and leprosy. When he reaches the age of sixty, Allah Almighty eases his reckoning. When he reaches the age of seventy, all the inhabitants of the heavens begin to love him. And when he reaches the age of eighty, Allah Almighty records his good deeds, forgives his sins, and grants him the right to intercede for his family. His intercession is accepted. His title becomes Aminullah and Asir Allah fi al-Arz (i.e., Allah's Trustee or Prisoner on Earth).

What a true expression. It is a story of human journey. When a person reaches old age, he lives a life of a prisoner, he does not enjoy anything. His prayers for his family are accepted. In this way, they are encouraged to serve him. The good deeds of youth are rewarded. Modern medical science also says that some diseases are specific to childhood and some to old age. For example, smallpox, measles, then in youth it does not occur after 40 years. Forgetfulness, etc. Weakness of the heart, starts after 70 years. How much wisdom and knowledge is there in the Hadith. Finally, he gets relief from this troubled life through death. Why does such a large body go into the earth and dissolve there and cannot come out again? The Holy Quran is proving this very point. That earlier it did not even exist, now it is the entire complete structure, then its rebirth is much easier than a drop of semen. Therefore, a person should believe rebirth.

The second example is very clear and requires no research, just as it did for the existence of man. The earth lay barren. Apparently, no human being had prepared it for agriculture, neither plowed it, nor applied fertilizer, nor watered it, nor sowed seeds. The rain came from the system of the universe of Allah Almighty. The winds carried the pollen (seeds) of various plants there by blowing or by birds and flies. Some were already lying there, which were dead, after the rain, plants emerged from the barren land. Greenery came. Flowers and fruits grew on them. Animals and birds got food. Man also saw a beautiful sight. Man sees this event more than once or twice a year every year and can learn a lesson from it. Because Allah has given man the ability and power of analysis and reason. This is an argument for getting a new life. Just as plants get life. Similarly, animals, especially man, will also get it so that he can get the reward or punishment for the actions he has done in the world due to his intelligence, understanding and choice. Our earth is an example of a particle in the universe and man is a weak creature in terms of existence. For him, who is controlling such a large earth, it is very easy to bring man back to life. Then, before this new life, the Day of Judgment will come. So that all the existing humans will be gone. And then, being alive again, he will be able to answer his deeds. Just as the existence of the universe is proven and true. The stars, the sun, humans, plants, all exist and are true. Similarly, the One who creates and destroys them is also true. And He has control over everything, therefore every human being must believe in the resurrection and reward and punishment.

وَ مِنَ النَّاسِ مَنْ يُّجَادِلُ فِی اللّٰهِ بِغَيْرِ عِلْمٍ وَّ لَا هُدًی وَّ لَا كِتٰبٍ مُّنِيْرٍ ۙ﴿۸﴾

22|8| And of the people is he who disputes about Allah without knowledge or guidance or an enlightening book [from Him],

ثَانِیَ عِطْفِهٖ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ ؕ لَهٗ فِی الدُّنْيَا خِزْیٌ وَّ نُذِيْقُهٗ يَوْمَ الْقِيٰمَةِ عَذَابَ الْحَرِيْقِ﴿۹﴾

22|9| Twisting his neck [in arrogance] to mislead [people] from the way of Allah. For him in the world is disgrace, and We will make him taste on the Day of Resurrection the punishment of the Burning Fire [while it is said],

ذٰلِكَ بِمَا قَدَّمَتْ يَدٰكَ وَ اَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ﴿۱۰﴾

22|10| "That is for what your hands have put forth and because Allah is not ever unjust to [His] servants."

There was mention of life after death and the resurrection. In Makka, Abu Jahl and other anti-Islamic leaders used to harass the Muslims, and due to their poverty, hatred, arrogance and stubbornness, they denied the resurrection and life after death. They also misled people from the Holy Quran and Islam. Even today, those who do not believe in Allah and do not believe in life again and reckoning. For them, after the resurrection, the torment and punishment of Hell will be in return for their deeds. They did not fulfill the

rights of Allah and human rights . They will be told that this is justice, the reward for their deeds. Allah does not like injustice to His servants.

وَ مِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ ۚ فَاِنْ اَصَابَهٗ خَيْرُ ِۨاطْمَاَنَّ بِهٖ ۚ وَ اِنْ اَصَابَتْهُ فِتْنَةُ ِۨانْقَلَبَ عَلٰى وَجْهِهٖ ۚ خَسِرَ الدُّنْيَا وَ الْاٰخِرَةَ ؕ ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ ﴿۱۱﴾

22|11| And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to the other direction]. He has lost [this] world and the Hereafter. That is what is the manifest loss.

يَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهٗ وَ مَا لَا يَنْفَعُهٗ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ﴿۱۲﴾

22|12| He invokes instead of Allah that which neither harms him nor benefits him. That is what is the extreme error.

يَدْعُوْا لَمَنْ ضَرُّهٗۤ اَقْرَبُ مِنْ نَّفْعِهٖ ؕ لَبِئْسَ الْمَوْلٰى وَ لَبِئْسَ الْعَشِيْرُ ﴿۱۳﴾

22|13| He invokes one whose harm is closer than his benefit - how wretched the protector and how wretched the associate.

Theory and its relation:

After mentioning the misguided people and those who mislead, there are those who are not misguided but admit it, but due to their desires and weaknesses, they are not sincere, but are self-interested. Just as someone standing in the last row in an army during a battle, if the army loses, he will immediately turn around and run away. And if it wins, he will join the victory and gather happiness and wealth. This is due to their personal greed, lack of faith in principles or beliefs, and weakness of character. They always want their own comfort. They do not dislike going through any difficulty. And they are ready to meet and bow down to any force where they can get personal comfort and their desires fulfilled.

This is a human and social reality, which we see at all times and in all eras. Such an incident also occurred after the Prophet (peace and blessings of Allaah be upon him) came to Medina. Especially the Muslims who were weak in their beliefs. They were hesitant and had this condition.

Neither God nor the idol met , neither of this side nor of that .

A strong, determined, non-Muslim, being independent of all other matters, pursues material benefits and achieves them. Which is the result of his effort, but in the hereafter he will be deprived and will face the punishment of hell. On the other hand, a firm believer submits himself to the commands of Allah and acts with all his might. Ultimately, success kisses his feet and if failure comes, he accepts it with patience. But success and achievement are certain in the hereafter.

Third, a hesitant Muslim or human being, on his own, can neither make the world good nor can he achieve certain success in the hereafter. That is why he is called a hypocrite. When he rushes towards the world, he remembers the divine commands due to some faith, but he cannot make his full effort. Similarly, when he thinks of the hereafter, the lust of the soul and the fear of restrictions stop him. That is why he fails in both. The worldly means and desires that a wavering person follows and rejects the commands of Allah. His gods are the worst companions because of which he will suffer the punishment of Hell. (May Allah protect us).

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ اِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ﴿۱۴﴾

22|14| Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, Allah does what He intends.

The reward of righteous deeds:

After the state and consequences of those who deny the divine commandments and mislead people and those who hesitate, there is the narration of those people who are determined in their intention and have complete faith in Allah and in the proof of this faith do good, good and beneficial deeds for the people which are called righteous deeds. Their reward will be in the form of success in this world and in the Hereafter. They will live in palaces in which springs flow. These things are insignificant in front of the power and greatness of Allah. He does whatever He wills.

مَنْ كَانَ يَظُنُّ اَنْ لَّنْ يَّنْصُرَهُ اللّٰهُ فِى الدُّنْيَا وَ الْاٰخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ اِلَى السَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهٗ مَا يَغِيْظُ ﴿۱۵﴾

22|15| Whoever should think that Allah will not support [Prophet Muhammad] in this world and the Hereafter - let him extend a rope to the ceiling, then cut off [his breath], and let him see: will his effort remove that which enrages [him]?

وَ كَذٰلِكَ اَنْزَلْنٰهُ اٰيٰتٍۭ بَيِّنٰتٍ ۙ وَّ اَنَّ اللّٰهَ يَهْدِىْ مَنْ يُّرِيْدُ ﴿۱۶﴾

22|16| And thus have We sent the Qur'an down as verses of clear evidence and because Allah guides whom He intends.

The hostility of the disbelievers (the infidels of Makka) which was due to stubbornness, arrogance and ignorance, is being mentioned because they thought that the Prophet (peace and blessings of Allaah be upon him) would not succeed. But in reality, the number of Muslims was increasing, that's why they were worried. Regarding their anger and wrath, it was said that they should take a rope and climb to the sky to prevent the success of the Prophet (peace and blessings of Allaah be upon him), then if someone from above cuts the rope, how terrible the end would be. This is their example that they cannot do anything. The Holy Quran is the word of Allaah. The commands and information in it are very clear. Allaah guides those who reflect on this word and act upon it. And whoever does not reflect and act upon it remains deprived. All matters are under the control of Allaah.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ الَّذِيْنَ هَادُوْا وَ الصّٰبِـُٔوْنَ وَ النَّصٰرٰى وَ الْمَجُوْسَ وَ الَّذِيْنَ اَشْرَكُوْٓا ۖ اِنَّ اللّٰهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ شَهِيْدٌ ﴿۱۷﴾

22|17| Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah - Allah will judge between them on the Day of Resurrection. Indeed Allah is, over all things, Witness.

Sabians:

People of different faiths are mentioned,those who are Muslims believe in the last prophet Muhammad (peace be upon him), Similarly the Jews believe in Moses (peace be upon him) and the Christians believe in Jesus (peace be upon him) as prophets. Two groups were famous in ancient times by the name Sabians. They are found in the upper regions of Iraq. They are star worshipers. They attribute it to Hazrat Seth or Yas (peace be upon him). They believe in the rule of the earthly elements, stars/planets and angels over them.

Magians:(Zoroastriansm)

The Magians are fire worshippers from the Iranian region. They believe in two gods: light (goodness) and darkness (evil). They call the god of goodness Yazdan and the god of evil "Ahrman" and call themselves followers of Zoroastrianism. Among the followers of all these different beliefs, there is a dispute about the nature of Allah. The sovereign decision will be made by the Almighty on the Day of Judgment, although the heavenly books and the prophets have made it clear with evidence, but this will be the final decision. This decision will not be based on power. Rather, Allah is aware and knowledgeable of all matters. Therefore, it will be in accordance with justice and fairness.

اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ مَنْ فِى السَّمٰوٰتِ وَ مَنْ فِى الْاَرْضِ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُوْمُ وَ الْجِبَالُ وَ الشَّجَرُ وَ الدَّوَآبُّ وَ كَثِيْرٌ مِّنَ النَّاسِ ؕ وَ كَثِيْرٌ حَقَّ عَلَيْهِ الْعَذَابُ ؕ وَ مَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ ؕ اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ ۧ﴿۱۸﴾

22|18| Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills.

Prostration of celestial bodies and objects:

The blessed verse is detailing the sovereignty and power of Allah. All the beings in the universe, which are indicated by the words heaven and earth, are subject to Allah's command. Prostration means extreme submission. Just as a person acknowledges the greatness of Allah Almighty by placing his head on the ground. All beings, including plants (living) and other inanimate objects, animals, are all subject to the commands of Allah for their existence, survival and then the end. And they cannot violate His commands at all. This whole situation is an expression of prostration. We can mentally imagine the state of prostration from some external phenomena. And some cannot. Because every creature has its own way of submission and worship. Which is according to the existence, life, growth and end of that creature. And man can only understand the performance of man. The sun, moon, stars, which are large celestial bodies. Their example is their rising means standing up for standing, and being right after the middle, bowing and setting (disappearing) is an example of prostration. Other animals express glorification (praise of Allah) according to their own calculations. Then this entire solar system, as it has been moving in its orbit for thousands of years. All this is a clear evidence of its subjection. Which is an example of prostration. The ratio of the environment in the earth and the atmosphere. In it are trees, seas, The clouds, the wind, the sun, the moon, all are playing their respective roles. Which has been going on for thousands of years (or even millions of years). All this is obedience to Allah and prostration to Him. (Surah An-Naml 49).

It is a matter of reflection for man as to why he does not realize and acknowledge the power and might of his Creator and remains distant from obeying His commands. Those who do not obey and deny His commands have been punished. The traces of which are still visible today. Life and death, strength and honor, weakness and humiliation, giving are in His power and He does whatever He wills. There is security and success in obeying His commands.

هٰذٰنِ خَصْمٰنِ اخْتَصَمُوْا فِىْ رَبِّهِمْ ۫ فَالَّذِيْنَ كَفَرُوْا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ ؕ يُصَبُّ مِنْ فَوْقِ رُءُوْسِهِمُ الْحَمِيْمُ ۚ﴿۱۹﴾

22|19| These are two adversaries who have disputed over their Lord. But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water

يُصْهَرُ بِهٖ مَا فِيْ بُطُوْنِهِمْ وَ الْجُلُوْدُ ۚ﴿۲۰﴾

22|20| By which is melted that within their bellies and [their] skins.

وَ لَهُمْ مَّقَامِعُ مِنْ حَدِيْدٍ ﴿۲۱﴾

22|21| And for [striking] them are maces of iron.

كُلَّمَاۤ اَرَادُوْۤا اَنْ يَّخْرُجُوْا مِنْهَا مِنْ غَمٍّ اُعِيْدُوْا فِيْهَا ۫ وَ ذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿۲۲﴾

22|22| Every time they want to get out of Hellfire from anguish, they will be returned to it, and [it will be said], "Taste the punishment of the Burning Fire!"

Two groups are those who believe in different ideologies and argue. This process has been going on since the beginning of Islam until today. According to narration, the companions challenged the leaders of the infidels of Makka on the day of Badr, and each side remembered its own god. The companions became victorious and the infidels were killed. Similarly, the Jews of Medina say that their religion is before Islam and their Prophet is also before, therefore they are right. The clash of these two ideologies is a battle between truth and falsehood, where all the information and instructions for truth are available. After Islam, all the ancient religions, which were Muslims in their time, are required to believe in the final commands and words of Allah. In case of not doing so, the punishment for disobedience is Hell. The punishment is very terrible and painful. Fire will be wrapped around them from all sides. The body will be burning. Boiling water will be poured on them. In case of running away or saving their lives, they will be beaten with iron rods and thrown again.

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّ لُؤْلُؤًا ؕ وَ لِبَاسُهُمْ فِيْهَا حَرِيْرٌ ﴿۲۳﴾

22|23| Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk.

وَ هُدُوْۤا اِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۚ وَ هُدُوْۤا اِلٰى صِرَاطِ الْحَمِيْدِ ﴿۲۴﴾

22|24| And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy.

While those who practice falsehood will receive a severe and painful punishment, those who practice truth, i.e., those who believe in Allah Almighty and do good deeds, are mentioned in contrast. Due to the importance of deeds, good deeds have been mentioned separately in addition to faith. Their status and reward are very great, they will live in magnificent palaces instead of the fire. In which there will be gardens and rivers will flow in the gardens. Their ornaments will be gold and pearls and their clothes will be of the finest silk, that is, the things that were considered noble and honorable in the eyes of the people of the world. They will receive those in Paradise.

In Islam, in order to reduce economic and social differences, increase equality, and reduce arrogance, silk and gold jewelry have been forbidden for men. And those who abstain from these things. Allah Almighty will reward them with luxurious clothes, jewelry,

and adornment in Paradise. Hazrat Umar (RA) narrated that the Prophet (PBUH) said, "Whoever wears silk in this world will not wear it in the Hereafter." (Bukhari and Muslim). They will praise Allah in the life of Paradise. Another interpretation is that Allah Almighty guided them in their life. By pure speech, their good deeds, the praiseworthy path, means walking on the path of truth. Where the attainment of Paradise is certain.

اِنَّ الَّذِيْنَ كَفَرُوْا وَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَ الْمَسْجِدِ الْحَرَامِ الَّذِیْ جَعَلْنٰهُ لِلنَّاسِ سَوَآءَ ِۨالْعَاكِفُ فِيْهِ وَ الْبَادِ ؕ وَ مَنْ يُّرِدْ فِيْهِ بِاِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ اَلِيْمٍ ﴿۲۵﴾

22|25| Indeed, those who have disbelieved and avert [people] from the way of Allah and [from] al-Masjid al-Haram, which We made for the people - equal are the resident therein and one from outside; and [also] whoever intends [a deed] therein of deviation [in religion] or wrongdoing - We will make him taste of a painful punishment.

The reference in the verse is to the Muslims' journey to Makka in the sixth year of the Hijra and the occasion of the Treaty of Hudaybiyah. When the infidels of Makka, led by Abu Sufyan, prevented the Muslims from performing Umrah. The Muslims had to return. The Holy Mosque is the place of worship for all people. (The infidels and Muslims of that time were included.) But now it is only for Muslims, non-Muslims are prohibited from entering. In this place of worship, travellers (those coming from outside) and residents (those living there) are equal, as is clear from the verse. On this basis, scholars have made different interpretations. According to some scholars, the entire city of Makka is equal for everyone. And the pilgrim should be facilitated there. Some scholars have interpreted it as meaning that only the Masjid al-Haram (the Kaaba) and the places of Hajj are not owned by anyone. All Muslims have equal rights of entry and worship. The rest of the properties are personal. Control of sale and conditions are allowed in them. The details of this are recorded in the books of jurisprudence, the opinion of every jurist. The current prevailing law is that there is also individual ownership and the Haram and the places of Hajj are public endowments (not owned by anyone). In which all Muslims are equal and have complete equal freedom and right to worship and perform the rituals. The sin or injustice of those living in the Masjid al-Haram or pilgrims in this holy place is moral perversion, that is, malice, moral sin, which is punished severely, because it is the holiest place. According to some scholars, The very idea of evil is also reprehensible. But many are convinced that even actions will be punished. This is called the painful punishment.

وَ اِذْ بَوَّاْنَا لِاِبْرٰهِيْمَ مَكَانَ الْبَيْتِ اَنْ لَّا تُشْرِكْ بِیْ شَيْـًٔا وَّ طَهِّرْ بَيْتِیَ لِلطَّآئِفِيْنَ وَ الْقَآئِمِيْنَ وَ الرُّكَّعِ السُّجُوْدِ ﴿۲۶﴾

22|26| And [mention, O Muhammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate.

وَ اَذِّنْ فِی النَّاسِ بِالْحَجِّ يَاْتُوْكَ رِجَالًا وَّ عَلٰی كُلِّ ضَامِرٍ يَّاْتِيْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ ﴿۲۷﴾

22|27| And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass -

لِّيَشْهَدُوْا مَنَافِعَ لَهُمْ وَ يَذْكُرُوا اسْمَ اللّٰهِ فِیْۤ اَيَّامٍ مَّعْلُوْمٰتٍ عَلٰی مَا رَزَقَهُمْ مِّنْۢ بَهِيْمَةِ الْاَنْعَامِ ۚ فَكُلُوْا مِنْهَا وَ اَطْعِمُوا الْبَآئِسَ الْفَقِيْرَ ﴿۲۸﴾

22|28| That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor.

ثُمَّ لْيَقْضُوْا تَفَثَهُمْ وَ لْيُوْفُوْا نُذُوْرَهُمْ وَ لْيَطَّوَّفُوْا بِالْبَيْتِ الْعَتِيْقِ﴿۲۹﴾

22|29| Then let them end their untidiness and fulfill their vows and perform Tawaf around the ancient House."

The description of the Kaaba (the Holy House) is given in verse 145 (Qibla) of Surah Al-Baqarah. According to the narrations, the Kaaba was built by angels before Hazrat Adam and Hazrat Adam searched for and built it according to the commandments. With the passage of time, this building was destroyed by water and flood during the flood of Noah. The second time Hazrat Ibrahim built it on the same foundation, then this building collapsed and the Quraysh built it for the third time, in which the Prophet (peace and blessings of Allaah be upon him) participated and he placed the Black Stone in its place. The fourth time Hazrat Abdullah bin Zubair built it and the fifth time Hajjaj bin Yusuf Thaqafi built it on the old foundation. This building still stands. (Ruh al-Ma'ani.)

When Hazrat Ibrahim finished building the Kaaba, Allah Almighty ordered him to announce the Hajj. He also gave the good news that people would come from far away to perform Hajj and their mounts would become weak due to the fatigue and hardship of the journey. Then Hazrat Ibrahim announced: O people: You are upon Hajj to this ancient house has been made obligatory. Allah Almighty conveyed His invitation to all people and till today people from all corners of the world come for Hajj. Even before Islam, people from all over Arabia used to come for Hajj. He emphasized the oneness of Allah that only He should be worshipped. No partner should be made to Him. He mentioned the arrangements for worship, that it should be kept clean. That is, there should be external cleanliness and purity and real purity, that nothing else should be made a god except Allah, the One and Only, without any partner.

Sacrifice:

For the issues of Hajj and sacrifice, it is necessary to refer to the book of jurisprudence. Here is only a brief description of the verses. The act of Hajj, where there is worship and spiritual blessing, also has social and economic benefits. Economically, it is the breeding of animals, transportation and food, the abundance of meat as food, the food of the poor in the world. Creating unity and solidarity in the Muslim Ummah. The economic trade and development of the people of Makka, interstate trade and exchange of information, all are included. All these benefits can be counted up to several billion dollars. And the social benefits are impossible to count. In addition, the intellectual and spiritual training of those who go on Hajj is also very useful, and commercial and social relations are also improved.

The infidels of Makka used to slaughter their sacrificial animals in the name of idols, so it was decreed that animals are a gift from Allah. Their sacrifice should be in the name of Allah. And man should be grateful for Allah's gifts and blessings. The days of sacrifice are the tenth, eleventh, and twelfth, three days after Hajj. Some jurists have considered the three days after the tenth as the days of Tashreeq. (Shafi'i jurisprudence). The Sunnah method is that the animal should face the Qiblah and a sharp instrument should be used for slaughter so that the animal suffers the least. One animal should be avoided in front of another animal. Water should be given before slaughter so that the animal does not get thirsty. When all its life has gone out, when it has completely stopped moving, then the meat should be cut. Islam has explained the rights of animals and emphasized them. The name of Allah should be invoked at the time of slaughter. For which, Bismillah and Allahu Akbar, Allahum mink wa alaik. "In the name of Allah, the Most Great. O Allah, this sacrifice is by Your grace, presented to You. It is an acknowledgment and expression of the divinity of Allah Almighty.

According to Hanafi jurisprudence, it is not only a sacrifice for the pilgrim, but also a sacrifice for the acceptance of additional worship for those performing Hajj and Umrah (Quran). There is also a sacrifice for the people of the Haram. Other sacrifices, vows / vows should also be made there. Islam has organized zakat at the government level, sadaqah and charity at the individual level to teach human equality and minimize social discrimination. It has given authorities for food and clothing for various acts of worship or expiation, freeing slaves, etc. Therefore, slavery ended within the first two centuries of Islam. And slaves became kings. The last Abbasid kings, the Mamluks in Egypt and Africa, and the slave families in India, all ruled for several hundred years. The same method has been followed in the meat and distribution of the sacrifice, that one part is for the sacrificer, the other part is for his relatives and the third part is for the poor and the strangers. Hazrat Abdullah bin Waqid (may Allah be pleased with him) narrates that the Prophet (peace and blessings of Allah be upon him) forbade eating the meat of the sacrifice after three days (You keep the meat of the sacrifice for three days, and give the rest in charity). This is intended to help the poor and the strangers. If there is a need at home, one can store it. The Arabs did not eat the meat of the sacrifice, so it was also ordered to eat it for oneself.

Vow or votive: Fulfilling a vow or votive is essential in Islamic jurisprudence, because a vow is considered voluntary. The vow must be for Allah Almighty. And it must be according to the person's ability. Instead of fulfilling a vow beyond his ability, one should make atonement. There is a long hadith narrated from Hazrat Imran bin Hussain (may Allah be pleased with him), at the end of which the Prophet (peace and blessings of Allah be upon him) said: It is not permissible to fulfill a vow in disobedience to Allah, nor is it permissible to fulfill a vow for something that the son of Adam does not own. (Muslim / Abu Dawood.) The word "Mil-Kacheel" means to remove the restrictions that were during the state of Ihram. Tawaf refers to the Tawaf during Hajj. In which there is Tawaf Qadoom, then Tawaf Ziyara, which is obligatory. Tawaf Wa Da', for those who are going back on a journey. It is necessary for them. The details are available in various books of jurisprudence. According to most jurists, Tawaf Ziyara is meant here. And then after the sacrifice, after being clean, it is ordered to be performed.

ذٰلِكَ ۗ وَ مَنْ يُّعَظِّمْ حُرُمٰتِ اللّٰهِ فَهُوَ خَيْرٌ لَّهٗ عِنْدَ رَبِّهٖ ؕ وَ اُحِلَّتْ لَكُمُ الْاَنْعَامُ اِلَّا مَا يُتْلٰى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَ اجْتَنِبُوْا قَوْلَ الزُّوْرِ ۙ﴿۳۰﴾

22|30| That [has been commanded], and whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanliness of idols and avoid false statement,

Lying and Shirk:

The rules and rituals of Hajj have been ordered to be organized and respected so that they can be performed in the correct manner. Along with this, the worship of idols has been strictly prohibited. Shirk has been warned and punished several times. And at the same time, false testimony or speaking falsely has been considered as shirk.

Hazrat Fatik Asadi,(may Allah be pleased with him), narrates that the Prophet,(may Allah bless him and grant him peace), stood up in one place after finishing the prayer and said three times: False testimony has been considered as associating partners with Allah. Then he recited this verse: (No:30) which translates as "And avoid false speech and be separate from all falsehood and be sincere to Allah alone." (Abu Dawud / Ibn Majah).

Hazrat Abu Bakr (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said three times: “Shall I not inform you of the greatest (major) sins?” The companions said: “Why not, O Messenger of Allah?” He said: “Associating partners with Allah and disobeying one’s parents.” He was sitting on his back. Then he sat down and said, “Listen and speak falsely.” He kept saying this until we thought that he would be silent. (Bukhari / Muslim / Tirmidhi).

Another blessed hadith is that “(False testimony is equated with polytheism with Allah).” In Islamic law, this crime is punishable by ta’zir (punishment). According to Hanafi jurisprudence, the false witness should be publicly exposed and sentenced to long imprisonment. This is the saying and practice of Hazrat Umar (may Allah be pleased with him). It is narrated by Makhool that Hazrat Umar said, “Flog him on the back.” "His head should be shaved, his face should be blackened, and he should be sentenced to a long prison term." Abdullah bin Amir (may Allah be pleased with him) narrated from his father that a person's testimony in the court of Hazrat Umar was proven false, so he made him stand in public one day and announced that so-and-so son of so-and-so was a false witness. Identify him, then imprison him. Unfortunately, our societies have become a hotbed of many moral vices due to European law, due to which Muslims are also deprived of the mercy of God and are suffering punishment at the social, societal and global levels.

حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ ؕ وَ مَنْ يُّشْرِكْ بِاللّٰهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ اَوْ تَهْوِيْ بِهِ الرِّيْحُ فِيْ مَكَانٍ سَحِيْقٍ ﴿۳۱﴾

22|31| Inclining [only] to Allah, not associating [anything] with Him. And he who associates with Allah - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place.

ذٰلِكَ ۗ وَ مَنْ يُّعَظِّمْ شَعَآئِرَ اللّٰهِ فَاِنَّهَا مِنْ تَقْوَى الْقُلُوْبِ ﴿۳۲﴾

22|32| That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.

لَكُمْ فِيْهَا مَنَافِعُ اِلٰۤى اَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَاۤ اِلَى الْبَيْتِ الْعَتِيْقِ ﴿۳۳﴾

22|33| For you the animals marked for sacrifice are benefits for a specified term; then their place of sacrifice is at the ancient House.

Hajj Journey:

The sacrificial animals, the pillars of Hajj, i.e. deeds, the journey to the House of Allah, the pilgrimage and worship, the highest goal, the oneness of Allah Almighty. The heartfelt confession and belief in His divinity. It was explained with an example that those who do not know the essence of Allah as the true God. Because they do not see or are deprived of contemplating His manifestations and powers. They are lost in the whispers of Satan, their end will be very terrible. The example is like a bird flying in the sky. It is flying and soaring. Suddenly, all his strength is gone and the gravity of the earth pulls him towards itself with great force. While he is falling, carnivorous birds, eagles and vultures, pounce on him and if he escapes from them, the strong wind will hit him with such force on the hard rocky ground that he will crumble to pieces (the word "sahiq" indicates this). What a terrible fate this is. The same fate will befall a person who associates others with GOD. As long as he believes in Allah as the true God, his flight will continue, as soon as monotheism is lost from his heart, his end will be destruction.

Regarding the sacrificial animals that are taken with him or bought by people, it is ruled that the animal should be sound and healthy. During the Hajj journey, when it is set aside for sacrifice, it should be respected, because it is reserved for Allah. Therefore, some

jurists have forbidden its use, but the hadiths command that it be used only when necessary. Therefore, in Hanafi jurisprudence, it is permissible to take advantage of these animals when necessary. Sacrifice also has social benefits for the poor and society. Some jurists have allowed the full benefit of the animal due to the saying "There is profit for you in cattle for a fixed period."

What are the rituals? Tawaf, Safa and Marwa, Rami, Mina, Arafat, all are included in this. One explanation is that the things that are done at the place of worship (Safa / Marwa / Baitullah) or the time of worship (Hajj time) or the acts of worship. (Tawaf, Sa'i, Rami) are all among the rituals. And their veneration is a sign / evidence of piety. Allama Mahmud Al-wsi (author of Ruh Al-Ma'ani) has written that on this basis, the Shia and some others, arguing from this verse, have considered the veneration of the graves of the Imams and the rest of the righteous (Awliya) as permissible. In this regard, Maulana Ahmad Raza Khan Barelvi has written this about graves at various places in his Fatawa Razaviyyah, Volume 4. Tawaf of shrines, if done with the intention of veneration, is not permissible, because veneration by Tawaf is specific to the Kaaba. The shrine should not be kissed (Page 4 - Volume 4). 2- Of graves One should not kiss. (Volume 4, p. 163). 3- Beware of kissing or touching the lattice, as it is against etiquette. (Volume 4, p. 722). 4- Do not circumambulate the Holy Shrine of the prophet (peace be upon him), do not prostrate, or bow so much that it is equivalent to bowing. The veneration of the Messenger of Allah is in obeying him. (Tibyan Al-Quran). The highest purpose of veneration is not only to show signs, but to perform them in a complete and good manner. This is the most important thing, this is the piety of the hearts. It is necessary to slaughter the sacrificial animals within the limits of the Haram. The limits of the Haram are the limits of Makka. According to the Hadith, all the roads to Makka are slaughterhouses and all the roads to Mina are slaughterhouses. (Ruh al-Ma'ani) The House of Allah is described as Bait al-Atiq. It is noble and honorable, not owned by anyone else, and is ancient, which is the correct definition of the Kaaba. It existed with Hazrat Adam. It is the property of Allah. It is the right of all Muslims and is the most honorable of all.

وَ لِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللّٰهِ عَلٰى مَا رَزَقَهُمْ مِّنْۢ بَهِيْمَةِ الْاَنْعَامِ ؕ فَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَلَهٗۤ اَسْلِمُوْا ؕ وَ بَشِّرِ الْمُخْبِتِيْنَ ۙ﴿۳۴﴾

22|34| And for all religion We have appointed a rite [of sacrifice] that they may mention the name of Allah over what He has provided for them of [sacrificial] animals. For your god is one God, so to Him submit. And, [O Muhammad], give good tidings to the humble [before their Lord]

الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَ جِلَتْ قُلُوْبُهُمْ وَ الصّٰبِرِيْنَ عَلٰى مَاۤ اَصَابَهُمْ وَ الْمُقِيْمِى الصَّلٰوةِ ۙ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۳۵﴾

22|35| Who, when Allah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them.

All the prophets have taught the worship of Allah alone, along with His worship (prayer), charity, kindness and consideration for the poor, as well as sacrifice. The purpose of sacrifice is to acknowledge and thank Allah for His blessings. The methods of sacrifice were different, just as the laws and rules were different.

Lucky people:

Sacrifice continued with Hazrat Noah, Hazrat Abraham, and Hazrat Moses, and began in Makka from the time of Hazrat Abraham, but due to idolatry, it began to be performed

in the name of idols. Islam strictly forbade all kinds of polytheism and ordered that sacrifices be for Allah alone. Only those who obey Allah will be successful. The word mansaq is used for worship, sacrificial animals, (sacrifice) and the acts of Hajj. It is mentioned with those who obey, those who are humble, those who fear Allah. That when the commands of Allah are mentioned, their hearts tremble with fear. Characteristics of lovers The commentators have given different explanations. Hazrat Ibn Abbas and Mujahid said. Those who are humble and modest, Muqatil said they are sincere. Mujahid has a saying, they are righteous. Umar bin Aws said that this means that they do not oppress, but when they are oppressed, they do not take revenge for it. The characteristics of these people, who have been given the good news of success, include fear of God, patience in suffering (the virtues of patience have been mentioned many times) and then they spend the sustenance they have for the good of people. This point is very important that they are sensitive to others and work with them to alleviate their suffering. These are the actions that were the hallmark of the Muhammadan Ummah, but this character has long since disappeared and the Muhammadan Ummah has been facing failure in the world for several centuries due to its actions.

وَ الْبُدْنَ جَعَلْنٰهَا لَكُمْ مِّنْ شَعَآىِٕرِ اللّٰهِ لَكُمْ فِيْهَا خَيْرٌ ۖۗ فَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهَا صَوَآفَّ ۚ فَاِذَا وَجَبَتْ جُنُوْبُهَا فَكُلُوْا مِنْهَا وَ اَطْعِمُوا الْقَانِعَ وَ الْمُعْتَرَّ ؕ كَذٰلِكَ سَخَّرْنٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۳۶﴾

22|36| And the camels and cattle We have appointed for you as among the symbols of Allah; for you therein is good. So mention the name of Allah upon them when lined up [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy and the beggar. Thus have We subjected them to you that you may be grateful.

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَ لَا دِمَآؤُهَا وَ لٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ ؕ كَذٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ ؕ وَ بَشِّرِ الْمُحْسِنِيْنَ ﴿۳۷﴾

22|37| Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good.

اِنَّ اللّٰهَ يُدٰفِعُ عَنِ الَّذِيْنَ اٰمَنُوْا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُوْرٍ ﴿۳۸﴾

22|38| Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful.

There are rules for offering sacrifices and animals. Camels that are set aside for sacrifice become symbols. It is permissible to benefit from them. (is Goodness) that is, their offspring, wool, milk, etc. can be used. The purpose of the sacrifice is to express gratitude. The Sunnah method of sacrifice (of camels) is that one of their legs should be tied and they should be made to stand and a spear should be struck on the front of the chest and Takbir should be recited while killing. (Verse 28) And when it falls to the ground and the movement in the body stops completely, then its meat should be cut. There is a difference of opinion whether the cow is included in the body (of the sacrificial animal) or not. In terms of the parts of the meat, the cow/bull has seven parts and the camel also has seven parts, but the method of slaughter is different. Due to the size of the camel, it is slaughtered (by spearing) while standing (in a standing position) while the cow is slaughtered while lying down, so there are different opinions of the jurists.

In Islam, against economic and social discrimination, living together and taking care of each other's feelings and needs is an important way of life. For this reason, it has been emphasized before and again that the beggar or the needy Those who are there and those who do not ask for it due to their status should also be given meat, so that all

people can share in the joy and be grateful for Allah's blessings. An atmosphere of unity, equality and affection for each other developed in the society. The infidels of Makka would place the meat of the sacrifice in front of the House of Allah and express the specialness of the sacrifice by putting the blood on the walls. The Muslims also thought about what they should do. This illusion was clarified that placing the meat or putting the blood on the walls does not mean acceptance or specialness of the sacrifice, but Allah grants the honor of acceptance based on the intentions of the heart and love for it. (Zad al-Musseer). This has clarified the importance of sincerity in deeds and does not give importance to expressing it. One should be grateful for the grace and mercy of Allah Almighty at all times. Those who believe in Allah. They fulfill His commands. Allah Almighty protects them. Even if they fail, ultimately success is theirs. And those who are not grateful are deprived of mercy. Betrayal, deceit, is a great sin. The glory of the revelation of this verse is that when the Muslims were being oppressed in Makka, some Muslims asked the Prophet (peace and blessings of Allaah be upon him) for permission to secretly kill the infidels, but he forbade them and the verse was revealed that the Muslims should not worry. Allaah will defend them, indeed Allaah does not like the ungrateful and treacherous. Killing in secret is deceit and treachery. This was also the good news of the Muslims' success. Which happened a few years later. According to Sufiya, the source of Kufr is Satan and the self-willed soul that is present within a person.

The Holy Prophet (peace and blessings of Allaah be upon him) always offered sacrifice in Medina. There is a difference of opinion among the jurists as to whether sacrifice is obligatory or Sunnah Muqaddah, but the blessed hadith is narrated from Abu Hurairah that the Prophet (peace and blessings of Allaah be upon him) said: "Whoever is able to do so, then let him not come near our Eid-e-Gah." (Musnad Ahmad). This sacrifice not only brings social and economic blessings. Rather, it is also a lesson of unity with Prophet Abraham and those who perform Hajj.

اُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ؕ وَ اِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۙ﴿۳۹﴾

22|39| Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.

ۣالَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّاۤ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ؕ وَ لَوْ لَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَ بِيَعٌ وَّ صَلَوٰتٌ وَّ مَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ؕ وَ لَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ ؕ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ﴿۴۰﴾

22|40| [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ وَ اَمَرُوْا بِالْمَعْرُوْفِ وَ نَهَوْا عَنِ الْمُنْكَرِ ؕ وَ لِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿۴۱﴾

22|41| [And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.

Why defense or jihad?

When the Prophet (peace be upon him) called for Islam, there was a revolution in the land of Makka, where oppression, prejudice, idolatry, oppression of women and slaves

were practiced. The powerful considered themselves to be above all. The chiefs of Quraysh and Makka strongly opposed and very few people became Muslims, and mountains of oppression were crushed on those who were Muslims so that they would leave Islam and return to the old religion. Many occasions the companions asked for permission to fight, but the Prophet (peace be upon him) did not allow it because he did not receive a command from Allah. This period lasted for about eleven years and during this time the weak Muslims had to leave Makka and migrate to Abyssinia twice. During this period, about seventy verses were revealed in which patience was advised. Many times the companions intended to kill the infidels secretly and by deception, so he forbade it because there is no deception in Islam. The oppressed should not be exposed to the truth by deception, and he advised patience. The life of the Prophet (peace be upon him) was also in danger. Muslims were also allowed to migrate to Medina. And the Prophet also migrated to Medina. After reaching Medina, the Prophet (peace and blessings of Allah be upon him) established a system. The different tribes and religions of Medina signed the Covenant of Medina. The right to defense was established and the Holy Quran allowed defense by force through this verse 40. In this permission, it was made clear that when life is made difficult on the basis of religion and goodness, the victim has the right to defend himself and stop the oppressor so that further oppression does not proceed. Allah Almighty will help those who follow the truth and the oppressed and they will succeed.

If we look at human history, we see that oppression occur in societies. People forget the commands of God, although in the ancient past, Allah sent His messenger to every society, but people opposed him or over time, they forgot the commands due to their selfish goals and interests and societies were filled with oppression . When the weak start to die, Allah Almighty creates an opposing force within other human groups. And that opposing force is another external group of humans. Which stops this tyrannical ruler. He defeats him. Due to which further oppression stops. And if this cannot be done among humans, Allah Almighty destroys this society in return for oppression. The purpose of this entire system of the universe is peace and security in human society, the protection of the weak. For this reason, defense was allowed in Islam so that they could protect themselves from oppression, and it was allowed when they became a separate, strong group and a society.

What should the government be like?

In the next verse, the purpose of the power of the righteous group is the reform of society, justice, truth, human protection and the help of the weak. For which, Salat (prayers), which is based on the monotheism of Allah. And Zakat (charity), which is based on the help of the weak. Then the good deed is to implement good deeds in society, and to purify society from evil

through Nahi an-Munkar. This practical demonstration was implemented by the State of Medina under the leadership of the Prophet (peace and blessings of Allaah be upon him) over a period of ten years. Then after him, his rightly guided caliphs (Hazrat Abu Bakr, Umar, Uthman, Ali (may Allah be pleased with them)) implemented Islam within the next thirty years through their characters and made it a great power in the world. Which was established on the basis of the teachings of the Holy Quran and the Prophet and became a complete civilization and shone on the world for several hundred years. When the Muslim rulers stopped implementing these principles in themselves and their societies, they became weak and subjugated. Their societies were also filled with oppression, insecurity, and deceit. And they remained oppressed and those nations that were better than them in knowledge and deeds and higher in morals and justice took over them.

The purpose of allowing defense is to protect the righteous society from oppression and to create such a capacity that no oppressor would be able to look up. On the other hand, there is also help for the oppressed, so that doors are open for them and if they are not allowed to migrate, then they are also given this right. In fact, the purpose of defense is to stop oppression and give people the freedom of their religion. Therefore, in the verse Places of worship of all religions are mentioned. Be it Sabians, Jews or Christians. When the purpose is to protect a place of worship, permission to worship is also included. Only oppression is strictly prohibited. Only a few of the oppressions committed by the people of Makka on Muslims are mentioned.

(1) When Hazrat Suhaib Rumi started migrating, the people of Makka told him that he could only go empty-handed. Therefore, he went to Medina empty-handed and left all his wealth and possessions in Makka.

(2) When Hazrat Umm Salamah (may Allah be pleased with her) and her husband Abu Salamah (may Allah be pleased with them) started to migrate, their family said that you cannot take our daughter (your wife) with you and stopped them. Then Abu Salamah's family said that the mother cannot take the child with her. And she was taken from them and after a year of struggle, she reached Medina with difficulty, taking the child alone on a camel through dangerous paths. Such incidents happened to everyone who migrated from Makka to Medina.

When this blessed verse was revealed and the Muslims were allowed to defend themselves after the first year, the number of Muslims was less than one thousand (according to one narration, it was seven hundred), but an Islamic society had been established through the brotherhood (bhai chara) of the emigrants and the helpers. The struggle between truth and falsehood will continue as long as the world exists and Satan exists. And in it, the good news of divine victory is given to the right. Although in this There may be many stages. Just as the Muslims faced in Medina during the time of the Holy Prophet and during the time of Hazrat Abu Bakr. All the powers of the world are weak before Allah Almighty and only he who has His support can stand firm. The Holy Quran has repeatedly mentioned that His support is with those who follow the truth, do good, do justice and help the poor.

وَ اِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ عَادٌ وَّ ثَمُوْدُ ۙ﴿۴۲﴾

22|42| And if they deny you, [O Muhammad] - so, before them, did the people of Noah and 'Aad and Thamud deny [their prophets],

وَ قَوْمُ اِبْرٰهِيْمَ وَ قَوْمُ لُوْطٍ ۙ﴿۴۳﴾

22|43| And the people of Abraham and the people of Lot

وَّ اَصْحٰبُ مَدْيَنَ ۚ وَ كُذِّبَ مُوْسٰى فَاَمْلَيْتُ لِلْكٰفِرِيْنَ ثُمَّ اَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ نَكِيْرِ ﴿۴۴﴾

22|44| And the inhabitants of Madyan. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach.

فَكَاَيِّنْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا وَ هِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَ بِئْرٍ مُّعَطَّلَةٍ وَّ قَصْرٍ مَّشِيْدٍ ﴿۴۵﴾

22|45| And how many a city did We destroy while it was committing wrong - so it is [now] fallen into ruin - and [how many] an abandoned well and [how many] a lofty palace.

اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَتَكُوْنَ لَهُمْ قُلُوْبٌ يَّعْقِلُوْنَ بِهَآ اَوْ اٰذَانٌ يَّسْمَعُوْنَ بِهَا ۚ فَاِنَّهَا لَا تَعْمَى الْاَبْصَارُ وَ لٰكِنْ تَعْمَى الْقُلُوْبُ الَّتِيْ فِي الصُّدُوْرِ ﴿۴۶﴾

22|46| So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.

وَ يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ وَ لَنْ يُّخْلِفَ اللّٰهُ وَعْدَهٗ ؕ وَ اِنَّ يَوْمًا عِنْدَ رَبِّكَ كَاَلْفِ سَنَةٍ مِّمَّا تَعُدُّوْنَ ﴿۴۷﴾

22|47| And they urge you to hasten the punishment. But Allah will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count.

وَ كَاَيِّنْ مِّنْ قَرْيَةٍ اَمْلَيْتُ لَهَا وَ هِيَ ظَالِمَةٌ ثُمَّ اَخَذْتُهَا ۚ وَ اِلَيَّ الْمَصِيْرُ ﴿۴۸﴾

22|48| And for how many a city did I prolong enjoyment while it was committing wrong. Then I seized it, and to Me is the [final] destination.

Before the conquest of Makka, the Quraysh of Makka spared no effort in causing any kind of trouble to the Muslims in their hostility. Especially before the migration, Muslims were being severely oppressed in Makka. To console the Muslims, the previous nations were mentioned in the blessed verses. How Prophet Noah preached for several hundred years. How much injustice was done to Prophet Abraham. The people of Ad and Thamud and the people of Prophet Lot (peace be upon him), the sufferings of Prophet Shuaib and Prophet Moses (peace be upon him) were mentioned. Therefore, Muslims need not be afraid. Then the punishment came upon these nations and the traces of their destruction are visible in the roads of Hijaz, Syria, Lebanon, Yemen, and there is a lesson to be learned. Unfortunately, despite these evidences, people do not learn any lessons from history and persist in their stubbornness . Instead of worshipping Allah, they are following the path of Satan. This attitude is called the blindness of reason. Since the Holy Quran is also a literary miracle, similes and metaphors have been used according to the literature of that time. In literature, emotions, thinking, and decision-making are interpreted as the actions of the heart. At that time, there was not much research on the mind. That is why these metaphors and similes have been used. In some places, the words "Oli al-Bab" and "Ya'qlun" have also been used. Simple and consistent words were used for the teachings and understanding of the common people. The Holy Quran is a book of guidance for all creatures (humans). Therefore, familiar words have been used instead of unfamiliar words.

In the blessed Hadith, the heart has been declared the center of morality and worship. Good thoughts and good actions are manifested in the heart. Whether morality is good or bad depends on human thought. Therefore, the real meaning of the heart is the center of thought and this is what is used in literature and conversation. But this center is in the mind. Therefore, most often, in comparison with actions, it is synonymous with the mind. Intellect has been defined as follows. "Intellect is the power that has the ability to understand the sciences and the rak'ahs. Another saying is that intellect is an essence that has the ability to perceive the unseen indirectly and the tangible through observation. (Sharh, Aqayd al-Nasfi). Its center is the brain. According to Imam Abu Hanifa, the center of intellect is the brain. Therefore, if someone is hit on the head and the brain is damaged due to the injury, then it is necessary to give him blood money, (Al-Mabsut al-Sarkhi). When a person sins instead of learning a lesson, If they remain involved in it, they are given respite. If they do not learn a lesson, then they become deserving of even more severe punishment. Where the punishment is severe, there is also a long respite that covers centuries. That is why the journey of punishment and progress for nations covers several hundred years. With Allah, the concept of days is different from our solar system.

One day in it is equal to a thousand years. Therefore, in our estimation, it is a million years. In fact, it is a few thousand years of nature. Many scholars have taken this to mean the Day of Judgment. When all creation will be accounted for. Finally, man is forced to appear before Allah and account for the world.

According to the Sufis, the oppressive settlement means a heedless heart and the inactive means a mind in which pure and clear thoughts do not emerge or appear and the strong palace means a strong body. Which cannot do good deeds. May Allah protect us from such qualities. Amen. Blind eyes refer to hearts and minds that are deprived of the divine light, because it is through the eyes of the heart and mind that the realities of the universe and the mysteries of the heavens are recognized. Therefore, the blessed hadith says, "Beware of the understanding of a believer, for he sees with the light of Allah."

قُلْ يٰٓاَيُّهَا النَّاسُ اِنَّمَآ اَنَا لَكُمْ نَذِيْرٌ مُّبِيْنٌ ﴿۴۹﴾

22|49| Say, "O people, I am only to you a clear warner."

فَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ ﴿۵۰﴾

22|50| And those who have believed and done righteous deeds - for them is forgiveness and noble provision.

وَ الَّذِيْنَ سَعَوْا فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿۵۱﴾

22|51| But the ones who strove against Our verses, [seeking] to cause failure - those are the companions of Hellfire.

The lessons learned from the previous nations and the punishment of the misguided were explained in detail, which was about the fate of the people of Noah, Ad, Thamud, Abraham, Lot, the people of Ar-Rass and Pharaoh. He gave a message to the Quraysh/infidels of Makka that he (the Prophet) was the one who would warn those who disobeyed Allah of His (Allah's) punishment. Those who obey Allah's commands and do good deeds, Allah Almighty grants them success in this world and a high rank (Paradise) in the Hereafter. By forgiveness, the Sufis mean complete detachment from other than Allah. Just as the Hadith Qudsi states that "My saints are under me, no one else knows them" and the meaning of the generous provision is the provision of hearts, sweetness, knowledge, observation of the divine beauty, and revelation, the glory of God. And those who follow the path of Satan and are active against the believers and the truth, peace and good deeds with their deeds, they will not succeed and they will go to Hell. Where they will suffer punishment forever.

وَ مَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ وَّ لَا نَبِيٍّ اِلَّآ اِذَا تَمَنّٰى اَلْقَى الشَّيْطٰنُ فِيْٓ اُمْنِيَّتِهٖ ۚ فَيَنْسَخُ اللّٰهُ مَا يُلْقِى الشَّيْطٰنُ ثُمَّ يُحْكِمُ اللّٰهُ اٰيٰتِهٖ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ۙ﴿۵۲﴾

22|52| And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise.

لِّيَجْعَلَ مَا يُلْقِى الشَّيْطٰنُ فِتْنَةً لِّلَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّ الْقَاسِيَةِ قُلُوْبُهُمْ ؕ وَ اِنَّ الظّٰلِمِيْنَ لَفِيْ شِقَاقٍۭ بَعِيْدٍ ۙ﴿۵۳﴾

22|53| [That is] so He may make what Satan throws in a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension.

وَّ لِيَعْلَمَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اَنَّهُ الْحَقُّ مِنْ رَّبِّكَ فَيُؤْمِنُوْا بِهٖ فَتُخْبِتَ لَهٗ قُلُوْبُهُمْ ؕ وَ اِنَّ اللّٰهَ لَهَادِ الَّذِيْنَ اٰمَنُوْۤا اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۵۴﴾

22|54| And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is Allah the Guide of those who have believed to a straight path.

وَ لَا يَزَالُ الَّذِيْنَ كَفَرُوْا فِيْ مِرْيَةٍ مِّنْهُ حَتّٰى تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً اَوْ يَاْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيْمٍ ﴿۵۵﴾

22|55| But those who disbelieve will not cease to be in doubt of it until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day.

اَلْمُلْكُ يَوْمَئِذٍ لِّلّٰهِ ؕ يَحْكُمُ بَيْنَهُمْ ؕ فَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فِيْ جَنّٰتِ النَّعِيْمِ ﴿۵۶﴾

22|56| [All] sovereignty that Day is for Allah; He will judge between them. So they who believed and did righteous deeds will be in the Gardens of Pleasure.

وَ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَا فَاُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ﴿۵۷﴾

22|57| And they who disbelieved and denied Our signs - for those there will be a humiliating punishment.

The balance of thoughts and hearing:

Regarding the occasion (place) of the revelation of verse number 52, it is narrated from Hazrat Abdullah bin Masood that when the Messenger of Allah recited Surah An-Najm, he prostrated and all the Muslims and the polytheists also prostrated (Sahih Bukhari). The reason why the polytheists prostrated was that he recited this verse (Ifraytam al-Lat wa al-'Uzza. and al-Minwata t-al-Tal-Tahlat al-Laakhira. An-Najm 19-20). The polytheists were pleased that their idols were mentioned in the Holy Quran, so they prostrated. In this regard, a very weak narration has been narrated in Musnad Bazzar and Ibn Mardawiyah in which a few words have been added. They are: Tilak al-Gharniq al-'Ula kaan shafa'athan tartja. When the Holy Prophet came to know about it, he was saddened and Allah Almighty revealed this verse. This hadith (Bazzar) includes the name of Hazrat Ibn Abbas. However, in terms of narration , it is very weak and objectionable. This narration is broken and Mursal. That is why all the commentators and hadith scholars have rejected it. Because it is null and void in terms of both tradition and narration. (Ibn Kathir/Ruh al-Ma'ani). The way the blessed verse is explained, it explains a psychological illusion. From psychology, it has also been learned about human superstitions and illusions that the thoughts and effects that are present in the human mind, the human's perception of something is in accordance with it and he immediately accepts it accordingly. We see that according to the thoughts and events that occur in our mind, an external sound or action is associated with them, and later it is known that it was our mistake or illusion. (Preconceived. . This is the case with the polytheists of Makka. They kept the image of their idols in their minds all the time. Since Satan has access to the human body and especially the human mind, he puts it in their minds. Therefore, they considered words similar to this as praise for their idols and prostrated, explaining this by saying that these words were recited, which was the result of their mental superstitions and thoughts. When they were asked about their prostration, they mentioned these words, which were not from the blessed tongue of the Prophet (peace and blessings of Allaah be upon him), but were heard in his ears due to their superstitions. And they included them with the prostration of the Holy Prophet. In this way, they made it known

that our idols had been mentioned and accepted. The mention of idols had been made many times. But acceptance was an invention of superstition or illusion in their minds, which they called it. Since the majority was theirs. Therefore This has been done.

In order to make this fact clear to the Muslims, Allah Almighty mentioned in the blessed verse how Satan acts, and Allah Almighty removes Satan's superstitions and whispers, just as He removed this whisper and propaganda. Since Satan is the enemy of man, his main goal is to deprive man of the commands of Allah Almighty and complete faith in Him. Therefore, this action and tactic of his has been with all the previous prophets. Where he misled people by using superstitions in understanding their words. Due to the existence of stubbornness and arrogance within man, Satan takes these superstitions to the point of certainty, creating a state of opposition. Which reaches the point of shamanism, where the opponent seeks to destroy human existence. Just as it happened with the previous prophets. And the polytheists of Makka did with the Holy Prophet himself.

On the other hand, Allah Almighty guides the people of truth to the knowledge of the truth and grants certainty. Just as the companions believed in the Holy Quran and did not care about the words of the disbelievers. They remained steadfast towards Allah. They faced every difficulty in obedience. The disbelievers remained stubborn in following Satan and will continue to be stubborn. After the resurrection and death, they will continue to deny life again. Just as those who do not believe in God today do not believe and then the time will come when the resurrection will come. That day will be very hard and no one will be able to escape the punishment. Allah Almighty will decide. The believers and those who do righteous deeds will find a place in Paradise for their deeds and the disobedient will burn in the fire of Hell. May Allah Almighty protect us from the punishment and reward us with His reward. Amen.

وَ الَّذِيْنَ هَاجَرُوْا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ قُتِلُوْۤا اَوْ مَاتُوْا لَيَرْزُقَنَّهُمُ اللّٰهُ رِزْقًا حَسَنًا ؕ وَ اِنَّ اللّٰهَ لَهُوَ خَيْرُ الرّٰزِقِيْنَ ﴿۵۸﴾

22|58| And those who emigrated for the cause of Allah and then were killed or died - Allah will surely provide for them a good provision. And indeed, it is Allah who is the best of providers.

لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَّرْضَوْنَهٗ ؕ وَ اِنَّ اللّٰهَ لَعَلِيْمٌ حَلِيْمٌ ﴿۵۹﴾

22|59| He will surely cause them to enter an entrance with which they will be pleased, and indeed, Allah is Knowing and Forbearing.

ذٰلِكَ ۚ وَ مَنْ عَاقَبَ بِمِثْلِ مَا عُوْقِبَ بِهٖ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللّٰهُ ؕ اِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ﴿۶۰﴾

22|60| That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized - Allah will surely aid him. Indeed, Allah is Pardoning and Forgiving.

It mentions those Muslims who migrated from the oppression of Makka or died during it. Allah Almighty will grant them a high position in Paradise in return for their sincerity and deeds. It mentions the status of those who migrated and those who were martyred in jihad and became Ghazis. They will be granted a high position due to their sincere struggle.

The oppressed also have the right to revenge. Justice is the most important principle of Islam. The standard for revenge is to take revenge in the same amount as the injustice or injustice that has been done. Justice should also be done while taking revenge. If the

oppressed is wronged due to revenge, then Allah Almighty will help him. The purpose of describing Allah Almighty as the Forgiver and Forgiving in His attributes is to implement this in human character. The great status of the forgiver has also been described in the blessed hadiths. Taking revenge is the right of the oppressed. And forgiving is His favor. Hazrat Aisha (may Allah be pleased with her) narrates that the Messenger of Allah (peace and blessings of Allah be upon him) did not talk nonsense, nor did he boast, nor did he boast in the market, nor did he retaliate for evil with evil, and he forgave. (Tirmidhi, Musnad Ahmad/Bayhaqi)

ذٰلِكَ بِاَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِى النَّهَارِ وَ يُوْلِجُ النَّهَارَ فِى الَّيْلِ وَ اَنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ﴿۶۱﴾

22|61| That is because Allah causes the night to enter the day and causes the day to enter the night and because Allah is Hearing and Seeing.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَ اَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ وَ اَنَّ اللّٰهَ هُوَ الْعَلِىُّ الْكَبِيْرُ ﴿۶۲﴾

22|62| That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۙ فَتُصْبِحُ الْاَرْضُ مُخْضَرَّةً ؕ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ۚ ﴿۶۳﴾

22|63| Do you not see that Allah has sent down rain from the sky and the earth becomes green? Indeed, Allah is Subtle and Acquainted.

لَهٗ مَا فِى السَّمٰوٰتِ وَ مَا فِى الْاَرْضِ ؕ وَ اِنَّ اللّٰهَ لَهُوَ الْغَنِىُّ الْحَمِيْدُ ﴿۶۴﴾

22|64| To Him belongs what is in the heavens and what is on the earth. And indeed, Allah is the Free of need, the Praiseworthy.

اَلَمْ تَرَ اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِى الْاَرْضِ وَ الْفُلْكَ تَجْرِىْ فِى الْبَحْرِ بِاَمْرِهٖ ؕ وَ يُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَى الْاَرْضِ اِلَّا بِاِذْنِهٖ ؕ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ﴿۶۵﴾

22|65| Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is Kind and Merciful.

وَ هُوَ الَّذِىْۤ اَحْيَاكُمْ ۙ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ ﴿۶۶﴾

22|66| And He is the one who gave you life; then He causes you to die and then will [again] give you life. Indeed, mankind is ungrateful.

From verse 61 to 66, Allah Almighty has given scientific evidences of His existence and life after death that are worthy of consideration. They have been mentioned many times before and their details have also been mentioned in the previous surahs Al-Baqarah, Al-A'raf, Hud, and An-Nahl. The purpose of repetition is to remind and increase faith. Those who are still incomplete in faith should further progress and strengthen them.

(1) Day in our solar system. The rotation of the earth around the sun. The distance between the earth and the sun, the orbit of the earth, the rotation of the earth on its axis (axes). The rotation of the moon around the earth, which is creating night and day. In all these celestial bodies, the attraction of each other, the determination of distances, the determination of orbit, the determination of speed, all are evidences of a great Creator. Whatever name one gives to this entity, there is no denying of its power and essence. Leaving aside the one who has been made a god. It is completely false.

(2) The condition of the earth, desert, sand and barren land, where there was rocky ground, different plants emerged from the rain. Sending their seeds there. The productive power within the rainwater, the spread of seeds by the winds, then the life span of these plants, all are evidence of a Creator. Who is very subtle and knows and cares for everything. Nothing is hidden from Him.

(3) Consider, the surface of our earth. Mountains, deserts, plains, rivers, rocky ground, all have their own properties. Then there are minerals inside the earth, coal, iron, oil, gas, gypsum, uranium, hundreds of metals. There are water reserves and everything is useful for man. Forests, animals, all are subject to man. The stars in the sky, the heat of the sun, the heat and warmth of the stars are part of the grace that is guiding man towards his Creator.

(4) The existence of the sea. The existence of rivers, the rise of water, the pressure of the air, the travel of boats and ships in the sea and trade through them, fish and other creatures from the sea, the production of oxygen in the sea, man is now gaining information. There are various rays coming from the stars in the system of the universe, but the earth is safe from them. All this universe is pointing to its Creator.

(5) The existence of man, who knows where? In whose house, how and what role to play in the world. If there is a criminal, then there is a leader, all these matters are in the knowledge of this All-Knowing and All-Aware Being. Man grew from a mere water (human sperm) lifeless being in the mother's womb. A nano-sized germ emerged as a one-foot human, then after coming to earth, consciousness and senses increased and went from one foot to eight feet. Then everything was forgotten. Life became a burden, such a large structure (body) was destroyed by death. A lifeless sperm can become a human, in which many systems gradually develop. The five senses are completed. The onset of disease and its automatic defense are created. Why can't the human structure come together again and become a human? The power and strength that is controlling the entire universe and the above systems, it is not difficult for it to bring man back to life on earth. Therefore, this belief in the afterlife, reckoning and book is very important. Man does not fully thank Allah for all the blessings he receives on earth. Therefore, he is an ungrateful creature, except for those individuals who are grateful and obedient to Allah.

لِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوْهُ فَلَا يُنَازِعُنَّكَ فِى الْاَمْرِ وَ ادْعُ اِلٰى رَبِّكَ ؕ اِنَّكَ لَعَلٰى هُدًى مُّسْتَقِيْمٍ ﴿۶۷﴾

22|67| For every religion We have appointed rites which they perform. So, [O Muhammad], let the disbelievers not contend with you over the matter but invite them to your Lord. Indeed, you are upon straight guidance.

وَ اِنْ جٰدَلُوْكَ فَقُلِ اللّٰهُ اَعْلَمُ بِمَا تَعْمَلُوْنَ ﴿۶۸﴾

22|68| And if they dispute with you, then say, "Allah is most knowing of what you do.

اَللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿۶۹﴾

22|69| Allah will judge between you on the Day of Resurrection concerning that over which you used to differ."

The Quraysh, on the one hand, called themselves the followers of Abraham, while on the other they worshipped idols. The Jews, the followers of Moses, and the Christians, the

followers of Jesus. Islam was a religion for all, in which Tawheed (prayer) and Zakat (welfare and welfare of the poor and the weak) were common to all. Each messenger brought a new Shariah, in which there were differences in the way of performing worship and transactions and was in accordance with the interests of the people of that time. That is why the Shariah of each new messenger abrogated the previous Shariah and it was necessary to follow the new messenger, just like that of Hazrat Noah, Abraham, Joseph, Moses and Jesus. Now the Shariah of the Prophet (peace and blessings of Allaah be upon him) abrogated the previous ones and its following is obligatory on everyone.

Man, due to his stubbornness, arrogance, misguidance by Satan and lack of knowledge (ignorance), insists on the previous practice. Which he calls following his elders (ancestors). On this basis, Islam was opposed. Allah Almighty ordered the effort to preach and preferred reform and peace instead of corruption in the event of a dispute. If the misguided do not believe despite rational arguments, then tell them that the right and truth will be decided on the Day of Judgment. On that Day, no one will be able to argue or deny. Individually, violence is forbidden. The government can stop un-Islamic actions. This maintains peace and brings about reform. If each individual makes his own decision and starts fighting and calls it jihad, then this is corruption. Individually, it is commanded to express hatred through speech, behavior, or separation from matters. So that the other person realizes his mistake. And this jihad (effort) is the implementation of the commandments of enjoining good and forbidding evil.

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ يَعْلَمُ مَا فِى السَّمَآءِ وَ الْاَرْضِ ؕ اِنَّ ذٰلِكَ فِىْ كِتٰبٍ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿۷۰﴾

22|70| Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allah, is easy.

وَ يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا وَّ مَا لَيْسَ لَهُمْ بِهٖ عِلْمٌ ؕ وَ مَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ﴿۷۱﴾

22|71| And they worship besides Allah that for which He has not sent down authority and that of which they have no knowledge. And there will not be for the wrongdoers any helper.

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِىْ وُجُوْهِ الَّذِيْنَ كَفَرُوا الْمُنْكَرَ ؕ يَكَادُوْنَ يَسْطُوْنَ بِالَّذِيْنَ يَتْلُوْنَ عَلَيْهِمْ اٰيٰتِنَا ؕ قُلْ اَفَاُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكُمْ ؕ اَلنَّارُ ؕ وَعَدَهَا اللّٰهُ الَّذِيْنَ كَفَرُوْا ؕ وَ بِئْسَ الْمَصِيْرُ ﴿۷۲﴾

22|72| And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve disapproval. They are almost on the verge of assaulting those who recite to them Our verses. Say, "Then shall I inform you of [what is] worse than that? [It is] the Fire which Allah has promised those who disbelieve, and wretched is the destination."

On the Day of Judgment, the final decision will be made by Allah Almighty. Before that, His greatness and power were expressed in the form of the manifestations of the universe, the earth and the sky, and the stages of life, in a rational and scientific manner. The blessed verse is giving information and material about this entire system, that whatever is in the universe, all its details are kept in the preserved tablet (data storage), which Allah Almighty created for the universe. The progress in data storage in current scientific research has also provided a scientific proof for our unseen faith. The information of human actions, celestial bodies, terrestrial bodies and animals is all

recorded from the beginning to the end. For this reason, this system has been working in a very excellent manner for thousands of millions of years.

According to the blessed hadith, Allah Almighty wrote the destinies of the creatures fifty thousand years before the creation of the earth and the sky (universe) while His throne was on the water. (Muslim Sharif). According to another hadith, Allah Almighty first created the pen, said to it: Write, it said: What should I write? Allah Almighty said: Write everything that is going to happen. So, by Allah's command, everything that was going to happen until the Day of Judgment was written. (Sunan Abi Dawud / Tirmidhi). Pen The scholars mean the intellect. And this intellect which had the power of both record and knowledge. (Maktoubat Mujaddid Alf Thani). In another hadith it was said: This entire system of the universe and its arrangement and end, all knowledge is a minor status for the Almighty Allah. (It is easy). Despite all these scientific and intellectual information and arguments, those who worship others instead of the Almighty Allah, be it idols or stars and suns or any miraculous human figures (like Christians/Jews believe in Hazrat Isa, Uzair), all this worship is wrong. On the other hand, the infidels and polytheists have such animosity towards Islam and the Holy Quran that instead of listening to the recitation and being influenced by it, they are ready to argue in opposition. Compared to their hatred of the verses of the Quran, their punishment in Hell will be more severe and terrible. They should worry about it.

يٰۤاَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوْا لَهٗ ؕ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَّخْلُقُوْا ذُبَابًا وَّ لَوِ اجْتَمَعُوْا لَهٗ ؕ وَ اِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْـًٔا لَّا يَسْتَنْقِذُوْهُ مِنْهُ ؕ ضَعُفَ الطَّالِبُ وَ الْمَطْلُوْبُ ﴿۷۳﴾

22|73| O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued.

مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ؕ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ﴿۷۴﴾

22|74| They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might.

اَللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ﴿۷۵﴾

22|75| Allah chooses from the angels messengers and from the people. Indeed, Allah is Hearing and Seeing.

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَ مَا خَلْفَهُمْ ؕ وَ اِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿۷۶﴾

22|76| He knows what is [presently] before them and what will be after them. And to Allah will be returned [all] matters.

After the arguments of Allah's greatness and power, there is a description of the attributes of those things that people consider to be their gods. Allah's power, which is the possession, control, arrangement of the entire universe, the birth of man, death, the system of the earth and the sky, the sun, the moon, the stars. On the other hand, if a person worships idols or worships a human being or celestial bodies (sun, stars), these idols/statues are nothing but a lifeless thing. (Just as they make statues of Jesus and Uzair (peace be upon them). The fact is that they cannot create even a fly or remove it if it sits on them. If it is flying, they cannot catch it. But man is doing this due to his ignorance and ignorant following. Which is regrettable. **Example of a fly**: The fly has the characteristic that whatever it catches, it makes it a part of its digestive system and it cannot be separated from its organs. This is modern research. This example is worth

considering. The fly is a very despicable creature and feeds on garbage in abundance and transfers its germs to human food, causing disease. For this reason, humans keep destroying the fly, but they cannot completely eliminate it. Man has not been able to create this despicable thing till date. The fly, which eats human food or any dirt, The fly does not eat food in its solid state, but rather spits it with its tube-like beak, which turns it from solid to liquid, and the liquid goes inside it and becomes part of the digestive system, due to which it cannot be removed from its mouth. The Holy Quran has briefly explained this fact several hundred years ago.

In these circumstances, their worship in comparison with the greatness and glory of Allah is actually to deny the greatness and glory of Allah. The Arabs were aware of the name of Allah because of Hazrat Ibrahim. But they used the names of idols in worship. Allah Almighty chose messengers and prophets to convey messages to His servants. And then He chose some angels to communicate or convey messages to the messengers. There are different ranks and positions among the angels according to their status. Angels are always servants in the management and administration of the universe, who are in the form of energy. The essence of Allah Almighty is all-knowing. And on the Day of Judgment, Allah Almighty will decide all matters with justice.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا ارْكَعُوْا وَ اسْجُدُوْا وَ اعْبُدُوْا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ ۚ۩ ﴿۷۷﴾

22|77| O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed.

وَ جَاهِدُوْا فِى اللّٰهِ حَقَّ جِهَادِهٖ ؕ هُوَ اجْتَبٰىكُمْ وَ مَا جَعَلَ عَلَيْكُمْ فِى الدِّيْنِ مِنْ حَرَجٍ ؕ مِلَّةَ اَبِيْكُمْ اِبْرٰهِيْمَ ؕ هُوَ سَمّٰىكُمُ الْمُسْلِمِيْنَ ۙ مِنْ قَبْلُ وَ فِىْ هٰذَا لِيَكُوْنَ الرَّسُوْلُ شَهِيْدًا عَلَيْكُمْ وَ تَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ ۛ فَاَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ وَ اعْتَصِمُوْا بِاللّٰهِ ؕ هُوَ مَوْلٰىكُمْ ۚ فَنِعْمَ الْمَوْلٰى وَ نِعْمَ النَّصِيْرُ ﴿۷۸﴾

22|78| And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.

The power of Allah Almighty and the rules of worshipping Him are mentioned: O you who believe: bow down and prostrate in His worship. According to some Imams (Imam Shafi'i / Ahmad bin Hanbal), this position is prostration, and according to Imam Abu Hanifa and Imam Malik, since it mentions bowing, it refers to prayer.

Duties of the Believers:

This final verse is very important. And it is a complete charter for a believer. The following points are important.

1. The commandment of bowing, prostration, and worship. Bowing and prostration refers to prayer. And prostration is the highest position in prayer. And prayer is very important in the rights of Allah. But along with it, there is the commandment of worship. Worship is one of the acts of righteousness. Prayer is also one of the acts of worship. Acts of righteousness are generally divided into two parts. One is to glorify the Creator, which is also worship. The other is to be kind to the creation, to be virtuous, to give charity to the poor, and to be good to people, which are also part of worship. Allah Almighty has

commanded both. With further research, he has commanded separate matters of goodness. This shows how important good deeds are in the Islamic government and Islamic society (Muslim society). And They are mentioned twice. They are mentioned twice through the words of worship, Allah and good deeds, but unfortunately, Muslim societies are only organizing prayers, because since the position of imam of mosques has become a source of income, the importance of prayers is only explained. And other duties are explained less. Due to which, the societies of most Islamic countries have lagged far behind in moral evils, trust, honesty and justice. They have advanced in crimes. Effort is commanded with full enthusiasm for good deeds. Jihad means struggle and effort, which is the struggle to fulfill the rights of the people. Scholars have explained it as a human struggle against the desires of the self (Hazrat Abdullah bin Mubarak). A hadith is narrated from Hazrat Jabir bin Abdullah that when the group of companions who had gone to fight the infidels of Makka returned, the Prophet (peace and blessings of Allaah be upon him) said, "You have come from the lower level jihad to the higher level jihad, and the greater level jihad is the fight against the unjust desires of your own self." (Sunan Bayhaqi / Kanz al-A'mal). The chain of transmission of the hadith is weak, but not of obligatory and forbidden, so it is sound. Hazrat Abdullah bin Mubarak took it to mean an effort against desires. Some scholars (Dahhak) have taken it to mean the implementation of Islamic laws, (Ruh al-Ma'ani). Because permission for war was given in Medina. This Surah is from Makka. If jihad is a fight or a battle, it cannot be voluntary until the desire arises from within and ends life. And the purpose of jihad or fighting against the infidels is only to defeat a group. Not to give or to occupy the land, but to follow the commands of Allah himself and to provide others with the opportunity to understand and act on them. The target of the struggle of Jihad Akbar is a person's own ego, which always insists on rebelling against the commands of Allah Almighty with Satan. It diverts him from the path of obedience. Unless it is subdued, external struggle is not enough. When control is achieved over it, there is prosperity and success. An ideal society is established in this world as well. Just as it was in the first few hundred years of Islam and there will be success in the Hereafter.

The honor of the believers is their selection for the welfare and leadership of humanity. Muslims were chosen to serve humanity. And it was mentioned in many blessed verses. Sometimes it was emphasized with the words "Ummah alwusta" and sometimes "Khairul Ummah". Another honor, which is that of the Ummah, will be to bear witness against the rejection of the call and preaching of their prophets by other nations. On the Day of Judgment, when the nations will be questioned about the delivery of the divine commands to their children. Then the people will deny. The Ummah of Muhammad will testify against them and in favor of the Prophets, that they conveyed. When they are asked. How are you testifying? You did not even exist. The Muslim Ummah will answer, there is no doubt about the truthfulness of our Prophet, we have heard from him and then his testimony will be accepted. (Reported by Abu Saeed Al-Khudri, may Allah be pleased with him, Sahih Al-Bukhari). Hazrat Abu Dhar said that the Messenger of Allah said: The deeds of my Ummah were presented to me, good and bad. I found it among good deeds to remove something harmful from the road, and among bad deeds to put saliva in the mosque and not bury it (i.e., leave it naked/open and not bury it). This is what is meant by cleanliness. According to another hadith, speaking with a smile, picking up a stone or a thorn from the road, are also acts of charity and goodness. These are witnesses to the greatness and excellence of the Muslims (Companions) of that time. Hazrat Uthman's blessed saying is that he was praised before the calamity, i.e., before the advent of the Rightly Guided Caliphate (Ruh al-Ma'ani). It is also used for the Muslims or believers who came after him. Therefore, respecting the Companions is very important.

The religion of humanity:

The main feature of this religion is that it is in accordance with human capabilities. Instead of the conditions and restrictions of the old nations, Allah Almighty has given special grace and provided concessions and facilities for the ease of humanity. At every difficult stage, man has been given an alternative according to his ability. Qada in prayer, tayammum in ablution, concessions in the rules of travel, concessions in illness, and permission was given for the safety of life. The protection of life was made obligatory. Departure has its place. But for the common people, leave was preferred. With Qisas, blood money is provided. The Prophet (peace and blessings of Allah be upon him) gave clear instructions to various jurists and teachers that there is ease in religion. There is no hardship. Therefore, taking advantage of leave is equivalent to thanking Allah.

Hazrat Abdullah bin Umar (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him) said: Allah Almighty loves to act on His granted concession in the same way as He dislikes to disobey Him. (Musnad Ahmad) Hazrat Jabir bin Abdullah (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: It is obligatory upon you to act upon the permissions that Allah has given you. (Sahih Muslim) Qada, atonement, and ransom are all given for lenience and ease. Hazrat Anas narrated that the Prophet (peace and blessings of Allah be upon him) said: Give easy rulings. And do not put people in difficulty. Keep them calm and do not hate them. (Bukhari / Muslim / An-Nasa'i)

The Arabs expressed a special relationship with Hazrat Ibrahim (peace and blessings of Allah be upon him). The tribe of the Prophet (peace and blessings of Allah be upon him), Banu Hashim, Quraysh, were also descendants of Hazrat Ishmael. All the nations of the Middle East respected Ibrahim. Whether they were Christians or Jews, they all respected him. The foundation of idolatry among the Arabs was laid by Umar bin Lakhi, the chief of Banu Khuza'ah, who brought an idol called Hubal. The word Muslim has also been used for the descendants of Hazrat Ibrahim. And the word Muslim has also been used in the Holy Quran for the Ummah of Muhammad. The distinction of the Ummah, the affairs of goodness For this reason, it is emphasized again and again that, establish prayer and give zakat. And hold fast to Allah, that is, implement the laws of Allah (the laws of Sharia) and rely on Him, for He is the best Owner and Helper. In implementing the laws, it is very important to implement them according to the true spirit of the laws and its criteria have been fully clarified by the Prophet (peace and blessings of Allaah be upon him) and his companions. If actions are carried out according to this, then society will be filled with blessings. The division of the laws is very clear and definite. The order of the things that are commanded to be done is as follows.

1. Fard 2. Wajib 3. Sunnah Muwaqda 4. Sunnah Ghair Muwaqda 5. Mustahab and the order of the laws that are prohibited is as follows. 1. Haram 2. Makroh Tahrimi 3. Evil 4. Contrary to the first / Makroh Tanziyyah 5. Mubah. The jurists have made rules and regulations to determine them. Some matters that are not important, there is disagreement among the jurists based on their own preferences. These matters are not in the area of obligatory or forbidden, but in the area of recommended and contrary to the first. Unfortunately, some scholars and speakers, based on their own personalities and different preferences, elevate unnecessary matters to the level of very important matters. And thus the path to violence opens up. Which is against the spirit of Islam. This is more in those countries where the knowledge of the Arabic language is low, because the common people have to resort to other sources for information. Allah Almighty has given the Muslim Ummah the good news of His help in their complete implementation of Islam, i.e. the implementation of the rights of the servants and the rights of Allah in society, human social justice and the welfare of creation. And He, the Most Gracious, is the most powerful and great helper.

Praise be to Allah, Surah Al-Hajj was completed today, on 26 Rabi' Al-Awwal. May Allah accept my efforts and make it a means of guidance for the common people and a means of understanding Islam correctly, and also a means of my salvation, Amen.

23 - Surah Al- Mamnoon

Introduction:

Surah Al-Mu'minun is named after the mention in its first verse of the character and attributes of the believers. It has one hundred and eighteen (118) verses and six rukus. It is the twenty-third (23) Surah in order. And it is Makkan in terms of revelation. That is, it was revealed in Makka. This Surah was revealed before Surah At-Tur and Surah Tabarak Al-Dhi (The Kingdom). In terms of the order of revelation, it is number 76 (seventy-six).

There is a lot of similarity between the subjects of Surah Al-Mu'minun and Al-Hajj. The end of Surah Al-Hajj gives the good news of the welfare of the Hereafter upon praying and worshipping. The characteristics and character of the believers are mentioned in the beginning of Surah Al-Mu'minun. The events of the prophets are mentioned in both. The perfections of Allah in the creation of humanity are mentioned in both.

The period of revelation is the middle period of the life of Makka. At that time, Hazrat Umar had become a Muslim. Hazrat Umar has described the state of revelation at that time in such a way that when revelation was revealed to the Prophet ﷺ, the buzzing of a bee could be heard from his mouth. One day, revelation was revealed to him, and we stayed for a while. Then that state of mind went away from him. He faced the Qiblah and raised both hands and prayed, "O Allah, give us more and do not take away from us, honor us and do not humiliate us, give us and do not deprive us, prefer us and do not prefer anyone over us, and be pleased with us and make us pleased." Then he said: Ten verses have been revealed to me. Whoever acts upon the commandments of these ten verses will enter Paradise. Then he recited the first ten verses of Surah Al-Mu'minun. (Tirmidhi / Nasa'i / Musnad Ahmad, Sunan al-Kubra). At the beginning of the speech, the characteristics of those who achieve success in this world and the hereafter are mentioned. Explain the scientific evidence for the creation of man in a very simple way, so that the power of Allah Almighty can be felt. There is complete belief in life after death.

Analyzing the behavior of the Quraysh, there are incidents of the old prophets, how the Quraysh denied the message of Allah. Just as the Quraysh are doing today.

Continuity and uniformity in the teachings of the prophets, i.e. monotheism, the hereafter, accounting and book, human welfare, have always been mentioned. Which the Prophet (peace be upon him) is still presenting today. Wealth and power, comfort in human life, are not evidence of anyone's right. This is the grace of this Allah. Difficulty and hardship do not mean distance from the truth, or Allah's displeasure, but the love or anger of Allah depends on the faith, righteousness, and good deeds of a person.

During this time, there was also a severe famine in Makka. They are warned and this is a punishment from Allah. Change. The famine was ended by the supplication of the Prophet (peace be upon him).

From the signs of the universe and the circumstances of human existence, man has been informed of the reality of monotheism, the hereafter, and the reckoning, so that he should accept the truth with reason and reflection.

It is emphasized for the Prophet (peace be upon him) and every preacher that the reward for bad behavior in preaching should be given with goodness and in a good way. The opponents of Islam have been warned of the severity of the Hereafter and the reckoning, so that they should be held accountable for their actions. And change their actions and thoughts.

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَۙ﴿۱﴾

23|1| Certainly will the believers have succeeded:

الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَۙ﴿۲﴾

23|2| They who are during their prayer humbly submissive

The believers are those who are perfect in faith and their characteristics are described in the following verses. Welfare means success and prosperity. That is, achieving one's goal and desired.

The process of success, which is being pointed out. is important. In human thoughts, success is achieved by achieving his own desires. But what was his desire? The result of this is known later. Therefore, real success and welfare are more than this. Which is the name of success in this world and the hereafter. W hat the Quraysh (infidels) of Makka considered success was only commercial glamour, which is temporary and limited,not success. In fact, Muslims are the ones who are successful and successful in their goal. They will be successful in both- this world and the hereafter.

The qualities that have been described for success , are important conditions. Due to which those individuals or the society consisting of them becomes successful and prosperous.

1-Humility:

The first quality is humility and submissiveness in their prayers, i.e. worship of God. The meaning of humility is to bow down, to be subdued, to express helplessness and humility, to be terrified by someone's awe and glory. This includes the body, voice and gaze. The body and eyes are bowed down, the voice is low and slow, humility is related only to the body and is an expression of humility and obedience.

The humility of the body is that when one is terrified by someone's awe, greatness and glory, one bows down, the limbs become loose. The gaze becomes low. The voice is subdued. He is terrified by awe. Which is evident from the physical appearance of a person. It appears. In prayer, the outward form of humility is meant. In fact, humility or submissiveness is the result of a state that arises from the heart. Which occurs by seeing or feeling awe or glory. In prayer, humility means the same state that arises from the heart and manifests itself in the body. Which affects both the body and the heart. This is the real humility. Which arises from the heart. Sometimes a state is created in the body temporarily. For which the Sharia has prescribed manners and styles. Which apparently maintain a standard of action, and are helpful for the state of the heart. It is narrated in the Hadith that once the Messenger of Allah (ﷺ) saw a man praying. And he was playing with his beard. On this, he (ﷺ) said, "If there was humility in his heart, it would be evident in his limbs. This is called body language in psychology." Hazrat Hudhayfah said, "The

first thing that will be lost from your religion is humility and the last is prayer." (Ruh al-Ma'ani). There are degrees of humility, which are related to the conditions of the heart.

Prayer Manners:

According to the outward manners of prayer, a person should not turn right and left during prayer, raise his head and look upwards, in Shafi'i and Hanafi jurisprudence, his gaze should not leave the place of prostration. But in Maliki jurisprudence, it should be kept in front. During prayer, moving, hiding in different directions is prohibited. Repeatedly rolling up the clothes, shaking them, fidgeting with them, (twisting), standing up, reciting in a very loud voice or singing, Yawning, belching are disrespectful during prayer. It is also forbidden to pray in a hurry. The ruling is that each act of prayer should be performed with complete calmness, until one act (act) is completed, before starting another (for example, standing / bowing / prostration / sitting). If any discomfort is arising during prayer, then it can be relieved at once. However, using one hand repeatedly or using both hands is prohibited. It is ordered that before the prayer, one should get rid of hunger or relieve oneself of need (urine), etc., and then pray with composure. These are outward manners. But along with this, for true humility, one should refrain from thinking about irrelevant things during the prayer. If unintentional thoughts come, it is human weakness. One should make every effort to keep one's heart focused on Allah Almighty during the prayer. He should understand what he is saying with his tongue and then express it with his heart. As soon as he feels these involuntary thoughts, he should shake them off. And focus on the essence of Allah. Therefore, the translation of the material recited in the prayer is very useful. Due to which attention and concentration are created more. According to a hadith narrated by Hazrat Ibn Abbas, the Prophet (ﷺ) said: “Whoever does not refrain from his prayer from indecency and evil, Allah will not keep him away from it.” (Al-Mu’jam al-Kabir) “Whose prayer does not prevent him from indecency and evil, he remains far away from Allah.” That is, despite praying to Allah he does not come close to ALLAH. Because there is no fear and awe of Allah in his heart, there is no humility and submission. According to another hadith narrated by Hazrat Abu Hurairah, the Messenger of Allah (ﷺ) said: “There are many fasting people who gain nothing from fasting except hunger and thirst, and there are many people who stand up at night in prayer who gain nothing from standing up except wakefulness.” The reason for this is the lack of humility. Therefore, the person who prays without humility and heedlessness, prayer does not command him to do good or forbid him from doing evil. Therefore, some scholars have considered it obligatory to pray with humility. At least outward manners are necessary.

وَ الَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَۙ﴿۳﴾

23|3| And they who turn away from ill speech

2-Uselessness:

The second attribute is to stay away from useless things. Idiom refers to any work or talk that is useless, meaningless, useless. Which does not lead to any useful result or does not achieve any real need or good purpose. All of these are included in uselessness. This means that Muslims (believers) do not pay attention to them. They avoid going to or getting involved in such activities. If they are involved, they withdraw. This is an important characteristic of a believer. A believer is always aware of his time, its use, and his duties. He understands that the time of life is limited, in which he has no control over death, nor does he know when it will come. Therefore, he always gives priority to those activities that can benefit him in this life and the hereafter. He is a person of pure disposition, good manners, and good taste. He likes useful work and affairs. He does not relate to nonsense and frivolous talk. He goes as far as subtle humor, but does not like

or tolerate clowning. He protects himself from abuse, backbiting, false talk, obscene talk, and singing and dancing.

وَ الَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَۙ﴿۴﴾

23|4| And they who are observant of zakah

3-Zakat:

The literal meaning of Zakat is purification. Every desirable and recommended act is called Zakat. In the literal sense, one means taking out some part of one's wealth to purify it, while the other means the act of purification (good deeds and acts) itself, (Qad Aflah Man Tazki. Al-A'la 14). Where the word "Yatun" is used, the payment is to take out a part of one's wealth. And by saying Faalun, its action is expanded. Which includes purification of the soul, purification of morals, purification of life and purification of wealth. Then these actions create blessing and peace in the entire society. This purpose is also explained through other verses. "Qad Aflahay Man Zakaw Haaw Qad Khaab Man Dasha (Quran Majeed)") (Surah Shams). (The one who purifies the soul is successful and the one who suppresses it is unsuccessful). This is the purpose of the verse here.

وَ الَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَۙ﴿۵﴾

23|5| And they who guard their private parts

اِلَّا عَلٰۤى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَۚ﴿۶﴾

23|6| Except from their wives or those their right hands possess, for indeed, they will not be blamed -

4-Sexual Crime:

The protection of private parts refers to these matters. A. They keep the shameful and private parts of their body hidden. That is, they avoid nudity. B. They preserve their chastity, that is, they do not exercise freedom in sexual matters, nor are they unbridled in their sexual power. Some people, especially those who propagate monasticism, spread the misconception that sexual power is a bad thing. Fulfilling its requirements is not suitable for the righteous servants of Allah. To remove this misconception, by declaring what is permissible and permitted, human needs were taken into account and social life was given priority instead of monasticism or yogicism. Sexual relations are permitted with two types of women. 1. Women who are married to. A sane and adult man and woman, without coercion (force), agree to each other's rights (mahr) in the presence of witnesses. In which the rights of man and woman are clear, the word wife is used.

On the other hand, there are women who became slaves due to participation in war or the killing of their husbands in war. Which later ended. They were made responsible for Muslim men by the state. He was given the responsibility of their food and shelter. And he was also allowed to have sexual relations with this woman. So that the sexual needs of both men and women could be fulfilled. Before Islam, enemy men were killed in war and women were imprisoned. Islam prohibited the killing of prisoners. For the economic and social rehabilitation of the captive women, the government or the state would distribute them among the Mujahideen or other people. This would create a kind of legal relationship and that person would be responsible for it. With this, he was allowed to have sexual relations conditionally. (If the husband of the captive woman was also imprisoned If it were, then this would not have been permitted. (It has been explained in detail in Surah An-Nisa. This was the best social and societal solution in the circumstances of that time.

Making slaves is prohibited:.

Islam did not abolish the system of slavery that existed at that time by law all at once. Because it was not possible in the economic and social conditions of that time. Rather, it was abolished gradually. Slaves had the right to seek freedom. Money was provided to them in Zakat for their freedom. In the case of children, a slave woman automatically became a mistress, that is, she would be free. Her children are heirs according to Sharia rights. It was made necessary to free slaves in various compensations (punishments). In addition, freeing or having a slave freed was to free oneself from the fire of hell. Humane treatment was maintained with slaves. Islam has always promoted the knowledge of human equality. Therefore, slavery ended in Muslim countries several hundred years ago and many slaves then became kings. Now that according to the Islamic theory of equality of man, making prisoners of war slaves is prohibited in the whole world, Islam, which is the greatest calling and practicing religion of noble morals, does not allow you to make any prisoner of war a slave or a slave girl.

The Holy Quran had ordered this fourteen hundred years ago. (Translation) So when you fight the disbelievers, seize their necks until you have thoroughly shed blood (defeated them), then tie them up tightly and arrest them. Then, even if you do them a favor and free them without payment,or you should free them by taking a financial or human ransom from them. (Surat al-Fajr 4).

Financial ransom means taking money or weapons and equipment from them and freeing them, and human ransom means exchanging them for your prisoners of war.

فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَۚ﴿۷﴾

23|7| But whoever seeks beyond that, then those are the transgressors -

The verse is an additional part of the previous article. When the solution to man's sexual desires was provided, other means were prohibited. This means adultery or the act of the people of Lot (homosexuality) or sexual intercourse with animals or masturbation. There is a difference of opinion among the jurists regarding masturbation. Imam Ahmad bin Hanbal considered it permissible on the grounds of removing foul matter. Imam Shafi'i (may Allah have mercy on him) considered it forbidden. Although it is forbidden in Hanafi jurisprudence, if it is done in a state of intense emotion, it will be forgiven. Some scholars have also derived the prohibition of mut'ah from the fact that mut'ah is not a woman, nor a slave (in ancient times), nor a wife. Therefore, it is forbidden, but the proof of the prohibition of mut'ah is from the blessed hadiths that came later. Similarly, no woman can have sexual intercourse with her slave because he is her slave. And she is providing a livelihood for the slave. She must marry a free man. Similarly, sexual satisfaction of women with women is also prohibited. So that they can marry and the human race can survive. Those who do this are punishable and those who abuse are sinners. The purpose of the rulings is to follow the natural way. It is the fulfillment of sexual desires and human well-being.

وَ الَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَ عَهْدِهِمْ رٰعُوْنَۙ﴿۸﴾

23|8| And they who are to their trusts and their promises attentive

Trustworthiness:

When people trust someone and leave something with them for safekeeping, it is called trust. The word trusts is plural. Thus, it refers to all such trusts that Allah Almighty, society, or individuals have entrusted to a person.

Covenant means a word, confession, agreement or contract. And here, covenant and contract mean all those agreements that are made between a person and God, or between a person and another person, or between nations. Similarly, vows, vows, and oaths are also covenants. The characteristic of a believer is that he never betrays his trust. He does not go back on his promise and word. Many verses and blessed hadiths have come about trust and promise. "The blessed hadith is: "He who is not trustworthy has no faith, and he who does not keep his promise has no religion." (Bayhaqi, Shab al-Iman). According to another hadith, the Prophet (peace be upon him) said: "There are four characteristics, whoever has all four of them is a pure hypocrite, and whoever has any one of them has a characteristic of hypocrisy, until he abandons it: When entrusted with a trust, he betrays it. When he speaks, he lies. When he makes a promise, he breaks it. When he quarrels with someone, he abuses (swears). (Bukhari / Muslim). Honesty and keeping promises are essential for every society and every human being, whether Muslim or non-Muslim, and it is also one of the characteristics of a believer.

وَ الَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ يُحَافِظُوْنَ ۝٩

23|9| And they who carefully maintain their prayers -

Earlier, humility in prayer was mentioned. Now the plural form is added, and this re-emphasis is because the first verse was a criterion. Now it includes quantity, i.e. every prayer, separately. The protection of prayers means quantity, i.e. the obligatory prayers of all five times. Then, in terms of criteria, there is also the idea of prayer etiquette. Arrangement of ablution, arrangement of the Qibla, arrangement of time (not to be delayed), arrangement of the pillars of prayer (bowing, prostration), it should be performed with peace and tranquility, and should not be performed as a burden. It should be recited with the meanings of the words instead of being memorized. As if it is being presented.

اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ ۝١٠

23|10| Those are the inheritors

الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ۝١١

23|11| Who will inherit al-Firdaus. They will abide therein eternally.

Firdous is a word from the Roman or Abyssinian language. In Persian, it is also called a garden in which trees are spread. In Coptic, a garden in which grape vines are planted. A garden in which water is flowing. Greenery grows everywhere. Fruits and flowers are present and it is connected to a residence. In Arabic, Firdous is also used for a garden. According to a hadith, Firdous is a high rank in Paradise. Paradise has been mentioned in Surah Taha and Ambia.

Inheritance means that believers will get Paradise in return for these deeds. Just as a person gets an inheritance from his parents without working hard or asking for it.

The qualities mentioned in the blessed verses. They are golden rules for all humans and societies. Islam has provided humanity with the best path to success in this world and the hereafter. These principles are honesty, truthfulness, keeping promises, the path of family life instead of sexual misconduct, goodness in one's character, and helping the deprived members of society with one's wealth, avoiding useless activities, acknowledging the Creator of the universe and worshipping Him, and society becomes so beautiful that paradise is visible in the world. Of course, in every society, individuals will also be subject to Satan. But if the majority of society is based on these principles

individually and collectively (governmentally), then those societies are at the forefront of peace, security, economic and social prosperity. These principles of Islam are for everyone, regardless of color, race, place and time. And whoever acts upon them, will see the result of it in this world. And with faith in Allah and faith in the Hereafter, he will also achieve Paradise after this world. Today, the societies that are based on these principles are economically and socially prosperous.

وَ لَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ سُلٰلَةٍ مِّنْ طِيْنٍ ۚ﴿۱۲﴾

23|12| And certainly did We create man from an extract of clay.

ثُمَّ جَعَلْنٰهُ نُطْفَةً فِيْ قَرَارٍ مَّكِيْنٍ ﴿۱۳﴾

23|13| Then We placed him as a sperm-drop in a firm lodging.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظٰمًا فَكَسَوْنَا الْعِظٰمَ لَحْمًا ۗ ثُمَّ اَنْشَاْنٰهُ خَلْقًا اٰخَرَ ؕ فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِيْنَ ؕ﴿۱۴﴾

23|14| Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.

ثُمَّ اِنَّكُمْ بَعْدَ ذٰلِكَ لَمَيِّتُوْنَ ؕ﴿۱۵﴾

23|15| Then indeed, after that you are to die.

ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ تُبْعَثُوْنَ ﴿۱۶﴾

23|16| Then indeed you, on the Day of Resurrection, will be resurrected.

Human Life, Argument of Creator:

The stages of human creation in the womb were presented to the public in a simple, common language fifteen hundred years ago. So that those with low and high understanding could understand, because in that era there were no standards of education and educational equipment. But the process of creation, even today, all the research, in which information has been obtained using X-ray, ultrasound and scan technology, all the terminology and explanations are within them. It is a scientific miracle of the Holy Quran that in this era, when very few people even know how to write. It has described things in such a way that they are still useful and important today.

This period has also been described in the blessed hadith. According to the narration of Hazrat Abdullah bin Masood, the Messenger of Allah ﷺ said that you are truthful and trustworthy. "Indeed, the creation of each of you is carried on in the womb of his mother for forty days. Then (this is the sperm) is a clot for forty days. (The marrow) Then in forty days it becomes flesh. (The clot) on which bones and flesh are formed. Then Allah sends an angel who breathes into him the spirit. (When the child moves in the womb) and he is commanded to write four words:

1. He writes his sustenance. 2. He writes his death and life. 3. He writes his deeds. 4. He writes whether he is happy or sad.

So by the One besides Whom there is no one to be worshipped. There is one of you who acts like the people of Paradise. Until there is a hand's length between him and Paradise. Then the Book overtakes him. And he acts like the people of Hell. And he enters Hell. And there is one of you who acts like the people of Hell. Until there is a hand's length between him and Hell. A hand's distance remains. Then the book (Taqdeer) takes

precedence over him and he acts like the people of Paradise. And he enters Paradise. (Muslim / Bukhari / Dawood / Tirmidhi).

According to the Hadith, a person, after doing good deeds, starts doing bad deeds. And because of these deeds, he goes to Hell. Similarly, after doing bad deeds, he starts doing good deeds. And he goes to Paradise. The important point is the action of a person. Which takes him to Paradise and Hell. That is why it is said: Life is made up of both Paradise and Hell. This human action is like human destiny. That is what will be asked about.

Modern science has also determined the degrees of human existence from human sperm (in the same way). While the medical names are according to Western languages. But the reality is the same. Which the Quran and Hadith have already informed us.

No one born or his parents know, how old and how long will be the life of this newborn? Where will his sustenance and death be? And how much will his role and his action or impact be in the world? All these are arguments for the existence of the Creator and His power and strength. A drop of blood, and then a small body that is twelve to fourteen inches in size and weighs three to four kilograms. Then there will be a six-foot human. He can become Alexander or Genghis. He becomes a prophet. Or an ordinary human who does nothing. The power and strength that is showing us this work in our lives is the Creator and the owner. Whether we admit it or deny it. The human body consists of two hundred and six to two hundred and twelve (206-212) bones. The flesh of the body supports them, the muscles Strengthens through. The system of vision, hearing, respiration, digestion, physical movements and postures, skin, joints of the limbs, strength and capacity of the brain, structure, weakness in childhood, then energy and strength in it, spring of youth, then autumn of old age and finally, forgetting everything, he cannot recognize himself. He waits for death. Then he leaves the world. There is no choice in not coming, there is no choice in not going. We have been seeing this system for thousands of years. Consider, surely its creator is the best of creators. Who creates everything in the most perfect and best way. The same Being will gather the decayed and lost parts of our body after death and revive them. And this blessed verse has informed us with scientific and academic arguments.

وَ لَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآىِٕقَ ۖ وَ مَا كُنَّا عَنِ الْخَلْقِ غٰفِلِيْنَ ﴿۱۷﴾

23|17| And We have created above you seven layered heavens, and never have We been of [Our] creation unaware.

وَ اَنْزَلْنَا مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ فَاَسْكَنّٰهُ فِى الْاَرْضِ ۖ وَ اِنَّا عَلٰى ذَهَابٍۭ بِهٖ لَقٰدِرُوْنَ ۚ ﴿۱۸﴾

23|18| And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.

فَاَنْشَاْنَا لَكُمْ بِهٖ جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّ اَعْنَابٍ ۙ لَكُمْ فِيْهَا فَوَاكِهُ كَثِيْرَةٌ وَّ مِنْهَا تَاْكُلُوْنَ ۙ ﴿۱۹﴾

23|19| And We brought forth for you thereby gardens of palm trees and grapevines in which for you are abundant fruits and from which you eat.

وَ شَجَرَةً تَخْرُجُ مِنْ طُوْرِ سَيْنَآءَ تَنْۢبُتُ بِالدُّهْنِ وَ صِبْغٍ لِّلْاٰكِلِيْنَ ﴿۲۰﴾

23|20| And [We brought forth] a tree issuing from Mount Sinai which produces oil and food for those who eat.

وَ اِنَّ لَكُمْ فِى الْاَنْعَامِ لَعِبْرَةً ؕ نُسْقِيْكُمْ مِّمَّا فِىْ بُطُوْنِهَا وَ لَكُمْ فِيْهَا مَنَافِعُ كَثِيْرَةٌ وَّ مِنْهَا تَاْكُلُوْنَ ۙ ﴿۲۱﴾

23|21| And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies, and for you in them are numerous benefits, and from them you eat.

وَ عَلَيْهَا وَ عَلَى الْفُلْكِ تُحْمَلُوْنَ﴿۲۲﴾

23|22| And upon them and on ships you are carried.

The existence of the universe, the proof of the Creator:

Seven ways are mentioned in the blessed verse. Ways also mean paths. (The plural of paths) and layers are also there. That is, being up and down is also paths. The application of both meanings is correct in the science of cosmology. All the stars or planets above the earth are moving in their own paths, that is, orbits. Or they are moving. If the universe is expanding, each orbit is different from the other. And this state of distances has been detected by radio telescopes. The distances in them are even less than thousands of light years. And if the layer up and down is estimated or interpreted, then it also applies that there are different galaxies in the universe with distances between them, and these distances are like a layer up and down. Modern research, which is still in its very early stages and is like a drop in a lake, has also estimated that each galaxy has its own shield or protective shield. Due to which other charged particles or electronic plasma do not affect it.

These seven ways and elsewhere the word heaven has been used. These are layers of different galaxies. One of which is The interpretation is as follows. (Related by Dr. Baloch Baqi).

(1) The first space field or layer that holds our solar system together.

(2) The space field of our galaxy is the center of the Milky Way (galaxy). (Sky).

(3) The space field of our local cluster (group of galaxies).

(4) The central magnetic field of the universe. Which is formed by the collection of all groups of galaxies.

(5) Consists of the cosmic belt that makes up quasars.

(6) The field of the expanded universe that is made up of galaxies with a recoil (retreating).

(7) The outermost field that is formed by the unlimited number of galaxies. (Creation of the Universe - Dr. Tahir Al-Qadri). For a few years, research will probably change even more. But all this research will remain between these seven layers or shields. Scientific corrections and names will continue to be made according to the discoverers. On December 4, 2021, a research team from Boston University working for NASA N.A.S.A. On the research of, he revealed that there is a magnetic bubble or circle or shield around our solar system, which protects it from the energy, powerful and cosmic radio rays of dying or blinding stars. And they believe that there is such a shield or bubble. Its name in cosmology is Heliosphere. Due to whose protection life is flowing on Earth. There will be a lot of research ahead. But the existence of the sky, which is a roof, is this and then the invisible roof or bubble. Which surrounds our solar system from all sides. Scientific research is in its early stages. Reprinted from Sci; Tech; Daily 04/12/2021.

With the creation of these heavens, all the needs of those living on earth were taken care of. All the necessary equipment was created for them. We see that millions of creatures are present on land and water. He has created all the facilities that everyone needs, which are being fulfilled in a very organized manner. This is an expression of Allah Almighty's special grace on the people of the earth, and the creature that benefits the most from it is man. Therefore, man must be grateful to the Creator of the universe (Allah Almighty).

Cosmic Super Highway: Astronomers have discovered a celestial route that exists in our solar system and is made up of a magnetic action and reaction (interaction) in the interplanetary space, the solar system. This route or channel is used for the fastest travel in the space or sky of any body. It can be used in human space exploration, especially for the interplanetary space (solar system), and it is possible that meteorites and collapsing stars pass through this route. These routes meet each other in the form of an arc. Astronomers have called it a space manifold or space layers (space manifold) and these routes are called interplanetary motorways. (True celestial Autobahn). This is just the beginning. Can we see ahead? (Source: Belgrade Astronomy Observatory. Serbia. December 2020. Science Alert Dot Com).

Diagram by Google. Map

Our ancient astronomers have written the sun in the middle of the sky. Their information was based on the geometry of that time, the current information is more accurate.

These blessings mention great things. 1. The existence of water. (Which is a mixture of oxygen and hydrogen) from the sky. According to the University of Glasgow and Curtin University, the water on Earth, which is 70 percent, its source is sun. This research was published in a research journal, Natural Astronomy. (Daily Sky News 2021./11/30). Because the sun throws a wind full of hydrogen and helium ions into the atmosphere with its heat. And there is evidence that meteoroids have found that charged particles released from the sun convert meteoroid particles into water(Reported by Jonathan O'callaghan Dtd 29/11/2021 Earth Magazine.) Then they reach the earth through (Astoidos) and create water. This is a matter of several billion years ago. Whether the source of water is rain or through the sun and the method, this water came down from the sky, as the Quran explained through a verse several hundred years ago. Human research on water will continue to open its corners. Water is the source of life and books have been written on its benefits. Water flows with rain. Then it stops in lakes and seas. It accumulates in the form of snow in winter, and melts in summer and spreads on the earth. Some is absorbed underground and some is found in the sea.

2. Food: After water, the food of humans and animals was mentioned. That gardens grew, fruits were produced, plants were planted, from which humans and animals got their food. Fruits in particular are very important for humans. Grapes, dates, pomegranates, and milk, meat have been mentioned earlier. There are many books on their usefulness and necessity in modern medical science and nutrition, then in agricultural science. Their importance and necessity for humans and animals is admitted. Olives and the Sinai Valley are mentioned. Where olives are produced. Olives are a very useful fruit. The age of its tree is very long. Which reaches one or two thousand years. Its wood, leaves and fruits are all used.

3. Livestock:. In addition, various animals are mentioned. For example, goats, cows, camels, etc. which benefit humans in the form of milk, meat and various other items from their skins and hair. They are used for riding and transportation. Along with this, due to the buoyancy of water, the travel of boats is mentioned. Which still accounts for most of the world's business (more than 60 percent) by sea vessels. The production of milk,

green fodder on the one hand, makes food and blood in animals. Then when they become pregnant. Then milk starts to be produced. And the rest comes out in the form of waste. This whole process takes place between the stomach and intestines of the animal. Which is common to all milking animals and is evidence of the craftsmanship of its creator.

All these matters are academic and scientific. All modern sciences are advancing in their research. And every research points to its creator. Muslims should come out of negligence, lack of knowledge and come forward in the field of science like the past and guide the people of knowledge about the existence of the creator in the world.

وَ لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ﴿۲۳﴾

23|23| And We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him; then will you not fear Him?"

فَقَالَ الْمَلَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ مَا هٰذَاۤ اِلَّا بَشَرٌ مِّثْلُكُمْ ۙ يُرِيْدُ اَنْ يَّتَفَضَّلَ عَلَيْكُمْ ؕ وَ لَوْ شَآءَ اللّٰهُ لَاَنْزَلَ مَلٰٓئِكَةً ۖ مَّا سَمِعْنَا بِهٰذَا فِيْۤ اٰبَآئِنَا الْاَوَّلِيْنَ ﴿۲۴﴾

23|24| But the eminent among those who disbelieved from his people said, "This is not but a man like yourselves who wishes to take precedence over you; and if Allah had willed [to send a messenger], He would have sent down angels. We have not heard of this among our forefathers.

اِنْ هُوَ اِلَّا رَجُلٌۢ بِهٖ جِنَّةٌ فَتَرَبَّصُوْا بِهٖ حَتّٰى حِيْنٍ ﴿۲۵﴾

23|25| He is not but a man possessed with madness, so wait concerning him for a time."

قَالَ رَبِّ انْصُرْنِيْ بِمَا كَذَّبُوْنِ ﴿۲۶﴾

23|26| [Noah] said, "My Lord, support me because they have denied me."

The story of Prophet Noah (peace be upon him) has been mentioned in Surah A'raf and Hud in detail, since the Surah is Makkan. And the Quraish, the deniers of truth and Islam, opposed it simply because of their stubbornness. It informs human psychology and character that any change, the class that is benefiting from it in society opposes this change. And generally the rulers (who are benefiting) oppose everything new in order to continue this system. The reason for this opposition is their personal interest. But they use traditions, customs or other reasons to mislead others. Sometimes, in order to oppose the prophets, they are criticized for being human. Although it is an honor for a prophet to be human is that he is a guide, a torch bearer and a leader of society. On the other hand, since the opponents themselves feel threatened by the intoxication of power, they accuse the reformer (the person bringing change) of lust for power. Which has nothing to do with reality. Rather, the real goal is reform. This has been the case with all the prophets. This is what the people of Makka were doing with our Prophet (peace be upon him). The incident of Prophet Noah (peace be upon him) has given courage to the Muslims. Because the preaching of Prophet Noah (peace be upon him) The period of his life spanned several hundred years (nine hundred and fifty years). On the other hand, they believed that he was insane and would soon become sane. Or he would disappear from the world and his chain of guidance would end.

فَاَوْحَيْنَاۤ اِلَيْهِ اَنِ اصْنَعِ الْفُلْكَ بِاَعْيُنِنَا وَ وَحْيِنَا فَاِذَا جَآءَ اَمْرُنَا وَ فَارَ التَّنُّوْرُ ۙ فَاسْلُكْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَ اَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۚ وَ لَا تُخَاطِبْنِيْ فِى الَّذِيْنَ ظَلَمُوْا ۚ اِنَّهُمْ مُّغْرَقُوْنَ ﴿۲۷﴾

23|27| So We inspired to him, "Construct the ship under Our observation, and Our inspiration, and when Our command comes and the oven overflows, put into the ship from each [creature] two mates and your family, except those for whom the decree [of destruction] has proceeded. And do not address Me concerning those who have wronged; indeed, they are to be drowned.

فَاِذَا اسْتَوَيْتَ اَنْتَ وَ مَنْ مَّعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلّٰهِ الَّذِیْ نَجّٰىنَا مِنَ الْقَوْمِ الظّٰلِمِیْنَ﴿۲۸﴾

23|28| And when you have boarded the ship, you and those with you, then say, 'Praise to Allah who has saved us from the wrongdoing people.'

وَ قُلْ رَّبِّ اَنْزِلْنِیْ مُنْزَلًا مُّبٰرَكًا وَّ اَنْتَ خَیْرُ الْمُنْزِلِیْنَ﴿۲۹﴾

23|29| And say, 'My Lord, let me land at a blessed landing place, and You are the best to accommodate [us].' "

اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ وَّ اِنْ كُنَّا لَمُبْتَلِیْنَ﴿۳۰﴾

23|30| Indeed in that are signs, and indeed, We are ever testing [Our servants].

After struggling for a long time in preaching, he did not succeed, so he requested help, which was accepted by Allah Almighty. And He ordered that a large boat (ship-like) be built, for which He would give instructions through inspiration. This boat was a wonder for that time. Because it had to carry a very large number of animals and humans. The way of loving His Prophet, that it should be built in front of us, according to our words. It is proof of the leadership and superiority of the knowledge of the Prophets. The boat and the oven have been mentioned earlier in Surah Hud. In it, He took all the animals, in pairs, so that their descendants would also be saved. We have also been told through prayer that we should trust in Allah in all matters and that He should guide and help us. It is necessary to thank Allah at the beginning and end of the journey. Trials are part of life. And the reason for this is the choice that Allah Almighty has given to humans in choosing their actions. In the power of this choice, Satan tempts man through various thoughts and distances him from the true Creator. This role of man is mentioned in the following verses.

ثُمَّ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قَرْنًا اٰخَرِیْنَ﴿۳۱﴾

23|31| Then We produced after them a generation of others.

فَاَرْسَلْنَا فِیْهِمْ رَسُوْلًا مِّنْهُمْ اَنِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَیْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ﴿۳۲﴾

23|32| And We sent among them a messenger from themselves, [saying], "Worship Allah; you have no deity other than Him; then will you not fear Him?"

Over time, humans again went astray due to their own thoughts and the influence of Satan on them. Satan was given power by Allah. He was created from fire. (It is a form of energy) It creates movement in our neurons in our brain and gives rise to thoughts. By repeating thoughts, and after intention, by creating the form of action, a person commits sin. After Prophet Noah (peace be upon him), all the believers were saved. But with the passage of time, the descendants fell prey to new ideas and after a few centuries or generations, they continued to move towards misguidance. They not only forgot the teachings of Allah, justice, concern for the poor, truth, honesty and worship of Allah Almighty, the reckoning of the Hereafter, but also denied it. Allah Almighty then chose one of them for guidance. A prophet is a part of the same tribe or society. His past and present are in front of these people. So that his character has an impact in his preaching.

According to narration, this prophet was from the people of Aad. As mentioned in other verses. According to some, it was the people of Thamud. Whose death was caused by a single scream. Some commentators mentioned the people of Shuaib because their death was also caused by a loud noise.

Whatever The Prophet was the one who brought people out of misguidance, taught them the oneness of Allah, and established a good society. The purpose of the event was to inform and protect people from the thoughts of misguidance.

وَ قَالَ الْمَلَاُ مِنْ قَوْمِهِ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِلِقَآءِ الْاٰخِرَةِ وَ اَتْرَفْنٰهُمْ فِى الْحَيٰوةِ الدُّنْيَا ۙ مَا هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ ۙ يَاْكُلُ مِمَّا تَاْكُلُوْنَ مِنْهُ وَ يَشْرَبُ مِمَّا تَشْرَبُوْنَ ۙ﴿۳۳﴾

23|33| And the eminent among his people who disbelieved and denied the meeting of the Hereafter while We had given them luxury in the worldly life said, "This is not but a man like yourselves. He eats of that from which you eat and drinks of what you drink.

وَ لَئِنْ اَطَعْتُمْ بَشَرًا مِّثْلَكُمْ اِنَّكُمْ اِذًا لَّخٰسِرُوْنَ ۙ﴿۳۴﴾

23|34| And if you should obey a man like yourselves, indeed, you would then be losers.

اَيَعِدُكُمْ اَنَّكُمْ اِذَا مِتُّمْ وَ كُنْتُمْ تُرَابًا وَّ عِظَامًا اَنَّكُمْ مُّخْرَجُوْنَ ۙ﴿۳۵﴾

23|35| Does he promise you that when you have died and become dust and bones that you will be brought forth [once more]?

هَيْهَاتَ هَيْهَاتَ لِمَا تُوْعَدُوْنَ ۙ﴿۳۶﴾

23|36| How far, how far, is that which you are promised.

اِنْ هِىَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ وَ نَحْيَا وَ مَا نَحْنُ بِمَبْعُوْثِيْنَ ۙ﴿۳۷﴾

23|37| Life is not but our worldly life - we die and live, but we will not be resurrected.

اِنْ هُوَ اِلَّا رَجُلُ ۨافْتَرٰى عَلَى اللّٰهِ كَذِبًا وَّ مَا نَحْنُ لَهٗ بِمُؤْمِنِيْنَ﴿۳۸﴾

23|38| He is not but a man who has invented a lie about Allah, and we will not believe him."

The purpose of these events is to make us aware of the causes of these misguidances. By which previous nations were misguided. And this process continues even today. The main points in it are as follows. The method of misguidance is human thoughts and their immoderation or violence, which leads to misguidance and then becomes a way of life.

The Prophet's position, respect:

(1) The Prophet is sometimes belittled and considered an ordinary human being. His leadership, character and abilities are denied. Thus, his message is rejected. His obedience is denied. The argument for this is his essence, that is, being human and living like humans. Although it is necessary to be similar to humans to understand and learn psychologically. Satan teaches this point of view that the position of the Prophet is very high and inhuman qualities are necessary. This is also a type of exaggeration and leads to misguidance. The greatness of the Prophet does not mean that he is not human at all, but rather superhuman. The greatness of character, struggle, knowledge, wisdom and leadership standards as a human being are the proof of the greatness of the Prophet. Which is very important to acknowledge and fully respect. It is also very important to

adopt moderation. The greatness of the Prophet and his being a human being should be acknowledged and respected from the heart.

The importance of rebirth:

(2) This life should be considered the only life. Since people do not come back to life after death in front of us. Therefore, Satan gives this deception the form of a belief that when a person is mixed with dust, how will his components be mixed again and how will he come back to life. Since a person does not see anyone coming back to life. Therefore, he does not believe in the scientific arguments given in the Quran on this. Satan prevents a person from paying attention to them through other ideas that are not apparent proof of this. The infidels of Makka strongly opposed it.

Reward and punishment:

(3) The theory of reward and punishment is very important for reforming a person's character. In Islam, punishment is based on penal laws on the one hand and on the other hand, the theory of resurrection and rebirth, and man is ordered to be held accountable for his character at all times by believing in it. If this belief is created within man, his character changes automatically. Satan also denies this theory that life on earth has been going on for thousands of years. Therefore, it will continue to go on. Now current science (physics) has become aware of this, and according to it, this system will one day end and disintegrate. But despite this, since man is influenced by the present and the past, he does not believe. Many people do not believe in the teachings of the Quran. Due to which they lose faith and belief in Allah and the Hereafter and remain trapped in misguidance.

(4) The leader of this misguidance is that class. Who is taking advantage of the luxury and system in life. That is the obstacle.

قَالَ رَبِّ انْصُرْنِیْ بِمَا كَذَّبُوْنِ﴿۳۹﴾

23|39| He said, "My Lord, support me because they have denied me."

قَالَ عَمَّا قَلِیْلٍ لَّیُصْبِحُنَّ نٰدِمِیْنَ۫﴿۴۰﴾

23|40| [Allah] said, "After a little, they will surely become regretful."

فَاَخَذَتْهُمُ الصَّیْحَةُ بِالْحَقِّ فَجَعَلْنٰهُمْ غُثَآءً ۚ فَبُعْدًا لِّلْقَوْمِ الظّٰلِمِیْنَ﴿۴۱﴾

23|41| So the shriek seized them in truth, and We made them as [plant] stubble. Then away with the wrongdoing people.

Allah Almighty sent prophets to guide people and save them from the punishment of hell and the world, and when the members of this society rejected them, pursued their lives, denied them and oppressed them, they did not benefit from the preaching. When the situation became completely hopeless, then the punishment was revealed due to the oppression in the society and the innovation of the Prophet. It can take any form. There is a cry in this verse. The cry is mentioned in detail in Surah Hud.

ثُمَّ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قُرُوْنًا اٰخَرِیْنَ۬ؕ﴿۴۲﴾

23|42| Then We produced after them other generations.

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَ مَا یَسْتَاْخِرُوْنَ۬ؕ﴿۴۳﴾

23|43| No nation will precede its time [of termination], nor will they remain [thereafter].

ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرَا ؕ كُلَّمَا جَآءَ اُمَّةً رَّسُوْلُهَا كَذَّبُوْهُ فَاَتْبَعْنَا بَعْضَهُمْ بَعْضًا وَّ جَعَلْنٰهُمْ اَحَادِيْثَ ۚ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُوْنَ ﴿۴۴﴾

23|44| Then We sent Our messengers in succession. Every time there came to a nation its messenger, they denied him, so We made them follow one another [to destruction], and We made them narrations. So away with a people who do not believe.

The verses of the Quran mention the prophets after Prophet Noah. That man wandered in guidance and error based on his own self, understanding and the authority that was entrusted to him. This period was several thousand years. Every time when people went astray, Allah Almighty chose one of them as a prophet and guided him. He revealed the scriptures. People believed in the prophets. Then they went astray. For every nation or generation, a time was fixed in divine destiny. Just as the time of every human life, that is, birth and death, is fixed, so too was the period of rise and fall of nations. When they went astray, they were destroyed. But the human race continued and will continue until the Day of Judgment. After the misguided nation, another nation came, which was on a better path. Then misguided people emerged from it and misguidance spread and this nation came to an end. But in the end, those who were deprived of faith were punished. During this time, since the human population was very small, the only inhabited areas were those where life could be lived comfortably. On both sides of the equator (up to the Tropic of Cancer and the Tropic of Capricorn). Most of the prophets mentioned are related to these areas. According to a hadith, the number of prophets is one hundred and twenty-four thousand. The reason for such a large number of prophets was the distance, the difficulty of transportation, the lack of knowledge, and the guidance of each tribe. The stories of these nations are a lesson for us.

ثُمَّ اَرْسَلْنَا مُوْسٰى وَ اَخَاهُ هٰرُوْنَ ۙ بِاٰيٰتِنَا وَ سُلْطٰنٍ مُّبِيْنٍ ۙ ﴿۴۵﴾

23|45| Then We sent Moses and his brother Aaron with Our signs and a clear authority

اِلٰى فِرْعَوْنَ وَ مَلَا۟ئِهٖ فَاسْتَكْبَرُوْا وَ كَانُوْا قَوْمًا عَالِيْنَ ۚ ﴿۴۶﴾

23|46| To Pharaoh and his establishment, but they were arrogant and were a haughty people.

فَقَالُوْۤا اَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَ قَوْمُهُمَا لَنَا عٰبِدُوْنَ ۚ ﴿۴۷﴾

23|47| They said, "Should we believe two men like ourselves while their people are for us in servitude?"

فَكَذَّبُوْهُمَا فَكَانُوْا مِنَ الْمُهْلَكِيْنَ ﴿۴۸﴾

23|48| So they denied them and were of those destroyed.

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ لَعَلَّهُمْ يَهْتَدُوْنَ ﴿۴۹﴾

23|49| And We certainly gave Moses the Scripture that perhaps they would be guided.

Hazrat Musa (peace be upon him), Pharaoh and the Children of Israel are mentioned. The signs of Hazrat Musa (peace be upon him) are mentioned in detail in Surah Taha. The people of Pharaoh rejected the invitation of Hazrat Musa (peace be upon him) due to arrogance, wealth and comfort. The class system had destroyed them, so Allah Almighty gave Prophethood and leadership to Hazrat Musa (peace be upon him) and Hazrat Harun (peace be upon him) who were from the Children of Israel. Finally, Pharaoh

and his people were destroyed and became a lesson. Later, the Torah was given to Hazrat Musa (peace be upon him) so that humanity could live according to it. After the revelation of the Torah, the creation was saved from mass destruction through disasters and Muslims or believers were allowed to fight to defend Islam so that they could defend it. And the truth should not be prevented from spreading by force, (Ibn Kathir). Similarly, the punishment or punishment for disobeying Allah, humans continued to receive in the form of the dominance of the enemy.

وَ جَعَلْنَا ابْنَ مَرْيَمَ وَ اُمَّهٗۤ اٰيَةً وَّ اٰوَيْنٰهُمَاۤ اِلٰى رَبْوَةٍ ذَاتِ قَرَارٍ وَّ مَعِيْنٍ﴿۵۰﴾

23|50| And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] and flowing water.

Hazrat Isa is mentioned. He came several hundred years after Hazrat Musa. His birth was a miracle. He was born without a father and Hazrat Maryam's miracle is that she conceived without a man. During pregnancy, she would get various fruits. Hazrat Isa testified to his innocence by speaking in the cradle.

Among the miracles of Hazrat Isa are being born without a father, speaking in the cradle. And announcing his prophethood. He brought the dead to life, gave sight to the blind and healed lepers. The quiet and elevated place refers to Jerusalem, Ramallah (Palestine) and some commentators have taken Syria.

يٰۤاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَ اعْمَلُوْا صَالِحًا ؕ اِنِّىْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿۵۱﴾

23|51| [Allah said], "O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.

وَ اِنَّ هٰذِهٖۤ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّ اَنَا رَبُّكُمْ فَاتَّقُوْنِ ﴿۵۲﴾

23|52| And indeed this, your religion, is one religion, and I am your Lord, so fear Me."

فَتَقَطَّعُوْۤا اَمْرَهُمْ بَيْنَهُمْ زُبُرًا ؕ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُوْنَ ﴿۵۳﴾

23|53| But the people divided their religion among them into sects - each faction, in what it has, rejoicing.

Unity of Commands or Heavenly Religions:

Human action is very important in heavenly religions (Rabbani). The main motivation for human actions is the survival of his existence. Which we call livelihood. Allah Almighty has commanded through His prophets and messengers to eat from the good things. When there is a direct command from the messengers, then there is an indirect command for all creatures. Tayyib is a very important word. It refers to the livelihood earned through a lawful and halal method. Food or means of livelihood and livelihood, by the way, there is a distinction between halal and haram in meat etc. That word is halal. And Tayyib means quality and food or livelihood. In societies in which people earn livelihood through fraud, theft, dishonesty, and deceit instead of halal livelihood. Their end will be like the people of Shuaib. That society remains in poverty and unrest. The second, important action is righteous actions: righteous actions are all those actions that are useful for the general public. The convenience of any individual or class is not taken into account. Rather, the convenience of God's creation is taken into account, considering the need. It is kept. And all these righteous deeds are related to morality and affairs. Worship is related to the servant with his Creator. If he does not perform the duties, he is a sinner and if he performs the optional prayers, he will receive more reward. Justice, truth, honesty in affairs, trustworthiness, helping the weak, helping the needy,

caring for rights, all are righteous deeds and all the prophets of Allah Almighty, from Hazrat Adam to Hazrat Muhammad ﷺ, have given this message. This is proof that the Holy Quran is the true word of Allah and Islam is the final description of all the heavenly prophets.

These commandments are the basis of all heavenly religions and God is one for all. The prophets mentioned in the Holy Quran belong to the Middle East region. Because the Holy Quran was revealed to the Arabs. It came in Arabic and was immediately for their knowledge and information. In other countries, for example, India, China, Africa, North and South America, Australia, wherever there are humans. There were prophets, but the mention of those whose communities were very large is still there today. Hazrat Moses, Hazrat Jesus, their communities arose from the Middle East and spread all over the world. Of course, Gautam Buddha was also a prophet. His teachings were quite heavenly. But they deteriorated a lot with time. Similarly, prophets came to India (Hindustan). But their teachings either ended. Or they deteriorated and turned to idolatry. (Maktoobat Mujadid Alf-e-thani).

Sects:

After that, the human mind made changes in these religions according to its mood and preference and made them part of religion. These were the inventions of religious leaders which were made on the basis of love and hate. And many groups and sects were formed in all religions. Unfortunately, Satan misled man very much on this occasion and the sects within the same religion became enemies among themselves. Which was actually the fulfillment of the desires of humans, especially religious and political leaders, and Satan become so dominant in the soul that whoever is with the sect he is happy with. He clings to it, does not try to investigate further or seek the truth.

Allah commands that you fear Me and follow My commands. Muslims are fortunate that the Holy Quran is available in a systematic and authentic (original) state from the life of the Prophet (SAW). And the teachings of the Prophet (SAW) are also a There are more than a hundred thousand narrators, among whom the weak and the sound are clear. It is very important that the extremes should not be changed into love or hatred, but rather one should organize one's own actions. Knowledge of the Quran and Hadith should be acquired and the Prophet ﷺ worked in different ways. Differences should be accepted under their importance and necessity. Efforts should be made to grow in the fields of knowledge and science. Just as the Muslims of the late and medieval centuries showed.

Here are some hadiths about halal sustenance.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (SAW) said: “One of you cuts firewood and carries it on his back. That is better than asking people to give him something or to refuse him.” (Bukhari/Muslim/Nasa’i) Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (SAW) was asked: Which is the most likely cause of people entering Paradise? He said: Fear of Allah and good character. And he was asked: Which is the most likely cause of people entering Hell? He said: The private parts and the mouth (Sha’b al-Iman).

Hazrat Uqbah bin Amir (RA) narrated that the Messenger of Allah (SAW) said: No flesh or blood will enter Paradise. It is the wealth that was obtained by depriving people of their rights and harming them. (Sha’b al-Iman).

The formation of sects based on different opinions has been mentioned in the hadiths.

Hazrat Muawiyah bin Abi Sufyan (RA) Anhu, narrated that one day the Messenger of Allah (ﷺ) stood among us and said: Listen, those who were given the Book before you

have divided into seventy two sects, and this Ummah (Muslims) has divided into seventy-three sects. Of these, seventy-two will be in Hell and one will be in Paradise. And this is the sect that is the largest group.

In another hadith, it is said that my Ummah will not all gather on misguidance. (Musnad Ahmad.) Thus, the majority will remain on the truth. The majority will remain on the truth at all times. (In Ibadat and Aqaidah).

Hazrat Mujadid alif Al-Thani writes that the path to salvation is in following the Ahlus Sunnah wal Jama'ah. May Allah Almighty bless their sayings and actions and their principles and branches. Because it is the Jama'ah that achieves salvation. And besides it, all other sects are in personal and destructive state. Today, even if no one knows about this, tomorrow everyone will know, while knowing it will not benefit them. (Maktoubat, First Book, Letter 49).

فَذَرْهُمْ فِيْ غَمْرَتِهِمْ حَتّٰى حِيْنٍ ﴿٥٤﴾

23|54| So leave them in their confusion for a time.

اَيَحْسَبُوْنَ اَنَّمَا نُمِدُّهُمْ بِهٖ مِنْ مَّالٍ وَّ بَنِيْنَ ﴿٥٥﴾

23|55| Do they think that what We extend to them of wealth and children

نُسَارِعُ لَهُمْ فِى الْخَيْرٰتِ ؕ بَلْ لَّا يَشْعُرُوْنَ ﴿٥٦﴾

23|56| Is [because] We hasten for them good things? Rather, they do not perceive.

The previous nations, the prophets and messengers, had rules about the way of life that was to be in society. Then people took different paths based on their imaginations, opinions and desires. And they divided into groups and went astray. This process was and is ongoing. The verses mention those individuals who went astray and the societies that consisted of them.

Surah is Makki. At that time, Makka was in a state of misguidance. The leaders of Makka, who were wealthy, were the fiercest enemies of Islam. It was said about them: O Prophet: Do not let your heart be troubled. Do not let your soul and soul be troubled by their misguidance and negligence. Allah Almighty gives them and every misguided society a respite. This is their way and after this respite they will be destroyed. The purpose of the respite is to get rid of their bad deeds, or the severity of the crime becomes so great that the punishment is fulfilled. Unfortunately, when a person is in comfort, he thinks that he is doing everything on his own and that these moments and luxurious life will last forever. The increase in their wealth is their success. But this is a time of opportunity or respite. If a person reflects and repents from his mistakes, he will get real success in this world and the hereafter. Otherwise, he will take the reward of his worldly struggle here and live in hell in the hereafter. This was the condition of the people of Makka at that time. In the end, they were unsuccessful and defeated against the Muslims.

The secret of success:

A blessed hadith analyzes the stages of this life in a very high and beautiful way. It is narrated from Hazrat Abdullah bin Masood that the Messenger of Allah (PBUH) said: Allah Almighty has divided among you morals. Just as He has divided among you sustenance. And Allah Almighty gives the worldly wealth to people. He likes it or does not like it. But He gives the religion only to those He likes. He loves the one to whom He gives the religion. By Him in Whose Hand is the soul of Muhammad (PBUH), a servant does not become a Muslim until his heart and tongue are Muslim. And he does not

become a believer until his neighbor is safe from his misfortune. It was asked, O Prophet of Allah, what is misfortune? He said: Immorality and injustice. If a person earns unlawful wealth and spends from it, there is no blessing. And if he gives charity, it is not accepted. And he leaves behind him (with unlawful wealth) the Fire. Allah Almighty does not erase evil with evil, but He erases evil with good. Similarly, He does not erase an evil thing with an evil thing. (That is, by repaying evil with evil and by bad morals, society becomes more filthier and evil spreads.) A Muslim and a believer always does good and kindness, even if he is treated badly. (Musnad Ahmad / Ibn Kathir).

In Islam, life is an opportunity and a gift. It should be taken full advantage of in such a way that goodness and kindness are done. Allah Almighty has commanded goodness or doing good. The purpose of all the commands of Islam is the good of humanity. Which is not specific to any race, color, land, language, along with faith in the sovereignty of Allah and the resurrection, reward and punishment is very important. So that individuals, in addition to the fear of the government, take account of their character with the fear of Allah. In these circumstances, when goodness spreads in society, the society will be prosperous, peaceful and blessed. And if individuals do good, but are oblivious to the existence of God and are devoid of the concept of the Hereafter. Then they are criminals in the rights of Allah. Under the system of justice of Allah in this world, they will remain calm. But in real life (after death), they will be punished in Hell. The Prophet ﷺ and other companions lived a life of hardship in Medina for the first ten to twelve years. But goodness and Goodness and good deeds were implemented by the state in accordance with the injunctions of Islam during the Rightly Guided Caliphate, and the entire Islamic state was filled with peace, security, and prosperity. Real success is success in this world and the hereafter. The following verses mention those individuals who achieve true success.

اِنَّ الَّذِيْنَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُوْنَۙ﴿۵۷﴾

23|57| Indeed, they who are apprehensive from fear of their Lord

وَ الَّذِيْنَ هُمْ بِاٰيٰتِ رَبِّهِمْ يُؤْمِنُوْنَۙ﴿۵۸﴾

23|58| And they who believe in the signs of their Lord

وَ الَّذِيْنَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُوْنَۙ﴿۵۹﴾

23|59| And they who do not associate anything with their Lord

وَ الَّذِيْنَ يُؤْتُوْنَ مَاۤ اٰتَوْا وَّ قُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رٰجِعُوْنَۙ﴿۶۰﴾

23|60| And they who give what they give while their hearts are fearful because they will be returning to their Lord -

اُولٰٓئِكَ يُسٰرِعُوْنَ فِى الْخَيْرٰتِ وَ هُمْ لَهَا سٰبِقُوْنَ﴿۶۱﴾

23|61| It is those who hasten to good deeds, and they outstrip [others] therein.

Characteristics of Believers:

(1) They believe in the verses of Allah. The Holy Quran has explained the scientific signs of Allah's existence, the attributes of the universe. They reflect on them and strengthen their faith further. These signs of Allah are scattered throughout the universe. Therefore, the Muslims of the early and middle centuries researched the signs of Allah (science and knowledge) and went ahead and provided facilities to humanity.

(2) They are always afraid of Allah's glory, greatness and power. Because of this, they do not disobey Him.

(3) They do not associate anyone with Allah. They do all their worship for Him. They also avoid showing off. The Prophet (peace and blessings of Allah be upon him) said, "I fear polytheism from you" and explained that showing off is also a form of polytheism, that is, doing good deeds to show people instead of Allah, or expecting a reward from people.

(4) They spend their wealth in the way of Allah. The wealth is theirs, but they give it to the needy, the weak, and the needy out of fear of Allah, faith, and following His command. And while giving, they also fear that Allah will accept it and they stay away from showing off. Giving in the way of Allah means all righteous deeds. Their relationship is with rights. The servants and affairs. Justice, Zakat, Sadaqah, human rights, etc.

(5) The important point is that they are the ones who take the lead in these actions. They do these actions of their own free will. There is no external pressure on them (the state or the ruler of the time), but their own love, belief and fear of Allah are the motivation for this. And they are always in the same quest to do as many good deeds as possible. Good deeds are from affairs and the rights of the servants. In fact, such a society becomes the center of Allah's grace. With His mercy, the life of humans becomes easy and peaceful. An example of this was the governments of the early centuries of Islam. If even today Muslim governments follow the principles that Islam has given, then societies can change. And the societies in which these Islamic (divine) orders are implemented. They are prosperous.

وَ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا وَ لَدَيْنَا كِتٰبٌ يَّنْطِقُ بِالْحَقِّ وَ هُمْ لَا يُظْلَمُوْنَ﴿۶۲﴾

23|62| And We charge no soul except [with that within] its capacity, and with Us is a record which speaks with truth; and they will not be wronged.

After analyzing the good and bad of both societies (human beings) and character traits, a general principle of Allah's system of justice and the system of the universe was stated that every living being, human or non-human, has been burdened in his life according to his ability and strength. Which is in accordance with justice. All the rules have been formulated on this principle, which is within human ability. After that, every particle of his performance is recorded in his book of deeds with its evidence. Which is true (according to the event). Based on which he will be accounted for and no one will be oppressed or wronged in the slightest, it will be justice.

بَلْ قُلُوْبُهُمْ فِيْ غَمْرَةٍ مِّنْ هٰذَا وَ لَهُمْ اَعْمَالٌ مِّنْ دُوْنِ ذٰلِكَ هُمْ لَهَا عٰمِلُوْنَ﴿۶۳﴾

23|63| But their hearts are covered with confusion over this, and they have [evil] deeds besides disbelief which they are doing,

حَتّٰۤى اِذَاۤ اَخَذْنَا مُتْرَفِيْهِمْ بِالْعَذَابِ اِذَا هُمْ يَجْـَٔرُوْنَ﴿۶۴﴾

23|64| Until when We seize their affluent ones with punishment, at once they are crying [to Allah] for help.

لَا تَجْـَٔرُوا الْيَوْمَ ۫ اِنَّكُمْ مِّنَّا لَا تُنْصَرُوْنَ﴿۶۵﴾

23|65| Do not cry out today. Indeed, by Us you will not be helped.

قَدْ كَانَتْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ عَلٰۤى اَعْقَابِكُمْ تَنْكِصُوْنَ﴿۶۶﴾

23|66| My verses had already been recited to you, but you were turning back on your heels

مُسْتَكْبِرِيْنَ ۖ بِهٖ سٰمِرًا تَهْجُرُوْنَ ﴿۶۷﴾

23|67| In arrogance regarding it, conversing by night, speaking evil.

اَفَلَمْ يَدَّبَّرُوا الْقَوْلَ اَمْ جَآءَهُمْ مَّا لَمْ يَاْتِ اٰبَآءَهُمُ الْاَوَّلِيْنَ ﴿۶۸﴾

23|68| Then have they not reflected over the Qur'an, or has there come to them that which had not come to their forefathers?

اَمْ لَمْ يَعْرِفُوْا رَسُوْلَهُمْ فَهُمْ لَهٗ مُنْكِرُوْنَ ﴿۶۹﴾

23|69| Or did they not know their Messenger, so they are toward him disacknowledging?

اَمْ يَقُوْلُوْنَ بِهٖ جِنَّةٌ ؕ بَلْ جَآءَهُمْ بِالْحَقِّ وَ اَكْثَرُهُمْ لِلْحَقِّ كٰرِهُوْنَ ﴿۷۰﴾

23|70| Or do they say, "In him is madness?" Rather, he brought them the truth, but most of them, to the truth, are averse.

وَ لَوِ اتَّبَعَ الْحَقُّ اَهْوَآءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ وَ الْاَرْضُ وَ مَنْ فِيْهِنَّ ؕ بَلْ اَتَيْنٰهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُّعْرِضُوْنَ ﴿۷۱﴾

23|71| But if the Truth had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from their message, are turning away.

The attitude of the infidels of Makka is mentioned and a similar attitude was observed in the olden days (before Islam) with other prophets. The Quraysh of Makka knew the character of the Prophet ﷺ. His title was Sadiq and Amin. But they opposed his message and went so far as to say that he was crazy or someone with the influence of someone who gave orders about the affairs of the universe, the One God, human welfare and claimed prophethood. Although the eloquence and eloquence of the Holy Quran was in front of them and they could not compete with it. This message was in their interest and instead of accepting it and taking advantage of it, they insisted on the customs of their fathers, that they were correct. Although their ancestors were in error due to the absence of a prophet at that time. The presence of the Prophet was a blessing for them. But they were against it. Their nightly storytelling (Samrah) and stories of arrogance and pride (Hijr) have been mentioned. The Quraysh used to tell proud stories at night and meditate on the Quran. They preferred it over the Quran and involved people in it so that they would not listen to it or ponder over it.

Staying up late at night:

The Prophet (peace be upon him) has forbidden sitting up late at night just to pass the time and emphasized that a person should not wake up after the Isha prayer. Only engage in the remembrance of Allah. After the prayer, along with the remembrance of Allah, sleeping in bed also protects from the thoughts of Satan. Modern medical and psychological research has also mentioned the disadvantages of staying up late at night, including irritability, mental weakness due to lack of sleep, early onset of forgetfulness, weakening of the human defense system (immunity against disease). One can stay up late for important and urgent matters. Success in this world and the hereafter is possible only by following the teachings of the Prophet.

Due to this attitude of the disbelievers and their refusal and opposition to the divine commands, they will be punished. One punishment will be their failure in this world. Just as the disbelievers failed in the battles of Badr, Khandaq, and Hunayn, and the second, they will be punished in hell on the Day of Judgment.

If the beliefs of the disbelievers were correct, there would be chaos in the entire universe and the goodness and beauty with which this entire system of the universe is running would have been destroyed. If there were many gods, each one would exert his own power and strength. This would not only destroy harmony, but also cause chaos and destroy the universe. And the arguments of the Quran that the universe, human The principle, the oneness of Allah, is the guarantee of human success. And they (Quraysh) are denying it. Therefore, they will be punished.

اَمْ تَسْـَٔلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَّ هُوَ خَيْرُ الرّٰزِقِيْنَ﴿۷۲﴾

23|72| Or do you, [O Muhammad], ask them for payment? But the reward of your Lord is best, and He is the best of providers.

وَ اِنَّكَ لَتَدْعُوْهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ﴿۷۳﴾

23|73| And indeed, you invite them to a straight path.

وَ اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ عَنِ الصِّرَاطِ لَنٰكِبُوْنَ﴿۷۴﴾

23|74| But indeed, those who do not believe in the Hereafter are deviating from the path.

وَ لَوْ رَحِمْنٰهُمْ وَ كَشَفْنَا مَا بِهِمْ مِّنْ ضُرٍّ لَّلَجُّوْا فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ﴿۷۵﴾

23|75| And even if We gave them mercy and removed what was upon them of affliction, they would persist in their transgression, wandering blindly.

وَ لَقَدْ اَخَذْنٰهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوْا لِرَبِّهِمْ وَ مَا يَتَضَرَّعُوْنَ﴿۷۶﴾

23|76| And We had gripped them with suffering [as a warning], but they did not yield to their Lord, nor did they humbly supplicate, [and will continue thus]

حَتّٰۤى اِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيْدٍ اِذَا هُمْ فِيْهِ مُبْلِسُوْنَ﴿۷۷﴾

23|77| Until when We have opened before them a door of severe punishment, immediately they will be therein in despair.

The character of the infidels is mentioned. The character of the Prophet (peace be upon him) was before him. (He was honest and trustworthy). The miracle of the Holy Quran was before him. The religious preaching of the Prophet (peace be upon him) which was for his guidance, he did not ask for any compensation from him. The purpose of this preaching was neither to gain wealth nor power. Rather, it was for the welfare of humanity. Those who seek power gain power by inciting hatred. And the message of Islam was against hatred. Thus, he rejected many offers of wealth and single-handedly faced the opposition of the entire Makka. And he endured all kinds of oppression and excess. This character cannot be without sincerity and divine command. Such a character has also been mentioned for other prophets. (That is why compensation and power are known to be against sincerity). Rather, the purpose was to guide them to the straight path. They wanted to bring them out of misguidance. But the infidels of Makka were stubborn in every opposition and stubbornness. The extent of their misguidance was that when they were caught in the punishment, it meant the failure of the infidels in the battles (Badr, Khandaq, Hunayn (etc.) or the people of Makka who were suffering from famine. They were forced to eat animals and skins. They requested the Prophet (peace and blessings of Allaah be upon him) through Abu Sufyan. Thus, the famine ended. But despite this mercy, they were so fierce that they did not accept Islam even on that occasion. And they continued to oppose. Now there was no hope of guidance among them. Therefore, Allah punished them. Their rebellion drowned them and they failed.

وَ هُوَ الَّذِیۡۤ اَنۡشَاَ لَکُمُ السَّمۡعَ وَ الۡاَبۡصَارَ وَ الۡاَفۡـِٕدَۃَ ؕ قَلِیۡلًا مَّا تَشۡکُرُوۡنَ﴿۷۸﴾

23|78| And it is He who produced for you hearing and vision and hearts; little are you grateful.

وَ هُوَ الَّذِیۡ ذَرَاَکُمۡ فِی الۡاَرۡضِ وَ اِلَیۡهِ تُحۡشَرُوۡنَ﴿۷۹﴾

23|79| And it is He who has multiplied you throughout the earth, and to Him you will be gathered.

وَ هُوَ الَّذِیۡ یُحۡیٖ وَ یُمِیۡتُ وَ لَهُ اخۡتِلَافُ الَّیۡلِ وَ النَّهَارِ ؕ اَفَلَا تَعۡقِلُوۡنَ﴿۸۰﴾

23|80| And it is He who gives life and causes death, and His is the alternation of the night and the day. Then will you not reason?

بَلۡ قَالُوۡا مِثۡلَ مَا قَالَ الۡاَوَّلُوۡنَ﴿۸۱﴾

23|81| Rather, they say like what the former peoples said.

قَالُوۡۤا ءَاِذَا مِتۡنَا وَ کُنَّا تُرَابًا وَّ عِظَامًا ءَاِنَّا لَمَبۡعُوۡثُوۡنَ﴿۸۲﴾

23|82| They said, "When we have died and become dust and bones, are we indeed to be resurrected?

لَقَدۡ وُعِدۡنَا نَحۡنُ وَ اٰبَآؤُنَا هٰذَا مِنۡ قَبۡلُ اِنۡ هٰذَاۤ اِلَّاۤ اَسَاطِیۡرُ الۡاَوَّلِیۡنَ﴿۸۳﴾

23|83| We have been promised this, we and our forefathers, before; this is not but legends of the former peoples."

Creation and Creator:

The disbelievers' denial of reality and their failure to acknowledge the existence of God from the heart have been refuted with practical and clear arguments. In the verse, along with sight and hearing, the heart refers to the mind. Because knowledge and understanding are related to the mind. Not to the heart. And further, there are scientific arguments that are understood through the mind. Similarly, the center of the emotions of love and hate is also the mind. All these are scientific arguments that are the subject of investigation. Nowadays, researchers and atheists in the West, due to the education system, do not fully accept the existence of God mentally, which is due to their education system. Therefore, in explaining these matters, they are limited to the causes known only through the five senses. And they do not see the power behind the causes. It is obligatory on Muslims to learn scientific knowledge. Do research and see and analyze them in the light of the teachings of the Quran. The following arguments are mentioned in the verses.

(1) The human body, its structure, bone structure, muscles on the body, movement, cognitive ability, mind, emotions, five senses, and their sources, the characteristics of these sources and the system of action, but man benefits from the system of the body. Seeing it, he goes through its rise and fall. But he stays away from submitting to Allah.

(2) The surface of the earth, the greenery on it, crops, fruits, plants, inanimate objects, water, agriculture are all worthy of great consideration. And they are a manifestation of the power and strength of their creator. Man's ability to travel by sea and land and the available resources of animals and boats, etc. He knows about the bounce of water, the pressure and lift of the wind, but he denies their creator.

(3) Our system of action, night and day, spring, autumn, rain, heat, cold, their effects and health and agriculture and their results are worthy of consideration. And they are evidence of the greatness of our creator (the creator).

(4) The series of human existence, i.e. birth, childhood, youth, old age and death, itself is an evidence. If it can come into existence from nothingness. Then it goes back to nothingness. Then it can come back to life again. Everything on earth, that is, matter, remains within its limits, as is the principle of physics. It is not impossible to come back to life, there is a basis for it.In other matters, science accepts all things, but the dead have not been seen alive in large numbers. Therefore, it is denied. (These were only some miracles that gave strength to the prophets.) When the prophets told about the resurrection and the reckoning, most people denied it and this is the case to this day. Therefore, in the beginning of Islam, belief in the unseen is a condition. Then, with acts of worship and scientific evidence, its certainty increases. All the prophets, from Hazrat Adam to our Prophet (peace be upon him), told it, but people still persisted in ignorance as to how this will happen. And until today, we have not seen those who have gone (the dead) return. Therefore, we only imagine the story. The Holy Quran has corrected it. The resurrection of a large body is easy. Compared to its first birth when it comes into existence from nothingness. This is clear not only from the existence of humans but also from the existence of animals and plants. Therefore, it is necessary for humans to believe in it. Satan misleads by insinuating various things.

قُلْ لِّمَنِ الْاَرْضُ وَ مَنْ فِيْهَآ اِنْ كُنْتُمْ تَعْلَمُوْنَ﴿۸۴﴾

23|84| Say, [O Muhammad], "To whom belongs the earth and whoever is in it, if you should know?"

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَذَكَّرُوْنَ﴿۸۵﴾

23|85| They will say, "To Allah." Say, "Then will you not remember?"

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ وَ رَبُّ الْعَرْشِ الْعَظِيْمِ﴿۸۶﴾

23|86| Say, "Who is Lord of the seven heavens and Lord of the Great Throne?"

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَتَّقُوْنَ﴿۸۷﴾

23|87| They will say, "[They belong] to Allah." Say, "Then will you not fear Him?"

قُلْ مَنْۢ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَیْءٍ وَّ هُوَ يُجِيْرُ وَ لَا يُجَارُ عَلَيْهِ اِنْ كُنْتُمْ تَعْلَمُوْنَ﴿۸۸﴾

23|88| Say, "In whose hand is the realm of all things - and He protects while none can protect against Him - if you should know?"

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ فَاَنّٰى تُسْحَرُوْنَ﴿۸۹﴾

23|89| They will say, "[All belongs] to Allah." Say, "Then how are you deluded?"

بَلْ اَتَيْنٰهُمْ بِالْحَقِّ وَ اِنَّهُمْ لَكٰذِبُوْنَ﴿۹۰﴾

23|90| Rather, We have brought them the truth, and indeed they are liars.

After the scientific and academic arguments for the existence of Allah, arguments for the existence and power of Allah have been given through mere common sense and understanding. For which no great degree of knowledge and wisdom is required. The earth existed before the existence of man. Then every man lives his life and passes away. The earth is permanent, so whose does it belong to? Man leaves it. It is evidently the property of some other power. And that is God. Apart from this, the sky is visible (for

miles). The sun is giving light. The moon is giving light at night. The stars are visible. All this was created before man and beyond the power of man by some other being and power. That is God, or Allah Almighty. Then when storms, destruction, earthquakes occur on earth, no one can save man. All these matters indicate and prove that there is another power that controls them. And that power is seen by them and that is God. The servants of Allah told people about the existence of God, but despite their clear arguments, people denied them. Just as the Quraysh of Makka denied it at that time. And even today, people simply call it nature or fitrah, and do not believe in Allah. All this is man's mistake that despite receiving knowledge of the truth (Allah), he does not consider it and denies it. In fact, he himself is on the wrong and lies. The existence of truth is permanent

مَا اتَّخَذَ اللّٰهُ مِنْ وَّلَدٍ وَّ مَا كَانَ مَعَهٗ مِنْ اِلٰهٍ اِذًا لَّذَهَبَ كُلُّ اِلٰهٍۢ بِمَا خَلَقَ وَ لَعَلَا بَعْضُهُمْ عَلٰى بَعْضٍ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ۙ﴿۹۱﴾

23|91| Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah above what they describe [concerning Him].

عٰلِمِ الْغَيْبِ وَ الشَّهَادَةِ فَتَعٰلٰى عَمَّا يُشْرِكُوْنَ﴿۹۲﴾

23|92| [He is] Knower of the unseen and the witnessed, so high is He above what they associate [with Him].

Then, when man saw that most of the matters in the world, that is, life, were beyond human power, the prophets also gave evidence for the existence of Allah. So some people followed the path of truth (Islam) and some people considered other living forces such as the sun, moon, stars worthy of worship and started worshipping them. Some (Magians) made two gods of good and evil. Some raised humans to the level of God. For example, Christians made Hazrat Isa the son and part of God. Jews made Hazrat Uzair the son of God. They added others to the existence of God. Now it has been rejected with a scientific argument. That if there were others in Godhood with God, then when would the system that has been running for millions of years have ended, because each God runs his system by his own will and does not run it under the will or will of another, so that no one else interferes with his power and divinity. In this way, due to disagreement, the system of the universe would have been disrupted and when would the universe have ended.

He said with the second argument, that Allah Almighty has no children because children also ask for control (control or part). Thus, Allah Almighty No partner and no offspring. Those prophets who conveyed the message of Allah with truth and honesty are not His offspring. Because offspring require matter and the process of reproduction or creation is necessary. All these would cause disruption and deficiency and restriction in the divinity of God, which would disrupt and destroy the system of the universe.

The knowledge and recognition of the essence of Allah is above all. And He is above and beyond all the errors of human thoughts. All are in need of Him. There is no partner in His divinity, He does whatever He wills. The difference between the Creator and the creation is so great that it rationally eliminates the possibility of polytheism. It is a great mistake to consider the creation as the Creator.

قُلْ رَّبِّ اِمَّا تُرِيَنِّيْ مَا يُوْعَدُوْنَ ۙ﴿۹۳﴾

23|93| Say, [O Muhammad], "My Lord, if You should show me that which they are promised,

رَبِّ فَلَا تَجْعَلْنِیْ فِی الْقَوْمِ الظّٰلِمِیْنَ﴿۹۴﴾

23|94| My Lord, then do not place me among the wrongdoing people."

وَ اِنَّا عَلٰۤی اَنْ نُّرِیَكَ مَا نَعِدُهُمْ لَقٰدِرُوْنَ﴿۹۵﴾

23|95| And indeed, We are able to show you what We have promised them.

اِدْفَعْ بِالَّتِیْ هِیَ اَحْسَنُ السَّیِّئَةَ ؕ نَحْنُ اَعْلَمُ بِمَا یَصِفُوْنَ﴿۹۶﴾

23|96| Repel, by [means of] what is best, [their] evil. We are most knowing of what they describe.

وَ قُلْ رَّبِّ اَعُوْذُ بِكَ مِنْ هَمَزٰتِ الشَّیٰطِیْنِ ۙ﴿۹۷﴾

23|97| And say, "My Lord, I seek refuge in You from the incitements of the devils,

وَ اَعُوْذُ بِكَ رَبِّ اَنْ یَّحْضُرُوْنِ﴿۹۸﴾

23|98| And I seek refuge in You, my Lord, lest they be present with me."

The verses contain some instructions for the Prophet (peace and blessings of Allaah be upon him), which are intended to guide the general public to live their lives according to the character of the Prophet. Allaah has punished those who disobey and reject Him with punishment, and this punishment can be suffered in this world or in the Hereafter. If they are punished in this world, then the society is included and many people who do not share in this crime also become victims of punishment. On the other hand, there is an instruction to seek refuge from such people who deny oppression and divine commands, because such a person remains a target of Satan. It is very difficult to escape from Satan without the help of Allaah. According to the narration of the time of revelation, a severe famine struck the infidels of Makka, and they suffered from famine for many years. Abu Sufyan came to the Prophet (peace and blessings of Allaah be upon him) and said, “The people of Makka are from your city and relatives. And they are in this torment that they are eating skins and carrion. Pray to your Allaah to remove the torment.” He prayed. And it rained. The famine ended, but even after that, they continued with the same attitude.

Protection from Satan:

It is advised to seek refuge from Satan. Because Satan is the greatest source of misguidance. His means are so complex and hidden that a person remains unconsciously trapped in them. This can only be avoided if the mercy of Allah Almighty remains and the servant is aware of these dangers. The Holy Prophet (peace and blessings of Allah be upon him) often used to pray this prayer and would also advise others. Especially if we keep the meanings of this prayer in our minds, it is very beneficial spiritually or psychologically.

"I seek refuge in Allah from the whisperings of the devil, from his blowing and his doubts."

Al-Hamz means to push away by stealth or covertly, i.e. to prevent goodness and goodness in such a way that the one who does the work is not known by the one who is preventing it and becomes a victim unawares.

Principle of Success:

An important principle that has been enjoined is the secret of peace, security, and success in society, that evil should not be repelled by evil. That is, evil should not be treated badly with an evil person. In this way, evil spreads further. Therefore, it is important that no person starts taking revenge himself, but the government or state

provides justice. All people, regardless of religion, color, race, language, justice and fairness are easily available. A person's revenge for evil spreads further evil. When the state punishes, evil ends. The second, important point And the principle has been given that good should be done in return for evil. So that the evildoer feels ashamed and stops doing it. So that other people are encouraged to do good and the society is filled with love and peace. Allah Almighty knows the deeds and intentions of every individual very well. The purpose of giving commands to the prophets is the importance of these deeds for the nation and individuals. This has been emphasized in the Holy Quran and the blessed Hadiths. Hazrat Aisha (may Allah be pleased with her) narrates that I never saw the Messenger of Allah (peace and blessings of Allah be upon him) being wronged and he taking revenge for it. As long as the limits of Allah were not violated. And when the limits of Allah (crimes) were violated even slightly, no one was more angry than him. And whenever he was given the choice between two things, he would choose the easier one. Provided that it was not a sin. (Bukhari and Muslim) Hazrat Uqbah bin Amir (may Allah be pleased with him) narrated that I met the Prophet (peace and blessings of Allah be upon him). I took the initiative in holding his hand. He said: O Messenger of Allah: Tell me which of the best deeds are the best? He said: O Uqbah: Reconnect with whoever cuts you off, and give to whoever deprives you, and turn away from whoever oppresses you. (Musnad Ahmad) The Prophet (peace and blessings of Allah be upon him) led the funeral prayer for Abdullah bin Ubayy Salul, who was the chief of his tribe. And there were hypocrites in his tribe, despite the opposition of Hazrat Umar. And he gave him a shirt. Qatadah narrated that the Prophet (peace and blessings of Allah be upon him) was asked about this matter, and he said: "My shirt and my funeral prayer on it cannot avert the punishment of Allah from him. And I hope that by my action the members of his people will become true Muslims." (Jami' al-Bayan, with reference to Tabiyan al-Quran). Due to his gentleness and good conduct, about a thousand people from Abdullah bin Ubayy's people repented and became true Muslims and abandoned hypocrisy.

He forgave all those who wronged him. They planned to martyr him or attack him, and they oppressed him from all sides during his time in Makka.

The command to wage jihad was given against the infidels who were fighting the Muslims. Their attacks were a threat to the lives of the Muslims and there was no peace treaty with them. The command to fight them was given so that the Muslim state and society would be safe.

حَتّٰۤى اِذَا جَآءَ اَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُوْنِۙ﴿۹۹﴾

23|99| [For such is the state of the disbelievers], until, when death comes to one of them, he says, "My Lord, send me back

لَعَلِّيْۤ اَعْمَلُ صَالِحًا فِيْمَا تَرَكْتُ كَلَّا ؕ اِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ؕ وَ مِنْ وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ﴿۱۰۰﴾

23|100| That I might do righteousness in that which I left behind." No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.

Punishment was mentioned in return for the deeds of those who deny and wrongdoers. This is their condition described. And there are two occasions for this condition. 1. When a person's soul is about to die. There is extreme pain. Feeling the punishment of that time, the disbelievers will say: O Allah! Let us live in this world so that we can do good deeds. The second occasion will be on the Day of Judgment. When they find out about their deeds, they will request that they be given a chance. This matter will happen to

every human being, whether Muslim or non-Muslim. After that, they will go to the world of Barzakh or Hell.

Since they remained in sin all their lives and refused to act despite knowledge, they will have a longing to return. And they will be punished. Because even if they get a chance, they will again immerse themselves in the pleasures of this world and forget goodness. Just as ordinary people remember Allah during times of suffering, but forget after the suffering is over. Therefore, he said: "Not at all, it is just a matter of saying." ("Inhakalmatah huqayilha").

Barzakh: After death, there is a veil, that is, a barrier. Barzakh means a limit or a barrier or something that prevents two things. The period from death to the resurrection (Qiyaamat) is called Barzakh. Most scholars have defined it this way. Some commentators have called the interval between this world and the Hereafter Barzakh. Some have called death between two forms Barzakh. All these sayings are close in meaning.

فَاِذَا نُفِخَ فِی الصُّوْرِ فَلَاۤ اَنْسَابَ بَیْنَهُمْ یَوْمَىٕذٍ وَّ لَا یَتَسَآءَلُوْنَ﴿۱۰۱﴾

23|101| So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another.

فَمَنْ ثَقُلَتْ مَوَازِیْنُهٗ فَاُولٰٓىِٕكَ هُمُ الْمُفْلِحُوْنَ﴿۱۰۲﴾

23|102| And those whose scales are heavy [with good deeds] - it is they who are the successful.

وَ مَنْ خَفَّتْ مَوَازِیْنُهٗ فَاُولٰٓىِٕكَ الَّذِیْنَ خَسِرُوْۤا اَنْفُسَهُمْ فِیْ جَهَنَّمَ خٰلِدُوْنَ۬ؕ﴿۱۰۳﴾

23|103| But those whose scales are light - those are the ones who have lost their souls, [being] in Hell, abiding eternally.

تَلْفَحُ وُجُوْهَهُمُ النَّارُ وَ هُمْ فِیْهَا كٰلِحُوْنَ﴿۱۰۴﴾

23|104| The Fire will sear their faces, and they therein will have taut smiles.

اَلَمْ تَكُنْ اٰیٰتِیْ تُتْلٰى عَلَیْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُوْنَ﴿۱۰۵﴾

23|105| [It will be said]. "Were not My verses recited to you and you used to deny them?"

The verses have drawn a picture of the condition of man on the Day of Judgment. In his affairs in the world, man seeks cooperation and help from his relatives, whether they are from his father or mother or from his morals and society, friends, etc. After that, one helps another in terms of rights and obligations. But on the Day of Judgment, the situation will be so severe that no one will even think of such help or cooperation from anyone. And all these relationships will end. Every person will be worried about his own condition and deeds and will not dare to ask for help or ask anyone.

Measuring deeds:

The word "mawaziyan" has been explained for the calculation of human deeds, because in human society and trade, i.e. in transactions, different scales are used for measuring and weighing, and the scale of the scale was the oldest, easiest, clearest and most used. And therefore an example has been given for this. In fact, all human deeds and actions will be completely accounted for, whether they are material or immaterial. And there will be scales for them according to their condition, state, and deeds. For example, we have different scales for liquids, solids, heat, pressure, energy, power, and materials (data).

Their standards will be many times higher and more accurate on the Day of Judgment. Every individual will have a complete account and book. In which justice and fairness will be clearly visible.

Those whose good deeds are many. They will succeed and escape punishment. Those whose good deeds are few and sins and disobedience are many, will be in loss. That is, they will be punished. The form of punishment is that they will burn in fire. Their faces will be scorched. Their jaws and teeth will come out in a terrible form after the skin is burned. And when they ask for forgiveness for this punishment. Then they will be reminded. That in the life of the world they were informed of the divine commands. They were reminded again and again, but they rejected it every time. And they used to deny it. They violated the commands. As a result of which they are suffering punishment today.

The Importance of Actions:

The importance of human authority for actions and their necessity are making it clear. Life is an opportunity and a blessing. Therefore, it is important that a person does not consider it as just a life. Rather, he should consider it as an opportunity and a blessing and do good deeds. He should reflect on the existence of Allah and act in accordance with the teachings of Allah, doing more good deeds and good deeds so that he can avoid loss and punishment.

Hazrat Mu'adh (may Allah be pleased with him) narrates that the servant will stand before Allah until that time. He will even ask him about four things. 1. In what things did he waste his life? 2. In what deeds did he waste his body? 3. What actions did he perform according to his knowledge? 4. Where did he get his wealth from and on what did he spend it? (Musnad al-Bazzaz). Hazrat Anas (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: There are three types of injustice. One is that which Allah will not forgive. The second is that which He will forgive. And the third is that which He will not abandon. As for the injustice which He will not forgive, it is Shirk. Allah Almighty said that Shirk is a great injustice. (Surah Luqman 13) And which Allah Almighty will forgive. This is the injustice which the servants do to themselves by disobeying Allah, (in the rights of Allah). The injustice which He will not abandon. This is the injustice which the servants do to each other (the rights of the servants). They will be retaliated against. They will be punished. (Musnad al-Bazzaz).

قَالُوْا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَ كُنَّا قَوْمًا ضَآلِّيْنَ﴿۱۰۶﴾

23|106| They will say, "Our Lord, our wretchedness overcame us, and we were a people astray.

رَبَّنَآ اَخْرِجْنَا مِنْهَا فَاِنْ عُدْنَا فَاِنَّا ظٰلِمُوْنَ﴿۱۰۷﴾

23|107| Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers."

قَالَ اخْسَـُٔوْا فِيْهَا وَ لَا تُكَلِّمُوْنِ﴿۱۰۸﴾

23|108| He will say, "Remain despised therein and do not speak to Me.

اِنَّهٗ كَانَ فَرِيْقٌ مِّنْ عِبَادِيْ يَقُوْلُوْنَ رَبَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا وَ ارْحَمْنَا وَ اَنْتَ خَيْرُ الرّٰحِمِيْنَ﴿۱۰۹﴾ ۚ

23|109| Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.'

فَاتَّخَذْتُمُوْهُمْ سِخْرِيًّا حَتّٰۤى اَنْسَوْكُمْ ذِكْرِيْ وَ كُنْتُمْ مِّنْهُمْ تَضْحَكُوْنَ﴿۱۱۰﴾

23|110| But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them.

اِنِّیۡ جَزَیۡتُهُمُ الۡیَوۡمَ بِمَا صَبَرُوۡۤا ۙ اَنَّهُمۡ هُمُ الۡفَآئِزُوۡنَ﴿۱۱۱﴾

23|111| Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success]."

قٰلَ كَمۡ لَبِثۡتُمۡ فِی الۡاَرۡضِ عَدَدَ سِنِیۡنَ﴿۱۱۲﴾

23|112| [Allah] will say, "How long did you remain on earth in number of years?"

قَالُوۡا لَبِثۡنَا یَوۡمًا اَوۡ بَعۡضَ یَوۡمٍ فَسۡـَٔلِ الۡعَآدِّیۡنَ﴿۱۱۳﴾

23|113| They will say, "We remained a day or part of a day; ask those who enumerate."

قٰلَ اِنۡ لَّبِثۡتُمۡ اِلَّا قَلِیۡلًا لَّوۡ اَنَّکُمۡ کُنۡتُمۡ تَعۡلَمُوۡنَ﴿۱۱۴﴾

23|114| He will say, "You stayed not but a little - if only you had known.

اَفَحَسِبۡتُمۡ اَنَّمَا خَلَقۡنٰکُمۡ عَبَثًا وَّ اَنَّکُمۡ اِلَیۡنَا لَا تُرۡجَعُوۡنَ﴿۱۱۵﴾

23|115| Then did you think that We created you uselessly and that to Us you would not be returned?"

The condition of the disbelievers on the Day of Judgment, when they are judged to go to Hell, is described. They will confess their crime. Confessing is a mistake. They will express their shame that they were wrong and that this is the punishment for forbidden acts. But they will request to be taken out of Hell and they will not violate it again. Allah Almighty will command that they should not request again, but the decision will be implemented. They will be told and reminded that those who follow the commands of Allah will go to Paradise today by His mercy and are successful. These are the people whom you used to mistreat in the world because of your wealth and lineage. Today they are successful and you are humiliated and you are rejected, lie in this Hell. When asked about the life of the world and the opportunity to act, they will say that the period was too short, so they could not do anything.

The purpose of life:

This is an indication of a very important question. Man is born with all his abilities without his will. Then he grows up, he has intelligence, knowledge, strength, organs, health, all the comforts of living in the world. For his guidance and good life, his Creator has given him the means of guidance so that he can establish a righteous, peaceful, and just society according to it, but he does his own will. He rejects the divine commands. And then that same man, weak and helpless, leaves this world against his will.

Brought life, came, and death took, went . .. neither came with our own happiness, nor left with our own happiness.

Are all these long series only for the entertainment of humans? Or is the entire system in which man exists and all the means for his convenience are just a spectacle and a toy? Which man does not understand and ponder. It is not so, rather the purpose of all is that man should live according to the teachings of his Creator and benefit from the means of the universe. If he does not do this, he will be punished. All the events of the Day of Judgment are a depiction of this punishment so that the reader may reflect on it and, after taking stock of his character, follow the straight path and guidance and escape punishment.

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ رَبُّ الْعَرْشِ الْكَرِيْمِ﴿۱۱۶﴾

23|116| So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.

وَ مَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرْهَانَ لَهٗ بِهٖ ۙ فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ﴿۱۱۷﴾

23|117| And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.

وَ قُلْ رَّبِّ اغْفِرْ وَ ارْحَمْ وَ اَنْتَ خَيْرُ الرّٰحِمِيْنَ﴿۱۱۸﴾

23|118| And, [O Muhammad], say, "My Lord, forgive and have mercy, and You are the best of the merciful."

The last verses of the Surah are very important. The importance of human deeds, the reckoning of good and bad, truth and falsehood, weak and strong, justice and injustice in this world, the Day of Judgment is explained so that the importance of life and deeds in this world is clear. Human life is not purposeless and this universe is also not purposeless. Therefore, accounting for one's deeds and obeying the commands of Allah is salvation and success.

The one who does all these things, the creator of the universe, man, the owner of the power and strength of reward and punishment on the Day of Judgment is Allah Almighty. His power and strength are constant and permanent. He is the Truth, the Generous and Merciful, His essence is higher than, all the beings and non-beings of the universe. He is worthy of worship and service. His position is high and He is Generous and Merciful. Those who accept powers other than Him and do not consider and act on the commands of Allah are without evidence, are in error and loss. The same Divine Essence will do their reckoning on the Day of Judgment. And they will be unsuccessful and useless. Then he advised prayer that there are causes of confusion and misguidance in worldly affairs. Therefore, we should ask Allah for His forgiveness and mercy because He is the Most Merciful. If repentance is done in the right way, He will forgive our mistakes.

At the beginning of the Surah, He gave the message of success to the believers who do good deeds. And at the end, He warned the disbelievers that if they remain in disbelief, they will be unsuccessful and defeated. He left the decision to man so that he can reflect and determine the straight path for himself and receive the reward. Allah is the Most Merciful and Generous.

The first three and last three verses of the Surah are very important for guidance. Whoever acts on them. He will be saved and successful.

Alhamdulillah, Surah Al-Mu'minun has been completed today. (December 16, 2021, corresponding to 12 Jamadi Al-Thani 1443 AH) Islamabad. May Allah grant us the ability to correctly interpret the Holy Quran and make it a source of salvation for me and a source of guidance for the readers. Amen, O Lord of the Worlds.

Introduction:

The name of the Surah, An-Nur, is due to verse number 35, “Allah is the Light of the heavens and the earth.” The rulings of this Surah illuminate the darkness of human civilization and social life. Jurisprudential rulings, manners and rules are mentioned. The importance of the Surah is evident from the fact that Hazrat Maswar bin Mukhzamah (may Allah be pleased with him) narrates that he heard the second Caliph Hazrat Umar bin Al-Khattab (may Allah be pleased with him) say: “Learn the knowledge of Surah Al-Baqarah, Surah An-Nisa, Surah Al-Ma’idah, Surah Al-Hajj and Surah An-Nur, for there are duties (commandments) in them.” (Al-Mustadrak al-Hakim). Imam Abu Ubaidah narrated in the virtues of the Quran from Haritha bin Mu’azib (may Allah be pleased with him) that Hazrat Umar al-Khattab (may Allah be pleased with him) wrote to us and sent it to us, saying: “Learn Surah An-Nisa, Surah Al-Ahzab and Surah An-Nur.” The companions narrated that the Prophet (peace and blessings of Allah be upon him) said: “Teach your men Surah Al-Ma’idah and teach your women Surah An-Nur.” This surah was revealed in Madina. It is number 24 in order. It has nine ruku’s and sixty-four verses. Regarding the time of revelation, it is certain that it was revealed during the Battle of Banu Al-Mustaliq because it mentions the incident of ‘Afik and the acquittal of Hazrat Aisha (may Allah be pleased with her). Historians differ on whether the Battle of Banu Al-Mustaliq took place in 5 AH or 6 AH. The majority believe that it was before the Battle of Trench (Khandaq). Therefore, the statement of 5 AH is more preferable. It is also called Ghazwat al-Murisai. Al-Murisai is also the name of a spring of water of Banu Khuza’ah. Imam Ibn Hajar Asqalani, Imam Abu Bakr Ahmad bin Husayn Bayhaqi, Imam Ibn Shihab and Al-Waqidi preferred 5 AH. Imam Ibn Ishaq wrote it in 6 AH.

The tribe of Khuza’ah was an ally (friend) of Quraysh and Banu al-Mustaliq was a branch of Khuza’ah. Their chief was al-Harith bin Abi Dharrar. He incited his people and other Arab tribes against the Muslims and started preparing for war. When the Prophet (peace and blessings of Allaah be upon him) was informed, he sent Hazrat Buraidah bin al-Husayb al-Aslami to investigate. When he went and got the information and confirmed it, he started preparing against them and set off in haste. Many hypocrites also joined, who were expecting booty. Another spy was also captured by the Prophet (peace and blessings of Allaah be upon him) and he also confirmed the army of Banu al-Mustaliq (al-Harith bin Abi Dharrar). He refused to accept Islam and was killed. Hazrat Aisha and Umm Salamah (may Allah be pleased with them) also participated in this battle with him. Upon reaching Al-Muraisi, the Prophet (peace and blessings of Allah be upon him) stopped and formed ranks. **He appointed Hazrat Abu Bakr (may Allah be pleased with him) as the Muhajirin,s and Hazrat Saad bin Ubadah as the Ansar,s flag bearers**. He ordered Hazrat Umar (may Allah be pleased with him) to announce to Banu Al-Mustaliq that whoever recites the Kalima La ilaha illallah, his life and property will be safe, but they did not accept it and a man from them shot an arrow after which the Prophet (peace and blessings of Allah be upon him) ordered a general attack. They were defeated in a single attack. Ten of their men were killed and the rest were captured. Only one Muslim among the Muslims was martyred. After this battle, Hazrat Juwayriya, the daughter of Harith, **was received by, Hazrat Thabit bin Qais as a share. she got herself freed by paying money and asked the Prophet (peace be upon him) for money (in exchange for writing) and then accepted the marriage with the holy prophet(p.b.u.h)**. In this way, after the marriage, the companions released all the prisoners of Banu Al-Mustaliq, who were the in-laws of the Prophet (peace be upon him).

The important issues of Surah An-Nur have explained the limits of adultery. Similarly, the limits of false accusations against someone have also been explained. If a husband and wife are guilty of this crime (adultery), they will curse each other and then divorce, there is no need for external witnesses. In order to prevent evil and reduce its causes, **the**

rules of veiling were given and entry into houses without permission was prohibited. The incident of Hazrat Aisha (may Allah be pleased with her) was denied and orders were given against such accusations and idle talk so that chaste men and women would be protected from accusations and defamation. The double policy and methods of the hypocrites were rejected. The Muslims were given the good news of dominance and caliphate in the world for practicing Islam. He commanded obedience and respect to the Prophet (peace be upon him). May Allah grant us the ability to act on the commands revealed in the Surah.

سُوْرَةٌ اَنْزَلْنٰهَا وَ فَرَضْنٰهَا وَ اَنْزَلْنَا فِيْهَآ اٰيٰتٍۢ بَيِّنٰتٍ لَّعَلَّكُمْ تَذَكَّرُوْنَ ﴿١﴾

24|1| [This is] a surah which We have sent down and made [that within it] obligatory and revealed therein verses of clear evidence that you might remember.

اَلزَّانِيَةُ وَ الزَّانِىْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۪ وَّ لَا تَاْخُذْكُمْ بِهِمَا رَاْفَةٌ فِىْ دِيْنِ اللّٰهِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ۚ وَ لْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِيْنَ ﴿٢﴾

24|2| The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.

The Surah begins with very important words which are the participle of the word "mutakalim", and they are repeated in view of the importance of the commandments. The importance of the commandments is clear that it is not as advice, but a command to be followed. Because of these commandments, the society will be filled with peace and security and the commandments are also clear in this Surah, so that there is no difficulty in acting. An important law is mentioned in the penal laws of Islam. The protection of human life, property and honor is the basis of Islamic laws. Therefore, if someone kills a life, then there is retaliation. If someone steals property (more than a certain amount), then the thief is deprived of his hand. If someone violates the honor and dignity of a person, he is punished with whipping and stoning.

The aim of Islam is peace, tranquility, security and love in the society under the Islamic government. Special care is taken of human respect. The members of the society should spend their activities and energies in productive and constructive (good) matters. Corruption and crimes should be minimized. Punishments are generally made strict under the principle of human psychology so that the rate of crimes is very low. The element of fear in human character is very important in hindering any work. Cowardice is a separate character but fear is a part of reward and punishment. Islam offers a system of life for a peaceful, calm society by keeping in mind the natural needs of man. The causes of crimes have also been minimized and on the other hand the punishment has been made strict and a lesson for others so that crimes are minimized. Apart from the system of government, the fear of God, the importance of faith, the belief that Allah is present and watching in every situation, is also a very big factor. The Day of Judgment, the reckoning, the great power and strength of Allah, His knowing and seeing everything and taking account of even the smallest action, are the ideas that are very important in the fulfillment of human character. This was the reason that during the time of the Prophet (peace be upon him) and later, when individuals committed a wrong act, they would immediately confess it and make amends and repent for it through punishment.

The requirements of human nature are very important for human life. Health, peace, security, food, sexual needs, the Creator who created man, has also devised means and methods to fulfill them, so that all matters are completed with wisdom. When they are

done in a wrong and prohibited way instead of the right way, the punishment is clearly defined. Then the instructions for the implementation of the punishment are clear so that it is implemented publicly. So that those who have wrong intentions in their hearts, may see their end and learn a lesson from the incident (crime and punishment). Among the acts that Islam has declared a crime, is adultery also. Allah Almighty has explained the wisdom of opposing it in a very eloquent manner: “And do not come near adultery, for it is a great indecency and an evil way.” (32) This means that do not come even close to adultery. This is a great indecency and an evil way. The harm of this act and the way to avoid it have also been explained. This act is completely indecency. The process of satisfaction is very short and human needs are also fulfilled. A system has been set for the needs and satisfaction of man, which was connected through marriage. The rights and duties of man and woman, that is, husband and wife, were explained, orders were given regarding the upbringing of **children and desire** . Early marriage was encouraged. Then, in the event of a marriage failure, the procedure for separation was explained for husband and wife. The rights and responsibilities of children were explained, which fulfills the physical and psychological desires of man and woman. Human life is part of the universe, the continuity of life is in the natural inclinations, the secret of the construction and development of the earth is also hidden, which is part of the duty of the divine caliphate.

Even going close to adultery is forbidden, because its proximity makes it difficult to control the desires of the soul, and a person, for satisfaction of lust, forgets the duties of , ignoring its harms, taking care of the rights of others, and causing chaos in society, it becomes devoid of human feelings of shame, modesty and respect.

The Islamic system of life is actually a war against animalism. For an animal, there is no distinction between one body and another, nor do animals have a family. There is no common residence or common life between them. There is only a few moments of physical intercourse. Islam does not want to base human life on such temporary inclinations, rather Islam establishes sexual relations on the basis of advanced human consciousness, so that two pure and refined bodies meet each other in the form of husband and wife. Two hearts and two souls come together, two people come together, a common life is built between them. There should be hopes between them, their sorrows and pains should be shared, their future should be shared and both of them should have children. They should share in their joys and their responsibilities and this new generation should flourish in the same common place of residence and parents should be together for their protection and development.

Islam intensified the punishment of adultery for this reason because the act of adultery in sexual relations is tantamount to the level of animality and all the high values that Islam wants are destroyed and due to this, man is reduced to the level of animality.

If there is no difference between a woman (his wife) and another woman, and no difference is made between a man (her husband) and another man, then this is an animalistic level. Which becomes a problem for the mother. In the system of free sexual intercourse, humanity becomes so distorted that people sacrifice everything for a momentary hunger for flesh and blood. As a result of this temporary and animalistic sexual intercourse, there is no passion for building life and no passion for having children from this intercourse, but there is no real and high passion at all, because there should be a kind of permanence even in love and affection, but what happens behind adultery is all temporary.

Although in some societies there are long-term relationships of friendship and love, which are due to the good nature of a few people, the majority are deprived of them, so it cannot

be made the basic principle of life. On the contrary, a legal and moral bond is more durable and long-lasting. There are no high human values behind temporary friendships or relationships, but there is animalism. Islam does not suppress natural inclinations and desires or consider them impure, but rather organizes and coordinates them and gives them purity. Then it makes them an institution (family) and an axis, around which there are countless psychological and collective manners and benefits. Adultery and prostitution are devoid of human pure emotions and desires and high values of spirituality. Man descends to mere animal pleasure, but is even more filthy and degraded than animals. Because there are also countless birds and animals that live with each other, and have an organized marital life. There is no such immorality in their lives as occurs between two adulterers. In the case of prostitutes, both parties (man and woman) are even lower than animals. To eliminate this degradation, Islam has imposed severe punishment. In addition, adultery causes mixing of lineages. Hatred, enmity and resentment arise between people. Peaceful homes are destroyed. For a few moments of temporary and false happiness, a person exposes his health to many dangers. He becomes a victim of infectious diseases like syphilis, gonorrhea, HIV AIDS. He suffers from psychological, moral and social problems. In this, a woman, in addition to other diseases, suffers psychologically from pregnancy and then from children. A child for whom there is no father, suffers from many psychological problems and his personality is not complete. Although wealthy states help individuals, where children and mothers find shelter, psychological, social and societal problems remain in place. A temporary shelter cannot be a lifelong companion and a home.

Adultery has been considered bad in human society. It is a bad practice in Judaism, Christianity and other religions. Islam also maintained its punishment, stoning, like Judaism. Unfortunately, in Western countries or some Asian countries, it has been justified under human-made laws, under human freedom. This act (sin) can be avoided from the punishment of the state or government, but a person cannot escape its medical, psychological and social problems. Nowadays, in Western developed countries, single (single, unmarried) mothers are raising many of their children and many children are being raised in government shelters or with other people, due to the absence of their father or the mother being with another person. The proportion of these children in the total population has increased greatly. Their personality is declining due to someone and the society is suffering from moral, economic and social decline. (About 50% of single mothers and 20% of children are there).

The law of the government or legislative body protects the adulterer from punishment, but it cannot eliminate the harmful effects of any act. Like adultery, although smoking, drugs, alcohol consumption are allowed, they have harmful health and social effects and all humanity recognizes this. Their owners, for the sake of business and greed for profit, do not allow them to disappear. The aim of Islam is to provide peace and security to all humanity. The security and development of business people is also intended, but this is not at the cost of the degradation and destruction of the general society, which is why the punishment for adultery has been made quite severe.

Proof of punishment and punishment:

Punishment: A brief summary of the punishment for adulterous women (zaniya) and adulterous men (zani), for details, refer to the books of law (fiqh). These adulterous persons will be of two types.

(1) One is a person who is unmarried, that is, not legally married and is considered a virgin.

(2) Those who were married and after marriage had spent a suitable time as husband and wife (one or two nights).

In Makka, there were also rulings regarding adultery that women who converted to Islam would not commit adultery. Similarly, under the rulings of Surah An-Nisa, a woman who commits adultery should be confined to her house. Until she dies or Allah sends down another order. And the unmarried man and woman should be severely cursed, reprimanded, and tortured. Then, through Surah An-Nur, it was ordered that the adulterous man and woman should be flogged with one hundred lashes, which should not be hard or soft. The body should not be exposed and no extra clothes should be put on it for protection. The severity of the whipping should be in accordance with the human body. The face, genitals and head should not be hit or any bodily organs should be damaged. The person should not be killed or any organ should be lost. They should not be applied in the same place. The punishment should be given in front of the public and the people should be gathered so that after seeing the announcement and nature of the punishment, people should refrain from committing crimes and the society should be protected from evils.

For married people, (male and female, free (not a slave), sane and adult, Muslim), stoning is the punishment. That is, they should be killed by stoning. This punishment was given by the Prophet (peace and blessings of Allah be upon him). And this punishment was also in the Torah or Judaism. After that, the Rightly Guided Caliphs continued this punishment. The purpose of the severity of the punishment is that the sexual needs of a married man or woman can be fulfilled with each other, so why was this misdeed done when the situation of an unmarried person is different from theirs. In the Khawarij sect, the punishment for the adulterer and the adulteress, whether married or not, is limited to whipping. In their opinion, the punishment of the Quran cannot be abrogated or limited by a single report. While other jurists are of the opinion that this punishment is proven by the continuous hadiths (the actions of the Prophet ﷺ) and the continuous companions (the rightly guided caliphs). Because the companions understood the religion better. And there is also a command to follow them.

Proof of punishment:

There are two ways of proof of punishment. (1) Confession while still conscious. (2) Shahadat (testimony on the spot).

When this act was committed by the companions, they immediately repented and came to the court of the Prophet ﷺ and confessed their crime. The Prophet ﷺ turned his back on him three times. When he confessed the fourth time, he said, "Are you sure that you have done this act? Rather, you are crazy." Then he said, "Are you mad?" He said, "No," so it was ordered to stone him.

Extreme caution has been taken in the testimony. Before the severe punishment is inflicted, all precautions and requirements are fully verified so that the innocent are not punished. The aim of Islamic law is to reduce crimes and this punishment will be given to that criminal who has no fear of God, no fear of the Day of Judgment, no fear of the Prophet (peace and blessings of Allah be upon him), no fear of the rights and disgrace of humans. Four witnesses are required for testimony. And their character is beyond doubt and doubt about honesty and truthfulness. The testimony must also describe the exact situation. For adultery, it is necessary that they see the act of intercourse, just as sarma stick in a sarma-dani and a rope hanging in a well are. If there is a difference in the testimony of the witnesses about the place, time, and the perpetrator, then the punishment (hadd) will be suspended because according to the hadith, the hadd(specific

punishment) is suspended due to doubt, however, the other punishment continues. (The hadd punishment ends due to doubt).

The hadiths state that such bad matters should be concealed, rather than publicized. *(Tā'āfū al-Ḥūd fī mān ḥad qaḍ ḥad qaḍ ḥad wajb. Abu Dawud, al-Nisa'ī)*. If someone confesses before the judge or the witnesses are complete, the judge does not have the right to suspend the punishment. For the sake of peace and security, the punishment must be carried out. This crime is not negotiable and should be ended by paying compensation. During the time of the Prophet (peace and blessings of Allaah be upon him), a man paid compensation to save his son (goats and a slave girl). The parties agreed, and when the matter was brought before the court (of the Prophet (peace and blessings of Allaah be upon him), he (peace and blessings of Allaah be upon him) terminated the negotiation and punished him. The purpose of this was to make the law effective otherwise the act of prostitution will become a place of reconciliation. The importance of Islam's pure lineage, the upbringing of children, and the existence and establishment of the family will be lost. Wherever the law is not enforced, either sedition and corruption break out due to revenge or the society becomes a place of crime and is destroyed. Public announcement and execution of punishment is necessary to teach a lesson and deter future crimes. Showing mercy or concealing punishment for the culprit is tantamount to increasing crimes in the society. Modern research has proven that due to the lack of good relations between children and their parents, their personality is lacking and they are very weak in decision-making, understanding of matters (well being and cognition). The main reason for this is their early puberty and the second is their weak relations with their parents. When a married man or woman has or does sexual gratification with another man or woman, his attraction to his legal husband or wife decreases. On the other hand, a man or woman suffers from mental and sexual distress due to lack of sexual relations with their legal (Shariah) husband or wife, and due to severe stress, their mood becomes bitter, which affects the children and their personality is distorted due to weak relationship with their parents (Journal Clinical Psychological Science, Feb 22). To prevent this national and human damage, Islam has made punishments for married people most severe and has made concessions for unmarried people.

In Islam, if someone is forced, there is no limit on it, but the judge (Qazi) can punish him according to the occasion and circumstances.

In the hadiths, in such situations that arouse men and incline them towards evil, for example, seeing a beautiful woman, in order to avoid being attracted to crime by emotions or the soul, it has been ordered to have sexual satisfaction from one's legal (Shariah) wife. It is not necessary that the beautiful thing should provide the same satisfaction. Similarly, women are also ordered to take care of their husband's sexual needs and desires so that they are not attracted to crimes (another woman). Islam implemented all precautionary measures in society before severe punishment, encouraged early marriage, gave women the right to divorce, ordered the veil and suspended the veil for old women (whose menstrual periods have ended and after that there is no marriage or sexual desire) so that they could do their work. It ordered women to hide their adornment, so that sexual feelings are not aroused. It prohibited men from gold/silk, that is, things that arouse sexual desire of the opposite sex. It ordered them to lower their gaze. In the case of sexual power and desire, marriage was made obligatory. (Anda al-Tuqan wajib - Kanz al-Duqayq). Islam creates a pure society, where there is peace, respect and tranquility, then if someone commits a crime, there is a severe punishment for him. Whether it is adultery, theft or false testimony or accusation, the punishment for all crimes is severe. This is why the number of crimes is very low in Muslim countries where these laws are implemented (an example of which was Saudi

Arabia). These punishments are for the sake of respect for humanity, so that no one's property is stolen, no one's honor is violated, or their right to security is violated. Similarly, no slander or accusations are made against naive people or others.

اَلزَّانِیۡ لَا یَنۡکِحُ اِلَّا زَانِیَۃً اَوۡ مُشۡرِکَۃً ۪ وَّ الزَّانِیَۃُ لَا یَنۡکِحُہَاۤ اِلَّا زَانٍ اَوۡ مُشۡرِکٌ ۚ وَ حُرِّمَ ذٰلِکَ عَلَی الۡمُؤۡمِنِیۡنَ ﴿۳﴾

24|3| The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers.

Islamic society is a society of purity and security, therefore, people with such ugly and bad deeds as adultery are not considered members of this society. People with such character can only live with people like themselves, therefore it was ruled that adulterers and adulteresses can marry each other or with polytheists. It is forbidden for believers and chaste people to tie the knot with them.

This act is so bad that when a person commits it, faith leaves his consciousness and heart. Therefore, it is not permissible for a believer or a believing man to live with him until he repents. According to a blessed hadith, when a believer commits a crime such as theft, adultery, drinking alcohol, his faith leaves him until he repents, and he does not return.

Imam Ahmad bin Hanbal has declared the marriage (of an adulterer and a chaste woman or an adulterer and a chaste man) invalid. Other jurists have different opinions. The details are in the books of jurisprudence (law).

Time of Revelation:

The reason of revelation of the verses is that a companion, Hazrat Mursid, used to pick up weak Muslim prisoners in Makka who were being held captive by the Quraysh of Makka or were being prevented from migrating to Medina. There was a prostitute in Makka, whose name was Anaq, and she had a pre-Islamic friendship with him. Once Hazrat Murshid went to Makka to pick up a Muslim. The incident is narrated that it was a moonlit night and he was standing in the shade of a wall. At that moment, Anaq came and saw the shade. She came to me and recognized me and said, Welcome Murshid, spend the night with me. I said to her, Anaq! Allah Almighty has forbidden adultery. On my refusal, she raised a noise in the area that Mursid had come to pick up your people. Meanwhile, people ran to catch me and I entered a garden. They (about eight people) ran after me and I entered a cave. They followed me and stood up and urinated and their urine was falling on my head but they did not know me and returned. I went out and took my man, lifted him up, reached this place and untied his ropes. Then we reached Medina. I came to the Messenger of Allah (SWT) and requested that I want to marry Anaq. I asked the Messenger of Allah (SAW) again, but he did not answer and remained silent. After that this verse was revealed. He (SAW) called me and told the command of Allah, saying: Marthad! A fornicator does not marry except with a fornicator or a polytheist. So do not marry her, (Abu Dawud/Nasa'i) (she was a disbeliever).

Islam has forbidden such (adulterous) people from living with righteous and virtuous people because their temperaments and lifestyles are completely contradictory, due to which life becomes a torment. On the other hand, identifying such bad-character individuals and social distancing and stigmatization will prevent them from such bad deeds, and the strict attitude of the society will also become a barrier to crimes, in addition to punishment.

A few moments of temporary intercourse and pleasure, the purpose of which is only animal gratification and no higher purpose of life, reduces the character of a person to the level of an animal, where he considers temporary gratification to be the purpose of life. His role in society as a father, who makes his children the best human beings to live a life of cooperation and love with other people in society, is deprived. On the other hand, this temporary sexual gratification causes a man or woman to feel a rift in the importance of their own home (wife/husband) and his relationship with it, and the peace of the home is destroyed.

Individuals who realize the evil of this act and repent, are then part of society and a good deal is necessary.

وَ الَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَاْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ ثَمٰنِيْنَ جَلْدَةً وَّ لَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ وَ اُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۙ﴿۴﴾

24|4| And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient,

Characteristics of Islamic society (1) Truthfulness. (2) Peace and security. (3) Goodness. Not only is a liar cursed by Allah, but according to the Hadith, it is a sign of hypocrisy. If people tarnish the character of other people in society by accusing them of such a heinous crime, then there are many disadvantages.

(1) The character of the person accused will be destroyed, which will cause great humiliation for a man or woman of good character.

(2) The fear of punishment will disappear, and the commission of obscenity will increase.

(3) Hatred for this crime will disappear in society because there will be no punishment for false accusations.

For these reasons, Islam has imposed the punishment of Hadd Qazf for this evil act, which is close to a crime. In order to protect the honor of people from accusations of unjust slander.

There are two levels of punishment. The first is that they should be flogged in public, which is eighty (80). The rules for them are the same as for Hadd punishment. The second ruling is a disciplinary one, that their testimony should not be accepted in legal matters, that they are confirmed liars (and should be declared as corrupt). Thus, they will face difficulties in their affairs.

The purpose of these two levels of punishment is that if an accusation is suppressed in society, which has no evidence to back it up, then in that case there will be no serious harm in society, whereas if obscenity is discussed and there is no evidence for it. In this way, people may be tempted to commit a dirty crime while they used to avoid it.

The mental and social torture that is caused to chaste women, whether virgins or married, by accusing them cannot be estimated. Dissatisfaction spreads in society and families are destroyed. In view of all these problems and consequences, the punishment has been made severe so that everyone will think about what will happen to them before spreading any word or news.

اِلَّا الَّذِيْنَ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَ اَصْلَحُوْا ۚ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۵﴾

24|5| Except for those who repent thereafter and reform, for indeed, Allah is Forgiving and Merciful.

There is an important point that if a person does not produce a witness after slandering, he will definitely be punished. Now, if he repents after the punishment and reforms his character, then the punishment of the Day of Judgment will be forgiven for him. Will his testimony be accepted after his repentance or not? There are different opinions about this. According to Qadi Shurayh, Ibrahim Nakha'i, Saeed bin Jubayr and Imam Abu Hanifa, his testimony will not be accepted.

According to Imam Saeed bin Al-Musayyib, Imam Shafi'i, and Imam Ahmad bin Hanbal, his testimony will be accepted after repentance.

وَ الَّذِيْنَ يَرْمُوْنَ اَزْوَاجَهُمْ وَ لَمْ يَكُنْ لَّهُمْ شُهَدَآءُ اِلَّاۤ اَنْفُسُهُمْ فَشَهَادَةُ اَحَدِهِمْ اَرْبَعُ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ۙ﴿۶﴾

24|6| And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful.

وَ الْخَامِسَةُ اَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ اِنْ كَانَ مِنَ الْكٰذِبِيْنَ ۙ﴿۷﴾

24|7| And the fifth [oath will be] that the curse of Allah be upon him if he should be among the liars.

وَ يَدْرَؤُا عَنْهَا الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الْكٰذِبِيْنَ ۙ﴿۸﴾

24|8| But it will prevent punishment from her if she gives four testimonies [swearing] by Allah that indeed, he is of the liars.

وَ الْخَامِسَةَ اَنَّ غَضَبَ اللّٰهِ عَلَيْهَاۤ اِنْ كَانَ مِنَ الصّٰدِقِيْنَ ۙ﴿۹﴾

24|9| And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful.

وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَ رَحْمَتُهٗ وَ اَنَّ اللّٰهَ تَوَّابٌ حَكِيْمٌ ﴿۱۰﴾

24|10| And if not for the favor of Allah upon you and His mercy... and because Allah is Accepting of repentance and Wise.

According to the narrations, when the verse of Hadd Qadhf was revealed, Saad bin Ubadah (may Allah be pleased with him) said, O Messenger of Allah (peace and blessings of Allah be upon him): I am surprised to think that if I see a wretched man riding my wife, I cannot speak against him unless I find four witnesses. And if I go to call the witnesses, he will have finished his work and gone away. Not long after this conversation, when Bilal bin Umayyah came home from his fields one night, he saw a man with his wife. He saw the whole matter with his own eyes and heard it with his own ears. Early in the morning, he narrated the whole incident to the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) was very angry after hearing it. The companions said, Bilal will now be punished with Hadd Qadhf. Bilal (may Allah be pleased with him) said, "My friends, why are you worried? Allah will definitely create a solution." At that time, a revelation was revealed to the Prophet (peace and blessings of Allah be upon him) and everyone became silent. When the situation and revelation ended, the Prophet (peace and blessings of Allah be upon him) said: O Bilal! Congratulations! Allah Almighty has created the form of your salvation. Then he

recited the verse and sent for his wife. She came and he(p.b.u.h) recited this verse to her as well. Then he warned both of them that the punishment of the Day of Judgment is more severe than the punishment of this world. Bilal said, “O Messenger of Allah, what I have said is true.” The woman said, “He is lying.” So first Bilal swore four times that I am telling the truth. The fifth time he said, “If I am lying, may the curse of Allah be upon me.” Then the woman was told to testify four times that he is lying. When she had finished speaking, the Prophet said to her, “Fear Allah Almighty. The punishment of this world is much lighter than the punishment of the Hereafter. If you say it a fifth time, the punishment of the Hereafter will be obligatory upon you.” So she remained silent for a while. She intended to confess her guilt, then she said, “I do not want to disgrace my people.” So she said a fifth time, “If he (Bilal) is telling the truth, may the wrath of Allah be upon me.” Thus, by swearing in this way, Bilal (may Allah be pleased with him) was saved from the punishment of hadd qadf (punishment) and the woman was saved from the punishment of hadd zina (punishment), but they were separated forever. The Prophet (peace and blessings of Allah be upon him) said that the child born now should not be attributed to Bilal, but to his mother. He also gave a command that if anyone later accuses this woman of adultery or calls her child haram, then he will be punished with hadd qadf. This method is called cursing. Cursing breaks the marriage and then the woman cannot marry him (the man) for the rest of her life.

Respect for humanity:

Islam teaches us to respect human beings. When the Shariah acquits these two individuals (man and woman, husband and wife) from the punishment of hadd qadf and accusation of adultery based on their statements and oaths, then they will be given the same status in society as ordinary human beings. The relation of this woman or the child she will have after her will be towards the mother, but no lack of respect will be allowed in her society. Therefore, the Prophet (peace and blessings of Allaah be upon him) ordered that if someone accused this woman of adultery or called this child the child of adultery, he would be flogged because both of them (the mother and the child) would be accused. In this way, they would remain in their place in society. Similarly, individuals are not allowed to be punished with qisas or blood money, only the state can give it.

Wisdom and ease:

Respect for a person The law of hadd qazf was very strict. If a person saw such a crime with his own eyes and the matter happened inside his house, it would be a very difficult and trying time for him. Which has a strong impact on human nerves. If he told, he would be punished with hadd qazf (lying) for not bringing witnesses and if he remained silent, he would remain in pain for the rest of his life, and then this evil would continue. The strict principle of witnesses was because it was not easy to give the death penalty, doing so based on mere opposition or suspicion was also cruel. In these situations, Allah Almighty gave a way which also had a punishment and both parties were saved from the punishment of slander or adultery. They were separated forever. In this way, the husband's anger also cooled down and the woman (wife) was also punished and they were separated forever. All Islamic laws are based on wisdom and convenience, punishment and reward.

This law of slander was given when it was practically needed in the incident of Hazrat Bilal bin Umayya (may Allah be pleased with him). Now if someone uses it for his wife just out of personal enmity or deceit, he will also be punished by being separated from her forever. Slander results in irrevocable divorce (which does not have the right to return) and during this time the woman does not even get her accommodation and expenses.

This was the perfection of Islam, i.e. the training of the Prophet (peace and blessings of Allah be upon him), that the companions confessed their sins and presented themselves to save themselves from the punishment of Allah. They imposed patience on themselves, and they implemented the rules of Islam in full. These laws and lifestyles were completely contrary to the customs of the Arabs.

This was the grace of the eye or the virtue of the school.

Who taught Ismail the manners of filial piety?

This was the true faith, obedience, submission and consent of the companions.

اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ؕ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ ؕ بَلْ هُوَ خَيْرٌ لَّكُمْ ؕ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ ۚ وَ الَّذِيْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ﴿۱۱﴾

24|11| Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment.

لَوْ لَاۤ اِذْ سَمِعْتُمُوْهُ ظَنَّ الْمُؤْمِنُوْنَ وَ الْمُؤْمِنٰتُ بِاَنْفُسِهِمْ خَيْرًا ۙ وَّ قَالُوْا هٰذَاۤ اِفْكٌ مُّبِيْنٌ ﴿۱۲﴾

24|12| Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"?

These verses are about the slander of the hypocrites on Hazrat Aisha (RA), which will be mentioned after a brief explanation of the verses according to the Hadith Sharif. This was not an ordinary incident. On the one hand, there was slander and character assassination against the wife of the Holy Prophet (PBUH), who was the head of the state and the Prophet. It also had an indirect effect on the Prophet (PBUH). In addition, the closest companion, friend, leader of the Muslims, the most sincere and truthful, Hazrat Abu Bakr Siddique (RA), was also involved, because it was a matter of his daughter. In addition, the character of a great companion, Hazrat Safwan bin Mas'ud, was also slandered. In view of these matters, this incident is mentioned in the Holy Quran and until the revelation of these verses, all the believers, the Prophet (PBUH), Hazrat Safwan, Hazrat Abu Bakr, Hazrat Aisha, were in trouble for about a month. The people who participated in it were actually the chief of the hypocrites or other hypocrites. Some simple Muslims also started slandering because of the fact that they were mixing yes and yes. Therefore, He said that each person will be punished according to his character and role in it. The chief of the hypocrites, Abdullah bin Ubayy, spread it among the Muslims and hypocrites due to jealousy and hostility towards the Messenger of Allah (ﷺ). There is a punishment for these people, although the accusers were punished with the punishment of slander, but Hazrat Hassan bin Thabit became blind and his hands withered, Hazrat Mistah also became blind (Allama Khafaji disagreed).

Positive thinking:

Verse number 12 gives an important message that when news (slander) was being spread, those who heard it should have rejected it immediately and not gone towards hesitation or doubt, which was a negative way of thinking. Good faith is very important for a believer. It is a requirement of faith that a Muslim, and especially a believer, should have good faith for his brother. Do not believe any bad news or opinion unless there is irrefutable evidence and proof. “Good faith” has been commanded, which according to human psychology is very important for a good life, good relationships and a peaceful society.

لَوْ لَا جَآءُوْ عَلَيْهِ بِاَرْبَعَةِ شُهَدَآءَ ۚ فَاِذْ لَمْ يَاْتُوْا بِالشُّهَدَآءِ فَاُولٰٓئِكَ عِنْدَ اللّٰهِ هُمُ الْكٰذِبُوْنَ ﴿۱۳﴾

24|13| Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars.

وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَ رَحْمَتُهٗ فِى الدُّنْيَا وَ الْاٰخِرَةِ لَمَسَّكُمْ فِىْ مَاۤ اَفَضْتُمْ فِيْهِ عَذَابٌ عَظِيْمٌ ۙ﴿۱۴﴾

24|14| And if it had not been for the favor of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment

اِذْ تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ وَ تَقُوْلُوْنَ بِاَفْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَّ تَحْسَبُوْنَهٗ هَيِّنًا ۖ وَّ هُوَ عِنْدَ اللّٰهِ عَظِيْمٌ ﴿۱۵﴾

24|15| When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous.

وَ لَوْ لَاۤ اِذْ سَمِعْتُمُوْهُ قُلْتُمْ مَّا يَكُوْنُ لَنَاۤ اَنْ نَّتَكَلَّمَ بِهٰذَا ۖ سُبْحٰنَكَ هٰذَا بُهْتَانٌ عَظِيْمٌ ﴿۱۶﴾

24|16| And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander"?

يَعِظُكُمُ اللّٰهُ اَنْ تَعُوْدُوْا لِمِثْلِهٖۤ اَبَدًا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۚ﴿۱۷﴾

24|17| Allah warns you against returning to the likes of this [conduct], ever, if you should be believers.

وَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۱۸﴾

24|18| And Allah makes clear to you the verses, and Allah is Knowing and Wise.

Verification of news:.

The verses of the Quran contain rules about information for the sake of peace, love and respect in human society. The harms of rumors are great, therefore, according to a hadith, to narrate a heard story without verification is equal to a lie (several books of hadith). The greatest harm in this incident was caused by the person spreading the news, because many naive Muslims believed in what they heard instead of investigating or considering it, while Abdullah bin Ubayy, who was the leader of the hypocrites, and was dreaming of becoming the leader of the entire Medina before the arrival of the Prophet (peace and blessings of Allaah be upon him), played a major role in spreading this news and himself stayed behind and encouraged the naive Muslims and the hypocrites of his group to spread it. This order is for all information and especially for the people and institutions that do not spread anything without research and verification. Nowadays, when it is very easy to spread messages on social media or make videos in various ways. Therefore, there is a great need for caution. The state and responsible individuals, but rather every citizen, have the responsibility to narrate only the eyewitness accounts of the incident.

Witnesses were necessary in this incident, but no one cared about the witnesses and spread rumors so that the Prophet (peace and blessings of Allaah be upon him), Hazrat Abu Bakr Siddiq (may Allaah be pleased with him), Hazrat Aisha (may Allaah be pleased with her) and their families, as well as the Muslims, would be in trouble. Almost a month passed in great anguish and distress for all those who had any contact or connection with the relevant individuals. When Allah Almighty confirmed Hazrat Aisha through

revelation and thus Hazrat Safwan was also acquitted of the slander, the law of slander (hadd qadhf) was imposed on the slanderers.

Another important point: After this incident, we have been taught that the listener should neither believe in everything according to his intellect nor spread it, but if the information is incorrect or wrong, it is necessary to stop it immediately so that further misunderstanding and corruption does not arise in society. That is why he said that it is not permissible for us to talk about it (that we speak on this subject).

In the eyes of Allah, it is a great crime to slander or accuse a chaste person (male or female). That is why Islam has given (1): The punishment for slander is flogging (2): Being disqualified from testifying, and (3): In addition to this, the status of a hypocrite. And it has also strictly forbidden for the future generation that you should not do this if you are believers. All these teachings are an expression and evidence of Allah's love for humans and mercy on them.

Allah is All-Wise and All-Knowing, all His laws have been made for a clean, peaceful and secure society by looking at all the issues of human nature and taking into account the needs. Where each individual cares for others. Personal goals and objectives do not blind them. And the wisdom of these laws has also been revealed to humans. The long-term security of any society lies in the implementation of these laws.

اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِى الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ ۙ فِى الدُّنْيَا وَ الْاٰخِرَةِ ؕ وَ اللّٰهُ يَعْلَمُ وَ اَنْتُمْ لَا تَعْلَمُوْنَ ﴿۱۹﴾

24|19| Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.

وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَ رَحْمَتُهٗ وَ اَنَّ اللّٰهَ رَءُوْفٌ رَّحِيْمٌ ﴿۲۰﴾

24|20| And if it had not been for the favor of Allah upon you and His mercy... and because Allah is Kind and Merciful.

The blessed verses mention the behavior of humans and especially the behavior of the hypocritical Muslims of that time. Those who spread lies, slander, and accusations in society, create chaos, hatred in hearts, and destroy peace, and disturb people mentally, are great criminals. There is a punishment for them in this world as well, that they should be punished with the maximum punishment of slander (for declaring or accusing something false) for their statements and not be able to testify. They should be declared hypocrites and then they will be punished on the Day of Judgment.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ وَ مَنْ يَّتَّبِعْ خُطُوٰتِ الشَّيْطٰنِ فَاِنَّهٗ يَاْمُرُ بِالْفَحْشَآءِ وَ الْمُنْكَرِ ؕ وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَ رَحْمَتُهٗ مَا زَكٰى مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا ۙ وَّ لٰكِنَّ اللّٰهَ يُزَكِّىْ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۲۱﴾

24|21| O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.

The beginning of the mischief and the evil intention: It is said that Abdullah bin Ubayy, who was from Banu Khazraj and was dreaming of becoming the leader of the whole of

Medina. After the Prophet (peace and blessings of Allaah be upon him) came to Medina, when all the tribes made him the leader or judge for disputes (in disputes), he became very jealous and started opposing the Prophet (peace and blessings of Allaah be upon him) secretly with his special close companions and apparently became a Muslim. When he saw that Hazrat Safwan bin Mua,tal arrived at the camp with the saddle of Hazrat Aisha's camel, he asked who it was, so the people told him that it was the wife of the Messenger of Allah. She had stayed behind at night and Mistah was bringing her. So he accused Mistah that she could not have escaped him and neither could he have escaped her, and said, "Look, the wife of your Prophet, she spent the night with a man and in the morning he is bringing her." Abdullah bin Ubayy was very cunning and he would only gossip with his special people, who were not ready to testify against him. When the army returned to Medina that day, they started telling the Jews and other Muslims about the incident. These hypocrites and Jews were mixed. They were looking for every opportunity to cause trouble and failure for the Muslims. All their conspiracies locally had failed. Thus, the Jews and hypocrites started spreading it to hurt the Prophet (peace and blessings of Allaah be upon him) and the believers. This was a very deep conspiracy, the purpose of which was to create a nervous attack against the Prophet (peace and blessings of Allaah be upon him) and the believers and to destroy the noble spirit of love and respect. As mentioned in the blessed verse, spreading obscene talk is the work of Satan. Those who spread evil, false accusations, and those who make people of character suspicious by lying are actually following the path of Satan so that corruption and immorality, crimes and insecurity spread in human society. To eliminate and prevent this, Islam has tried to eliminate penal laws and the causes that cause it.

Some naive Muslims also fell prey to this illusion, although the circumstances and evidence were against it. This news also reached the Prophet (peace be upon him).

Test, Patience and Leadership:

This seems very strange and unbelievable, but the work of Satan is very strong. The hypocrites and Jews propagated it well. The greatest impact of this was on the Prophet (peace be upon him) himself that his beloved wife was accused. He was not only a leader and a prophet, but also a law enforcer.Its impact was also On the family of Hazrat Abu Bakr Siddique. He was the leader of the Muslims, the right hand of the Prophet (peace be upon him). It was a very test and disturbing matter for all the believers as a group, against which all the evidence was against, but the Jews and hypocrites were spreading it just to defame and disturb. Hazrat Safwan bin mua,tal's character was very clear and he was among the believers.

The Prophet (peace be upon him) was made to suffer this anguish as a husband and as a human being. This was a war of nerves for the Muslims, especially the Prophet (peace and blessings of Allah be upon him), Hazrat Abu Bakr Siddique (may Allah be pleased with him) and Hazrat Aisha (may Allah be pleased with her) and it lasted for about a month. The atmosphere of doubt affected all hearts. Since there was no evidence, Satan spread doubt through the Jews and hypocrites and created trouble for the believers.

The Prophet (peace and blessings of Allah be upon him) was a human being. He maintained patience and dignity throughout this period. His patience proved that he was a great leader and a great human being. There is no such tradition that he punished without evidence just for the sake of self, but this pain was more than a war for him. He kept all the anguish and calamity in his chest until Allah Almighty acquitted him. And this was the grace of Allah Almighty on the Muslims and the result of Hazrat Aisha's prayers that she was deeply worried about her innocence and there was no witness except Allah. The description of this incident according to Hazrat Aisha's narration is as follows.

Incident of Afiq:

Hazrat Urwah bin Zubair (RA) narrated from Hazrat Aisha (RA) that: “The Messenger of Allah (ﷺ) used to draw lots whenever he set out on a journey to decide which of his wives would accompany him. On the occasion of the Battle of Banu Al-Mustaliq, the lot fell in my name and I accompanied him. On the way back, when we were near Medina, the Messenger of Allah (pbuh) camped at a place for the night and there was still some part of the night left when preparations for the journey began. I got up and went to relieve myself and when I started to return, when I reached the camp, I felt that my necklace had broken and fallen somewhere. I started looking for it and in the meantime the caravan had set out. The rule was that when I set out, I would sit in my camel’s saddle and four men would lift it and put it on the camel. We women were very light at that time due to the lack of food. When they lifted my camel’s saddle, the people did not even notice that I was not in it. They unknowingly loaded the empty camel’s saddle without the necklace and set off. When I returned with the necklace, no one was there. Finally, I covered myself with my cloak and lay down there, thinking to myself that if they did not find me, they would come looking for me. In this state, I fell asleep. In the morning, Safwan bin Mua,tal Salmi passed by the place where I was sleeping. He recognized me as soon as he saw me, because he had seen me many times before the command of veil. Seeing me, he stopped the camel and said involuntarily, “Inna lillah wa inna ilayhi raji’oon.” The wife of the Messenger of Allah (pbuh) remained there.My eyes were opened by this sound. I got up and immediately covered my face with a sheet. he did not speak to me. he brought his camel and made it sit in front of me and stood aside. I mounted the camel and he took the reins and set off. In the afternoon, we went to the army while it had already gone to its place and stayed. Even the army men did not know that I had been left behind.

The slanderers slandered her. And the foremost among them was Abdullah bin Ubay. But I was unaware of what was being said about me. When I reached Medina, I fell ill and lay on my bed for about a month. The news of this slander was spreading in the city. This had reached the ears of the Messenger of Allah (pbuh). I did not know anything, but what struck me was that the Messenger of Allah (pbuh) did not pay the same attention to me as he used to do during his illness. Whenever he(pbuh) came home, he(pbuh) would ask his family, "How is her health?" he(pbuh) himself would not speak to me. This made me suspect that something was wrong. Finally, after taking permission from him, I went to my mother's house so that she could take good care of me.

One night, I went out of Medina to relieve myself. At that time, there were no toilets in our houses and we used to go to the forest. With me was the mother of Mistah bin At-Tahta, who was my father's cousin. On the way, she stumbled and said, "Woe to Mistah." I said, "You are a good mother who scolds her son, and the son is also the one who participated in Badr." She said, "You do not know what he says." Then she narrated the whole incident, what the slanderers were saying about me. I went home and spent the whole night crying. After me, the Messenger of Allah (pbuh) called Hazrat Ali (RA) and Hazrat Usamah ibn Zaid (RA) and asked them for advice. Usama spoke well of me and said: O Messenger of Allah, we have not seen anything but goodness in your wife. All this is falsehood and falsehood that is being spread. Hazrat Ali (may Allah be pleased with him) said: O Messenger of Allah (may Allah be pleased with him)! There is no shortage of women. You can take another wife in her place, and if you want to investigate, call the servant girl (Hazrat Barira) and find out the situation. So the servant was called and questioned. She said: By Allah, Who sent you with the truth, I have not seen any evil in them that deserves to be mentioned. The only defect is that I knead the dough and go to do some work and say: Madam, take care of the dough, but she falls asleep and the goat comes and eats the dough.

On the same day, the Messenger of Allah (may Allah be pleased with him) delivered a sermon: O Muslims! Who is there who can protect my honor from the attacks of this person who has gone to the limit of tormenting me by accusing my family. By Allah! I have not seen any evil in my wife or in the person about whom the accusation is being made. He has never come to my house in my absence. At that, Usaid bin Khidr (may Allah be pleased with him) (in some narrations Saad bin Mu'adh) stood up and said: O Messenger of Allah, if he is a man from our tribe, we will behead him, and if he is from our brother Khazraj, we are ready to obey if you order it. Upon hearing this, Saad bin Ubadah, the chief of Khazraj, stood up and said: "You are lying, you cannot kill him. You are saying that you will behead him because he is from Khazraj. If he were from your tribe, you would never say that we will behead him." Usaid bin Khidr replied: You are a hypocrite, so you support the hypocrites." There was a commotion in the Prophet's Mosque. Although the Messenger of Allah (may Allah be pleased with him) was sitting on the pulpit. Aws and Khazraj almost fought in the mosque, but the Messenger of Allah (ﷺ) calmed them down and then came down from the pulpit.

The rumors of this slander continued to circulate in the city for about a month. The Prophet (pbuh) was in great distress. I was crying. My parents were very worried and sad. Finally, one day the Prophet (pbuh) came and sat with me. During all this time, he had never sat with me. Hazrat Abu Bakr (RA) and Umm Ruman (RA) felt that something decisive was about to happen today. So they both came and sat with me. The Prophet (pbuh) said: Aisha, I have heard this news about you. If you are innocent, I hope that Allah will clear you of your sins, and if you have really committed a sin, then repent to Allah and ask for forgiveness. When a servant confesses his sin and repents, Allah forgives him. Hearing these words, my tears dried up. I asked my father to answer the Messenger of Allah (swt). He said: Daughter, I do not understand what to say. I asked my mother to say something. She said: I am confused about what to say. On this I said that one thing has reached your ears and has settled in your hearts. Now if I say that I am innocent and Allah is witness that I am innocent, you will not believe me. And if I confess to something that I did not do. And Allah knows that I did not do it, you will believe me. At that time I tried to remember the name of Hazrat Yaqoob but could not remember. Finally I said, “In this situation, I have no choice but to say the same thing that Hazrat Yusuf’s father had said – so be patient.” Saying this, I lay down and turned over on the other side. At that time, I was saying in my heart that Allah knows my innocence and will definitely reveal the truth. Although it was not even in my imagination that a revelation would be revealed about me that would be read until the Day of Judgment. I considered myself inferior to Allah Almighty speaking on my behalf, but I thought that the Messenger of Allah (swt) would see a dream in which Allah would declare my innocence. Meanwhile, the Prophet (pbuh) suddenly felt the same way that he used to feel when revelation was coming. Even in the cold season, drops of sweat would drip from his face like pearls. We all became silent. I was completely fearless, but my parents were in such a state that they would not bleed even if they were bitten. They were afraid to see what truth Allah Almighty would reveal. When that state was over, the Prophet (pbuh) was very happy. The first thing he said while laughing was this. Congratulations, Aisha! Allah has declared your innocence. After that, the Prophet (pbuh) recited ten verses. My mother said! Get up and thank the Messenger of Allah (pbuh). I said, I will not thank him or you both, but I will thank Allah Who declared my innocence. You people did not even deny the slander.

When these verses were revealed, Hazrat Abu Bakr (may Allah be pleased with him) swore that he would no longer spend anything on Mistah. He was a poor man and a relative of Hazrat Abu Bakr (may Allah be pleased with him). He (may Allah be pleased with him) was supporting him. He also took part in accusing Hazrat Aisha (may Allah be pleased with her).

وَ لَا يَاْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَ السَّعَةِ اَنْ يُّؤْتُوْۤا اُولِى الْقُرْبٰى وَ الْمَسٰكِيْنَ وَ الْمُهٰجِرِيْنَ فِىْ سَبِيْلِ اللّٰهِ ۖ وَ لْيَعْفُوْا وَ لْيَصْفَحُوْا ؕ اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۲۲﴾

24|22| And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.

Commentators have written about the revelation of these verses that Hazrat Abu Bakr Siddiq (may Allah be pleased with him) used to support hazrat Mistah(r.a.)financially who was relative of hazrat abu baker(r.a). but hazrat Mistah(r.a) was supporting the hypocrites in spreading slander against Hazrat Aisha (may Allah be pleased with her). . When he(hazrat Abu Bakar) came to know about this, he was very upset that his relative was leading in defaming his daughter, so he vowed that he would stop helping him and then stopped. This verse was revealed upon him. When he heard it, he said: Yes, I want Allah to forgive my sins. Then he started helping Mistah and said that he would never stop now.

Society of goodness and welfare:

The important feature of the Islamic society is the society of goodness. Where, apart from the state, individuals were also encouraged to do good and help the weak and were promised a reward for it. On the one hand, in this worldly life, when you do something for the good, convenience, and welfare of someone without asking for or expecting any compensation or service in return, the result is: (1) Great beauty is created in the relationships between individuals. (2) Differences in society are reduced. (3) Harmony is created. (4) The person who helps also remains calm and happy due to the reward of the Hereafter and the forgiveness of Allah Almighty.

اِنَّ الَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ الْغٰفِلٰتِ الْمُؤْمِنٰتِ لُعِنُوْا فِى الدُّنْيَا وَ الْاٰخِرَةِ ۪ وَ لَهُمْ عَذَابٌ عَظِيْمٌ ﴿۲۳﴾

24|23| Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment

يَّوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَ اَيْدِيْهِمْ وَ اَرْجُلُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۲۴﴾

24|24| On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.

يَوْمَئِذٍ يُّوَفِّيْهِمُ اللّٰهُ دِيْنَهُمُ الْحَقَّ وَ يَعْلَمُوْنَ اَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِيْنُ ﴿۲۵﴾

24|25| That Day, Allah will pay them in full their deserved recompense, and they will know that it is Allah who is the perfect in justice.

اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ وَ الْخَبِيْثُوْنَ لِلْخَبِيْثٰتِ ۚ وَ الطَّيِّبٰتُ لِلطَّيِّبِيْنَ وَ الطَّيِّبُوْنَ لِلطَّيِّبٰتِ ۚ اُولٰٓئِكَ مُبَرَّءُوْنَ مِمَّا يَقُوْلُوْنَ ؕ لَهُمْ مَّغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ ﴿۲۶﴾

24|26| Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.

Envy and Evil:

The damage and corruption caused by the character of evil people in human societies and their actions has been mentioned. People misrepresent simply because of envy or malice. They spoil the environment by inciting suspicion and spreading evil. This act is a very serious crime in Islam. The punishment for which is in the form of whipping and giving the person the status of being unreliable (unable to testify), so that he is punished in society and becomes a lesson for others. This crime is so serious that in addition to punishment, Allah Almighty will also punish on the Day of Judgment.

Dangerous testimony:

Testimony is very important for punishment in this world. It becomes very difficult to prove a crime without a witness, so the criminal destroys the traces and evidence of his crime. Usually, the criminal is satisfied with the destruction or absence of evidence and continues to commit crimes. On the Day of Judgment, Allah Almighty has placed a dangerous testimony, which no human being will be able to deny, and that will be the testimony of human organs. Those whom Allah Almighty will give the power of expression, will become witnesses for the crime or action in which they have been used and the criminal or human being will not dare to deny it.

The consciousness/understanding in the organs has been discovered by current medical science through evidence and experiments. There is a slight level of life and consciousness within the different organs of the human body, which we call body language. Feeling hungry, falling asleep, feeling tired, forming a habit, becoming a habit of any organ (action) by repeatedly doing it, all are evidence of slight consciousness. When the need or time comes, that organ or part of the body makes us feel it. It repeats that movement or action. On the Day of Judgment, this action will be more clearly which a person will be able to see and hear.

The end of negligence:

Heedless people, even if they are good, have to suffer punishment for their negligence and it comes in the form of accusation or slander against them. This indicates that a believing man or woman, even though they are pure and clean in their actions, should still be careful. They should not get themselves into trouble, which is due to their negligence or carelessness. This is a guidance that we should avoid negligence.

Those who falsely accuse or slander others, which is done simply because of suspicion, this is a great crime in the sight of Allah Almighty. They will be punished with the prescribed punishment of slander and deprived of the right to testify in this world. Then they will be cursed on the Hereafter (the Day of Judgment). Therefore, even if someone is heedless, they should not take advantage of his negligence. In justice and punishment, their organs will testify against them. They will reveal their malice and envy and they will be punished.

Harmony of temperament:

Research in modern psychology has proven that harmony of temperament is very important in making life happy and easy. Differences in temperament cause disagreements and disputes among those living together in life. Similarly, people of the same character also mix with each other quickly, while people of different characters face more difficulties if they have to live together. There is a proverb in Urdu that birds of the same feather flock together or in Persian it is said...{kunanad hamjinis bahum jins parwaz}

People of bad character who are accustomed to adultery, lies and accusations or slander should be encouraged to get married to each other, so that they can live together and

they will not have any problems due to the similarity in their characters. Whereas in the other case, a chaste woman will get into trouble with a man of bad character. Similarly, a virtuous and chaste man will get into trouble with a woman of bad character. In the same blessed verse, it is said that people of bad character can only live with bad people.

Good and chaste people cannot be tarnished by these slanderers. Mental distress and pain are a natural process. Those who make bad accusations and slanders are punished for it. Allah Almighty forgives the minor mistakes of the pure. The troubles that they have to bear due to false accusations are forgiveness and pure sustenance for them. The innocence and purity of Hazrat Aisha (may Allah be pleased with her) has been confirmed by the Holy Quran. This honor will remain with her until the Day of Judgment. There are chapters on her virtues and attributes.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَ تُسَلِّمُوْا عَلٰۤى اَهْلِهَا ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿۲۷﴾

24|27| O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded.

فَاِنْ لَّمْ تَجِدُوْا فِيْهَاۤ اَحَدًا فَلَا تَدْخُلُوْهَا حَتّٰى يُؤْذَنَ لَكُمْ ۚ وَ اِنْ قِيْلَ لَكُمُ ارْجِعُوْا فَارْجِعُوْا هُوَ اَزْكٰى لَكُمْ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿۲۸﴾

24|28| And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you. And Allah is Knowing of what you do.

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَدْخُلُوْا بُيُوْتًا غَيْرَ مَسْكُوْنَةٍ فِيْهَا مَتَاعٌ لَّكُمْ ؕ وَ اللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَ مَا تَكْتُمُوْنَ ﴿۲۹﴾

24|29| There is no blame upon you for entering houses not inhabited in which there is convenience for you. And Allah knows what you reveal and what you conceal.

Peace and Society:.

Islam creates and promotes a peaceful and harmonious society, so that all people can live in peace and security. In human life, his place of residence, i.e. home, is very important, where he spends most of his life. He reaches home after getting tired for peace and comfort, and this peace and comfort can be complete only when he can live there more comfortably and without any external interference according to his nature and needs. For this, protection from external interference is very important. Islam formed its system fourteen hundred years ago in a very systematic way so that the sanctity of the house and its four walls should be given special consideration. For this, rules and regulations were made in a systematic way. Which the Prophet (peace be upon him) practically implemented through blessed hadiths and actions. All these regulations are present in Islamic laws and ethics.

(1) Permission should be taken before entering, for which one should stand on one side of the door, so that if the door is opened, one does not peek inside.

(2) It is forbidden to peek inside when the door is closed or slightly open, or when there is a curtain or wall, so as not to create a situation that is considered offensive to the family members. Or a scene that could cause sedition and mischief.

(3) If the family members do not allow you to enter after asking permission three times, do not insist on going inside, but rather return, and then leave at a suitable time because the family members may be in a state of compulsion or dire need. Do not cause them further trouble. Do not consider this act as an insult to you, but consider it as their (family members') compulsion and need.

(4) Greetings should be given from outside and one's name should be given, so that the family members can have correct information about the person coming. A kind of familiarity can be created. This is to enter in a civilized manner so that the dignity and respect of the family members can be maintained. Enter the house only after clear permission.

These rules have been given for the welfare of human society and the well-being of individuals. Allah Almighty is aware of the needs, feelings and emotions of humans and all matters in them have been taken care of in Islam.

In view of the safety of human life and property, if the house is empty, then permission should be sought to enter and if permission is not received, then one should return. One can enter only upon permission. If one peeks through the wall without being informed or tries to look through a hole or door, then it is against the principle of human respect and privacy and the owner of the house has the right to stop him with a stone or any other object so that his privacy is maintained. In case of any injury, the person peeking will be responsible for the damage himself.

According to the Hadith, if a person is peeking and you throw a stone at him and his eye is lost, there will be no crime on you. (Because this person has done wrong. (Bukhari and Muslim)).

When these rulings came, the Companions were worried that there are some places where everyone must go, such as mosques, shops, toilets, etc. There, permission cannot be a matter. It has been permitted that houses that are empty, such as mosques, madrasas, shops, baths, markets, inns, can be entered without permission so that they can be used according to the purpose for which they were built. In houses where no one lives and there is a store, a person can go there without permission to take or see his belongings.

Attar bin Sayyar says that a person asked the Prophet (peace and blessings of Allaah be upon him) whether a person would ask permission even when visiting his mother. He (peace and blessings of Allaah be upon him) said: Yes. He said: she has no servant besides me, should I still ask permission to enter? He (peace and blessings of Allaah be upon him) asked him: Would you like to see her naked? He (r.a.) said: No. He (peace and blessings of Allaah be upon him) said: You should enter after taking permission from her. (Jami' al-Bayan). Similarly, knock when entering your house so that those inside become cautious.

Role of the leader:

Qais bin Saad (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) came to meet us. He (peace and blessings of Allah be upon him) said: "Assalamu alaikum wa rahmatullahi wa barakat Rabi' narrated that a man from Banu Amir said that he asked the Prophet (ﷺ) for permission to enter his house and said, "May I enter?" The Prophet (pbuh) said to his servant: "Go and teach him how to ask for permission and tell him to say: 'As-salamu alaikum! May I enter (with your name)?' The man heard this and said: 'As-salamu alaikum! May I enter?' Then the Prophet (pbuh) gave him permission and he entered (Abu Dawud).

This is the way of life in which everyone is given the right to live his personal life in peace and tranquility.

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَ يَحْفَظُوْا فُرُوْجَهُمْ ؕ ذٰلِكَ اَزْكٰى لَهُمْ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ ﴿۳۰﴾

24|30| Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.

وَ قُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَ يَحْفَظْنَ فُرُوْجَهُنَّ وَ لَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا وَ لْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ ۪ وَ لَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ اَوْ اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْۤ اِخْوَانِهِنَّ اَوْ بَنِيْۤ اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِى الْاِرْبَةِ مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِ ۪ وَ لَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ ؕ وَ تُوْبُوْۤا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۳۱﴾

24|31| And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.

Prevention is better than cure

While Islam has punished adultery and false accusation for the peace and tranquility of a family, the good upbringing of children and the welfare of the state and society, it has also implemented precautionary measures so that the opportunities for this crime are minimal and people can avoid severe punishment. The command to lower the gaze is very important. According to a hadith, the gaze is one of the arrows of Satan, who abandons it out of fear of Me (i.e. Allah). I will grant him the blessing of faith, the sweetness of which he will find in his heart. According to the hadiths, the first glance is forgiven, but if he deliberately looks again, then he is sinful. Because it involves desire and lust. If the gaze is lustful, there is free mixing of men and women (especially young people), and conversations continue in solitude with non-mahrams, then a person thinks that his skirt will not be stained. This is a foolish idea.

Attraction for each other between men and women is a natural thing. This is a creatively invested attraction in man because the continuity of life on earth depends on it. Man has to fulfill the responsibility of the divine caliphate (acting on the system of Allah in life). This is a constant attraction. Sometimes this attraction goes to sleep and then wakes up. When it wakes up and flares up, it does not go away until sexual intercourse takes place. If sexual intercourse and satisfaction cannot be achieved, then in the event of flare-up, it affects the human nerves. Man feels severe suffocation and anxiety. Then a look, a movement, a beautiful gesture of a woman torments him. The safest way is to protect society from such an opportunity. So that sexual inclinations remain within natural limits and opportunities for satisfaction are provided. Islam diverts man's attention from sensual desires towards more constructive directions (children). Once someone asked the Prophet (peace and blessings of Allah be upon him) about such a situation that if he

is faced with such intense and arduous situations and desires increase, what should he do? He (PBUH) said that he should seek satisfaction from his Shariah right, that is, from his wife, who, although she may not attract as much attention, will be better at providing satisfaction and thus he will be content and happy. When a person controls his gaze, he will also control his private parts and intentions.

In a modern psychological study that included thirty (30) countries, different people, different races, languages, colors and religions, everyone agreed on one thing, that colors are very closely related to human emotions. They play an important role in arousing (according to Psychology Today, February 2022). The sense for seeing colors is vision, sight. That is why the verse says that adornment should not be displayed, colors are used to enhance adornment. There is no prohibition on showing the parts of the body that are normally visible, such as the hands and face, but they should be kept in their natural state, because others are deceived by artificiality and make-up. Make-up is permissible for women, because it is a requirement of their nature. Every woman has a natural desire to look very beautiful. The standards of beauty change in every era, but the desire or desire for beauty remains. That is, for a woman to make herself as attractive as possible. Islam recognizes this desire, but regulates its use and expression, so that where the need is met, animalism is curbed in society with peace and security. Therefore, complete display of beauty should be done in the presence of her husband or mahram persons, from whom sensuality is not expected. It is permissible to expose the face, hands and feet, but to hide or change the color of the skin with artificial colors is not only against truth and reality, but also causes provocation. The reason for many sexual crimes is this provocation or incitement. Therefore, Islam has told men to lower their gaze, and on the other hand, it has forbidden women from displaying their adornment unnaturally, so it has told them to cover their chests and not to spread their attractiveness through the jingle of their feet. Natural and common habits are allowed, such as rings, henna or nail polish on the hands, or hair sticking out of the scarf, but since lipstick can be more noticeable and flamboyant on the face, colors should be avoided. To keep the skin soft, it is customary to use a soft oil or cream that does not hide the real color of the skin. Clothing should also not show the clear shape of the limbs from the shoulders to the knees.

Nudity / Fashion and Advertising:

If the advertising industry in the world is analyzed, it is a well-established fact that the appearance of a woman is used a lot because of the natural inclination and attraction between men and women. Then the organs of sexual attraction, chest, eyes, thighs, etc. are made more attractive. On top of this, by combining more intense colors and evoking more emotions, an unnatural demand is created, which is used to sell products. In fact, Satan has taken great advantage of man's love of wealth and pleasure. He has devised various ways to earn profit. On the one hand, the desire of a woman to look beautiful, on the other hand, by making men's inclination towards women a source of business and income, on the one hand, the advertising industry has flourished, and on the other hand, the makeup industry for women has become very bright and has taken great advantage of feminine weakness. Currently, the makeup industry is estimated to be worth $380 billion in the world in 2020, while $45 billion is needed to eradicate poverty (feed the hungry). The makeup industry has replaced the standard of beauty with the advertising industry.

These are the facts due to which Islam has only allowed moderation, reality and reality-based expression of beauty and has rejected unnatural and artificial things. The taste of Islamic society is different. Its aesthetic feelings are different, in which animalistic expressions of beauty and beauty are not desired and recommended, but a human and

civilized color, style and standard of beauty and beauty has been established. In which nudity is the standard of beauty. As far as nudity (nakedness) is concerned, it is an animalistic standard of beauty . The incentive towards it occurs only when feelings become animalistic, although this naked beauty presents a very high level of beauty, but Islam has preferred seriousness, dignity and taste for beauty. Where there is no fear of sedition, obscenity, or immorality, Islam does not prohibit expression. Therefore, veiling is not obligatory for women who have finished their menstrual period and do not have the desire or desire to marry. Similarly, for working maids who have to run around in the hustle and bustle of their lives, there is a reduction in the veiling of their clothing, so that it is easier for them to fulfill their duties. Similarly, for men who do not have the capacity for marriage or sexual desire, there is no veiling. All these rules are for a pure and peaceful society. If someone makes a mistake with another person, they should immediately realize it and compensate him in terms of human rights and seek refuge in Allah.

وَ اَنْكِحُوا الْاَيَامٰى مِنْكُمْ وَ الصّٰلِحِيْنَ مِنْ عِبَادِكُمْ وَ اِمَآىِٕكُمْ ؕ اِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِهٖ ؕ وَ اللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۳۲﴾

24|32| And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.

A society of human equality: Before Islam, slaves were a very weak class in society, who were subjected to all kinds of atrocities and deprived of all facilities. Marrying them was considered a social disgrace. Islam abolished the division of class in humanity and declared a **Muslim slave better than a wealthy non muslim with a high race.**. In marriage, it was also ordered that the wealthy people of the society should help those who are unmarried. The role of the state is also very important in this regard. Employees and slaves are generally owned by wealthy (rich) people. They have been ordered to get them married. Similarly, people from other societies, parents, siblings, relatives should help these people in their marriage to the extent of their influence, so that their needs are met. Generally, the problem of expenses arises in the context of marriage, for this Islam has given importance to simplicity, although there is no limit to the dowry for marriage and the minimum amount can be any amount according to affordability. The Prophet Muhammad (peace be upon him) kept a very simple method in the marriage of his daughters, which would follow the Sunnah. On the other hand, the parents or the future wife were psychologically reassured that they should not be disappointed by the current situation, but rather get married and the husband and wife will strive to make their future bright or comfortable, then Allah Almighty will make it easy for them. It is still necessary that our youth get married. They should be informed about the rights of their children. They should be given the facility and permission to live separately so that they can avoid sins and live a peaceful life. Where there is a rule of veil, it is permissible to see the woman with whom one proposes or intends to marry. But solitary meetings are not permitted because according to a hadith, when a young man and a young woman are alone, Satan is between them. If the fiancé wants to meet, they can meet in the presence of people/relatives before marriage, but according to a hadith, the woman with whom one intends to marry should be seen before marriage. Similarly, widows have been encouraged to get married. A person who does not have a wife or husband. (Surat an-Nisa). In Hanafi jurisprudence (1): If a person's lust is moderate, then marriage is Sunnah and should be done. Staying without marriage is against the Sunnah. (2): If a person's lust is very strong, then marriage is obligatory on him so that he can avoid sins. (3): If someone fears that he will do injustice due to his bad temper and harshness, then his marriage is disliked, because it will cause pain and distress to his wife. (4): If someone

cannot have intercourse with a woman, then his marriage is forbidden, because it is a violation of her rights and she will be tempted to sin. (How many rulings are based on facts).

Hazrat Saad bin Abi Waqqas (RA) narrates that the Prophet (PBUH) said: “Three things are from the happiness of the son of Adam (1) A virtuous wife (2) A comfortable house (3) A comfortable ride.” And the misfortunes of the son of Adam are three things: (1) A bad wife (2) An uncomfortable place (3) A bad ride (Musnad Ahmad / Al-Mustadrak). Hazrat Abu Najih (RA) narrates that the Prophet (PBUH) said: “Whoever is happy and has the means to marry but does not marry is not on my path” (Al-Mu’jam Al-Kabir. Sha’b Al-Iman). Islam provides a peaceful society in which all the facilities are available to all individuals in a proper manner. All these rules are for the good of humanity.

Now the situation is that for a scene of a drama or film that may last ten minutes, thousands of dollars and hours of makeup are spent. The situation has reached such a point that most women do not go out with their natural style and skin color, but their skin is also damaged by the use of different materials.

Human opinions are also changed through advertising, which has been tested on its psychological effect by a Western university (Waterloo) through two different groups of students. They were asked to choose their beauty. After that, for some time, one group was shown practical, research programs all the time, and the other group was shown scenes containing emotionally arousing colors all the time. After that, both groups were asked to choose based on their beauty standards, and the results were very different. There was a very slight change in the choice of those who watched research and scientific programs, while the scale of choice of those who watched emotional, flamboyant color programs changed. They changed their opinion about their old choice. This was all the effect of the programs that were shown to them continuously. Unfortunately, digital media (sound and image) has made it very common. (The choice of colors humiliated me..)

Human emotions are aroused by colors and sexual organs and demand is created. Goals are achieved by arousing emotions. In the obsession with being beautiful or attractive, a person is made dependent on others. The decision of others depends on their will, their way of choosing, and thus, by acting on the happiness and satisfaction or preferences of others, a person becomes psychologically inferior. In youth, when the organs are very attractive, strong and clear, a person starts desiring the same type of organs and shape after seeing such advertisements. Due to this, his inner life becomes a victim of nervous violence and anxiety. As a result, family life is also affected. This is a major reason for divorce or separation or the preference to live alone these days.

Islam does not want anyone to play with the feelings of another or make him feel inferior. Therefore, it was ordered that the natural appearance should be maintained and that the reality should not be hidden by artificiality, fabrication, or makeup, nor should the foundation of corruption be laid by creating an atmosphere of immoral competition. The causes of all these issues were reduced so that fewer problems arise and society does not face difficulty in solving them.

وَ لْيَسْتَعْفِفِ الَّذِيْنَ لَا يَجِدُوْنَ نِكَاحًا حَتّٰى يُغْنِيَهُمُ اللّٰهُ مِنْ فَضْلِهٖ ؕ وَ الَّذِيْنَ يَبْتَغُوْنَ الْكِتٰبَ مِمَّا مَلَكَتْ اَيْمَانُكُمْ فَكَاتِبُوْهُمْ اِنْ عَلِمْتُمْ فِيْهِمْ خَيْرًا ۖ وَّ اٰتُوْهُمْ مِّنْ مَّالِ اللّٰهِ الَّذِيْۤ اٰتٰىكُمْ ؕ وَ لَا تُكْرِهُوْا فَتَيٰتِكُمْ عَلَى الْبِغَآءِ اِنْ اَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوْا عَرَضَ الْحَيٰوةِ الدُّنْيَا ؕ وَ مَنْ يُّكْرِهْهُّنَّ فَاِنَّ اللّٰهَ مِنْۢ بَعْدِ اِكْرَاهِهِنَّ غَفُوْرٌ رَّحِيْمٌ ﴿۳۳﴾

24|33| But let them who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them from His bounty. And those who seek a contract [for eventual emancipation] from among whom your right hands possess - then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful.

وَ لَقَدْ اَنْزَلْنَاۤ اِلَيْكُمْ اٰيٰتٍ مُّبَيِّنٰتٍ وَّ مَثَلًا مِّنَ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ وَ مَوْعِظَةً لِّلْمُتَّقِيْنَ۝۳۴

24|34| And We have certainly sent down to you distinct verses and examples from those who passed on before you and an admonition for those who fear Allah.

Slaves and maidservants, widows, and the weak were in very bad conditions in Arab society. Islam not only gave humanity the message of equality and respect for man, but also commanded it and established a society that showed it. Islam is a coherent system of life and has established an economic system in which there are equal opportunities for economic struggle for everyone so that no one has to depend on the Bait al-Mal (government treasury) for his needs. On the other hand, in situations of compulsion, the government treasury or Bait al-Mal also fulfills these services or needs. Everyone eats from his own business and work. It is the duty of the government and individuals (society) to provide work opportunities for everyone.

If people live according to Islam but the economic conditions are such that due to economic compulsion, young men and women or slaves and maidservants, widows are forced to live alone, then it is the duty of the Islamic government and wealthy people to provide financial assistance to such people. It is the duty of the owners of slaves and maidservants to arrange their marriages. Therefore, he ordered that if there is an obstacle of poverty, then society and the government should remove it, and Allah Almighty will enrich them. And those who want to live alone or not marry due to their happiness or natural reasons, it is also necessary for them to remain chaste and **not increase the opportunities of obscenity in society**. During the time of the Prophet (peace and blessings of Allah be upon him), some companions lived a single life and continued to worship, learn, or live a simple life, but their characters were very high. The Prophet (peace and blessings of Allah be upon him) made marriage his Sunnah and priority, so the government and society should also create means and opportunities so that young people can satisfy their natural desire, through the permitted method, namely marriage. In this sexual desire, nature has kept the secret of the continuation and growth of the human race, so it is the duty of the government and society to remove the obstacles in the way of marriage. Usually, the first obstacle is financial, due to which people do not live a life of chastity and purity, and others find ways or use methods for temporary sexual satisfaction. This is a deviation from the natural and moderate way because when there is a natural and moderate way of sexual satisfaction, it should be fulfilled. Therefore, their financial and social support is necessary. In the Islamic government, no one can be forced to marry because it is a personal matter. The preferences regarding marriage have been listed in the interpretation of the previous verses that in some places it is obligatory and in some places it is forbidden, but if a person wants to marry, the government is obliged to help him.

Compelled individuals/Islam abolished slavery:

Before Islam, the institution of slavery existed in the Arabs, Europe, Africa and Asia. Sometimes people, due to their laziness and lack of intelligence, would become slaves simply for food and clothing. Sometimes, people were made slaves by taking prisoners in wars. Islam did not abolish slavery by law because on the one hand, if a Muslim fell into the hands of the infidels and enemies of Islam, they would enslave him. For this reason, slavery had to be accepted. On the other hand, Islam made it necessary to free the slave in many punishments to end slavery, such as breaking the fast, breaking an oath, killing a wrongdoer, and zihar. Another law was made that if a slave wants to be free, he should tell his master that he will pay some compensation and he will be free. This is his right. The master cannot stop him and the government, with the help of Zakat or individuals, should help him to achieve freedom, which is the right of a person. In addition, it is ordered that the master should give him from his property (according to a hadith, Yatirk llakatib raab). Some scholars have said that the owner should forgive 13% of his property, some ¼, and some 7% of it. Imam Shafi'i has made it mandatory (Ruh al-Ma'ani). Therefore, Islam, which is a religion of noble morals, is against slavery. Slavery was not abolished so that after freedom, the slave would not become a burden on society and start begging. He should be able to earn his living through his own actions. This process is called Makatabat in Islamic law and the slave is called Makatab. In addition, the person who frees a slave is as if he has freed himself from the fire of hell. Many companions bought hundreds of people from the infidels in this way. This was the reason why slavery had almost ended in Islamic countries, while in Europe and Africa, slaves were taken from Porpen, Africa and sold to other countries by the eighteenth century. Among the Muslims, those who were slaves were then kings, jurists and governors. The owners of a slave, male or female, are responsible for arranging their marriage and on the other hand, in the days of ignorance, people used to commit adultery through slave girls/women and earn money, just as this process continues today in Western and other countries. Islam forbade this. It clearly ordered that this is a crime to get financial gain. On the other hand, the owner was given the right to have sex with the slave girl if she is not married and pregnant, and he, for his sexual needs, can have sex with her like a wife. (If the slave was not married, it was a kind of marital relationship, through the state, but the maidservant did not have the right to divorce but had the right to seek freedom, through correspondence). If an owner forces his slave to this crime (prostitution), then Allah is Forgiving and Merciful. He will forgive the slave for being forced and her crime will be on the owner's neck. The glory of the revelation of the verse is that Abdullah ibn Abi ibn al-Salul, the leader of the hypocrites, narrated by Sa'di, said that he had a slave girl named Mu'adhah. His custom was that when a guest came to him, he would send her to him, **in which he had two objectives**. One was that the person should give a reward or the other was how he used to honor the guest. This slave girl came to Hazrat Abu Bakr (may Allah be pleased with him) and complained about this. Hazrat Abu Bakr took this slave girl into his possession (to protect her). On this, Abdullah ibn Abi ibn al-Salul called out to his people, who will save us from Muhammad (peace be upon him), now he has started to lay hands on our slaves (slaves) (Zalal al-Quran. Sayyid Qutb). Another narration (Hazrat Jabir ibn Abdullah (may Allah be pleased with him) says that some of the Ansar had a slave girl (slave girl/slave), and she said, "My master forces me to commit adultery." At this point, the verse was revealed (Jami' al-Bayan).

Adultery should not be taken as a profession, Islam has forbidden it so that the Islamic society remains free from adultery because if all unnatural and dirty ways of sexual gratification are closed, then due to lack of convenience, people will want to live a pure life through marriage and family. Some people believe that this profession protects the homes of noble people, because if marriage is difficult, a person fulfills his needs through this dirty way and will not play with the honor of other people like a wolf. This opinion is based on a weak and wrong assumption. A person should fulfill his sexual feelings and

needs in an organized manner. This is the duty of society and the government so that everyone who is capable of marriage can get married and the difficulties of the marriage process are resolved, and not to spread more dirt by fulfilling temporary needs through a dirty profession. These are the teachings of Islam.

The continuity and wisdom of Islamic rules are mentioned (verse 34). Allah Almighty sent many prophets and messengers to guide mankind, with them came many books and scriptures (Torah, Psalms, Gospel) and now the last is the Holy Quran, in which the rules are very clear. There are accounts of the old nations, how they ended up due to injustice to humanity. The purpose of all this is for the reader to reflect and change his character. Those who believe in Allah change their lives with this advice and commandments and achieve success in this world and the hereafter.

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ ؕ اَلْمِصْبَاحُ فِيْ زُجَاجَةٍ ؕ اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ دُرِّيٌّ يُّوْقَدُ مِنْ شَجَرَةٍ مُّبٰرَكَةٍ زَيْتُوْنَةٍ لَّا شَرْقِيَّةٍ وَّ لَا غَرْبِيَّةٍ ۙ يَّكَادُ زَيْتُهَا يُضِيْٓءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ ؕ نُوْرٌ عَلٰى نُوْرٍ ؕ يَهْدِى اللّٰهُ لِنُوْرِهٖ مَنْ يَّشَآءُ ؕ وَ يَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ ؕ وَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۳۵﴾

24|35| Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.

Allah Almighty has given an example to convey the feeling of His presence, which brings the concept of an infinite Being closer to the limited perception of man. He presented the example of a small light, that is, light, which man can understand and that is the center or source of light in a niche, from where the light comes out and illuminates the surroundings. To protect the light, the niche is arranged so that its direction is in one direction and that direction is very bright. Along with this, there is a cover, that is, a glass cover, which protects the light from the blows or vibrations of the wind. Then, due to the glass, it becomes flexible, due to which the light breaks and its intensity increases, as well as its reflection from other glasses. If a pearl or diamond is cut, each cut creates a reflection and the small light, which we do not see, is seen to sparkle. Just as the light from the stars is seen to shine at night and there is a reflection of light in the moon. The source of light is very high, which is free from impurities. Generally, mineral oil or agricultural oil (mustard, tara mera, etc.) emit smoke, and among all of them, the best material is the very good oil of olive (a good breed of tree growing in mountainous and humid areas). Which does not have smoke, and it shines as if it is not touched by fire, that is, this light is not part of the process of carbon and oxygen, but is a higher source than it. Just as we can say that it is a type of energy that is produced by the nuclear collision of different sources such as uranium or any other substance helium, etc. This light is pure light, that is, it does not contain any kind of impurity or other material, it is pure. The ancient scholars, in the interpretation of the verses, have taken it to mean the light of the essence of Allah Almighty and its expression in the universe. Some commentators have interpreted it as the essence of the Holy Prophet (peace and blessings of Allah be upon him), his blessings, and mercy and guidance for humanity. The Holy Prophet (PBUH) reflected the instructions of Allah Almighty on all humanity and showed the way. He gave guidance on all issues of life, trade, economy, politics, health, social services, peace and government, psychology, order and order, defense, every subject, which will last until the Day of Judgment, which will solve the problems of

humanity. Some scholars have taken this to mean the guidance and eternity of the Holy Quran (Hasan Basri).

The example is very scientific and despite so much progress in modern science, the information about light is still not complete. Light is very important in the universe, which is the creation of Allah, just as darkness existed first, then light appeared. The source of light on our earth, the sun, stars, lightning, or the creation of light from heat. Similarly, there is light in fireflies and in fish in the sea or in mushrooms (plants) at night. Man sees with light. If there is no light, man cannot see anything. Light travels in a straight line and its speed in space is 1,86,282 miles per second or 2,99,792 kilometers per second. Light does not need a medium like water or sound waves, so it can travel in space (where there is no air). It also travels through a medium (media) and also travels by reflection. [Light consists of photons (which are made of electricity and magnetism) and also contains heat]. When the atoms of a substance are heated, photons are produced by the movement of the atoms and produce light and heat. When this light is reflected, it has different effects. Light waves have electrical and magnetic properties. Radio waves and microwaves or infrared or X-ray waves also have properties. The light that we use in our homes is provided by bulbs or lamps. They give different types of light, in which the amount of light and heat varies. Some produce more heat and some give a feeling of coolness. Just as there is heat in the light of the sun, but there is coolness and comfort in the light of the moon.

In the Quran, the power of Allah was expressed through thunder (the incident of Hazrat Moses (peace be upon him), similarly the light that was seen on Mount Tur was very beautiful, apart from heat, which was an expression of the existence of Allah. The existence of light is also with every atom in the universe. Its realization is due to the heat and light of the breaking of atoms, which produces uncontrollable radiation (light) rays. The entire universe is similarly illuminated by the existence of Allah. The existence of the universe itself is part of the light of Allah. The Prophet (peace be upon him) received a part of this light in the ascension. The greatness of human knowledge is also part of the light of Allah. Knowledge is also called light because just as we get information about the existence of things through light, so too does knowledge. Guidance is also from Allah Almighty and this creates the state of love and awareness of Allah. In the blessed verse, the sense of the greatness and nature of Allah is conveyed to the limited human understanding. Allah is All-Knowing and All-Aware and is aware of everything.

فِيْ بُيُوْتٍ اَذِنَ اللّٰهُ اَنْ تُرْفَعَ وَ يُذْكَرَ فِيْهَا اسْمُهٗ ۙ يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَ الْاٰصَالِ ۙ﴿۳۶﴾

24|36| [Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّ لَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَ اِقَامِ الصَّلٰوةِ وَ اِيْتَآءِ الزَّكٰوةِ ۙ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَ الْاَبْصَارُ ۙ﴿۳۷﴾

24|37| [Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about -

لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا عَمِلُوْا وَ يَزِيْدَهُمْ مِّنْ فَضْلِهٖ ؕ وَ اللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿۳۸﴾

24|38| That Allah may reward them [according to] the best of what they did and increase them from His bounty. And Allah gives provision to whom He wills without account.

The characteristics of those people whom Allah Almighty bestows the light of guidance by His grace and generosity are mentioned. In this remembrance, there is praise and adoration of Allah, so the place where Allah is praised and adored should also to be exalted, which is worthy of the glory and majesty of Allah. Praise and adoration of Allah should be done in them morning and evening. This blessed verse is about the glory of mosques and it also refers to the human heart, which is the passage of the divine lights. (The heart is the passage of the Greatest). The cleanliness of mosques, the beauty of the building, the decoration and decoration that are appropriate and moderate for the building are essential. If it is a tall building and not a place for prayer, then it is a moment of reflection.

Mosque etiquette:

The greatness and real beauty of the building are with those who remember and praise Allah in it morning and evening. There is a great reward for building mosques. The blessed hadith is that whoever builds a mosque for Allah, Allah Almighty builds his house in Paradise (Muslim Sharif). (Whoever builds a mosque seeking the face of Allah Almighty, Allah has built for him a house in Paradise). According to the interpretation of Tarfa', Hazrat Hasan Basri, instead of the height of the building, it should be respected and honored as much as possible. Which is expressed through cleanliness and worship. Similarly, the arrangement and management of lighting and cleanliness are very important. Worldly conversation, eating, drinking, sleeping, bringing small children who do not understand prayer or the manners of the mosque are prohibited. The initial training in prayer should be given at home and when they reach the appropriate age (seven years), they should be brought. Similarly, mentally ill people should not be brought to the mosque so that respect can be shown. Business matters, talking loudly and making noise are prohibited. It is forbidden to keep a dead body. It is makruh to go to the mosque after eating, with dirty clothes and smelly things. It is forbidden for a man to enter the mosque while in a state of *janaabah* (impurity/after wet dream or sex/monthly period) and a woman to enter during menstruation. The details are available in the books of jurisprudence.

When entering the mosque, one should stand with the right foot and recite the supplication, “Allah! Open for me the doors of Your mercy.” It is recommended to pray two rak’ahs of Nafl (prayer) upon entering. The virtue of performing the obligatory prayer (in congregation) in the mosque is twenty-five (25) times greater.

Then the character of these believers is mentioned. We see that the comfort and peace of the world, economic prosperity, envy of homes and vehicles, the splendor of clothes, in short, there is an ocean of desires that is growing inside a person and thousands of desires such that the breath is coming out of each desire and this series does not end until the end of time. But those servants of Allah who are filled with divine love cannot be distracted by the pleasures, comforts and blessings of this world from the remembrance of Allah, rather the remembrance of Allah remains in their hearts. They give for Allah from the sustenance and wealth of Allah. Their hearts tremble with the glory of Allah. The fear of the Day of Judgment, the severity of the reckoning and the book do not allow them to deviate from the path of truth. The condition of the Day of Judgment is such that eyes will be turned away and hearts will be torn apart from fear. The reward of these believers is very great. They will be honored with the closeness of Allah among the people on the Day of Judgment. By the mercy and grace of Allah, their ranks will be higher than their good deeds. Their greatness has also been mentioned many times in the blessed hadiths.

وَ الَّذِيْنَ كَفَرُوْۤا اَعْمَالُهُمْ كَسَرَابٍۭ بِقِيْعَةٍ يَّحْسَبُهُ الظَّمْاٰنُ مَآءً ؕ حَتّٰۤى اِذَا جَآءَهٗ لَمْ يَجِدْهُ شَيْـًٔا وَّ وَجَدَ اللّٰهَ عِنْدَهٗ فَوَفّٰىهُ حِسَابَهٗ ؕ وَ اللّٰهُ سَرِيْعُ الْحِسَابِ ۙ﴿۳۹﴾

24|39| But those who disbelieved - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before Him, and He will pay him in full his due; and Allah is swift in account.

اَوْ كَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَّغْشٰىهُ مَوْجٌ مِّنْ فَوْقِهٖ مَوْجٌ مِّنْ فَوْقِهٖ سَحَابٌ ؕ ظُلُمٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ ؕ اِذَاۤ اَخْرَجَ يَدَهٗ لَمْ يَكَدْ يَرٰىهَا ؕ وَ مَنْ لَّمْ يَجْعَلِ اللّٰهُ لَهٗ نُوْرًا فَمَا لَهٗ مِنْ نُّوْرٍ ﴿۴۰﴾

24|40| Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darknesses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light - for him there is no light.

The deception of the denial:

After the reward of the righteous and obedient servants of Allah, those who cling to disbelief and turn away from the truth are mentioned. They are responsible for injustice and lies in society, bad promises, and violation of human rights. Their example is given in the way that we see in our daily lives and are deceived by it. When the truth is clear, nothing is gained except loss, time, and effort. This example is in the summer season when a person is very thirsty and there is an open space during the journey, the ground is flat (desert or plain). Due to the change in air temperature due to heat, waves of air and waves of water are seen and the thirsty person runs towards them. When he reaches there, there is mud and sand. Waves of water are seen beyond this, so he keeps trying. Walking only increases thirst and nothing is gained except loss and pain.

The second example is that of a sea voyage. If someone falls off a boat in the sea, even if he is an excellent swimmer, the sky is covered with clouds, the entire sky is covered with clouds, and the light is not visible. The waves of the sea in which one cannot see, then this situation is also extremely disappointing because he will not be able to achieve anything due to not being able to see. There are waves under (inside) the sea too, which have now been discovered, which can be detected through special instruments. (Wikipedia).

A person or individual who turns away from the commands given by Allah Almighty in his life and considers living according to his own desires as success, is in deception, because not every desire is fulfilled and there is no success in it. Life becomes a darkness. Where the darkness of ignorance, stubbornness hides the light of Allah from a person and in darkness, just as a person cannot even see his own hand, these arguments of truth are not visible either. In this state, a person becomes deprived of peace in this world and deserves punishment in the Hereafter. In fact, this guidance and light are received from Allah. Allah Almighty revealed this light (divine commandments) to humanity through His prophets and inspired books. Now if a person abandons this light and guidance for his selfish desires which are born from the illusions (ideas) of Satan, then he is in darkness and if he comes towards this light, then Allah's mercy surrounds him. This world is also his home of rest and in the Hereafter he will be successful. This success is the grace of Allah that he was saved from the prey of Satan. This is his own choice.

اَلَمْ تَرَ اَنَّ اللّٰهَ يُسَبِّحُ لَهٗ مَنْ فِى السَّمٰوٰتِ وَ الْاَرْضِ وَ الطَّيْرُ صٰٓفّٰتٍ ؕ كُلٌّ قَدْ عَلِمَ صَلَاتَهٗ وَ تَسْبِيْحَهٗ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ ﴿۴۱﴾

24|41| Do you not see that Allah is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do.

وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ اِلَى اللّٰهِ الْمَصِيْرُ ﴿۴۲﴾

24|42| And to Allah belongs the dominion of the heavens and the earth, and to Allah is the destination.

Obedience to Allah in the Universe:

In the previous verses, the deeds and rewards and punishments of the disbelievers and the believers were mentioned. In these verses, clear evidences are mentioned to take the existence of Allah Almighty from knowledge to certainty, which man knows through knowledge, understanding and senses. Now the things that are in the sky and that man sees have been mentioned. The closest of them are the birds, the celestial bodies (moon, sun, planets, stars) and then there are the clouds, clouds and wind, are also Allah's creations (created). The glorification (worship) of the sun, moon, other celestial bodies is to keep moving in their own orbit, rising (coming before us) and setting (disappearing in orbit) is also an action, which is an example of standing and glorifying. Then the purposes for which Allah Almighty created them, they are fulfilling these purposes in the universe and are performing according to the command. This is their veneration, obedience and glorification. We do not know about the signals coming from them, because their language or message is beyond human understanding. This has been mentioned before. These celestial bodies and stars are such clear evidence that if we think about them even a little, they are witnesses to their Creator.

Birds and their praise:

The life of birds is evidence of the existence and power of Allah Almighty. Birds are human neighbors on earth and in space. Whether birds or other flying creatures in the air, including insects such as mosquitoes, flies, viruses, etc., are evidence of their Creator (i.e. Allah) by their existence.

According to human information, the number or population of all types of birds on earth is currently fifty (50) to four hundred and thirty (430) billion (according to National Geographic May 2021). In addition, there are various insects. Their number is one hundred and fifty (150) thousand. (According to Wikipedia, Encyclopedia). Human knowledge is limited, so it is impossible to mention them all. There is no count of different germs or viruses. Birds flying in the air, the air lifting them against gravity, flying, turning, climbing, descending, sitting, all these actions are evidence of great craftsmanship. Which is the proof of their creator. The body of every bird, its structure, its wings, legs are according to its needs and it is based on a high system to meet its needs for survival, food, and drink. These birds also have understanding. They communicate with their fellow birds / same-sex birds with their language and speech. All these matters are their glorification and praise of Allah. They do not transgress the commands of their creator that are determined for them, even by an atom. Their understanding is such that they travel thousands of miles from one continent to another and then return according to the conditions. Their paths are determined for them, no radar is needed.

Cranes, quails, etc., fly from Siberia to the Indian Ocean and then return. The system of the bee, the engineering of the hive, the journey in search of pollen and the return, as well as the design of the nests of various birds and the provision of protection in it, are evidence of the understanding of these (birds) that was given to them by their Creator.

At present, the number of birds in the world is estimated at two hundred (200) billion (according to Google 2022).

All these things are a manifestation of their (birds) obedience to Allah and glorification and evidence of their Creator. The flight height of the crane or stork is about thirty-three (33) thousand feet. Then they fly in a line and continue their journey together. They call out to each other, which they understand. The level of intelligence and understanding of birds is much lower than that of humans. Therefore, they have only one language, which is given by Allah Almighty. This is what all the birds of this species (kind) speak on the face of the earth, in this language they glorify and worship, which we cannot understand. We can hear their chirping or melodious speaking, which is a kind of praise to God.

If there is a controlling being in the entire universe, it is the being of Allah, who is eternal. Whose power is above all. Who creates man and then destroys that man. Then to this Allah everyone has to return.

اَلَمْ تَرَ اَنَّ اللّٰهَ يُزْجِيْ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهٗ ثُمَّ يَجْعَلُهٗ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهٖ ۚ وَ يُنَزِّلُ مِنَ السَّمَآءِ مِنْ جِبَالٍ فِيْهَا مِنْۢ بَرَدٍ فَيُصِيْبُ بِهٖ مَنْ يَّشَآءُ وَ يَصْرِفُهٗ عَنْ مَّنْ يَّشَآءُ ؕ يَكَادُ سَنَا بَرْقِهٖ يَذْهَبُ بِالْاَبْصَارِ ؕ﴿۴۳﴾

24|43| Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightening almost takes away the eyesight.

يُقَلِّبُ اللّٰهُ الَّيْلَ وَ النَّهَارَ ؕ اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصَارِ ﴿۴۴﴾

24|44| Allah alternates the night and the day. Indeed in that is a lesson for those who have vision.

Clouds are a manifestation of Allah's power:

We often see clouds in the sky during the day and sometimes at night. Sixty to seventy (60 to 70) percent of the atmosphere is filled with clouds. Which keep flying (moving) in different directions. They affect the weather. This air pressure is created by Allah Almighty in the universe (sky) through His angels, which moves here and there and increases and decreases due to the heat of the sun and creates the weather on earth. Many times the weather forecast becomes locally wrong or changes or changes direction immediately, this is also due to the process of change by the angels.

Clouds contain water vapor. Due to the cold, these vapors become dense or heavy and then join together. When their weight becomes heavy, they fall from the atmosphere to the earth in the form of rain. If the temperature of the air above is very cold (minus 30 degrees), they fall in the form of snowballs. When the wind carries the clouds up into the cold zone, the vapors freeze and fall in the form of hail. The volume and size of the clouds are like mountains and their height is higher than the mountains that are floating in the air through the air and carrying the weight of millions of tons of water. (Subhan Allah). The vapors in the clouds are of different types according to their density and height, which have different properties. They are closely related to weather.

Thunder and lightning:.

According to current information, light clouds with positive charges are at the upper level while heavy clouds with negative charges are at the bottom. When the force of both

charges expands and spreads, a huge spark is created, i.e. the glow of fire / flame (the power of which can be up to a million watts). Due to its heat, the air explodes and an explosion occurs. (The Hadith Sharif has given a comparison with a fire whip). The Holy Quran is a treasure trove of scientific knowledge and wisdom at a time when modern information did not even exist (Surah Anbiya and Hud etc.).

Rain and Plants:

Clouds are very important in the climate, weather effects and agriculture on Earth. In agriculture, rain increases freshness and production. Lightning also damages crops with radio waves. Rain is a blessing, it carries water from mountains and plains to the sea. It is absorbed into the earth and remains underground. These clouds, rain, snow and water are the biggest source of life on earth.

Rain brings pollen (seeds / bacteria) to plants buried in the ground, which are dead in the ground (dormant state), at this time they are in an evolutionary state (genetic code), then with the moisture of water, these smallest microbes start to come to life and the process of nitrogen formation in the soil starts and provides fertilizer for the growth and development of plants. Hydrogen ions (IONS) present in water play an important role in plant life. That is why the Quran gives examples of plant life from rain.

Day and Night System:

In addition to the weather, the day and night system has a profound effect on human life. Medically and psychologically, the human body is very suitable for work during the day and rest at night. The system that produces night and day is very high and is higher than human intelligence and wisdom. The rotation of the Earth on its axis produces night and day. Three movements are affecting the Earth at all times. One produces night and day on its axis. The other is in the orbit of its solar system, which is part of it, which creates the seasons (winter/summer/spring/autumn). The third is the movement of the entire solar system, including the Earth, along its galaxy. The action on “everyone in its sphere floats”, no matter how big it is, seems small to the common man due to his lack of knowledge, but it is fulfilling a purpose. These things can only be understood by those who are knowledgeable and intelligent. All these matters are part of a very high and complex system. Which man is now slowly understanding and all of these are proofs of the existence and power of his Creator (Allah). (So blessed is Allah, the best of creators. Higher and greater is He who is the best creator).

Scientific knowledge is very important for Muslims, indeed it is a sufficient obligation, which provides comfort and ease for humans and the existence of Allah, His power and greatness. Today, we need to know these sciences to fully understand the Holy Quran, and the nations that are ahead in these sciences have become leaders because of their benefits to the world.

وَ اللّٰهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنْ مَّآءٍ ۚ فَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى بَطْنِهٖ ۚ وَ مِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى رِجْلَيْنِ ۚ وَ مِنْهُمْ مَّنْ يَّمْشِيْ عَلٰۤى اَرْبَعٍ ؕ يَخْلُقُ اللّٰهُ مَا يَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿۴۵﴾

24|45| Allah has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent.

لَقَدْ اَنْزَلْنَاۤ اٰيٰتٍ مُّبَيِّنٰتٍ ؕ وَ اللّٰهُ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۴۶﴾

24|46| We have certainly sent down distinct verses. And Allah guides whom He wills to a straight path.

Animals:.

After birds, day and night, rain and clouds, animals (those living on land) are mentioned. Humans walk on two feet. Apart from this, some animals, kangaroos, gorillas, some bears can also walk on two feet. Most birds walk on two feet. The number of birds is estimated to be two hundred billion (Google 2021). There are forty-five (45) thousand reptiles (Encyclopedia Britannica). According to another estimate, the number (population) of reptiles (AMPHIBIANS / REPTILES) is ten trillion (Google 2021). All these creatures have been created by Allah Almighty. Each one has a separate body design, a system that meets its needs. How great is the being who created all these living beings and man sometimes refuses to accept it. The population of mammals and cattle is estimated to be around five hundred (500) billion. Most of them walk on four legs. All of them have a provision for survival, food and drink. Indeed, Allah creates whatever He wills and the entire universe is in His possession and power.

All this scientific information that the Holy Quran provided fourteen hundred years ago and that experts in various sciences are benefiting from until today. Their research and pursuit are within the scope of these Quranic verses. In the Holy Quran, all sciences related to man, such as agriculture, health, economy, technology, sociology, psychology, ethics, commercial and social laws, justice, human rights, and the environment, have been guided to the extent necessary. All this is evidence of the greatness of Allah Almighty. Allah Almighty has given man consciousness, senses, intellect and understanding, with which he can differentiate between right and wrong, benefit and harm. But unfortunately, despite so many arguments and evidence, man gets misled by the thoughts of Satan and does not use the means and means of guidance, as a result of which he will end up in Hell. Allah Almighty bestows His grace on many people, saving them from the thoughts and superstitions of Satan. They are protected from evil thoughts and evil through angels and the self-righteous. This is a special grace of Allah upon humans.

وَ يَقُوْلُوْنَ اٰمَنَّا بِاللّٰهِ وَ بِالرَّسُوْلِ وَ اَطَعْنَا ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ مِّنْۢ بَعْدِ ذٰلِكَ ؕ وَ مَاۤ اُولٰٓئِكَ بِالْمُؤْمِنِيْنَ ﴿۴۷﴾

24|47| But the hypocrites say, "We have believed in Allah and in the Messenger, and we obey"; then a party of them turns away after that. And those are not believers.

وَ اِذَا دُعُوْۤا اِلَى اللّٰهِ وَ رَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اِذَا فَرِيْقٌ مِّنْهُمْ مُّعْرِضُوْنَ ﴿۴۸﴾

24|48| And when they are called to [the words of] Allah and His Messenger to judge between them, at once a party of them turns aside [in refusal].

وَ اِنْ يَّكُنْ لَّهُمُ الْحَقُّ يَاْتُوْۤا اِلَيْهِ مُذْعِنِيْنَ ﴿۴۹﴾

24|49| But if the right is theirs, they come to him in prompt obedience.

اَفِيْ قُلُوْبِهِمْ مَّرَضٌ اَمِ ارْتَابُوْۤا اَمْ يَخَافُوْنَ اَنْ يَّحِيْفَ اللّٰهُ عَلَيْهِمْ وَ رَسُوْلُهٗ ؕ بَلْ اُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۵۰﴾

24|50| Is there disease in their hearts? Or have they doubted? Or do they fear that Allah will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers.

Time of Revelation:

In Medina, where there were sincere Muslims and believers, there were also hypocrites among them who were the companions and tribesmen of Abdullah bin Ubayy. They were outwardly Muslims, but internally they hated the Prophet (peace and blessings of Allaah

be upon him) and the Muslims. Before the Prophet (peace and blessings of Allaah be upon him) came to Medina, Abdullah bin Ubayy had dreams of becoming the governor of the whole of Medina, which were shattered by his arrival. It is narrated that there was a hypocrite named Bishr who had a dispute with a Jew about land. The Jew said, "Let us ask your Prophet (peace and blessings of Allaah be upon him) to decide." The hypocrite's position was wrong, so he refused and said, "Muhammad is oppressing us. We will ask Ka'b bin Ashraf (the Jew) to decide." At this time, the verse was revealed. One story is that Mughirah bin Wa'il had a dispute with Hazrat Ali bin Abi Talib (may Allaah be pleased with him) about land and water. Mughirah said, "I will not ask the Messenger of Allaah to decide because he hates me." The verse was revealed that hypocrites are selfish, their faith and relationship are based on interests. When their position is correct, they immediately come for the decision, but if they are on the wrong position, they know that the Prophet (peace be upon him) decides on the right, they hesitate and do not come. That is why they are not believers. In fact, the hypocrite himself is wrong and wants to get others to make wrong decisions for his own benefit. Which is against the principles of justice in Islam and the Prophet (peace be upon him) did not do so, that is why he refuses. This refusal of his is evidence of hypocrisy and proof of his lack of faith.

Hypocrisy is actually based on human greed, selfishness and self-interest. The principle of the hypocrite is his personal benefit and he does not adhere to any religion, ideology or moral principle. He relies only on personal greed. He is not trustworthy, he is deprived of faith, his fear is his greed. He does not like the truth, therefore he commits injustice and sin against himself, while Islam commands justice.

In Islamic jurisprudence, whenever a judge calls, it is obligatory for the witnesses or the parties to be present. According to a tradition narrated by Hasan ibn Abi al-Hasan, a person who is summoned by his opponent to a Muslim ruler for a decision and does not go is an oppressor and has no right (Al-Mu'jam al-Kabir).

اِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ اِذَا دُعُوْٓا اِلَى اللّٰهِ وَ رَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اَنْ يَّقُوْلُوْا سَمِعْنَا وَ اَطَعْنَا ؕ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۵۱﴾

24|51| The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful.

وَ مَنْ يُّطِعِ اللّٰهَ وَ رَسُوْلَهٗ وَ يَخْشَ اللّٰهَ وَ يَتَّقْهِ فَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿۵۲﴾

24|52| And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is those who are the attainers.

وَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ اَمَرْتَهُمْ لَيَخْرُجُنَّ ؕ قُلْ لَّا تُقْسِمُوْا ۚ طَاعَةٌ مَّعْرُوْفَةٌ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۵۳﴾

24|53| And they swear by Allah their strongest oaths that if you ordered them, they would go forth [in Allah 's cause]. Say, "Do not swear. [Such] obedience is known. Indeed, Allah is Acquainted with that which you do."

قُلْ اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْهِ مَا حُمِّلَ وَ عَلَيْكُمْ مَّا حُمِّلْتُمْ ؕ وَ اِنْ تُطِيْعُوْهُ تَهْتَدُوْا ؕ وَ مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿۵۴﴾

24|54| Say, "Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you

have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification."

Believers and Hypocrites:

After the behavior and character of the hypocrites, the behavior and character of the believers are mentioned so that we can compare these two characters and choose the right character. While the hypocrites shy away from justice and fairness for their own benefit and tolerate excess and injustice, they shy away from making decisions based on the right of the Prophet (peace and blessings of Allaah be upon him). Similarly, whenever there is a need for Islam or Jihad, they save their lives or property by making excuses. Their behavior reveals their hypocrisy. That is why their abode will be Hell.

On the other hand, the believers who believe with all their heart and soul. They bow down before the commands of Allah and His Messenger. In every situation, they do not hesitate to spend their wealth and lives in protecting Islam and implementing the commands of Allah. Their character and behavior reveal their sincerity. They consider the decisions of Allah and His Messenger to be right and accept them wholeheartedly, that is why they are successful. They achieve success in this world due to their devotion to their religion or ideology and in the Hereafter due to their adherence to the commands of Allah and His Messenger.

On the other hand, hypocrites express their obedience to Allah and His Messenger by taking oaths, while their behavior and character contradict their words. The sincerity that Islam demands is lacking due to greed and the struggle for personal interests. A believer is the one who is purely obedient to Allah and His Messenger. He is not a slave to selfish, personal interests and benefits.

Hypocrites have been warned that salvation in this world and the Hereafter lies in following and obeying the commands of Allah and His Messenger. If they hide their actions from people for a while, they cannot hide them from Allah. He knows all hidden secrets. The responsibility of the Prophet (peace and blessings of Allah be upon him) is to convey and explain the commands of Allah clearly to people. He is fulfilling his duty and has done it. Those who do not follow the commands will be rewarded and punished for their actions. Those who follow the teachings of the Prophet will succeed and those who disobey will fail.

Today, Muslims who bear the name of Islam but are not Muslims in character, actions, and faith are also part of the group of hypocrites. Their end will be the same as theirs.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِىْ لَا يُشْرِكُوْنَ بِىْ شَيْـًٔا ؕ وَ مَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۵۵﴾

24|55| Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.

Time of Revelation:

Al-Rabi' bin Anas narrated from Abu Al-Aaliyah that for ten years after the revelation, the Messenger of Allah (ﷺ) and his companions were in a state of fear. Sometimes they

worshipped Allah secretly and sometimes openly. Then he was ordered to migrate to Medina and the Muslims there were also in fear. They used to spend morning and evening under the protection of weapons. Then one of his companions said: O Messenger of Allah, when will the day of peace and security come to us? When we will be able to lay down our weapons. So the Messenger of Allah (ﷺ) said: After a short while, one of you will be able to sit in his congregation with his legs spread wide without weapons. On this occasion, the verse was revealed. Allah Almighty gave the Prophet (ﷺ) dominance in the Arabian Peninsula and the Muslims laid down their weapons and began to live in peace and tranquility. Then Allah Almighty took the soul of His Prophet (ﷺ). Then the Muslims lived in peace until the time of Hazrat Abu Bakr, Hazrat Umar, Hazrat Uthman (may Allah be pleased with them). Until then they were caught in the period of trials (the last period of Hazrat Uthman (RA)) and they were ungrateful for Allah's blessings, so Allah put fear of the enemy in their hearts. They exchanged their good deeds for bad deeds, so Allah Almighty replaced their blessings with calamities. (Reasons for the Revelation of the Quran to Imam Al-Wahidi). The Prophet (PBUH) had predicted the greatness, peace and prosperity of the Muslims, which was fulfilled letter by letter. (Reference to the Hadith of Hazrat Adi bin Hatim (RA). People, especially women, used to travel alone from Iraq (Kufa) to Hijaz (Makkah) without any fear and people used to carry wealth in their hands but no one could be found to collect Zakat. This was the period of Hazrat Umar (RA) and Hazrat Uthman Ghani (RA) during the Caliphate.

Ruling on the people of the world:

During the time of Hazrat Umar and Uthman (may Allah be pleased with them), Muslims ruled Syria, Egypt, Turkey, Central Asia, Afghanistan, Yemen, Iraq, and Iran, and after that, Banu Umayyad and Banu Abbasid ruled Andalusia, Eastern Europe, the Far East (Indonesia), Africa, Sudan, and Djibouti. When their rule deviated from the principles of Islam and focused on personal interests, they fell into decline.

The wisdom and truth of the verses of Allah Almighty were fulfilled letter by letter and this has been a part of history. Whichever societies remain for the betterment of humanity, they are successful and prosperous and they lead the way in the world. Ever since Muslims abandoned this practice, they have been subjugated and forced. The importance of the rights of the people in these social orders is very high. Allah Almighty forgives the indulgence in His rights (Haqq al-Allah) in His perfection of generosity, but the rights of the people are questioned in this world and those societies where oppression, injustice, poverty and oppression of classes are prevalent are soon destroyed.

The true Caliphate of Allah Almighty is only in the Islamic system of governance, which is established on the basis of Islamic injunctions. The head of the government is also accountable to Allah and His creation in it. Any government or power is a minimal manifestation of the glory and power of Allah. Because this too is in accordance with His command, it is the domination of different nations over the world one after another. Prosperity was in almost all the governments (Umayyad, Abbasid and Ottoman Empire). When the characters of Muslim rulers became un-Islamic, they fell victim to destruction.

In general, the Caliphate (giving worldly power or governance) in the blessed verse refers to the Rightly Guided Caliphate, which was based on correct Islamic principles. About which the Prophet (peace and blessings of Allah be upon him) also said that this will be thirty years apart (from your era) and after that, kingship will prevail. (Narrated by Hazrat Safina (may Allah be pleased with her). Sunan Tirmidhi, Abu Dawood, Al-Mustadrak). Some groups apply it only to Hazrat Ali (may Allah be pleased with him) and his

descendants, but since his era is not connected to the era of the Prophet, the correct application is the era of the Prophet and the best of the ages connected to it. The principles of governance are for all humans and all societies. But the real caliphate is applicable only to the Islamic style of governance.

Man, as a creature, is also the vicegerent of Allah on earth. Despite being inferior and weak in size, his power is resounding on the surface of the earth, water and air, but in this too, those societies and individuals are ahead who, like the divine commands (on the model), prioritize the good of humanity.

The next verse is clarifying this important point.

وَ اَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ وَ اَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ﴿۵۶﴾

24|56| And establish prayer and give zakah and obey the Messenger - that you may receive mercy.

The conditions for the distinction of the divine caliphate have been separately stated that the true caliphate is only in which the system of prayer, i.e. the implementation of the rights of Allah or the incentives to act on them, are created, and the system of zakat, i.e. the integrated system of social and economic welfare, is present. The rights of the people should be fully considered and implemented. Human rights, especially justice and social and economic equality, should be strictly ensured and there should be no negligence on the part of the state or government. Along with this, the commands of the Messenger of Allah should be accepted wholeheartedly and implemented in the society. Following the Prophet (peace and blessings of Allah be upon him) depends on his commands and lifestyle, and success lies in this, but along with this, following the ruler is also necessary, because even if there is disagreement, corruption arises and society is destroyed due to insecurity. The Hadiths emphasize following the ruler unless it is clearly against Islam.

In the Holy Quran, prayer and zakat are always (mostly) mentioned together. Which makes the importance of the rights of Allah and the rights of the people (human beings) clear. If we look at history, then among the rulers of Asia, the Middle East, Muslim rulers or pre-Islamic and post-Islamic rulers of Asia and Europe, only those rulers who gave priority to the principles of goodness succeeded.

لَا تَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا مُعْجِزِيْنَ فِى الْاَرْضِ ۚ وَ مَاْوٰىهُمُ النَّارُ ؕ وَ لَبِئْسَ الْمَصِيْرُ﴿۵۷﴾

24|57| Never think that the disbelievers are causing failure [to Allah] upon the earth. Their refuge will be the Fire - and how wretched the destination.

If, after following the principles of success and achievement, there is failure in a few stages or there is a delay in achieving the goal, then man, especially the leadership and the people, should not be worried, but should base their struggle on high (Islamic) principles. Allah Almighty will grant man success and the (negative) forces of evil, despite their power, will not be able to defeat and fail those who practice goodness . Ultimately, victory and success will belong to those who follow the truth and those who do evil or deny the commands of Allah (whether Muslim or non-Muslim) will ultimately be defeated . They will receive a bad abode in both this world and the hereafter. History is witness that always those rulers, nations who gave priority to goodness and justice, human convenience, remained in greatness. Despite the reduction in the rights of Allah, they were also given respite. Unfortunately, the bearers and claimants of this great guidance (Muslims) are currently completely contradictory to Islam in their actions and character. This is the reason why we have been in trouble and failure for the past four centuries.

These facts have been made clear to all humanity by the Holy Quran. Only by acting upon them is there salvation and success.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِيَسْتَاْذِنْكُمُ الَّذِيْنَ مَلَكَتْ اَيْمَانُكُمْ وَ الَّذِيْنَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلٰثَ مَرّٰتٍ ؕ مِنْ قَبْلِ صَلٰوةِ الْفَجْرِ وَ حِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِّنَ الظَّهِيْرَةِ وَ مِنْۢ بَعْدِ صَلٰوةِ الْعِشَآءِ ؕ ثَلٰثُ عَوْرٰتٍ لَّكُمْ ؕ لَيْسَ عَلَيْكُمْ وَ لَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ؕ طَوّٰفُوْنَ عَلَيْكُمْ بَعْضُكُمْ عَلٰى بَعْضٍ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۵۸﴾

24|58| O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise.

وَ اِذَا بَلَغَ الْاَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَاْذِنُوْا كَمَا اسْتَاْذَنَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۵۹﴾

24|59| And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise.

Human Privacy:

Where Islam gives the message and commandments of love and brotherhood, it also provides for freedom and privacy in the private life of a person. Fourteen hundred years ago, when houses did not have doors or gates, people would come and go. In this way, the personal freedom of the people living in the house is especially important during those times when a person is resting, which includes the entire night (from Isha to Fajr), then the time for rest in the afternoon, and then the night after the Isha prayer. These are the times when a person personally seeks rest. Whether it is sexual needs or physical needs, privacy of a person is very important. Therefore, these commands were implemented fourteen hundred years ago and are still very important today.

The same principle applies to those boys or girls who are minors and work in the houses, that is, they should seek permission, and at other times, if they live or work together, they can come without permission.

Boys or girls who reach puberty (the signs of puberty in boys and menstruation in girls are its signs. The age of puberty may vary according to time, region and environment. If these signs do not appear due to natural causes, then the average age of general puberty will be considered as the age of puberty). They are also under the orders of adults, so permission is required for them to come every time. If they are employed and they are needed all the time, then they can come outside these three times. These orders are also for the purpose of social protection, sexual misconduct and personal protection and privacy. In the age and growth of youth, all those matters and sexual stimuli are present, which cause any sexual crime or act. Therefore, as a safeguard (protection), they have also been made obliged to take permission.

وَ الْقَوَاعِدُ مِنَ النِّسَآءِ الّٰتِيْ لَا يَرْجُوْنَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ اَنْ يَّضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجٰتٍۭ بِزِيْنَةٍ ؕ وَ اَنْ يَّسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ؕ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۶۰﴾

24|60| And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing.

Purdah (vail) of elderly women:

The rulings for those who are going from boyhood to puberty are that they should start wearing veils. They should seek permission before entering. Similarly, the rulings for those who are going from youth to old age are similar. When women stop menstruating, their sexual desire naturally decreases or disappears. As a result, their desire to be attractive to the opposite sex (men) also decreases. Along with this, the possibilities of giving birth and pregnancy also decrease or disappear. For their convenience and due to the low possibilities of sexual misconduct, the rulings on veiling have been abolished for them, but it is better for them not to wear makeup but to remain natural and clean.

Expressing their true nature:

Since makeup is a natural desire of women, it is completely permitted in Islam, but its non-Shariah use, that is, expression, is prohibited. Women should do it in front of their husbands with whom they have a close relationship and mahrams (those with whom marriage is prohibited). Exposing oneself to others, by inciting emotions, opens the way to crime. That is why it is forbidden. On the other hand, Islam considers transparency (expression of authenticity) essential. Unfortunately, makeup or cosmetics hide the truth up to eighty percent, which is a deception. What the viewer thinks is gold is not gold, but a temporary color on it, which comes off with washing the face. Imagine that artificial plastic hard-shell structures are made to enhance the chest for women to use. Similarly, covers are made on nails, eyebrows, eyeballs (hair), whose purpose is only to attract the opposite sex and these matters are also harmful to health (skin). All these matters are tantamount to cheating, therefore they are forbidden. There is complete permission and encouragement to show one's natural state, therefore the veil of Islam is not to cover the face, but to keep it open. It is necessary to keep the hands and feet open. Even if the face is covered during prayer, it is makruh. Similarly, covering the face during Ihram is also forbidden. In fact, the strict veil was imposed on women by men due to their choice and preference, which is not from Islam, but social pressure. On the other hand, Islam is a practical religion. There is a relaxation in the rules of veil for working women, that is, there was no veil for maidservants (servants), but loose clothing in which the arms were bare up to the elbows and the feet were not covered (covered) from the shins. Some scholars have allowed the head to be bare for elderly women, provided that makeup is not applied, as is clear from the verse, but caution is also encouraged.

Due to the relaxation of these veiling rules, elderly women are allowed to pray in congregation in mosques, but although young women are allowed, the preference is to pray at home, so that their household affairs, care and protection of children and household affairs are minimal. (بليل المساجد اللي للنسأ عذنوا) Allow women to come to the mosques at night (Bukhari/Muslim/Tirmidhi). Another narration is: “Do not prevent your women from coming to the mosques, even though their homes are better for them” (Musnad Ahmad/Abu Dawud). A separate door was reserved for women to enter the Prophet's Mosque, and during his time, Hazrat Umar (may Allah be pleased with him) strictly prohibited men from entering or leaving through this door (Abu Dawud). Women used to participate in the prayers of the two Eids (Eid al-Fitr / Eid al-Adha), but their place was separate from the men, and the Prophet (peace and blessings of Allah be upon him) used to go to the women after the sermon and address them separately (Abu Dawud / Tirmidhi / Musnad Ahmad).

Allah knows the thoughts and deeds of a person very well, therefore a person can hide from people and the law, but not from Allah, and on the Day of Judgment every deed, no matter how small, will be revealed and will be accounted for.

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّ لَا عَلَى الْاَعْرَجِ حَرَجٌ وَّ لَا عَلَى الْمَرِيْضِ حَرَجٌ وَّ لَا عَلٰٓى اَنْفُسِكُمْ اَنْ تَاْكُلُوْا مِنْۢ بُيُوْتِكُمْ اَوْ بُيُوْتِ اٰبَآىِٕكُمْ اَوْ بُيُوْتِ اُمَّهٰتِكُمْ اَوْ بُيُوْتِ اِخْوَانِكُمْ اَوْ بُيُوْتِ اَخَوٰتِكُمْ اَوْ بُيُوْتِ اَعْمَامِكُمْ اَوْ بُيُوْتِ عَمّٰتِكُمْ اَوْ بُيُوْتِ اَخْوَالِكُمْ اَوْ بُيُوْتِ خٰلٰتِكُمْ اَوْ مَا مَلَكْتُمْ مَّفَاتِحَهٗٓ اَوْ صَدِيْقِكُمْ ؕ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَاْكُلُوْا جَمِيْعًا اَوْ اَشْتَاتًا ؕ فَاِذَا دَخَلْتُمْ بُيُوْتًا فَسَلِّمُوْا عَلٰٓى اَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللّٰهِ مُبٰرَكَةً طَيِّبَةً ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٦١﴾

24|61| There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand.

Time of Revelation:

According to a verse in the Holy Quran, “And do not consume or use one another’s wealth **by wrong ways**,” the Companions began to strictly abstain from using the things of other Companions. On the other hand, disabled people also tried to avoid eating with others so that they would not cause trouble to others. Whenever the Companions traveled, they tried to accompany the Prophet (peace and blessings of Allaah be upon him), so they would leave their businesses and homes. They would usually entrust the disabled to take care of them. These people took care of them and did not use anything from their wealth, although the Companions would also allow those who protected them to do so.

There are two types of commands in the blessed verse. (1). Those who go on a journey and hand over their property, business, and homes to the local people they are allowed to eat and drink from their property. This is also a kind of compensation for their services. On the other hand, the ruling about eating each other's property was in a non-Shariah way, now that it has been permitted, it is correct to use it in this way. (2). Disabled people in society do not have the ability to earn due to physical reasons, so helping them or providing them with food has given a sense of responsibility and sense to the wealthy people of society. (3). In addition, based on the family system, kinship cooperation, help is given to relatives and those relatives who are weak in earning.

Welfare society:

Women and children or other people are allowed to use their common property, such as milk from animals, fruits from trees, but permission must be obtained to use items that are special. The importance of feeding the general public, which is a human need, was explained, and other relatives should be fed, and if they have come at mealtime, they should be fed.

Similarly, friends and relatives with whom one has a cordial relationship, i.e., a relationship like that of one's brothers, should be fed. Those who are assigned to guard property or homes should also be fed.

These were the general teachings that were given fourteen hundred years ago. Now, due to changes and developments in the system, the services and remuneration of all types of people are very clear and definite, in which there is no ambiguity or difficulty. But these disabled people have been given this right to the extent of necessity in case of compulsion. It is the duty of society to provide them with facilities if the government is unable to provide this facility. It is very important to give relatives, friends and acquaintances, as well as those who work with them or disabled people a proper place in society, and for this reason it has been ordered that if they eat, it should be accepted. Food should be eaten together or separately, according to the circumstances. There is no preference for any method except for necessity. The Prophet (peace and blessings of Allaah be upon him) preferred eating together, which is very beneficial socially.

Considering the importance and necessity of greeting when visiting someone, he ordered that when you visit someone, greet them so that they know who they are. A kind of familiarity is created between the two. Greetings should be made in a good manner, which has a good psychological effect and thus improves mutual relations. Which creates happiness and ease in the lives of individuals. The general rules of greeting have been explained.

All these rules are based on wisdom. They are necessary and beneficial in human society, and the essence of Allaah encompasses all matters. We should consider their wisdom and act accordingly so that there is peace and security in society, blessings and success in this world and the Hereafter.

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ اِذَا كَانُوْا مَعَهٗ عَلٰۤى اَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوْا حَتّٰى يَسْتَاْذِنُوْهُ ؕ اِنَّ الَّذِيْنَ يَسْتَاْذِنُوْنَكَ اُولٰٓئِكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَ رَسُوْلِهٖ ۚ فَاِذَا اسْتَاْذَنُوْكَ لِبَعْضِ شَاْنِهِمْ فَاْذَنْ لِّمَنْ شِئْتَ مِنْهُمْ وَ اسْتَغْفِرْ لَهُمُ اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۶۲﴾

24|62| The believers are only those who believe in Allah and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, [O Muhammad] - those are the ones who believe in Allah and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.

لَا تَجْعَلُوْا دُعَآءَ الرَّسُوْلِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُمْ بَعْضًا ؕ قَدْ يَعْلَمُ اللّٰهُ الَّذِيْنَ يَتَسَلَّلُوْنَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ اَمْرِهٖۤ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ ﴿۶۳﴾

24|63| Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already Allah knows those of you who slip away, concealed by others. So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.

The role of the Muslims (believers) and the hypocrites in Medina is mentioned. There are rules regarding organizational matters and collective matters. The Prophet (peace and blessings of Allaah be upon him) was also a leader and as a prophet, his teachings and orders were obligatory. The hypocrites generally left the mosque during jihad and the Friday prayer gathering. Similarly, they would slip away while digging the trench during the Battle of the Trench. Their role is mentioned in that the believers accept the orders

of the Prophet (peace and blessings of Allaah be upon him) wholeheartedly and keep his orders in mind in every action. They seek permission before starting any work and if they do not get it, they accept it gladly. On the other hand, the hypocrites used to slip away under the guise of others, which was a negation of their faith.

This blessed verse is important regarding discipline or administrative instructions that it is necessary to obey the orders of the leader or head. Because the affairs of the leader are collective, while the actions of an individual are personal and individual, their importance is less than collective matters. When someone is given permission, one should also pray for his forgiveness so that he may be cured.

Respect for the Prophet (peace and blessings of Allaah be upon him):

There is a strict commandment to respect the Prophet (peace and blessings of Allaah be upon him) and to obey his commands. His status and dignity have been expressed in the fact that calling him or supplicating to him is not a trivial act, but an important act. Dua can have three meanings.

(1) His supplication (to Allaah) is not like that of an ordinary person, but the supplication of the Prophet (peace and blessings of Allaah be upon him) is at a higher level of acceptance. Therefore, one should ask him for supplication.

(2) One meaning of supplication is to call someone. There is also a special commandment that when you talk to the Prophet (peace and blessings of Allaah be upon him), use words according to his status and dignity. Calling him like an ordinary person is not worthy of his dignity. Therefore, scholars have said that instead of Muhammad, one should call him by the names of Nabi Allaah or Rasool Allaah so that politeness is maintained. A little insolence nullifies all good deeds. Then it is obligatory to attend the call of the Prophet (peace and blessings of Allaah be upon him). Whether or not to go to the call of a common man depends on the will of the person, but to go to the call of the Messenger of Allah (ﷺ) is very important. Therefore, it is commanded to attend the call of the Messenger of Allah (ﷺ) even after breaking the prayer. By disobeying the Messenger of Allah (ﷺ) or not paying attention to his commands, Allah Almighty puts this society to a test. Scholars have called this fitnah, i.e., unrest. This can happen in both this world and the hereafter.

اَلَاۤ اِنَّ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِ ؕ قَدْ یَعْلَمُ مَاۤ اَنْتُمْ عَلَیْهِ ؕ وَ یَوْمَ یُرْجَعُوْنَ اِلَیْهِ فَیُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ وَ اللّٰهُ بِكُلِّ شَیْءٍ عَلِیْمٌ ﴿۶۴﴾

24|64| Unquestionably, to Allah belongs whatever is in the heavens and earth. Already He knows that upon which you [stand] and [knows] the Day when they will be returned to Him and He will inform them of what they have done. And Allah is Knowing of all things.

The last verse of the Surah expresses the power and might of Allah Almighty that everything in this entire universe is under His control. Man, who has a minor position in the universe, knows all his actions and character, and on the Day of Judgment, man will be informed of his actions and he will be held accountable for his actions. All information is available to Allah.

We see that images and information are stored from the earth to space with the help of powerful cameras. Which a person cannot see. Similarly, information is also obtained through cameras in various buildings and houses. Similarly, by placing an electrode pad in the area of the human brain (on the head), thoughts are decoded through Electrocorticogram (ECOG) that the person is seeing (University of Osaka Japan

Neuroscience News March 18, 2022 neurosciencenews.com). This is the perfection of the inventions of human science, which is still in its infancy. Allah's system of communication and record through angels (which is a form of energy (light)) is so high that man is unable to understand it, we can only guess from the information obtained through our own abilities. Modern scientific knowledge indicates the vastness of the universe, the complexity of its system, and the high capacity of its creator.

Unfortunately, Muslims are very backward in these sciences and cannot guide humanity in the way that was their duty. Due to the deficiency in these sciences and arts, they are dependent on other nations.

Surah An-Nur began with the importance and implementation of duties and commands, its last verses are about the greatness of Allah, His knowledge, and the reward and punishment of man according to his deeds, which makes the importance of deeds clear.

Alhamdulillah, Surah An-Nur has been completed. May Allah Almighty grant us the ability to complete this work with His grace and mercy. May He make it useful for the creation and a source of comfort for me in the Hereafter. May He grant us the following and intercession of His Prophet (peace and blessings of Allah be upon him). Amen, O Lord of the Worlds.

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25 - Surah al-Furqan

Introduction:

The name of the Surah is due to the mention of Al-Furqan in its first verse. It has been called Al-Furqan since the time of the Prophethood. The Surah was revealed in Mekka.It is narrated from Hazrat Ibn Abbas (RA) that its three verses are Madani. Imam Ibn Jarir has narrated that it was revealed eight years before Surah An-Nisa. According to this, its time of revelation is the middle period. Its number of verses is seventy-seven (77) and it has six (6) sections (ruku). It is the forty-second (42) in terms of revelation and its number is twenty-five (25) in terms of the order of the Quran. The subjects of Surah An-Nur and Surah Al-Furqan are closely related, especially in the beginning and end. Surah Al-Furqan was revealed before Surah Fatir and after Surah Yasin. Like the Makkan Surahs, it establishes arguments for monotheism.

The order of night and day, light and darkness, the spread of shadows, the order of rain and winds, and the existence of animals have provided evidence. The creation of the heavens and the earth (earth), the Throne, the constellations and strata of the sky, the solar system of the moon and the sun, the excellence of Allah's system are argued. The majesty of Allah and the truthfulness of the Prophethood of the Prophet (peace and blessings of Allah be upon him), life after death, the good reward (reward) for those who do good and the punishment (punishment) for those who do evil are mentioned. The punishment in the Hereafter is mentioned for those who deny monotheism and the messengers.

The events of the past prophets, the oppression and behavior of their peoples are mentioned. Muslims are informed about the problems and tests of preaching. The praise and reward (reward) of those who endure hardships in the way of Allah are mentioned.

May Allah Almighty grant us the ability to understand and act on the commands and arguments mentioned in the Surah. Amen.

تَبٰرَكَ الَّذِیْ نَزَّلَ الْفُرْقَانَ عَلٰی عَبْدِهٖ لِیَكُوْنَ لِلْعٰلَمِیْنَ نَذِیْرَا ۙ﴿۱﴾

25|1| Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner -

Universality of Islam:

The verses describe the greatness of Allah Almighty, the Oneness of Allah, and the special description of the Prophet Muhammad (peace and blessings of Allah be upon him) and the Holy Quran. The word blessed carries great glory and beauty. It carries the meanings of greatness, blessing, abundance of goodness, and the permanence of giving and reward. The attribute of the Prophet Muhammad (peace and blessings of Allah be upon him) includes the warner (nazeer) and the people of all the worlds (jinn and anas). His prophethood is for all the worlds (worlds), that is, for the jinn and humans after his arrival until the Day of Judgment. Islam was the religion of all the prophets, but it was completed after the arrival of the Prophet Muhammad (peace and blessings of Allah be upon him), because he (peace and blessings of Allah be upon him) is the last prophet. The blessed hadith is that earlier prophets were only for a specific time, tribe, nation or region, but I(Muhammad)(pbuh) for, all blacks and reds, and all people (times). The whole earth is pure for you. The spoils of war have been made lawful for the creation. Intercession has been granted. My fear was cast upon the enemy (up to a distance of one month). (Bukhari / Muslim / Tirmidhi / Ibn Majah). This can be seen from the universality of Islam that it is for all people, times and all regions. It is not limited by language, color, race or region.

The word "Abd" has shown his special status. His personality was made to protect people from punishment to inform them of the punishment for bad deeds. To inform them of the punishment of Hell and to urge them to avoid it. He informed people of destruction in this world and the Hereafter and warned them of punishment.

The greatness of the Holy Quran was mentioned by the name of Furqan, which means it tells the difference between truth and falsehood, halal and haram, believer and disbeliever. Apart from the Holy Quran, it has also been used for other inspired books (Torah). Even today, the Quran and the Day of Judgment contain a message of guidance for humans and jinn so that they can know the difference between truth and falsehood, halal and haram. Along with this, there is also awareness of Allah's rewards and punishments.

ۖ الَّذِیْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ لَمْ یَتَّخِذْ وَلَدًا وَّ لَمْ یَكُنْ لَّهٗ شَرِیْكٌ فِی الْمُلْكِ وَ خَلَقَ كُلَّ شَیْءٍ فَقَدَّرَهٗ تَقْدِیْرًا ﴿۲﴾

25|2| He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination.

وَ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اٰلِهَةً لَّا یَخْلُقُوْنَ شَیْـًٔا وَّ هُمْ یُخْلَقُوْنَ وَ لَا یَمْلِكُوْنَ لِاَنْفُسِهِمْ ضَرًّا وَّ لَا نَفْعًا وَّ لَا یَمْلِكُوْنَ مَوْتًا وَّ لَا حَیٰوةً وَّ لَا نُشُوْرًا ﴿۳﴾

25|3| But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection.

The need for knowledge:

The arguments for monotheism in the blessed verse. These arguments are scientific, they require knowledge, especially scientific sciences. Allah has dominion over the entire universe. The proof of His dominion is His power and might that He created all beings in the universe. Their creation is a very great existential fact. In which man has been researching for thousands of years, but has only reached the initial stage. Its vastness is such that everyone, from the smallest body of a mosquito to the greatest creatures of the sun and galaxies, is included. Their existence, design, their mechanism, interconnection and the necessary causes for their existence, are all so complex that it is impossible for their system to function except for a great, single being. If we consider them, they are very long and great facts. Only such a being is worthy and deserving of human worship. But unfortunately, despite being endowed with intellect and wisdom, man does not use his intellect in this direction, but due to superstitions, he has accepted these objects as his creators and gods, which themselves have no status (idols or stars, etc.), they are themselves creatures. They need many external elements in their existence, so how can they become the creator of all. How much ignorance and misfortune is man.

With this, all polytheists have strongly denied the idea of making anyone a god other than Allah, or making him a son of Allah, or making him a vicegerent. Allah Almighty has controlled the system of the entire universe. He will resurrect humans again to reward and punish them for their deeds and is always present and permanent, but these gods created by man are not only creatures, but they cannot give death or life to anyone except for their own need of existence. Despite being so weak, man has made them gods based on his superstitions, which is regrettable.

وَ قَالَ الَّذِيْنَ كَفَرُوْۤا اِنْ هٰذَاۤ اِلَّاۤ اِفْكُ ِۨافْتَرٰىهُ وَ اَعَانَهٗ عَلَيْهِ قَوْمٌ اٰخَرُوْنَ ۚ فَقَدْ جَآءُوْ ظُلْمًا وَّ زُوْرًا ۚ﴿۴﴾

25|4| And those who disbelieve say, "This [Qur'an] is not except a falsehood he invented, and another people assisted him in it." But they have committed an injustice and a lie.

وَ قَالُوْۤا اَسَاطِيْرُ الْاَوَّلِيْنَ اكْتَتَبَهَا فَهِيَ تُمْلٰى عَلَيْهِ بُكْرَةً وَّ اَصِيْلًا ﴿۵﴾

25|5| And they say, "Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon."

قُلْ اَنْزَلَهُ الَّذِيْ يَعْلَمُ السِّرَّ فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ اِنَّهٗ كَانَ غَفُوْرًا رَّحِيْمًا ﴿۶﴾

25|6| Say, [O Muhammad], "It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful."

Due to the various incidents of the Holy Quran and the message of monotheism and prophethood, the polytheists of Makka (chieftains) said that the Prophet (peace be upon him) had fabricated them himself. Since the incidents were also of the Jews and Christians and the old prophets. The Prophet (peace be upon him) did not know how to read and write. Therefore, they said that some slaves, who were People of the Book, who were freed by their master, had told them these incidents, but their theory was destroyed that the Prophet (peace be upon him) claimed prophethood at the age of forty, while these slaves had been in Makka before that but he had never claimed it. Unfortunately, those who have researched from Europe also mention similar incidents, that the Prophet (peace be upon him) met a monk in Syria while traveling with Hazrat Abu Talib at Bahira, then when he was young (twenty-five years old) and took Hazrat Khadija's wealth, he met the monks there, which has no evidence. This is a very weak argument, because he did not claim prophethood after meeting them, but after many

years of travel, at the age of forty, he claimed prophethood after worshipping in solitude. Therefore, this objection did not seem valid even to the disbelievers of Makka and was abandoned. The disbelievers of Makka, despite their eloquence, could not bring any example of this statement.

The Quran was revealed by Allah Almighty, who is the Owner of the heavens and the earth and knows their secrets. Who created them and is controlling them. These events are more detailed and correct than these (old inspired) books. There are changes in their rulings and it is also impossible to bring an example of this statement. The objection of the polytheists is wrong. They should ask forgiveness from Allah, who is the Forgiving and Merciful.

وَ قَالُوْا مَالِ هٰذَا الرَّسُوْلِ يَاْكُلُ الطَّعَامَ وَ يَمْشِیْ فِی الْاَسْوَاقِ ؕ لَوْ لَاۤ اُنْزِلَ اِلَیْهِ مَلَكٌ فَیَكُوْنَ مَعَهٗ نَذِیْرًا ۙ﴿۷﴾

25|7| And they say, "What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?

اَوْ یُلْقٰۤی اِلَیْهِ كَنْزٌ اَوْ تَكُوْنُ لَهٗ جَنَّةٌ یَّاْكُلُ مِنْهَا ؕ وَ قَالَ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ﴿۸﴾

25|8| Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats?" And the wrongdoers say, "You follow not but a man affected by magic."

اُنْظُرْ كَیْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا یَسْتَطِیْعُوْنَ سَبِیْلًا ﴿۹﴾

25|9| Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.

تَبٰرَكَ الَّذِیْۤ اِنْ شَآءَ جَعَلَ لَكَ خَیْرًا مِّنْ ذٰلِكَ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ وَ یَجْعَلْ لَّكَ قُصُوْرًا ﴿۱۰﴾

25|10| Blessed is He who, if He willed, could have made for you [something] better than that - gardens beneath which rivers flow - and could make for you palaces.

The Quraish of Makka had a very strange idea of the existence of Allah. They considered the greatness and height of the body to be an important part. Similarly, they considered the Prophet to be an unusual creature (different from human habits and lifestyle). When the Prophet (peace and blessings of Allaah be upon him) claimed prophethood and the word of Allah, they found it strange that an ordinary person who spent his childhood as an orphan, was weak in terms of wealth and power. He was honest and trustworthy in terms of character. He had neither wealth nor power nor children, neither gardens nor land, nor servants and, was claiming prophethood. Then he was spreading different beliefs and theories. Life after death, good and evil, reward and punishment, speaking ill of idols, forbidding their worship, helping the poor and the weak, these ideas and actions were strange to them. Therefore, they said that he was either bewitched or possessed by a ghost/jinn, the cause of which was magic or the displeasure of their idols. Therefore, it is not correct to follow his words and his (followers).

The leaders of the Quraysh of Makka (Utbah, Shaybah, Abu Sufyan, Nadr bin Harith, Walid bin Mughirah, Zam'ah bin Al-Aswad) came to the Prophet (peace and blessings of Allah be upon him) and said, "If you are claiming prophethood for wealth, then we will provide it for you. If you want a kingdom or leadership, then it is here. You should stop claiming prophethood and preaching Islam." The Prophet (peace and blessings of Allah

be upon him) replied, “I do not preach for wealth or a kingdom. I have been sent as a Messenger to inform you of the reward for your deeds, that there is reward for faith and punishment for disbelief. If you accept my message, then there is a reward for you in this world and the Hereafter, and if you reject it, then I will be patient according to the command of Allah, until Allah judges between me and you.” The Prophet (peace and blessings of Allah be upon him) rejected wealth and a kingdom.

Hazrat Abu Umamah (RA) narrated that the Prophet (PBUH) said, “Allah Almighty has offered me to make the land of Makka into gold for me.” So I said no. “O my Lord! One day I will eat to my full and one day I will be hungry. So when I am hungry, I will call upon You and remember You, and when I am full, I will praise You and thank You.” (Tirmidhi) The Prophet (PBUH) traded in the market and his companions did the same, so sustenance is a lawful act of worship. These worldly palaces and adornments had no value for him, but were rejected. Unfortunately, even today some people seek the greatness of the Prophet in superhuman qualities and make various interpretations for their own satisfaction, while the real greatness lies in being a human being, who is the Caliph of Allah. The greatness of the Prophet, as a human being and a special servant of Allah, who was granted the ascension and granted the ascension to humanity, became the master of the messengers, was made a prophet and guide of the entire universe, was granted intercession, in this. He preferred poverty and left a model for all humans for every stage of life.

A servant of something else, a servant of something else, is constantly waiting, and awaited

This high position remains hidden from the eyes of these people.

When a person stops only on his own thoughts and does not seek the truth and reality, then Allah Almighty closes the path of truth for him due to his choice not to try and he continues to wander in misguidance. This was the case of the deniers of truth at that time and is still today and will be in the future.

بَلْ كَذَّبُوْا بِالسَّاعَةِ ۫ وَ اَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيْرًا ﴿۱۱﴾

25|11| But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze.

اِذَا رَاَتْهُمْ مِّنْ مَّكَانٍۭ بَعِيْدٍ سَمِعُوْا لَهَا تَغَيُّظًا وَّ زَفِيْرًا ﴿۱۲﴾

25|12| When the Hellfire sees them from a distant place, they will hear its fury and roaring.

وَ اِذَاۤ اُلْقُوْا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِيْنَ دَعَوْا هُنَالِكَ ثُبُوْرًا ﴿۱۳﴾

25|13| And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction.

لَا تَدْعُوا الْيَوْمَ ثُبُوْرًا وَّاحِدًا وَّ ادْعُوْا ثُبُوْرًا كَثِيْرًا ﴿۱۴﴾

25|14| [They will be told], "Do not cry this Day for one destruction but cry for much destruction."

قُلْ اَذٰلِكَ خَيْرٌ اَمْ جَنَّةُ الْخُلْدِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ؕ كَانَتْ لَهُمْ جَزَآءً وَّ مَصِيْرًا ﴿۱۵﴾

25|15| Say, "Is that better or the Garden of Eternity which is promised to the righteous? It will be for them a reward and destination.

لَهُمْ فِيْهَا مَا يَشَآءُوْنَ خٰلِدِيْنَ ؕ كَانَ عَلٰى رَبِّكَ وَعْدًا مَّسْئُوْلًا ﴿۱۶﴾

25|16| For them therein is whatever they wish, [while] abiding eternally. It is ever upon your Lord a promise [worthy to be] requested.

The condition of those who deny the commands of Allah Almighty has been described, which will be after the judgment of their deeds on the Day of Judgment. Today they are denying the commands of Allah. They deny the Day of Judgment, for them Allah Almighty has created Hell for them based on their deeds of denial, where they will receive their punishment. There will be a blazing fire in Hell, the sound of its blazing is called a roaring. In the dictionary, this is the sound of disgust which is a manifestation of fear. It is both loud and low. This sound will drive the disbelievers out of fear and on the other hand there will be the sound of the blazing fire of Hell, which will make the scene even more terrifying. The angels will chain the disbelievers and throw them into a narrow part of the blazing fire so that the blazing fire will burn their bodies intensely from all sides. They will ask for their death out of fear of punishment so that their punishment will end, but today, one death, even if they ask for many deaths, will not be able to save them from punishment. Death will have ceased to exist.

If they had followed the commands of Allah and believed in the Day of Judgment, they would have been given a place in Paradise instead of the punishment of Hell, where there is eternal life and this is what man (the believer) desires. He will get it forever. Allah Almighty has promised the righteous people that they will be given Paradise on the Day of Judgment upon their desire and request. Allah Almighty has made this good news necessary for the believers, simply by His grace.

وَ يَوْمَ يَحْشُرُهُمْ وَ مَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَقُوْلُ ءَاَنْتُمْ اَضْلَلْتُمْ عِبَادِیْ هٰۤؤُلَآءِ اَمْ هُمْ ضَلُّوا السَّبِیْلَ ﴿۱۷﴾

25|17| And [mention] the Day He will gather them and that which they worship besides Allah and will say, "Did you mislead these, My servants, or did they [themselves] stray from the way?"

قَالُوْا سُبْحٰنَكَ مَا كَانَ یَنْۢبَغِیْ لَنَاۤ اَنْ نَّتَّخِذَ مِنْ دُوْنِكَ مِنْ اَوْلِیَآءَ وَ لٰكِنْ مَّتَّعْتَهُمْ وَ اٰبَآءَهُمْ حَتّٰی نَسُوا الذِّكْرَ ۚ وَ كَانُوْا قَوْمًۢا بُوْرًا ﴿۱۸﴾

25|18| They will say, "Exalted are You! It was not for us to take besides You any allies. But You provided comforts for them and their fathers until they forgot the message and became a people ruined."

فَقَدْ كَذَّبُوْكُمْ بِمَا تَقُوْلُوْنَ ۙ فَمَا تَسْتَطِیْعُوْنَ صَرْفًا وَّ لَا نَصْرًا ۚ وَ مَنْ یَّظْلِمْ مِّنْكُمْ نُذِقْهُ عَذَابًا كَبِیْرًا ﴿۱۹﴾

25|19| So they will deny you, [disbelievers], in what you say, and you cannot avert [punishment] or [find] help. And whoever commits injustice among you - We will make him taste a great punishment.

وَ مَاۤ اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِیْنَ اِلَّاۤ اِنَّهُمْ لَیَاْكُلُوْنَ الطَّعَامَ وَ یَمْشُوْنَ فِی الْاَسْوَاقِ ؕ وَ جَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ؕ اَتَصْبِرُوْنَ ۚ وَ كَانَ رَبُّكَ بَصِیْرًا ﴿۲۰﴾

25|20| And We did not send before you, [O Muhammad], any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing.

Comfort and Disobedience:

The polytheists worshipped Arab idols. The Christians worshipped Jesus (peace be upon him). Similarly, some Jews also worshipped Uzair (peace be upon him). Similarly, many tribes used to worship angels and stars. On the Day of Judgment, when the gods of these polytheists will be mentioned in their accounts, Allah Almighty will ask their gods as evidence that why did these people worship you? Was it by your will? Those gods will present their humility that we ourselves worship You, O Allah. Why should we ask them about worship, rather, because of the comfort You gave them in the world, they denied Your commands and started doing their own will. On this testimony, Allah Almighty will throw them into the fire of Hell. (Bura means empty destruction, the reason for this was wealth). (Allah Almighty will give these lifeless gods speech for the sake of justice).

There is an important message that the wealth of this world is a great test. Islam is not against wealth, but wealth that leads to oppression is condemnable and punishable. It is human psychology that a person becomes rebellious with wealth. He considers it his success and performance and stops giving importance to other matters. After this testimony, the polytheists will be thrown into the fire.

Conception of the Prophet:

The concept of Quraish about the Prophet or Messenger was wrong. They considered him a supernatural being. In their concept, the Prophet had wealth, empire, power, strength, an angel was necessary for his protection and prestige. But the Prophet (peace be upon him) lived the life of an ordinary person. He had trade for his livelihood, and in terms of character, he was titled as honest and trustworthy. The aim of the Quraish was to avoid having sources of income and wealth, gardens, and a good residence and to bring shame to it. This theory or thought of the infidels has been rejected. The previous prophets, Prophet Noah (peace be upon him), Prophet Abraham (peace be upon him), and Prophet Moses (peace be upon him), were all human beings and managed their livelihood. The purpose of the prophets was to reform humans and society instead of power or prestige.

The Prophet (peace be upon him) gave great importance to earning a living and never loved or desired the world and wealth. Hazrat Miqdam (may Allah be pleased with him) narrates that Prophet Hazrat Dawud (peace be upon him) used to eat from the earnings of his own hands. (Tirmidhi). Earning a living is very important and is not against Tawakkul. Hazrat Anas bin Malik (may Allah be pleased with him) narrates that a person asked: O Messenger of Allah (peace be upon him)! Should I tie a camel and trust in Him or leave it loose and trust in Him? He (peace be upon him) said: Tie it and trust in Him (Sunan Tirmidhi). Allah Almighty also provides sustenance to the birds for their searching, which is a kind of earning / hard work. Hazrat Maryam (peace be upon her) also shook the tree and made it fall and eat (the Holy Quran).

The interpretation of testing man with man is that some have been given superiority over others, and the one who has been given superiority is commanded to be patient and be content with fate, and the one who has been given superiority is commanded to be grateful for this favor and blessing. Sometimes there are hardships, trials, whether we are patient or not, and sometimes there are comforts, trials, whether we are grateful and share with others or not. In the journey of life, man is dependent on man. The manufacturer is the worker, the landowner, the farmer, the shopkeeper is the buyer, the supply and demand are for everyone, that is why man has to go through trials.

He clarified the importance of patience, saying, will you be patient with this (difference in sustenance)? Then you will get its fruit. Allah Almighty is the One who sees all situations and actions, that is, knows them, there is no need to worry.

وَ قَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا لَوْ لَآ اُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ اَوْ نَرٰى رَبَّنَا ؕ لَقَدِ اسْتَكْبَرُوْا فِيْۤ اَنْفُسِهِمْ وَ عَتَوْ عُتُوًّا كَبِيْرًا ﴿۲۱﴾

25|21| And those who do not expect the meeting with Us say, "Why were not angels sent down to us, or [why] do we [not] see our Lord?" They have certainly become arrogant within themselves and [become] insolent with great insolence.

يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰى يَوْمَئِذٍ لِّلْمُجْرِمِيْنَ وَ يَقُوْلُوْنَ حِجْرًا مَّحْجُوْرًا ﴿۲۲﴾

25|22| The day they see the angels - no good tidings will there be that day for the criminals, and [the angels] will say, "Prevented and inaccessible."

وَ قَدِمْنَاۤ اِلٰى مَا عَمِلُوْا مِنْ عَمَلٍ فَجَعَلْنٰهُ هَبَآءً مَّنْثُوْرًا ﴿۲۳﴾

25|23| And We will regard what they have done of deeds and make them as dust dispersed.

اَصْحٰبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَّ اَحْسَنُ مَقِيْلًا ﴿۲۴﴾

25|24| The companions of Paradise, that Day, are [in] a better settlement and better resting place.

The disbelievers (infidels), who did not believe in the resurrection, the reckoning and the book and denied it. They used to make excuses for their denial of the divine word and prophethood, saying why did not the angel himself come? And did not tell people about the word of Allah? Or why did not Allah Himself express Himself? This was actually due to their arrogance and pride, because they considered themselves superior to other humans. Then they did not believe in the prophet, because they considered themselves the greatest among humans. This arrogance is a very great misguidance and rebellion. They are being told that seeing angels in their real state is a disaster for humans and especially for the misguided.

Angels do not have a material existence, so it is not possible to see their real existence, it will be possible to see them only at the time of death or the resurrection. At the time of death, a person sees the angel in his non-material state, but those are the last moments, the next stage is Barzakh, Hell or Paradise. Similarly, the Day of Judgment will be very scary for the disbelievers. On that day, entry into Paradise will be prohibited for the disbelievers. They will cry out at the terrible sight and their own actions and deeds and say that they wish they had not seen the angels who would drag them face down to Hell. If only there had been a barrier (hijab) between them and those angels and they would have been saved. The eloquence of the Quran is that the interpretation of the verses is possible in both ways (1) at the time of death (2) at the time of the Resurrection.

Those who deny, those deeds that they considered their achievements in this world, will have no status on the Resurrection. They will fly away like dust or ashes. The purpose of their deeds was their ego and arrogance. They were deprived of faith and sincerity, so they will have no status on the Day of Judgment.

According to a hadith narrated by Salim Mawla Abu Hudhayfah (may Allah be pleased with him), the Prophet (peace and blessings of Allah be upon him) said: On the Day of Resurrection, the good deeds of people will be like mountains of darkness, and Allah will blow them away like dust and throw them into the fire. Hazrat Salim said, "May my parents be sacrificed for you." Will these people be among us? He said, "They will fast, pray, and stay awake at night, but when something forbidden is offered to them, they will

pounce on it. Allah Almighty will make their deeds worthless." (Ruh al-Ma'ani, narrated by Abu Na'im and al-Khatib).

On the other hand, those who follow the commands of Allah and are pious (of good character), this horror of the Day of Judgment will not be a cause for concern, but they will be rewarded with the abode of Paradise for their deeds. Which is the best abode. According to the Hadith, the Day of Judgment will be equal to a thousand years, and for those who do good deeds, this day will be like a part of a day, just as we see that moments of enjoyment seem to pass quickly despite being long. That is why it is called a short time, a nap or a period of rest. On the other hand, just as the hours of waiting do not pass or every moment of suffering is severe, this day will be extremely long for sinners.

The purpose of the stories of both people is for man to choose the right path.

وَ يَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَامِ وَ نُزِّلَ الْمَلٰٓئِكَةُ تَنْزِيْلًا ﴿۲۵﴾

25|25| And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent.

اَلْمُلْكُ يَوْمَئِذِ ِۨالْحَقُّ لِلرَّحْمٰنِ ؕ وَ كَانَ يَوْمًا عَلَى الْكٰفِرِيْنَ عَسِيْرًا ﴿۲۶﴾

25|26| True sovereignty, that Day, is for the Most Merciful. And it will be upon the disbelievers a difficult Day.

وَ يَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ يٰلَيْتَنِى اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا ﴿۲۷﴾

25|27| And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way.

يٰوَيْلَتٰى لَيْتَنِىْ لَمْ اَتَّخِذْ فُلَانًا خَلِيْلًا ﴿۲۸﴾

25|28| Oh, woe to me! I wish I had not taken that one as a friend.

لَقَدْ اَضَلَّنِىْ عَنِ الذِّكْرِ بَعْدَ اِذْ جَآءَنِىْ ؕ وَ كَانَ الشَّيْطٰنُ لِلْاِنْسَانِ خَذُوْلًا ﴿۲۹﴾

25|29| He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter."

The scene of the night is being presented. The sky that we cannot see or feel and its layers, namely the seven heavens, which surround the earth. Celestial bodies are floating in them. When clouds cover our sky, it turns the day into the night sky, then the wind blows and the clouds split. The sky (blue in color) begins to be seen from between them. Those who deny the Day of Judgment have been informed that on the Day of Judgment, the sky will split like a cloud-covered sky splits. Similarly, angels will descend from this gap. It has been described in the hadiths that the number of angels will be greater than all the jinn, humans and animals that have lived on earth and they will surround humans and jinn. In this way, the seven heavens will split and angels (a luminous creature) will come out of them. After that, the bearers of the Throne will come and the Almighty will appear. The situation will be extremely terrifying . All the people of the world and all the creatures will be in awe and fear, before them only the power and sovereignty will be of Allah. These examples are to explain to us the horror of the Day of Judgment, otherwise its reality will be known only when Allah's creatures see it. Modern science also believes in the end of the solar system, which was previously located within the limits of the sky.

This day will be the day of punishment for those who deny the commands of Allah. They will admit the error of their actions. They will cut their hands in anger and worry, they will be met with regret. All the actions or people they trusted, or acted according to them, will see their miserable and fearful state, and say, "I wish they had not supported them." The Prophets of Allah acted on the commands of the Holy Quran and they would not be like this today. Satan knows the weaknesses of man, he incites human desires and thus man intends and acts. Then he falls into misguidance and ultimately becomes worthy of Hell. They will see Satan himself in trouble and destruction.

Importance of Companionship and Environment:

Good companionship has been strongly emphasized in the blessed hadiths. (1) Hazrat Abu Musa (RA) narrated that the Prophet (PBUH) said: The example of a good friend and a bad friend is like that of a perfumer and a furnace blower. The perfumer will either give you a gift of perfume or you will buy it from him, otherwise you will smell a pure fragrance from it, and the furnace blower will burn your clothes (due to sparks) or smoke will come out (Bukhari / Muslim / Musnad Ahmad). (2) Imam Abu Bakr Bazzar (RA) narrated from Hazrat Ibn Abbas (RA) that it was asked: O Messenger of Allah (PBUH), which companion is best for us? He (PBUH) said: The one whose sight makes you remember Allah and whose conversation increases your knowledge. (3) Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Every person will be on the religion of his friends, so each of you should consider whom he is making his friend (Sunan Abu Dawud / Tirmidhi / Musnad Ahmad).

According to modern psychology, friends have a great influence, and sometimes they go beyond parents in their influence. The choice of friends is very important. It is important to arrange good friends for children in their upbringing.

When the Day of Judgment comes due to these worldly events, there will be nothing but regret. Therefore, one should adopt good company and environment in the respite and leisure of this world and avoid the punishment of the Day of Judgment. Many of the leaders of Quraysh, who had strongly opposed Islam, were killed by Allah Almighty in the battles of Badr and Uhud. Ultimately, Islam prevailed not only over Arabia but over the whole world, because it is the last inspired religion for the good of humanity.

وَ قَالَ الرَّسُوْلُ یٰرَبِّ اِنَّ قَوْمِی اتَّخَذُوْا هٰذَا الْقُرْاٰنَ مَهْجُوْرًا ﴿۳۰﴾

25|30| And the Messenger has said, "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned."

وَ كَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِیٍّ عَدُوًّا مِّنَ الْمُجْرِمِیْنَ ؕ وَ كَفٰى بِرَبِّكَ هَادِیًا وَّ نَصِیْرًا ﴿۳۱﴾

25|31| And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper.

Leaving the Quran: There are two ways to interpret or apply the verse. Even during the time of the Prophet (peace be upon him), the people of Makka, especially the chieftains of the Quraysh, strongly opposed the Quran and the Prophet (peace be upon him). Sometimes they called the Quran poetry, sometimes magic, sometimes storytelling, and forbade people from listening to it. The second explanation may also be that the Muslims, despite being the speakers of the Quran, were reluctant to understand and act on it, as a result of which they are weak among the nations of the world. Unfortunately, non-Arab Muslims consider only Arabic recitation as the highest task of reading the Quran, while this is tantamount to leaving the Quran. What is the use of reading this word, if you do not understand its message. If you cannot understand its meanings and implications.

Four hundred (400) years ago, when books were not printed. The education system was not public and not under the government, only a few people were literate. At that time, only memorization or, recitation was important so that the Holy Quran could be preserved. Now, due to printing and then translations and education in all languages, it is necessary for Muslims that when they read the Quran in Arabic, they should also read its translation in their own language, so that they can benefit from the teachings of the Quran. They can ponder and act on them and achieve salvation. Salvation depends only on action. Unfortunately, Satan only puts the importance of ignorant reading (recitation) (without knowing the translation and meaning) in the mind and deprives the Muslim of the real goal. On the other hand, teaching the Arabic of the Quran has become a business or occupation, due to which teachers (readers) encourage it more. While the importance is the commands and teachings recorded in the Holy Quran. Reading the Holy Quran only verbally without understanding and knowledge is abandoning the Holy Quran or It is equivalent to turning a blind eye and unfortunately today, about seventy (70) percent of non-Arab Muslims are unaware of the translation of the Holy Quran. This is a blasphemy and a dereliction of the Holy Quran.

Allah Almighty reassured the Prophet (peace and blessings of Allah be upon him) and the Muslims not to be worried about the opposition of the Quraysh. In all the nations and societies of the previous prophets, there have been enemies of the prophets and these people are criminals of Allah and will be punished. Allah Almighty is sufficient to help, guide and protect the believers. Events have proven that the Muslims were successful.

وَ قَالَ الَّذِيْنَ كَفَرُوْا لَوْ لَا نُزِّلَ عَلَيْهِ الْقُرْاٰنُ جُمْلَةً وَّاحِدَةً ۚ كَذٰلِكَ ۚ لِنُثَبِّتَ بِهٖ فُؤَادَكَ وَ رَتَّلْنٰهُ تَرْتِيْلًا ﴿٣٢﴾

25|32| And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.

وَ لَا يَاْتُوْنَكَ بِمَثَلٍ اِلَّا جِئْنٰكَ بِالْحَقِّ وَ اَحْسَنَ تَفْسِيْرًا ﴿٣٣﴾

25|33| And they do not come to you with an argument except that We bring you the truth and the best explanation.

اَلَّذِيْنَ يُحْشَرُوْنَ عَلٰى وُجُوْهِهِمْ اِلٰى جَهَنَّمَ ۙ اُولٰٓئِكَ شَرٌّ مَّكَانًا وَّ اَضَلُّ سَبِيْلًا ﴿٣٤﴾

25|34| The ones who are gathered on their faces to Hell - those are the worst in position and farthest astray in [their] way.

The infidels of Makka objected to the Quran not being revealed all at once, to which he replied: That it was sent down gradually (gradually) for a specific purpose. (1): To make it easier to memorize. Since writing or reciting books was not common, memorization was necessary, so that it would remain in this state. At the same time, writing was also started by the Prophet (peace and blessings of Allaah be upon him). (2): To provide guidance according to the circumstances. (3): By being revealed gradually, Allah's help and comfort would be present in difficulties. (4): There would be ease and convenience in implementing the commands, and this is what happened. Some commands were changed and many commands were implemented gradually.

This is a description of the conditions of the disbelievers. As a result of the punishment and punishment on the Day of Judgment, the angels will drag those who deny the commands of Allah on their faces. Which will be a very painful state and their abode will also be the worst hell, because these people had adopted the most misguided way of life in their lives, which resulted in this. May Allah Almighty protect us. Amen.

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَ جَعَلْنَا مَعَهٗۤ اَخَاهُ هٰرُوْنَ وَزِيْرًاۚ﴿۳۵﴾

25|35| And We had certainly given Moses the Scripture and appointed with him his brother Aaron as an assistant.

فَقُلْنَا اذْهَبَاۤ اِلَى الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَاؕ فَدَمَّرْنٰهُمْ تَدْمِيْرًا﴿۳۶﴾

25|36| And We said, "Go both of you to the people who have denied Our signs." Then We destroyed them with [complete] destruction.

وَ قَوْمَ نُوْحٍ لَّمَّا كَذَّبُوا الرُّسُلَ اَغْرَقْنٰهُمْ وَ جَعَلْنٰهُمْ لِلنَّاسِ اٰيَةًؕ وَ اَعْتَدْنَا لِلظّٰلِمِيْنَ عَذَابًا اَلِيْمًاۚ﴿۳۷﴾

25|37| And the people of Noah - when they denied the messengers, We drowned them, and We made them for mankind a sign. And We have prepared for the wrongdoers a painful punishment.

وَّ عَادًا وَّ ثَمُوْدَاۤ وَ اَصْحٰبَ الرَّسِّ وَ قُرُوْنًۢا بَيْنَ ذٰلِكَ كَثِيْرًا﴿۳۸﴾

25|38| And [We destroyed] 'Aad and Thamud and the companions of the well and many generations between them.

وَ كُلًّا ضَرَبْنَا لَهُ الْاَمْثَالَ ۫ وَ كُلًّا تَبَّرْنَا تَتْبِيْرًا﴿۳۹﴾

25|39| And for each We presented examples [as warnings], and each We destroyed with [total] destruction.

وَ لَقَدْ اَتَوْا عَلَى الْقَرْيَةِ الَّتِيْۤ اُمْطِرَتْ مَطَرَ السَّوْءِؕ اَفَلَمْ يَكُوْنُوْا يَرَوْنَهَا ۚ بَلْ كَانُوْا لَا يَرْجُوْنَ نُشُوْرًا﴿۴۰﴾

25|40| And they have already come upon the town which was showered with a rain of evil. So have they not seen it? But they are not expecting resurrection.

Historical facts are mentioned about those who denied the commands of Allah and the Day of Judgment. The prophets were opposed by their people. Prophet Moses (peace be upon him) and Prophet Aaron (peace be upon him) were sent to guide the people of Pharaoh and give them divine commands. Pharaoh refused and was destroyed. Similarly, the people of Prophet Noah (peace be upon him) were also destroyed because they also refused, becoming a lesson. After them, the people of Ad and the people of Thamud were destroyed. Similarly, a people (part of the people of Thamud) who had killed their prophet by throwing him into a well were destroyed. These people passed through the Hijaz on the roads to Yemen and Syria. The people of Lot were rained with stones and were destroyed. Their events are present in history or stories so that we can learn a lesson. All these people denied the Day of Judgment and the Book of Account and were destroyed. The people of Makka should learn a lesson from this.

وَ اِذَا رَاَوْكَ اِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًاؕ اَهٰذَا الَّذِيْ بَعَثَ اللّٰهُ رَسُوْلًا﴿۴۱﴾

25|41| And when they see you, [O Muhammad], they take you not except in ridicule, [saying], "Is this the one whom Allah has sent as a messenger?

اِنْ كَادَ لَيُضِلُّنَا عَنْ اٰلِهَتِنَا لَوْ لَاۤ اَنْ صَبَرْنَا عَلَيْهَاؕ وَ سَوْفَ يَعْلَمُوْنَ حِيْنَ يَرَوْنَ الْعَذَابَ مَنْ اَضَلُّ سَبِيْلًا﴿۴۲﴾

25|42| He almost would have misled us from our gods had we not been steadfast in [worship of] them." But they are going to know, when they see the punishment, who is farthest astray in [his] way.

اَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ ؕ اَفَاَنْتَ تَكُوْنُ عَلَيْهِ وَكِيْلًا ۙ﴿۴۳﴾

25|43| Have you seen the one who takes as his god his own desire? Then would you be responsible for him?

اَمْ تَحْسَبُ اَنَّ اَكْثَرَهُمْ يَسْمَعُوْنَ اَوْ يَعْقِلُوْنَ ؕ اِنْ هُمْ اِلَّا كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ سَبِيْلًا ﴿۴۴﴾

25|44| Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way.

The attitude of the infidels of Mekkaa is mentioned as they created all kinds of obstacles for the Prophet (peace and blessings of Allaah be upon him) in spreading Islam. Sometimes they would make fun of him for trading in the market as a prophet, sometimes for houses and gardens, sometimes calling the word magic. On the other hand, they were also afraid of the propagation and popularity of Islam and tried to prove their idols. Time proved that the message of Allaah was true and the infidels (the people of Makka who denied) were in error. It became clear in this world and it will also become clear on the Day of Resurrection. There were some people who, despite knowing the truth, only followed their own desires. They did not have the commands of Allaah or any moral code. It is mentioned that the character of such people is extremely unfortunate.

The importance of intellect and understanding:

Allah Almighty has made humans a combination of intellect and nafs (the center of human desires). Angels have only intellect and do not have a nafs, therefore they do not commit sins. Animals are only subject to the nafs. Their intellect and understanding are subject to their nafs. Therefore, there is no sin for them because they do not understand analysis.

A person who acts only on physical or spiritual desires, does not analyze his desires, does not realize their good or badness, is at the level of animals, but is even lower than them. Because despite the blessing of reason, he does not use it, and like animals, he acts only on physical desires. A person who uses his reason and understanding to control his animal desires and acts on the commands of God is superior to the angels. (Imam Qushairi. Abdul Karim Hawazin).

Animals do not disobey their Creator, while they are deprived of superior reason. While man disobeys. Animals also obey their master, while man does not. Therefore, despite having eyes, ears and understanding, he has reached a level lower than animals. Deprived of guidance, he will deserve punishment. Such a person does not deserve any sympathy.

اَلَمْ تَرَ اِلٰى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ۚ وَ لَوْ شَآءَ لَجَعَلَهٗ سَاكِنًا ۚ ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيْلًا ۙ﴿۴۵﴾

25|45| Have you not considered your Lord - how He extends the shadow, and if He willed, He could have made it stationary? Then We made the sun for it an indication.

ثُمَّ قَبَضْنٰهُ اِلَيْنَا قَبْضًا يَّسِيْرًا ﴿۴۶﴾

25|46| Then We hold it in hand for a brief grasp.

وَ هُوَ الَّذِىْ جَعَلَ لَكُمُ الَّيْلَ لِبَاسًا وَّ النَّوْمَ سُبَاتًا وَّ جَعَلَ النَّهَارَ نُشُوْرًا ﴿۴۷﴾

25|47| And it is He who has made the night for you as clothing and sleep [a means for] rest and has made the day a resurrection.

Light / Shadow, Day, Night and Man:

The verses mention the scientific facts of creation. The previous verse mentioned the contemplation and use of reason by humans, along with the mention of the sciences and arguments that are clear to every intelligent person for the existence of Allah when they consider that there is a Creator of these great things in the universe and how great He is.

What is light? Science is still in its search for it, its definition has been changing and will continue to change as the equipment becomes available to man. It is an electromagnetic radiation wave, which is captured by the human eye. Allah Almighty has given this power to man. It occurs in the form of a very large wave and a very small wave. The natural source of light is the sun, lightning, in animals, fireflies, a fish, as well as in plants, mushrooms that glow at night. In artificial light, lights, bulbs. The source of which is electricity or mineral oil. Light is also produced by heat. Where Allah Almighty has created light, there He has also created shadow, where light cannot pass through, there is a shadow and which is like this body.

Allah Almighty has explained the rotation of the earth and the sun through the movement of the shadow so that man can consider it. The source of light from the sun is the movement of the earth which is on its axis, some part comes towards the sun and the other is not. Where the sun is visible, there is day and then if a tree / house, rock comes in front of the light waves, then a shadow is created. At sunrise on the earth, since the sun rises in the east, the shadow of objects is to the west and when it is parallel, it is long and when the angle between the sun and the earth decreases, the shadow also decreases. Even when the angle of the sun is 90 degrees, the shadow ends. Then the direction of the earth moves forward due to rotation, the sun sets in the previous area and the shadow on the other side becomes towards the east.

These blessed verses guide man towards science (physics), astronomy and the movements of objects, and today those nations who have researched and obtained information through their planets in space have made many discoveries according to Allah's system of causes and effects. One interpretation is that the dim light before sunrise and after sunset (Twilight) is meant. It is also like a shadow (Ibn Abbass R.A).

During the day, due to light, it is easy for the human body parts to work. Therefore, human performance is very good during the day. Then there is also convenience in work that due to light, there is no need for artificial light and practical work becomes easy. When the earth is on the other side, that is, on the opposite side of the sun, it becomes night. Night time is very suitable for the human body to rest. Due to darkness, sleep comes easily. Sleep is very important for human life. Due to sleep, the human body relaxes. Fatigue is removed. Most of the body parts rest and gain energy for their future. Most of the organs stop working during sleep, so it has been called half-death. One should remember Allah before sleeping and also thank Allah after waking up. Many diseases arise due to lack of sleep.

Modern research conducted by many medical schools and psychological institutions has shown that according to the natural disposition and physical needs of a person, it is necessary to work during the day and rest at night. If one works against this, that is, one does not rest at night and rests during the day, then if a long time has passed, many medical and psychological problems arise. For example, memory loss, irritability (research by Harvard Medical School), which are harmful to human health and rest. This is what the Holy Quran had told us through the verses of the Holy Quran fourteen hundred (1400) years ago.

Allah Almighty has made the nights more beautiful for us by creating the moon and making it revolve. Imagine how much torment life would have been if there was complete

darkness or only light. If you think about it, someone has created such a large solar system and the stars and galaxies visible at night, and surely the creator must have been before them. And as great and complex and organized as this system is, it all describes the greatness of its creator.

Day refers to the light of Islam and the Holy Quran, and night refers to the darkness of oppression, ignorance and disbelief, where justice, equality, the good of the poor and the existence of Allah are denied for man. Islam is guidance and is for the welfare of humanity. In every command of it, the good of the common people is present.

وَ هُوَ الَّذِیۡۤ اَرۡسَلَ الرِّیٰحَ بُشۡرًۢا بَیۡنَ یَدَیۡ رَحۡمَتِہٖ ۚ وَ اَنۡزَلۡنَا مِنَ السَّمَآءِ مَآءً طَہُوۡرًا ۙ﴿۴۸﴾

25|48| And it is He who sends the winds as good tidings before His mercy, and We send down from the sky pure water

لِّنُحۡیِیَ بِہٖ بَلۡدَۃً مَّیۡتًا وَّ نُسۡقِیَہٗ مِمَّا خَلَقۡنَاۤ اَنۡعَامًا وَّ اَنَاسِیَّ کَثِیۡرًا ﴿۴۹﴾

25|49| That We may bring to life thereby a dead land and give it as drink to those We created of numerous livestock and men.

After the solar system (night and day), this is the most important subject for life on earth. These verses guide, rather they require the reader (Muslim) to ponder over these matters. Strengthen their scientific status and guide the world, and this is to understand the Quran correctly.

Effects of Rain:

How does rain occur? The effect of winds, rainwater and the life of plants, animals and insects on earth, are the whole subject of this verse. The movement of winds, the movement of clouds in the sky, the increase or decrease in air pressure, which causes the wind to move, are all part of Allah's system. Water evaporates from heat . Clouds are floating in the air and space all the time. Moisture freezes from the cold above, and particles of soil are needed to freeze the moisture and then give it weight so that the water can stay with them. These particles keep getting mixed in the air from the burning of meteorites from the earth and space. And thus the vapors take the form of drops and rain falls (Tafsir Surah Ar-Ra'd / Al-Mu'minun).

We see that where there is no rain, the land is like a barren desert. Even in sand that does not absorb water, agriculture is extinct, or only nominally exists until there is moisture. When moisture is absorbed by the earth, the bacteria present in the earth, which are dead due to the absence of water, become active when they get water again. That is, they change to their initial creative state. Then, when nitrates etc. are added to them with the rain, they come to life and start growing. When rainwater descends from the sky, it adds various particles and gases, especially nitrogen gas, which is necessary for plant growth. A wave of life runs underground. Along with it, other bacteria are also created. Clouds are necessary for rain, and air is necessary for clouds, and Allah's system runs all these matters in a balanced (organized and necessary) manner. The apparent causes through which these things are carried out are the special motives of the external causes, such as air pressure, weather temperature, the increase or decrease of the sun's rays, the vegetation on the earth, for all these things, the invisible creatures of Allah Almighty, which are created from energy, are the angels. They produce the desired results or actions by increasing or decreasing the causes. Our scientific research is limited only to the apparently visible causes, which is the proof of the greatness of the Creator. Water has very important properties and is the basis of life. It is found in three states, solid, liquid and gas. This is why water has been made the

standard for measuring or measuring the density of all liquids. The best means is cleanliness. Clothes, objects and things are cleaned with it. Water, in Islamic jurisprudence, is not only pure, but also purifying. Provided that it does not have a smell or dirty color. Since flowing water remains flowing and impurities flow away, it is pure. Similarly, a standing water reservoir of about 10x10x2 feet is also pure. As long as it does not smell, an example of this is large ponds, ponds where animals, etc. drink water. Lake and sea water are all pure even if they contain dirt. For details, refer to books on jurisprudence.

Rainwater or snowfall brings water to all rivers, streams, and drains. Underground water is absorbed and provides plants and underground water reserves. Water is important for all areas of life, agriculture, industry, and society, and Allah Almighty has provided air, water, and light to man in large quantities. These are the gifts of Allah that have been mentioned repeatedly in the Holy Quran.

According to the people of Ishq and Safa, winds mean the wind of love for the lover/beloved and good news means divine revelations and revelations and the descent of water means the water of knowledge, which revives dead hearts and changes animalistic qualities (amarah) into obedience.

وَ لَقَدْ صَرَّفْنٰهُ بَيْنَهُمْ لِيَذَّكَّرُوْا ۖ فَاَبٰۤى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ﴿۵۰﴾

25|50| And We have certainly distributed it among them that they might be reminded, but most of the people refuse except disbelief.

وَ لَوْ شِئْنَا لَبَعَثْنَا فِيْ كُلِّ قَرْيَةٍ نَّذِيْرًا ۖ ﴿۵۱﴾

25|51| And if We had willed, We could have sent into every city a warner.

فَلَا تُطِعِ الْكٰفِرِيْنَ وَ جَاهِدْهُمْ بِهٖ جِهَادًا كَبِيْرًا ﴿۵۲﴾

25|52| So do not obey the disbelievers, and strive against them with the Qur'an a great striving.

There are verses about the habits and methods of those who deny the truth. Despite so many signs and evidence, most people deny and are ungrateful to Allah's commands and rewards. Few people are obedient. Allah Almighty could have appointed a separate prophet for every town, but He appointed the Prophet Muhammad (peace and blessings of Allah be upon him) as a prophet for the whole earth. He is the last prophet. His message has to be conveyed to every individual, so a hard struggle will have to be made. There is no need to be worried about the opposition of the disbelievers. Since the command to defend was revealed in Medina, it refers to other forms of jihad, such as financial, scientific and rational arguments, and the struggle of preaching and calling through the Holy Quran. In addition, Jihad Akbar refers to the correct use of all available and easy means so that the desired results can be achieved.

وَ هُوَ الَّذِيْ مَرَجَ الْبَحْرَيْنِ هٰذَا عَذْبٌ فُرَاتٌ وَّ هٰذَا مِلْحٌ اُجَاجٌ ۚ وَ جَعَلَ بَيْنَهُمَا بَرْزَخًا وَّ حِجْرًا مَّحْجُوْرًا ﴿۵۳﴾

25|53| And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.

And He (Allah) is the One who has mixed the two seas (waters). One is sweet and delicious, the other is bitter and salty. And between the two is a barrier, a barrier that prevents them from being mixed.(Quran).

The blessed verses are guiding towards a great blessing of Allah Almighty so that the reader, especially the Muslim, can research it and benefit from it. The late Imam Ghazali wrote a book on the wisdom of divine commands. These are the research achievements of our old scholars. But for the past four centuries, Muslims have been sleeping, the end of which is becoming very destructive. Water is a great blessing of Allah. It has different properties, first, rain and life through it was mentioned. Water is found in liquid, gas and solid states and in each state it has its own properties and benefits. The news of the Holy Quran that life exists from water is accepted by science as true to the letter. Generally, at the confluence of rivers and at the places where rivers meet the sea (delta), the different properties of the river water and the flow on the land cause the mixture to change color and for a long time this water keeps pushing the other water. There is no mixing. Which can be clearly seen. Another special place is mentioned in the blessed verse, about which more information was obtained through research in the nineteenth century and the word hijab (barzakh) of the Holy Quran was correctly applied. This place is the vast and wide place where the Mediterranean Sea (Mediterranean Sea) and the Atlantic Ocean (Atlantic Ocean) meet, near the Strait of Gibraltar, which is in the sea between Spain and Morocco. Where a French marine researcher Jacques-Yves Cousteau conducted research, he saw that the water of the Mediterranean Sea (Mediterranean) came to a standstill at one place and was being stopped by the water of the Atlantic Ocean (Atlantic Ocean). The two waters are pushing each other and at one point it is as if there is a veil between them that they do not merge at all. When research was done to the bottom, it was found that due to the difference in water, there are different types of plants and cellular creatures in the inner sea, which live in their own water and are separate from each other. The two waters have different colors, and despite the passage of many ships and boats, they do not mix. The water of the river is less salty and the water of the springs is sweet. The water of the sea is salty. There are also fresh water springs in some seas. This is evidence of the power of Allah and the craftsmanship of the Creator.

When the waters of the seas meet, the people of Safa take the sea of soul and spirit. The sweet sea of spirit is the sea in which there is the sweetness of divine qualities, and the bitter sea refers to the sea of soul, which has bad animal qualities, and there is a barrage in between that prevents them from meeting.

وَ هُوَ الَّذِیْ خَلَقَ مِنَ الْمَآءِ بَشَرًا فَجَعَلَهٗ نَسَبًا وَّ صِهْرًا ؕ وَ كَانَ رَبُّكَ قَدِیْرًا ﴿۵۴﴾

25|54| And it is He who has created from water a human being and made him [a relative by] lineage and marriage. And ever is your Lord competent [concerning creation].

وَ یَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا یَنْفَعُهُمْ وَ لَا یَضُرُّهُمْ ؕ وَ كَانَ الْكَافِرُ عَلٰی رَبِّهٖ ظَهِیْرًا ﴿۵۵﴾

25|55| But they worship rather than Allah that which does not benefit them or harm them, and the disbeliever is ever, against his Lord, an assistant [to Satan].

وَ مَاۤ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّ نَذِیْرًا ﴿۵۶﴾

25|56| And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.

قُلْ مَاۤ اَسْـَٔلُكُمْ عَلَیْهِ مِنْ اَجْرٍ اِلَّا مَنْ شَآءَ اَنْ یَّتَّخِذَ اِلٰی رَبِّهٖ سَبِیْلًا ﴿۵۷﴾

25|57| Say, "I do not ask of you for it any payment - only that whoever wills might take to his Lord a way."

وَ تَوَكَّلْ عَلَی الْحَیِّ الَّذِیْ لَا یَمُوْتُ وَ سَبِّحْ بِحَمْدِهٖ ؕ وَ كَفٰی بِهٖ بِذُنُوْبِ عِبَادِهٖ خَبِیْرَا ﴿۵۸﴾ ۚ

25|58| And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted -

Life originated from water. Modern science has long accepted this concept, which is presented in the Holy Quran. Human existence also derives from water and clay, with water being fundamental to the clay. The Glorious Quran mentions the creation of humanity from this compound—a mixture of clay and water—which contains carbon, nitrogen, and oxygen, the basic components of the human body.

Alongside human existence, man and woman were created as a pair, from whom the subsequent human generations have descended. Both the male (Muzakkar) and the female (Monnas) are essential for human lineage, and from them, relationships are established. Relationships can be lineage-based (from the father's side) or in-law relationships (from the mother's or wife's side). These relationships form the foundation of the family system. The love inherent in these relationships is a special part of this system. The mutual love and attraction between people and within relationships is an expression of the mercy and power of Almighty Allah.

In this world, people sometimes forget Almighty Allah. Under the influence of Satan and their own imagination, they sometimes elevate ordinary, existing objects to the status of a deity and then stubbornly adhere to this belief. Those who deny the truth exert all their strength and power in opposing it.

To save humanity from this straying, Almighty Allah sent His Prophets and Messengers. They brought glad tidings of Paradise for those who perform good deeds and worship Allah, and they warned of the punishment of Hell for those who deny the truth and commit sins.

Prophet Muhammad {PBUH} and all the Prophets never demanded any payment for their preaching. As this was a duty of human service entrusted to them by the Creator of the Universe, their sole desire was that people would embrace Islam, worship Allah, obey His commands, and be saved from deviation. Therefore, they are teachers (*mu'allim*), purifiers (*muzakki*), and guides (*rahbar*).

Prophet Muhammad {PBUH} and all other preachers are instructed to praise and glorify Allah. They must seek forgiveness from Him for their mistakes and, alongside their own efforts, rely solely upon Him, the One who is the Most Powerful, Everlasting, and All-Knowing.

ۨالَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَیْنَهُمَا فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ ۚ اَلرَّحْمٰنُ فَسْـَٔلْ بِهٖ خَبِیْرًا ﴿۵۹﴾

25|59| He who created the heavens and the earth and what is between them in six days and then established Himself above the Throne - the Most Merciful, so ask about Him one well informed.

وَ اِذَا قِیْلَ لَهُمُ اسْجُدُوْا لِلرَّحْمٰنِ قَالُوْا وَ مَا الرَّحْمٰنُ ۗ اَنَسْجُدُ لِمَا تَاْمُرُنَا وَ زَادَهُمْ نُفُوْرًا ﴿۶۰﴾

25|60| And when it is said to them, "Prostrate to the Most Merciful," they say, "And what is the Most Merciful? Should we prostrate to that which you order us?" And it increases them in aversion.

There are scientific arguments in the verses of the Quran. The greatness of Allah is mentioned that He created the earth and the sky and the stars, planets or other entities

between them, meteors etc. This process was completed in six days. What is meant by days? In the verses of the Quran, the term day is used to express the period of time. The term day here does not refer to the day that is created as a result of the solar system. Therefore, Allah Almighty said that the day of Allah is fifty (50) thousand years or even a thousand years of the solar system of the earth. Therefore, scholars have derived the process of gradual aging from this. That is, it is a changing period, the real reality and duration of which only Allah Almighty knows. Similarly, other verses mention the time of the periods of the earth. All these are periods or changing states whose duration can be up to billions of years. Similarly, there are seven heavens in the universe, the lowest class of which is the stars in the sky of the world that we see at night and the galaxy is also visible. Humans have no accurate information about their distance or extent, only estimates are made through radio signals. The Throne refers to the expression of Allah's supreme power, which is greater than all the beings in the universe, to explain to the common man.

تَبٰرَكَ الَّذِیْ جَعَلَ فِی السَّمَآءِ بُرُوْجًا وَّ جَعَلَ فِیْهَا سِرٰجًا وَّ قَمَرًا مُّنِیْرًا ﴿۶۱﴾

25|61| Blessed is He who has placed in the sky great stars and placed therein a [burning] lamp and luminous moon.

وَ هُوَ الَّذِیْ جَعَلَ الَّیْلَ وَ النَّهَارَ خِلْفَةً لِّمَنْ اَرَادَ اَنْ یَّذَّكَّرَ اَوْ اَرَادَ شُكُوْرًا ﴿۶۲﴾

25|62| And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude.

Zodiac, Moon and Sun:

Give more information about the sky that there are constellations in it (which has been mentioned in Surah Al-Anbiya / Surah Hud). This means that the scholars (scientists) have divided the entire circle of the sky according to twelve months, where the earth completes a revolution around the sun in a year. Which are 30 degrees or 1/12 of the circle. The cluster of stars that is visible in the sky in each 1/12th part is considered a constellation and it is given the name of its shape. These are names for human understanding . Allah Almighty has determined the earth on its axis with a special way (tilt) which is 23.4 degrees which makes the days longer and shorter. Similarly, the earth rotates on its axis in 24 hours and the half of it that is towards the sun, there is day and the other side is night. This whole system was created by Allah Almighty, which has taken many centuries to understand a little.

Moon: Then in the sky, that is, space, Allah Almighty created the moon, which revolves around the earth, and when it is night, the reflection of the sun's light falls on the earth and the night becomes bright. The angle of the moon is such that sometimes a small part continues to increase. Then after two weeks, it becomes complete. Then its inclination (angle) starts to decrease. Then it starts to weaken (small), which gives an idea of history. The moon is equal to a quarter of the earth (27%). Only one side of it is visible from the earth and gives light. Its diameter is estimated to be 3475 kilometers. It creates turbulence in the ocean by its attraction and cleans the oceans. It plays an important role in the juice in fruits and the reproduction of animals that come out at night and the migration of birds. The sun:It is the star of our solar system and, like millions of stars, is a source of heat. Its power has attracted all the planets, moons, meteors and comets of the solar system to itself. According to current information, it is generating heat from the radiation of hydrogen and helium and is receiving it from the entire solar system. Its age is estimated to be 4.5 billion years and its size is 109 times greater than the diameter of the Earth. Its diameter is 1,390,000 kilometers.

This entire universe is evidence of the greatness of the Creator who created it. The clusters of stars and galaxies in the universe, which are spread over a distance of billions of light years, are always praising the greatness and wisdom of their Creator. But man, due to his evil thoughts and imaginations, denies the real existence of his Creator, makes excuses for nature and denies his commands and is reluctant to prostrate. This was done by the infidels of Makka at that time and even today, the deniers of God are involved in this crime.

Day and night are important for the life of man. Day is for work and night is for rest. Day refers to the state of submission and gratitude, and night (darkness) refers to the state of ingratitude and disobedience of man. According to the Sufis, Allah has created stages and places (star signs) in the heaven of hearts. (1) Fear, (2) Asceticism, (3) Repentance, (4) Hope, (5) Trust, (6) Patience, (7) Gratitude, (8) Certainty, (9) Sincerity, (10) Submission, (11) Assignment, (12) Pleasure. We pass through these stages and witness the greatness, glory, beauty, and majesty of Allah.

All these gifts, all these plants and minerals of the earth are for man, but man is not grateful to his Creator, and those who reflect and think about it easily realize the fact that this entire system has been created by the Creator and are grateful to Him. Negligence is not allowed in the world of love, so when any negligence is committed, the people of the heart immediately make amends and repent.

The blessed verse commands prostration, so prostration is necessary for the reciter to fulfill the command.

وَ عِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّ اِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ﴿۶۳﴾

25|63| And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace,

وَ الَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّ قِيَامًا ﴿۶۴﴾

25|64| And those who spend [part of] the night to their Lord prostrating and standing [in prayer]

وَ الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ اِنَّ عَذَابَهَا كَانَ غَرَامًا ۖ ﴿۶۵﴾

25|65| And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering;

اِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّ مُقَامًا ﴿۶۶﴾

25|66| Indeed, it is evil as a settlement and residence."

وَ الَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَ لَمْ يَقْتُرُوْا وَ كَانَ بَيْنَ ذٰلِكَ قَوَامًا ﴿۶۷﴾

25|67| And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate

وَ الَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَ لَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَ لَا يَزْنُوْنَ ۚ وَ مَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًا ۙ ﴿۶۸﴾

25|68| And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

Characteristics of Believers:

All humans are servants of Allah, but here the relationship is of a special kind. The characteristics mentioned in these servants are the basis of the Islamic welfare society.

Good character: The character or behavior mentioned refers to the overall behavior and ethics of a person. The morals of the righteous servants of Allah are high, they are not arrogant and do not become arrogant. They live their lives with dignity at a slow pace. Human values and human rights are always taken into account. Slowness refers to moderation. This does not mean physical weakness or a false way of life, but rather a consistent pattern of high morals. If a situation arises in daily affairs where other people fall from morality or seek corruption, then in this situation they depart from the dignified way. That is, instead of immorality, bad temper or corruption, they turn away from nobility. Hazrat Hassan Basri (RA) says that if someone speaks to him ignorantly, he listens to him with patience and does not respond ignorantly, and this does not mean the well-known peace and blessings be upon you. The ignorant here does not mean the ignorant, but rather the one who descends to ignorance or rudeness.

Worship: The righteous servants worship Allah Almighty. This worship includes obligatory worship as well as optional worship. Worship refers to formal worship and other good deeds, i.e., zakat, sadaqah, visiting the sick, serving people. These acts are also part of worship. Night worship, especially the "Qiyaam-ul-Layl" prayer of Tahajjud, is a great blessing. Many hadiths have mentioned and praised these acts of worship. Despite their worship and righteous deeds, the fear of Allah remains with them. They tremble at His displeasure. They seek refuge from Hell and punishment at all times. They spend the day with kindness and love and the night in remembrance of Allah instead of blood and play.

Hazrat Abu Dharr (RA) narrated that the Messenger of Allah (ﷺ) said to me: Fear Allah wherever you are, and if you commit a sin, follow it up with a good deed, which will erase the sin, and treat people with good manners. (Sunan Tirmidhi / Sunan Ad-Darimi). Arrogance in worship destroys worship.

Moderation: A person acts in his life according to his own opinion. Sometimes he acts with great enthusiasm, in some matters he does not pay attention at all and acts very little. Both of these methods are extreme. Extravagance is where one acts more than necessary and its opposite is called, scarcity, where one acts less than necessary. Extravagance and stinginess are generally used for financial expenses. In principle, all matters should be measured by the rules of Islam, even if they appear to be good, for example, one should not give so much charity that one cannot save for one's own expenses or one should not be so stingy that one's needs cannot be met. One should not do so much in the matter of good deeds and worship that the human body cannot bear it. Moderation in all matters, such as eating, drinking, sleeping, spending on others, is the best practice. Similarly, on the other hand, a person becomes a victim of many social, economic and medical problems due to a decrease in deeds and negligence in spending, a decrease in charity and zakat, a decrease in transactions, eating, drinking, and socializing. The blessed hadith says that "the best of things is in the middle." Moderation is the best. One interpretation is that spending money on non-Islamic activities is extravagance, and not spending it where it is commanded is miserliness. (Hazrat Hudhayfah narrates that the Messenger of Allah said: How good is moderation in wealth. How good is moderation in poverty and how good is moderation in worship (Musnad al-Bazzaz).

(2). Hazrat Abdullah bin Masood (RA) says that the Prophet (PBUH) said: Whoever acts in moderation will not be in poverty. (Musnad Ahmad).

Hazrat Umar (RA) says that when Allah has given you a wide berth, then expand. Those whom Allah has given wealth should show that blessing in their food, clothing and living conditions. Along with this, it is important to take care of the poor. Hazrat Zaid bin Aslam (RA) said that I saw in my dream the interpretation of it as those who do not intend to spread mischief on earth. (Hum al-Zain lairidoun al-Fasaad.) Qurtubi.

Moderation is also necessary in government regulations. In Zakat or Ushr, not only good wealth should be taken but also moderate wealth. Moderation should also be maintained in retribution and punishment.

In food Extravagance and Health:

According to the hadith of the Prophet (peace and blessings of Allaah be upon him), eating whatever he wants is extravagance (Musnad Ahmad). What a beautiful and useful message and guidance that before eating, a person should think about whether the taste of my tongue or the mood is asking for is useful for me or not? Is it in accordance with the needs of my body or not, to what extent is it suitable for my economic or financial condition. After that, eat after making a decision.

At present, physical diseases in the world, especially excess weight, which is the cause of many diseases. The main reason for this is foods that are good in taste but not useful for the body. This is the result of modern research and this is what our Prophet (peace and blessings of Allaah be upon him) advised us fourteen hundred years ago. That is why he (peace and blessings of Allaah be upon him) is a mercy to the worlds.

Protection of human life: In Islam, human life is very important. Killing one human being is equal to killing all human beings. Except under the law, that is, except for the crime of intentional murder or adultery, killing a human being is a major crime and even in the case of these crimes, only the state has the authority. Individuals do not have the right to punish themselves.

Adultery: For the sake of the protection and peace of human lineage and family, the upbringing and peace of children, the punishment of married people is stoning. That is, death. Unmarried people are exempted and the punishment is whipping. Hazrat Abdullah bin Masood (RA) narrates, a man asked the Prophet (PBUH) : O Messenger of Allah (PBUH)! Which is the greatest sin in the sight of Allah? He (PBUH) said: That you worship Allah by associating partners with Him, even though He (Allah) created you. He asked then which is the greatest sin? He said: That you kill your son out of fear that he will eat with you. He asked then which is the greatest sin? He said: That you commit adultery with your neighbor's wife (Sahih Al-Bukhari / Tirmidhi / Muslim Sharif). This is confirmed by verse number 68 of Surah Al-Furqan.

Shirk:. Associating partners with Allah in worship is shirk. Which is a very great sin and the Holy Quran has called it a great injustice. All the prophets gave the message of monotheism and Satan has been trying every way to separate man from his Creator and God from the beginning in various ways. In these verses, among the characteristics of the righteous (special) servants of Allah, adultery, murder and polytheism are considered as major crimes and they always stay away from them. The sin of polytheism will not be forgiven.

يُّضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَ يَخْلُدْ فِيْهٖ مُهَانًا ﴿۶۹﴾

25|69| Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated -

اِلَّا مَنْ تَابَ وَ اٰمَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَاُولٰٓئِكَ يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ حَسَنٰتٍ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۷۰﴾

25|70| Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.

وَ مَنْ تَابَ وَ عَمِلَ صَالِحًا فَاِنَّهٗ يَتُوْبُ اِلَى اللّٰهِ مَتَابًا ﴿۷۱﴾

25|71| And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance.

The theory of punishment in Islamic society is based on two things. (1): The conscience of man, in which the fear of Allah is the greatest element. (2): The fear of the punishment of the state. In the Islamic system of justice, all men are equal and any individual, even the head of the state, is equal before the law. Therefore, the Muslim caliphs explained and clarified the objections raised against them. But man, ignoring these two things or stages, persists in sin and does not make amends for sin through repentance and good deeds. He will receive severe punishment on the Day of Judgment. The punishment will be doubled.

If a person was a non-Muslim and converted to Islam, Allah will forgive his pre-Islamic sins by changing him, that is, by repenting from the old belief or religion in which he committed sins, and if he leaves that religion and enters Islam, his sins will be forgiven and he is commanded to do good deeds to atone for them.

Repentance:

Repentance is an excellent act. Such qualities have been placed within man that attract him to sins. For example, arrogance, envy, hatred, love of wealth and children, sexual desire, ignorance. If these thoughts are not controlled, Satan creates various wrong thoughts in the human mind. Then that thought is combined with desire and becomes an intention, then an action is created, for which the person becomes entitled to punishment. Allah has placed within man a power of analysis and thinking, which we call the self-consciousness in Islamic psychology. It is generally called the conscience. When this is correct, a person feels guilty. If it is before the crime, it is very useful, as the person is saved from sin, and if it is after committing a sin, the solution is that the person is saved from the feeling of guilt and its nervous pain through repentance. In repentance (1): Extreme shame and guilt for doing a bad deed. (2): Apologizing to the affected party or making amends, and if he is not present, then benefiting or making amends to his family, and if they are not present, then doing good to other people in the society. The same action is mentioned in the verse “and do righteous deeds” and good deeds. (3): Fulfilling the promise in the future and proving that he will not repeat that sin. That is, proving it with action.

Allah Almighty has kept the door of repentance open for man at all times, as long as he has the strength and ability to commit sin, but at the time of death, repentance will not be accepted. Allah Almighty is Forgiving and Merciful. With the blessing of repentance, man gets rid of mental and nervous problems and plays his role in society with a positive role.

How to change the ranks:

If repentance is very sincere, as is right, and then there are righteous deeds, then first the sins are forgiven and the ranks of this servant are raised. As far as the rights of the servants are concerned, under the system of justice of Allah, the only way to forgive the

oppressor is for the oppressed to forgive him. And for this, the oppressed will be offered so much compensation that he will willingly forgive his revenge. In this way, both parties (the oppressor and the oppressed) will benefit from the grace of Allah.

وَ الَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ ۙ وَ اِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا ﴿۷۲﴾

25|72| And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.

وَ الَّذِيْنَ اِذَا ذُكِّرُوْا بِاٰيٰتِ رَبِّهِمْ لَمْ يَخِرُّوْا عَلَيْهَا صُمًّا وَّ عُمْيَانًا ﴿۷۳﴾

25|73| And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.

Lies:

The habits and character of Allah's special servants are mentioned. The Quran is eloquent (1): They never give false testimony because it destroys the system of justice. (2): Lies are not found in words and actions (in character), they are always truthful. (3): In the term meaning of lies, they do not support lies, but truth, justice instead of oppression. In fact, a believer is the embodiment of all three conditions. His character (words) then strongly hates evil in testimony and society. Lying in Islam is a major sin. Similarly, false testimony brings the curse of Allah upon the liar. In Islamic law, if a lie is proven, then he falls from the standard of all future testimony and his punishment is also there. Hazrat Umar (RA) if someone's lie was proven, he would be flogged forty times and his face would be blackened and he would be paraded around the market. It would be announced, in some cases he would be imprisoned until he repented.

Bad gatherings: Where lies are evil, there are other motives as well. Bad gatherings, usually gatherings of alcohol and singing, singing in a manner that spreads obscenity, inflames emotions and incites to sexual sin. In addition, those matters where mischief is created. Peace is destroyed and differences increase, all these matters are null and void. Good characters (believers) do not join such gatherings and if for some reason they are involved, they avoid and pass by instead of joining. And the manner of passing and avoiding from there is with nobility and dignity. No one shows their arrogance, nor do they despise others. Rather, they separate themselves. Bad gatherings (alcohol and singing) also invite evil. Therefore, it is important to avoid them. Another characteristic is to obtain information about the rules for performing duties, then it is very important to listen to them attentively and carefully. This is the characteristic of a believer. The guidance they receive from the Quran and the Prophet (peace and blessings of Allaah be upon him) they accept with their heart and soul. Negligence and carelessness are not their method. It is important to reflect on and understand the rulings so that the objectives of the rulings are fulfilled and blessings manifest in society, and this is done by acting on the rulings according to their importance. For example, the position of Fard and Haram, Wajib, Sunnah Mu'aqidah, Makruh and Mustahab, all actions are performed according to the teachings of the Prophet (peace and blessings of Allaah be upon him), that is, jurisprudence. Therefore, action without understanding and insight is considered reprehensible. Ibn Kathir has narrated from Ibn A'un that he asked Hazrat Sha'abi, "If I come to a gathering where people are prostrating and I do not know what kind of prostration they are performing, should I join them in prostration?" Hazrat Sha'abi said, "No." It is not right for a believer to engage in any action without understanding, rather it is necessary for him to act with insight. When you have not heard the verse of prostration based on which these people are prostrating and you do not even know the reality of their prostration, then it is not permissible to join them in prostration in this way (Tafsir Ibn Kathir).

How else can we avoid exaggeration?

We see that regarding the implementation or practice of these rulings, every scholar considers his opinion or the opinion of his teacher to be the final word and, ignoring the wisdom of the rulings and their level in jurisprudence, shows his opinion as important, due to which the differences become intense and hatred arises. Just as it is in our societies of Pakistan and India today, each sect has its own mosque and they avoid even praying behind each other.

In the present era, for education to be widespread, it is very important that the Holy Quran and Hadiths be read with translation and for more information, any jurisprudence that one is interested in should be studied, but people with other jurisprudence should be respected. Because the Quran and Hadith are the source of all. Only differences in preferences and explanations should not be made a source of hatred and corruption. This is a clear violation of the Holy Quran and Hadith. Diversity is a part of human life, so the Prophet (peace and blessings of Allah be upon him) adopted different styles in worship, so that the satisfaction and needs of each class are fulfilled. Now, the love of the Sunnah demands that every action and practice of the Prophet (peace and blessings of Allah be upon him) should be viewed with love. It is wrong to exaggerate the virtues of what is liked and good and to incite the common people and to overlook what is not liked. Every practice and method of the Prophet (peace and blessings of Allah be upon him) that he did should be done or at least viewed with love.

وَ الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَ ذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّ اجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا﴿۷۴﴾

25|74| And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."

اُولٰٓئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوْا وَ يُلَقَّوْنَ فِيْهَا تَحِيَّةً وَّ سَلٰمًا ﴿۷۵﴾

25|75| Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace.

خٰلِدِيْنَ فِيْهَا ؕ حَسُنَتْ مُسْتَقَرًّا وَّ مُقَامًا﴿۷۶﴾

25|76| Abiding eternally therein. Good is the settlement and residence.

قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّيْ لَوْ لَا دُعَآؤُكُمْ ۚ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُوْنُ لِزَامًا ﴿۷۷﴾

25|77| Say, "What would my Lord care for you if not for your supplication?" For you [disbelievers] have denied, so your denial is going to be adherent.

Where the righteous and sincere servants live their lives according to the commands of Allah, they keep their family members with them in this blessing. Along with training, they pray for them to grant them righteous faith and pure morals. A believer finds comfort and peace in their children and family, their good deeds and knowledge, more than in their beauty, comfort and luxury. The comfort of the eyes means peace of mind. It is extremely painful and distressing for them that their children and family, whom they held dearer than their own lives, should be punished in Hell, and not only should they have good qualities, but they should also be the leaders and imams of the pious people. If the children were trained well and became pious, their parents would be their imams.

When the Surah was revealed in Makka, the Muslims were going through extremely trying circumstances. Every family was divided religiously. One person was a Muslim, while the rest were with disbelief and polytheism. Every Muslim was going through extreme social and psychological distress. And thus, the migration took place twice. This

supplication is part of the patience that they used to offer for their family members. Their sincerity and firmness of faith, their steadfastness in deeds, will be rewarded with high places/palaces in Paradise, and every believer who patiently and steadfastly follows the commands of Allah is rewarded.

Finally, the fate of the disbelievers is mentioned, that as a result of rejecting the commands of Allah and believing in and asking idols instead of Allah, they will be deprived and will not get anything. They will be punished for this act. Allah has no need of humans, rather all humans are in need of Allah. Those who do not bow before Him have no status, but they will be punished.

The Surah began with the greatness of Allah and the guidance of the Holy Quran, and it ended with the announcement of the punishment of the disbelievers (the deniers) as a result of their disobedience.

Praise be to Allah, today, Tuesday, 4 Ramadan 1443 AH (corresponding to April 15, 2022 AD), Surah Al-Furqan was completed. May Allah Almighty, through His Prophet (peace and blessings of Allah be upon him), complete the interpretation of the entire Holy Quran, explain the truth in it, and make it beneficial for all creation, and make it a means of salvation for me. Ameen.

26-Surah Al-Shu'ara:

Introduction:

This Surah was revealed in Makkah and its verse number 224 mentions the poets. It is also called Tasam. This Surah has two hundred and twenty-seven (227) verses and eleven (11) rukues. Its number in terms of revelation is forty-seven (47) and in terms of order it is twenty-six (26). This Surah was revealed after Surah An-Naml and Surah Al-Waqi'ah. In it, the Prophet is called a poet. Surah Al-Furqan and Surah Al-Shu'ara' began with the glorification of the Holy Quran and also have similarities in their subjects. In both Surahs, previous Prophets, Prophet Moses (peace be upon him), Aaron (peace be upon him), Noah (peace be upon him), Ad, Thamud, and the Companions of the Rass are mentioned. The Surah mentions the incident of Prophet Abraham (peace be upon him).

In the beginning, the Prophet (peace be upon him) was encouraged as to why he (peace be upon him) was saddened and troubled by the disbelievers' lack of faith. The reason for their disbelief is not the lack of signs or arguments, but their stubbornness . They want a sign that will force people to bow their heads, but such a sign will come in its own time. At that time, they will know for themselves. The Quraysh of Makka have been warned and warned by the events of previous nations and their consequences. The power and majesty of Allah has been mentioned.

The signs of the greatness and power of Allah are spread all over the earth. The wise can find out by contemplating them. Those who do not believe only make excuses for the denial. All the prophets had a common teaching. Their lives were the embodiment of truthfulness and trustworthiness, and their character was one of complete sincerity. Allah's grace and mercy were with them, and this Prophet (Muhammad ﷺ) is also following the same character and sincerity.

The nature and character of the Prophet ﷺ are not like that of a soothsayer. The Holy Quran is clear in your eloquent language (Arabic). Look at the character of the speaker and look at the speech, this is not poetic speech, it has nothing to do with poetry and priesthood. He revealed the difference between good and bad behavior and informed the wrongdoers of their evil end.

طٰسٓمّٓ ﴿١﴾

26|1| Ta, Seen, Meem.

تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ﴿٢﴾

26|2| These are the verses of the clear Book.

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ ﴿٣﴾

26|3| Perhaps, [O Muhammad], you would kill yourself with grief that they will not be believers.

اِنْ نَّشَاْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ اٰيَةً فَظَلَّتْ اَعْنَاقُهُمْ لَهَا خٰضِعِيْنَ ﴿٤﴾

26|4| If We willed, We could send down to them from the sky a sign for which their necks would remain humbled.

وَ مَا يَاْتِيْهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمٰنِ مُحْدَثٍ اِلَّا كَانُوْا عَنْهُ مُعْرِضِيْنَ ﴿٥﴾

26|5| And no revelation comes to them anew from the Most Merciful except that they turn away from it.

فَقَدْ كَذَّبُوْا فَسَيَاْتِيْهِمْ اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٦﴾

26|6| For they have already denied, but there will come to them the news of that which they used to ridicule.

اَوَ لَمْ يَرَوْا اِلَى الْاَرْضِ كَمْ اَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ﴿٧﴾

26|7| Did they not look at the earth - how much We have produced therein from every noble kind?

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿٨﴾

26|8| Indeed in that is a sign, but most of them were not to be believers.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿٩﴾

26|9| And indeed, your Lord - He is the Exalted in Might, the Merciful.

Ta, Sin, Meem are from the letters Muqattat. 1. One interpretation is that it is Qassam, 2. It is from the names of Allah Almighty. 3. According to one opinion, it is a name from the names of the Holy Quran (Qatadah). 4. According to one interpretation, the name of the Surah is (Mujahid). The explanation that accompanies it is about the verses of the Enlightened Book. This refers to the clear commands of the Holy Quran, which are given with arguments and eloquence about humanity. Such as monotheism, prophethood, worship, prayer, fasting, Hajj, zakat and other rights of the servants are mentioned in detail. The commands are not poetry, but clear instructions on how to live.

The Prophet (peace and blessings of Allaah be upon him) had been preaching for many years and the Quraysh of Makka were causing great trouble to the Muslims by rebelling against their will. There was a very slight increase in the number of Muslims. He (peace and blessings of Allaah be upon him) was worried about the numerical decline of the

Muslims in the face of his struggle, lest there was any lack of preaching or a decrease in the performance of obligatory duties. This thought was a loss of life for him. He was consoled that his struggle was complete, only preaching is his duty. It is not his responsibility to convert them to Islam. If they do not accept Islam, then it is their misfortune. He has fulfilled his duty and is doing it. At the same time, he was consoled that if it was necessary to convert them to Islam in any case, there was a way for it other than preaching.

Voluntary obedience versus forced obedience:

In the system of Allah Almighty, to some extent, miracles are given to the prophets for the information of man, but there is no compulsory command for man to believe in Allah. Therefore, he said that if man had to be forced to obey, then such a situation could have been created apart from the prophets that man would not dare to refuse out of fear. But this is not the intention. Man has been given reason, and at the same time has been given the authority, so that he can choose goodness and truth, the path of goodness, through his own authority in life. He should avoid evil, corruption and misguidance, and accordingly he will be rewarded and punished.

The stubbornness and opposition of humans, especially the Quraysh of Makka, and all the evidence and miracles were not acknowledged or accepted, which has been mentioned, that there is no need to worry about their demands, but this is the result of human stubbornness. The consequences of which they will suffer and in the event of the conquest of Makka, they would suffer.

Couples, the wisdom of the pair:

Allah Almighty mentioned the plants on the earth and also said how beautiful pairs they were created. The mention of pairs in the creation system has also been mentioned in other verses. It also emphasizes reflection. "And of everything We have created pairs that you may reflect (Surah Adh-Dhariyat 49). Here, pairs are mentioned with plants. Which modern research has revealed, but the Quran had briefly pointed out fourteen hundred years ago.

Flowering plants have male and female parts sexually and plants are produced by their union (which is called pollination). Some flowers have only male parts and are called stamens and some have female parts, which are called pistils. Then a part of the stamen, which is called pollen, has to be transferred to the stigma of the female part (pistils) so that the process of mating between the male and female parts is complete. In some plants, the male part has a separate flower and the female part has a separate flower, and in some, there are two (pairs) of these in the same flower.

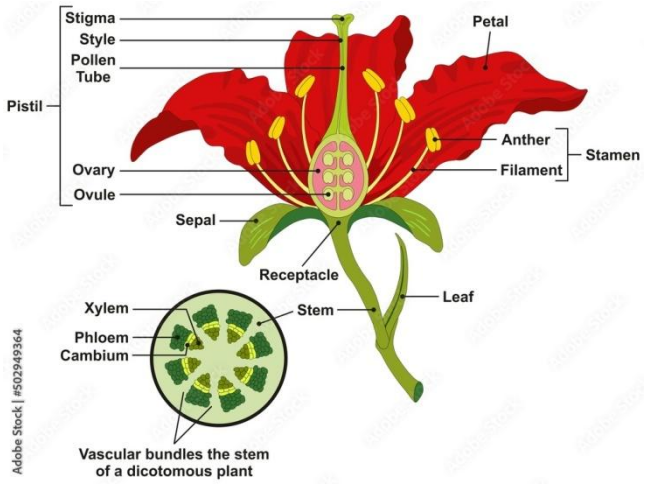

Diagram of flower

These parts meet each other through the wind, different flies and then the plants come out again and show the spring of flowers. Subhan Allah! These are the Blessed Spouses. From which plants and trees gain flowers , this process is done by the union of male and female components (pollen), which produces fruit, and in it the plant again grows from the seed. This process is called fertilization. This is the power of Allah which is demonstrated everywhere. Apart from this, the existence of pairs in the universe is very important in evolutionary matters. Among plants (plants / trees), the date palm tree is one. In which the male trees are separate and the female trees are separate, just like in animals.

Despite all these evidences, the disbelievers are not believers. Allah Almighty is the Most Powerful, Who has the entire universe under His control and is the Most Merciful.

وَ اِذْ نَادٰی رَبُّكَ مُوْسٰۤی اَنِ ائْتِ الْقَوْمَ الظّٰلِمِیْنَۙ﴿۱۰﴾

26|10| And [mention] when your Lord called Moses, [saying], "Go to the wrongdoing people -

قَوْمَ فِرْعَوْنَ ؕ اَلَا یَتَّقُوْنَ﴿۱۱﴾

26|11| The people of Pharaoh. Will they not fear Allah?"

قَالَ رَبِّ اِنِّیْۤ اَخَافُ اَنْ یُّكَذِّبُوْنِۖ﴿۱۲﴾

26|12| He said, "My Lord, indeed I fear that they will deny me

وَ یَضِیْقُ صَدْرِیْ وَ لَا یَنْطَلِقُ لِسَانِیْ فَاَرْسِلْ اِلٰی هٰرُوْنَ﴿۱۳﴾

26|13| And that my breast will tighten and my tongue will not be fluent, so send for Aaron.

وَ لَهُمْ عَلَیَّ ذَنْۢبٌ فَاَخَافُ اَنْ یَّقْتُلُوْنِۚ﴿۱۴﴾

26|14| And they have upon me a [claim due to] sin, so I fear that they will kill me."

قَالَ كَلَّا ۚ فَاذْهَبَا بِاٰیٰتِنَاۤ اِنَّا مَعَكُمْ مُّسْتَمِعُوْنَ﴿۱۵﴾

26|15| [Allah] said, "No. Go both of you with Our signs; indeed, We are with you, listening.

فَاْتِيَا فِرْعَوْنَ فَقُوْلَاۤ اِنَّا رَسُوْلُ رَبِّ الْعٰلَمِيْنَۙ﴿۱۶﴾

26|16| Go to Pharaoh and say, 'We are the messengers of the Lord of the worlds,

اَنْ اَرْسِلْ مَعَنَا بَنِيْۤ اِسْرَآءِيْلَؕ﴿۱۷﴾

26|17| [Commanded to say], "Send with us the Children of Israel."'"

The story of Hazrat Musa (AS): After the Prophet (PBUH) consoled him, he narrated the story of Hazrat Musa (AS). His events have been mentioned in several Surahs and the reason for this is the similarity. He grew up in the house of Pharaoh, then a Copt who was beating an Israelite, to stop the quarrel, he punched him, the purpose was to stop him, he died. Pharaoh made a plan to punish him, out of fear he fled from there and went to Mada'in. Then he came after ten years and was ordered to preach to Pharaoh. On the one hand, he was the son of a slave nation, on the other hand, he was accused, the punishment for which was death. Third, he had to invite a tyrant king who called himself a god. It is also narrated about his language that he was not fluent. Because of these matters, he requested that Hazrat Harun (AS), who was his brother, join him, which was accepted. To console Hazrat Musa (AS), Allah Almighty said that he should go to invite Pharaoh, Allah Almighty will protect him. He went to Pharaoh's court as ordered and gained access, about which there are different narrations. He conveyed the message of Allah to Pharaoh and demanded that the Israelites be freed from slavery. The details of this have been given in different places in different surahs and this is the incident that follows.

قَالَ اَلَمْ نُرَبِّكَ فِيْنَا وَلِيْدًا وَّ لَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِيْنَۙ﴿۱۸﴾

26|18| [Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life?

وَ فَعَلْتَ فَعْلَتَكَ الَّتِيْ فَعَلْتَ وَ اَنْتَ مِنَ الْكٰفِرِيْنَ﴿۱۹﴾

26|19| And [then] you did your deed which you did, and you were of the ungrateful."

قَالَ فَعَلْتُهَاۤ اِذًا وَّ اَنَا مِنَ الضَّآلِّيْنَؕ﴿۲۰﴾

26|20| [Moses] said, "I did it, then, while I was of those astray.

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِيْ رَبِّيْ حُكْمًا وَّ جَعَلَنِيْ مِنَ الْمُرْسَلِيْنَ﴿۲۱﴾

26|21| So I fled from you when I feared you. Then my Lord granted me wisdom and prophethood and appointed me [as one] of the messengers.

وَ تِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ اَنْ عَبَّدْتَّ بَنِيْۤ اِسْرَآءِيْلَؕ﴿۲۲﴾

26|22| And is this a favor of which you remind me - that you have enslaved the Children of Israel?"

قَالَ فِرْعَوْنُ وَ مَا رَبُّ الْعٰلَمِيْنَؕ﴿۲۳﴾

26|23| Said Pharaoh, "And what is the Lord of the worlds?"

قَالَ رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَاؕ اِنْ كُنْتُمْ مُّوْقِنِيْنَ﴿۲۴﴾

26|24| [Moses] said, "The Lord of the heavens and earth and that between them, if you should be convinced."

When Prophet Moses (peace be upon him) delivered the message of the existence and monotheism of Allah Almighty and at the same time demanded the freedom of the

Children of Israel and announced his prophethood, this was very strange for Pharaoh. He reminded him of past events, in order to show the importance of his words and his personality as less important. He said, "Do you remember that we kept you and raised you for many years in your childhood. Then you grew up and committed a crime, and today you are talking to me about worshipping God, your prophethood and freeing the Children of Israel, and instead of me you are calling me to worship another Lord of the worlds. Who is greater than me that you are calling Lord of the worlds? Prophet Moses (peace be upon him) replied, "The Lord of the worlds is the Lord of the earth and the heavens and whatever is between the earth and the heavens, if you believe. That is, He is the Lord of everything on the earth and the heavens, in which there are the moon, stars and sun

Truth and confession:

Prophet Moses (peace be upon him) responded to Pharaoh's rudeness and stubbornness with great courage and calmness and said that it was a mistake to punch the man, but he did not expect that he would die. He did not intend to commit a crime in this. He did not deny this act, but apologized that this was not the intention, but since you had intended to kill me, I hid from here. Then you oppressed all the Children of Israel and made them slaves. You used to kill their children, so my parents threw me out of the house and you raised me. This was because of the oppression that you were doing, so there is no truth to your kindness. Slavery is very disliked by Allah Almighty because man is the highest creation of Allah. Islam also abolished slavery gradually, because abolishing it all at once made it difficult for slaves to live. The Prophet (peace be upon him) strongly disliked societies with classes and inequality and preferred the poor.

In the oral debate, he(pbuh) demonstrated understanding, insight, and tolerance, which are essential for every communicator.

قَالَ لِمَنْ حَوْلَهٗۤ اَلَا تَسْتَمِعُوْنَ﴿۲۵﴾

26|25| [Pharaoh] said to those around him, "Do you not hear?"

قَالَ رَبُّكُمْ وَ رَبُّ اٰبَآىِٕكُمُ الْاَوَّلِيْنَ﴿۲۶﴾

26|26| [Moses] said, "Your Lord and the Lord of your first forefathers."

قَالَ اِنَّ رَسُوْلَكُمُ الَّذِيْۤ اُرْسِلَ اِلَيْكُمْ لَمَجْنُوْنٌ﴿۲۷﴾

26|27| [Pharaoh] said, "Indeed, your 'messenger' who has been sent to you is mad."

قَالَ رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا بَيْنَهُمَا ؕ اِنْ كُنْتُمْ تَعْقِلُوْنَ﴿۲۸﴾

26|28| [Moses] said, "Lord of the east and the west and that between them, if you were to reason."

قَالَ لَئِنِ اتَّخَذْتَ اِلٰهًا غَيْرِيْ لَاَجْعَلَنَّكَ مِنَ الْمَسْجُوْنِيْنَ﴿۲۹﴾

26|29| [Pharaoh] said, "If you take a god other than me, I will surely place you among those imprisoned."

قَالَ اَوَ لَوْ جِئْتُكَ بِشَيْءٍ مُّبِيْنٍ ؕ﴿۳۰﴾

26|30| [Moses] said, "Even if I brought you proof manifest?"

قَالَ فَاْتِ بِهٖۤ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ﴿۳۱﴾

26|31| [Pharaoh] said, "Then bring it, if you should be of the truthful."

فَاَلْقٰى عَصَاهُ فَاِذَا هِىَ ثُعْبَانٌ مُّبِيْنٌ ۖ﴿٣٢﴾

26|32| So [Moses] threw his staff, and suddenly it was a serpent manifest.

وَّ نَزَعَ يَدَهٗ فَاِذَا هِىَ بَيْضَآءُ لِلنّٰظِرِيْنَ﴿٣٣﴾

26|33| And he drew out his hand; thereupon it was white for the observers.

When Prophet Moses (peace be upon him) delivered his message, it was completely strange and unexpected for Pharaoh. He said to his courtiers: Look at how he is talking. That is, he is telling about a Lord other than me, and not only a Lord, but the Lord of all the worlds. He asked who he was. Prophet Moses (peace be upon him) answered scientifically, that my Lord is the One who was the Lord of your forefathers before you came into the world, that is, before your existence and your claim to be God, therefore He is the right and true Lord. Earlier, in his introduction to the Lord, he had mentioned the earth and the sky and the space between them. He said, my Lord is the Lord of everything between the east and the west, that is, everything on the planet Earth, if you think , you will know. Pharaoh said: You seem crazy because he denied his claim to be Lord. He threatened that if you accept anyone other than me as God, I will punish you with imprisonment. It is written about the punishment of the Pharaohs, that he would throw them into a blind (deep) well.

Seeing the scientific arguments as unsuccessful, Hazrat Moses (AS) changed his approach. Hazrat Moses (AS) knew that Pharaoh had the power and authority, so he could imprison or punish. Therefore, he argued that if you do not believe in my Lord, then why should I not give you a proof. Pharaoh said, bring a proof. He threw his staff, that is, a stick, on the ground, and it became a huge snake. The words for snakes that have been used about Hazrat Moses (AS)'s stick are a huge dragon and a small snake that runs very fast, and generally, the words for snakes have been used. Because the conditions at the time of the competition were different from the conditions in the court. This dragon was terrifying. Due to which all the people present in the court became terrified. Pharaoh asked him to catch it, when he caught it, it became a stick. This was an amazing miracle and its awe fell on Pharaoh and all the courtiers. After that, he took out his hand and raised it, so it became very bright and shiny, which made the eyes of the courtiers blind and it became difficult to see. Then when everyone requested, he put his hand back into his side and it was like a normal hand.

Principles of debate

(1) Debate should be held with scientific arguments. (2) If the opponent starts taunting instead of arguments, it is necessary to answer him generously and be courageous. (3) If the opponent does not accept the argument, then arguments should be given in a different way. (4) If there is a mistake, it should be accepted immediately. (5) The purpose of debate should not be stubbornness, but rather the search for the truth and the right thing.

قَالَ لِلْمَلَاِ حَوْلَهٗۤ اِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ ۖ﴿٣٤﴾

26|34| [Pharaoh] said to the eminent ones around him, "Indeed, this is a learned magician.

يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ بِسِحْرِهٖ ۖ فَمَا ذَا تَاْمُرُوْنَ﴿٣٥﴾

26|35| He wants to drive you out of your land by his magic, so what do you advise?"

قَالُوْۤا اَرْجِهْ وَ اَخَاهُ وَ ابْعَثْ فِى الْمَدَآئِنِ حٰشِرِيْنَ ۙ﴿٣٦﴾

26|36| They said, "Postpone [the matter of] him and his brother and send among the cities gatherers

يَاْتُوْكَ بِكُلِّ سَحَّارٍ عَلِيْمٍ ﴿٣٧﴾

26|37| Who will bring you every learned, skilled magician."

فَجُمِعَ السَّحَرَةُ لِمِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ﴿٣٨﴾

26|38| So the magicians were assembled for the appointment of a well-known day.

وَّ قِيْلَ لِلنَّاسِ هَلْ اَنْتُمْ مُّجْتَمِعُوْنَ ﴿٣٩﴾

26|39| And it was said to the people, "Will you congregate

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ اِنْ كَانُوْا هُمُ الْغٰلِبِيْنَ ﴿٤٠﴾

26|40| That we might follow the magicians if they are the predominant?"

فَلَمَّا جَآءَ السَّحَرَةُ قَالُوْا لِفِرْعَوْنَ اَئِنَّ لَنَا لَاَجْرًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ﴿٤١﴾

26|41| And when the magicians arrived, they said to Pharaoh, "Is there indeed for us a reward if we are the predominant?"

قَالَ نَعَمْ وَ اِنَّكُمْ اِذًا لَّمِنَ الْمُقَرَّبِيْنَ ﴿٤٢﴾

26|42| He said, "Yes, and indeed, you will then be of those near [to me]."

Satanic trick:

After seeing the miracles, Pharaoh and his courtiers became frightened and worried. It was difficult to refute the claim of Prophet Moses (peace be upon him). Pharaoh played a trick. Instead of accepting the argument of Prophet Moses (peace be upon him) and accepting the truth, Satan led him to the path of stubbornness and ego. He adopted the method of reasoning to impress the courtiers and reduce the importance of the miracle of Prophet Moses (peace be upon him), which Satan was putting in his mind.

(1) Prophet Moses (peace be upon him) is a very skilled magician, so his staff became a snake (dragon). Therefore, Pharaoh's claim to be divine is correct.

(2) Since Prophet Moses (peace be upon him) was from the Children of Israel, he wanted to dominate the waters of Egypt so that he could take their gardens and wealth, and he had his own protection in opposing them.

(3) He asked the courtiers who had been impressed, what do you think about this? How should he be confronted? So that they would think about it and the influence of Prophet Moses (peace be upon him) would disappear from them.

They suggested that no immediate action (punishment) should be taken. Prophet Moses (peace be upon him) should be given a chance and during this time all the expert magicians from the cities should be gathered. When he comes, magic should be compared with magic and in order to make the failure of Prophet Moses (peace be upon him) known, people should be gathered and compete. Pharaoh and his courtiers were sure of their success. Therefore, they wanted to show it, their success would be inevitable if the magicians succeeded.

The magicians were gathered, and a day was set for the competition. Allah Almighty provided the means for the clear victory of Prophet Moses (peace be upon him) and the truth that Pharaoh announced the gathering and competition and gathered people. In this way, Prophet Moses (peace be upon him) desired to have his preaching and

declaration of monotheism reach as many people as possible. The truth of his prophethood should be witnessed by as many people as possible so that it would be easy for them to believe.

The magicians came, they were also proud of their magic and were sure of success. They also swore by the honor and greatness of Pharaoh. (In Islam, it is forbidden to swear by anyone other than Allah). They asked Pharaoh that if they succeed, what would be their reward? Pharaoh tempted them with the position of a close relative, saying that they will occupy this position in his court. Keeping this in mind, Pharaoh promised to give them a high position in the court, to which they agreed.

قَالَ لَهُمْ مُّوْسٰٓى اَلْقُوْا مَآ اَنْتُمْ مُّلْقُوْنَ﴿۴۳﴾

26|43| Moses said to them, "Throw whatever you will throw."

فَاَلْقَوْا حِبَالَهُمْ وَ عِصِيَّهُمْ وَ قَالُوْا بِعِزَّةِ فِرْعَوْنَ اِنَّا لَنَحْنُ الْغٰلِبُوْنَ﴿۴۴﴾

26|44| So they threw their ropes and their staffs and said, "By the might of Pharaoh, indeed it is we who are predominant."

فَاَلْقٰى مُوْسٰى عَصَاهُ فَاِذَا هِيَ تَلْقَفُ مَا يَاْفِكُوْنَ﴿۴۵﴾

26|45| Then Moses threw his staff, and at once it devoured what they falsified.

فَاُلْقِيَ السَّحَرَةُ سٰجِدِيْنَ﴿۴۶﴾

26|46| So the magicians fell down in prostration [to Allah].

قَالُوْٓا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ﴿۴۷﴾

26|47| They said, "We have believed in the Lord of the worlds,

رَبِّ مُوْسٰى وَ هٰرُوْنَ﴿۴۸﴾

26|48| The Lord of Moses and Aaron."

The scene of the competition is being presented. Hazrat Musa (AS) invited the magicians to perform their tricks and magic tricks first. There are some advantages to giving this invitation.

(1) They should show all their abilities so that they can compete with him and use more strength/method than that.

(2) They should not be afraid of their abilities or strength.

(3) The effect of the failure or success of the last act will be long-lasting. People will be more affected.

(4) Falsehood is generally arrogant and people are humble towards the truth. As a form of humility, he preferred them.

What was the magic of the magicians? Magic is mentioned in detail in Surah Al-Baqarah / Al-A'raf / Taha /.

Some scholars have described Pharaoh's magic as a chemical process, that there was a chemical (liquid substance) in the ropes, whose heat and chemical process made the ropes move. One explanation is that when it was poured on hot brass (metal), that chemical became active in the rope due to the heat, because the Egyptians were quite advanced in chemical processes at that time. An example of which is the preservation of

human bodies by making mummies using chemicals, which are preserved to this day. When the magicians saw the reality that the magic of their entire life's hard work was over in a few moments. The rod became a snake (small) fast-moving "soul" and then a dragon became a "serpent" and swallowed the snakes of these ropes, clearing the field. They understood that this work was not magic but the miracle of some other power which is greater than human magic and that power is much greater than Pharaoh or man. They became convinced that that power was the same one that Moses (peace be upon him) was calling in the name of the Lord of the Worlds. Therefore, they immediately announced it. This was what Prophet Moses (peace be upon him) wanted. To mention their Lord of the Worlds in front of all the people and declare their faith in Him.

This scene and announcement were unexpected and surprising for Pharaoh and his courtiers.

قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۚ اِنَّهٗ لَكَبِيْرُكُمُ الَّذِيْ عَلَّمَكُمُ السِّحْرَ ۚ فَلَسَوْفَ تَعْلَمُوْنَ ۬ؕ لَاُقَطِّعَنَّ اَيْدِيَكُمْ وَ اَرْجُلَكُمْ مِّنْ خِلَافٍ وَّ لَاُصَلِّبَنَّكُمْ اَجْمَعِيْنَ ﴿۴۹﴾

26|49| [Pharaoh] said, "You believed Moses before I gave you permission. Indeed, he is your leader who has taught you magic, but you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all."

قَالُوْا لَا ضَيْرَ ۫ اِنَّاۤ اِلٰى رَبِّنَا مُنْقَلِبُوْنَ ۚ﴿۵۰﴾

26|50| They said, "No harm. Indeed, to our Lord we will return.

اِنَّا نَطْمَعُ اَنْ يَّغْفِرَ لَنَا رَبُّنَا خَطٰيٰنَاۤ اَنْ كُنَّاۤ اَوَّلَ الْمُؤْمِنِيْنَ ﴿۵۱﴾

26|51| Indeed, we aspire that our Lord will forgive us our sins because we were the first of the believers."

Pharaoh and his courtiers, who believed in the success of the magicians, saw that the staff of Prophet Moses (peace be upon him) had swallowed all the ropes that were floating like snakes, and on the other hand, all the magicians, seeing their helplessness, not only declared before Allah (the Lord of the Worlds), but also prostrated themselves. Satan then taught Pharaoh another trick. Instead of acknowledging his right, he blamed the magicians for being in league with Prophet Moses (peace be upon him). He said, "You were competing on my behalf and without my permission, you accepted your defeat and believed in the Lord of Moses (peace be upon him). You are cunning, treacherous, you were in league with Him. I will punish you in such a way that you will become a lesson. I will cut off one hand and the other foot and hang you on a cross, and this was done later." Faith and Test:.

When the magicians heard this announcement about themselves, they were not worried, did not express any fear or apology, but rather accepted it and said, "Indeed, we are returning to the Lord of the Worlds and we hope that our Lord of the Worlds will forgive us our sins, which we have committed before, because we are the first in this entire assembly to believe in Him or the first believers among the people of Pharaoh."

This incident reveals the level of faith, determination and independence of the people of knowledge. Faith is strengthened by knowledge . The stronger it is, the more it will withstand hardships. Along with this, there will be a desire to seek forgiveness from Allah.

Hazrat Anas bin Malik (RA) narrates that the Prophet (PBUH) said, "Whoever acts upon the rules of the Sharia, which he knew, Allah will make him inherit the knowledge of which he did not know." (Hilyat al-Awliya' by Imam Abu Nu'aim, Hadith 14320). Ibn Ata (may

Allah have mercy on him) said, "Whoever observes the truth, every hardship and calamity in the path of truth becomes easy for him." Sheikh Akbar (may Allah have mercy on him) said that our Prophet (peace and blessings of Allah be upon him) used to follow the law of Abraham (peace and blessings of Allah be upon him) before the announcement of prophethood. Then Allah Almighty granted him prophethood and he preached Islam. In this way, when a perfect Wali Kamil follows the law of Muhammad, Allah Almighty opens his chest. He instills in his heart the meanings of the Quran and its secrets and he utters from his tongue only what is true and correct, then Allah Almighty uses him to guide the creation. Just as the Prophet (peace and blessings of Allah be upon him) was given the position of prophethood (Tafsir Ruh al-Bayan).

وَ اَوْحَيْنَاۤ اِلٰى مُوْسٰۤى اَنْ اَسْرِ بِعِبَادِيْۤ اِنَّكُمْ مُّتَّبَعُوْنَ ﴿۵۲﴾

26|52| And We inspired to Moses, "Travel by night with My servants; indeed, you will be pursued."

فَاَرْسَلَ فِرْعَوْنُ فِى الْمَدَآئِنِ حٰشِرِيْنَۚ ﴿۵۳﴾

26|53| Then Pharaoh sent among the cities gatherers

اِنَّ هٰۤؤُلَآءِ لَشِرْذِمَةٌ قَلِيْلُوْنَۙ ﴿۵۴﴾

26|54| [And said], "Indeed, those are but a small band,

وَ اِنَّهُمْ لَنَا لَغَآئِظُوْنَۙ ﴿۵۵﴾

26|55| And indeed, they are enraging us,

وَ اِنَّا لَجَمِيْعٌ حٰذِرُوْنَ ﴿۵۶﴾

26|56| And indeed, we are a cautious society... "

فَاَخْرَجْنٰهُمْ مِّنْ جَنّٰتٍ وَّ عُيُوْنٍۙ ﴿۵۷﴾

26|57| So We removed them from gardens and springs

وَّ كُنُوْزٍ وَّ مَقَامٍ كَرِيْمٍۙ ﴿۵۸﴾

26|58| And treasures and honorable station -

كَذٰلِكَ ؕ وَ اَوْرَثْنٰهَا بَنِيْۤ اِسْرَآءِيْلَ ؕ ﴿۵۹﴾

26|59| Thus. And We caused to inherit it the Children of Israel.

فَاَتْبَعُوْهُمْ مُّشْرِقِيْنَ ﴿۶۰﴾

26|60| So they pursued them at sunrise.

After the battle, Prophet Moses (peace be upon him) continued to preach for many years, but Pharaoh's stubbornness remained the same. Finally, Prophet Moses (peace be upon him) was ordered to take all the Israelites out of Egypt. He informed the Israelites of this order. On the other hand, Pharaoh also started gathering his soldiers, they came from all the fertile areas of Egypt, that is, from their homes. Allah Almighty had informed Prophet Moses (peace be upon him) about Pharaoh's pursuit. This journey has also been mentioned in other places. The Israelites left their homes at night and turned towards the sea route instead of the normal route. The choice of night and a different route was due to Pharaoh's pursuit, which Allah Almighty had informed them. Pharaoh's army gathered here to destroy the nation of Israel. On the other hand, Allah Almighty had arranged for all of them to be destroyed. A nation that does not accept the preaching of the prophet but wants to destroy those who follow him, is destroyed and this is what happened to the

Pharaoh's people. After the death of the Pharaohs, the Israelites were given the good news of power and possession, and that was the Holy Land, that is, the region of Palestine, towards which they were traveling. After the death of the Pharaohs, when their army was destroyed, another nation also occupied Egypt. Some scholars have mentioned the Israelites, but the Israelites were being led by Moses (peace be upon him) towards Palestine according to the commands of Allah. After that, it is possible that it was during the time of David (peace be upon him). As soon as the day broke, the Pharaohs found out that the Israelites had left at night, so they gathered their army and went in search.

فَلَمَّا تَرَآءَ الْجَمْعٰنِ قَالَ اَصْحٰبُ مُوْسٰٓى اِنَّا لَمُدْرَكُوْنَ ﴿٦١﴾

26|61| And when the two companies saw one another, the companions of Moses said, "Indeed, we are to be overtaken!"

قَالَ كَلَّا ۚ اِنَّ مَعِيَ رَبِّيْ سَيَهْدِيْنِ ﴿٦٢﴾

26|62| [Moses] said, "No! Indeed, with me is my Lord; He will guide me."

فَاَوْحَيْنَآ اِلٰى مُوْسٰٓى اَنِ اضْرِبْ بِّعَصَاكَ الْبَحْرَ ؕ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيْمِ ﴿٦٣﴾

26|63| Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain.

وَ اَزْلَفْنَا ثَمَّ الْاٰخَرِيْنَ ﴿٦٤﴾

26|64| And We advanced thereto the pursuers.

وَ اَنْجَيْنَا مُوْسٰى وَ مَنْ مَّعَهٗۤ اَجْمَعِيْنَ ﴿٦٥﴾

26|65| And We saved Moses and those with him, all together.

ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ ﴿٦٦﴾

26|66| Then We drowned the others.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿٦٧﴾

26|67| Indeed in that is a sign, but most of them were not to be believers.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿٦٨﴾

26|68| And indeed, your Lord - He is the Exalted in Might, the Merciful.

The Israelites were moving quickly on their journey. Ahead was the water of the sea because that was the path they had chosen. Meanwhile, Pharaoh and his army were searching for them and they followed them. The Israelites saw them from a distance and were afraid that the sea (water) was ahead and if they turned back, the army of the Pharaohs would capture them. Hazrat Moses (AS) dispelled their fear and said that Allah Almighty, under whose command this journey is, has to save us from Pharaoh, the problem will be solved. Allah Almighty revealed to Hazrat Moses (AS) to strike the water with his staff. He obeyed and struck the staff and the water split. According to the narrations, twelve paths emerged and water stood between them, just as rocks stand on the sides of paths or one large path. The land also dried up due to the strong wind. The tribes of the Israelites crossed through these paths. When the Israelites crossed, the army of the Pharaoh had entered the water and followed them in the same path, thinking that they would also cross. When they reached the middle, the water that had separated merged and the entire army sank in the water. The army of the Coptic Pharaoh, who disobeyed Allah, oppressed, and enslaved people, was all destroyed, and Pharaoh

himself drowned. Despite seeing the many miracles of Prophet Moses (peace be upon him) and benefiting from the blessings of his prayers, the Copts remained in disbelief and oppression. They continued to believe in Pharaoh as a god, only a few people became Muslims. Among them were Pharaoh's wife, her father, and an old woman or a few others. As a result of oppression and refusing the call of the Prophet, they all perished. This incident is also mentioned in other places, Surah Taha, Al-A'raf, and Al-Baqarah.

The purpose of the incident was to open the eyes of the people of Makka and tell them that if kings with great means and power can be destroyed and become a lesson, then the people of Makka are just ordinary people. Therefore, they should consider the call of the Prophet (peace be upon him) and accept it, otherwise their end will also be destruction. Allah is the One with great power.

وَ اتْلُ عَلَيْهِمْ نَبَاَ اِبْرٰهِيْمَ ﴿٦٩﴾

26|69| And recite to them the news of Abraham,

اِذْ قَالَ لِاَبِيْهِ وَ قَوْمِهٖ مَا تَعْبُدُوْنَ ﴿٧٠﴾

26|70| When he said to his father and his people, "What do you worship?"

قَالُوْا نَعْبُدُ اَصْنَامًا فَنَظَلُّ لَهَا عٰكِفِيْنَ ﴿٧١﴾

26|71| They said, "We worship idols and remain to them devoted."

قَالَ هَلْ يَسْمَعُوْنَكُمْ اِذْ تَدْعُوْنَ ﴿٧٢﴾

26|72| He said, "Do they hear you when you supplicate?

اَوْ يَنْفَعُوْنَكُمْ اَوْ يَضُرُّوْنَ ﴿٧٣﴾

26|73| Or do they benefit you, or do they harm?"

قَالُوْا بَلْ وَجَدْنَاۤ اٰبَآءَنَا كَذٰلِكَ يَفْعَلُوْنَ ﴿٧٤﴾

26|74| They said, "But we found our fathers doing thus."

قَالَ اَفَرَءَيْتُمْ مَّا كُنْتُمْ تَعْبُدُوْنَ ﴿٧٥﴾

26|75| He said, "Then do you see what you have been worshipping,

اَنْتُمْ وَ اٰبَآؤُكُمُ الْاَقْدَمُوْنَ ﴿٧٦﴾

26|76| You and your ancient forefathers?

فَاِنَّهُمْ عَدُوٌّ لِّیْۤ اِلَّا رَبَّ الْعٰلَمِيْنَ ﴿٧٧﴾

26|77| Indeed, they are enemies to me, except the Lord of the worlds,

الَّذِیْ خَلَقَنِیْ فَهُوَ يَهْدِيْنِ ﴿٧٨﴾

26|78| Who created me, and He [it is who] guides me.

وَ الَّذِیْ هُوَ يُطْعِمُنِیْ وَ يَسْقِيْنِ ﴿٧٩﴾

26|79| And it is He who feeds me and gives me drink.

وَ اِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ ﴿٨٠﴾

26|80| And when I am ill, it is He who cures me

وَ الَّذِیْ يُمِيْتُنِیْ ثُمَّ يُحْيِيْنِ ﴿٨١﴾

26|81| And who will cause me to die and then bring me to life

وَ الَّذِیْۤ اَطْمَعُ اَنْ یَّغْفِرَ لِیْ خَطِیْٓـَٔتِیْ یَوْمَ الدِّیْنِ۝۸۲

26|82| And who I aspire that He will forgive me my sin on the Day of Recompense."

رَبِّ هَبْ لِیْ حُكْمًا وَّ اَلْحِقْنِیْ بِالصّٰلِحِیْنَۙ۝۸۳

26|83| [And he said], "My Lord, grant me authority and join me with the righteous.

وَ اجْعَلْ لِّیْ لِسَانَ صِدْقٍ فِی الْاٰخِرِیْنَۙ۝۸۴

26|84| And grant me a reputation of honor among later generations.

وَ اجْعَلْنِیْ مِنْ وَّرَثَةِ جَنَّةِ النَّعِیْمِۙ۝۸۵

26|85| And place me among the inheritors of the Garden of Pleasure.

وَ اغْفِرْ لِاَبِیْۤ اِنَّهٗ كَانَ مِنَ الضَّآلِّیْنَۙ۝۸۶

26|86| And forgive my father. Indeed, he has been of those astray.

The story of Hazrat Ibrahim (AS):

After Hazrat Musa (AS), there is the story of Hazrat Ibrahim (AS), since the people of Makka claimed to be on the Abrahamic religion. The story of Hazrat Ibrahim (AS) is being repeated. When Hazrat Ibrahim (AS) saw that the members of his tribe were worshipping idols. He (AS) asked them the reason, they said that their ancestors had been doing so, so they also started worshipping them.

He told the truth about idols that the idols made by man are only idols, their reality is nothing, they cannot hear or speak, how foolish their worship is. Hazrat Ibrahim (AS) declared his hostility towards idolatry and said that his god is the Lord of the worlds. He who created everyone, He provides sustenance. All the sources of sustenance are created by Him. Therefore, He feeds and gives me drink. He gives me health in my illness. He explained the cause of illness as his own actions, i.e., a person becomes ill due to eating the wrong food and doing the wrong thing, and then Allah Almighty cures him. Allah Almighty has placed the best defense system within the human body, which is constantly fighting against thousands of bacteria and becomes weak in the case of severe illness or old age. Similarly, the death and resurrection of a person will also be by His command. He prayed to Allah Almighty with His great power and strength to include him among the righteous. To teach him wisdom and grant him Paradise. To forgive his father who was on the wrong path and to protect him from disgrace on the Day of Judgment when no other power will be of any use. To maintain his good remembrance among the generations to come in this world.

The word "Hikam" (wisdom) has different interpretations (1) Hazrat Ibn Abbas (RA) means knowledge (2) Ikrimah means intellect and insight (3) Mujahid means the Holy Quran, (4) Siddi, who prophesied (Ibn Kathir). All these are manifestations of the greatness of the prophets.

The scholars and Sufis have taken the disease as the hardness of the creature and the cure as the observation of the truth. The disease means the strength of the soul, while the cure is the mercy of Allah, the disease means sin and the cure is repentance. Similarly, death means sin and life means obedience, fear of death and hope of mercy from life, greed and contentment from life, similarly, death means punishment due to justice and life means forgiveness by the grace of Allah, death means separation and life means reunion (talqa), death means ignorance and life means reason. These

explanations are for the people of Safa who are concerned with spiritual (esoteric) matters (Qurtubi).

Medicine and Treatment.

Some people mix trust, submission and satisfaction with the treatment of disease and consider treatment as the opposite of trust. This is their own preference, but the Prophet (peace and blessings of Allaah be upon him) did not like it and it is against his Sunnah. (1): He (peace be upon him) performed a bloodletting (bloodletting through a vein) and paid the person who performed it and put medicine in his nose (Bukhari / Muslim). (2): Similarly, on another occasion, a villager asked, "O Messenger of Allah (peace be upon him) should we treat him with medicine?" He (peace be upon him) said: Use medicine, because Allah Almighty has created a medicine for every disease He has created. Except for one disease, which is old age (Sunan Tirmidhi, narrated by Hazrat Usamah (may Allah be pleased with him).

The Prophet (peace be upon him) was injured during the Battle of Uhud. For this, the wound on his blessed face was washed and the wound was filled with ashes. The Prophet (peace be upon him) prescribed treatment for many diseases (1): He (peace be upon him) said, "There is a cure for every disease except death in Kalonji" (Bukhari). Modern research has confirmed the high amount of antibodies in Kalonji, which are very useful in diseases. According to another narration, the Prophet (peace and blessings of Allah be upon him) said, "Fever is as intense as the heat of Hell, so cool it with water (i.e., fever is as hot as Hell). The treatment recommended by him can be found in the book "Tib al-Nabawi". Similarly, he emphasized abstinence, so that the disease does not occur or worsen. He forbade the body from tiring it unnecessarily and emphasized the right of the body, i.e. rest, therefore he forbade continuous fasting except for obligatory fasts. He ordered the Companions to maintain a balance between rest and worship.

وَ لَا تُخْزِنِیْ یَوْمَ یُبْعَثُوْنَۙ﴿۸۷﴾

26|87| And do not disgrace me on the Day they are [all] resurrected -

یَوْمَ لَا یَنْفَعُ مَالٌ وَّ لَا بَنُوْنَۙ﴿۸۸﴾

26|88| The Day when there will not benefit [anyone] wealth or children

اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِیْمٍؕ﴿۸۹﴾

26|89| But only one who comes to Allah with a sound heart."

وَ اُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِیْنَۙ﴿۹۰﴾

26|90| And Paradise will be brought near [that Day] to the righteous.

وَ بُرِّزَتِ الْجَحِیْمُ لِلْغٰوِیْنَۙ﴿۹۱﴾

26|91| And Hellfire will be brought forth for the deviators,

وَ قِیْلَ لَهُمْ اَیْنَمَا كُنْتُمْ تَعْبُدُوْنَۙ﴿۹۲﴾

26|92| And it will be said to them, "Where are those you used to worship

مِنْ دُوْنِ اللّٰهِؕ هَلْ یَنْصُرُوْنَكُمْ اَوْ یَنْتَصِرُوْنَؕ﴿۹۳﴾

26|93| Other than Allah? Can they help you or help themselves?"

فَكُبْكِبُوْا فِیْهَا هُمْ وَ الْغَاوٗنَۙ﴿۹۴﴾

26|94| So they will be overturned into Hellfire, they and the deviators

وَ جُنُوْدُ اِبْلِيْسَ اَجْمَعُوْنَ ﴿٩٥﴾

26|95| And the soldiers of Iblees, all together.

قَالُوْا وَ هُمْ فِيْهَا يَخْتَصِمُوْنَ ﴿٩٦﴾

26|96| They will say while they dispute therein,

تَاللّٰهِ اِنْ كُنَّا لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٩٧﴾

26|97| "By Allah, we were indeed in manifest error

اِذْ نُسَوِّيْكُمْ بِرَبِّ الْعٰلَمِيْنَ ﴿٩٨﴾

26|98| When we equated you with the Lord of the worlds.

وَ مَآ اَضَلَّنَآ اِلَّا الْمُجْرِمُوْنَ ﴿٩٩﴾

26|99| And no one misguided us except the criminals.

فَمَا لَنَا مِنْ شَافِعِيْنَ ﴿١٠٠﴾

26|100| So now we have no intercessors

وَ لَا صَدِيْقٍ حَمِيْمٍ ﴿١٠١﴾

26|101| And not a devoted friend.

فَلَوْ اَنَّ لَنَا كَرَّةً فَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿١٠٢﴾

26|102| Then if we only had a return [to the world] and could be of the believers... "

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿١٠٣﴾

26|103| Indeed in that is a sign, but most of them were not to be believers.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٠٤﴾

26|104| And indeed, your Lord - He is the Exalted in Might, the Merciful.

Hazrat Ibrahim (AS) prayed that the Day of Judgment would be a terrible day, the punishment would not be reduced in exchange for the wealth and comforts of this world, the time for doing good deeds would have passed. He sought refuge with Allah Almighty from being disgraced on that day. On that day, all powers except the Self of Allah Almighty will cease. Our Prophet (PBUH) also sought refuge with Allah Almighty from disgrace. Hazrat Abdullah bin Umar (RA) narrates that the Prophet (PBUH) used to pray this prayer in the morning and evening: "O Allah! I ask You for well-being in this world and the Hereafter. O Allah! I ask You for well-being in my religion and this world and in my family and wealth. O Allah! Cover my faults and protect me from what I fear. O Allah, protect me from what is in front of me and behind me and on my right and on my left and above me, and I seek refuge in Your Majesty from being afflicted with some evil from below me (Hazrat Umar (RA) said that he meant from being sunk into the earth). (Abu Dawud / Ibn Majah).

Good deeds:

The explanation of the benefit of wealth and children is that if a person is not good, his wealth and children will not benefit him, but those who believe in Allah and give charity for the sake of Allah, their charity and good deeds will save them from punishment. There is a blessed hadith that Hazrat Adi bin Hatim (RA) narrates that the Messenger of Allah (PBUH) said: "Save yourself from the Fire of Hell even by giving a piece of a date in

charity" (Bukhari / Tirmidhi). And there is a blessed hadith that Hazrat Abu Hurairah (RA) narrates that the Prophet (PBUH) said: The best charity is that which is left after giving charity (i.e., not giving all of his wealth in charity) and first spending it on those whom he is responsible for supporting (Bukhari / Musnad Ahmad). Similarly, a Muslim will be rewarded for the good deeds of righteous children.

A sound heart:

On the Day of Judgment, people with a sound heart will find refuge from Allah Almighty. Faith is brought by the one who has a sound heart. There are different opinions about the definition of a sound heart, which is free from disbelief and hypocrisy. Ibn Abbas / Mujahid and Qatadah. One definition is that it is free from corrupt beliefs, desires of lusts and the effects of righteous deeds are visible in the body. According to Sufyan Thawri, which does not allow for anything other than Allah. According to Hazrat Junaid Baghdadi (may Allah have mercy on him), it is filled with the fear of Allah. The following characteristics have been mentioned for a sound heart. (1): Free from polytheism. (2): Love for the Prophet (peace and blessings of Allah be upon him), his companions, and righteous relatives. (3): Less interested in this world and more interested in the Hereafter. (4): Hating immoral acts and other sins. (5): Free from grudges and hatred. (6): Well-wisher of every Muslim. (7): Full of sacrifice and sincerity. (8): Loves acts of worship.

Paradise will be brought closer to the righteous. That is, it will be very easy for them to reach there and the horror of Hell will be revealed to the criminals, due to which they will be filled with fear. Before going to Hell, they will wish that they could have the life of the world on earth again and follow the commands of Allah Almighty. When they go to Hell, they will fight with all the people or beings or things that they knew before God and the commands of Allah because they deceived them and today they are suffering punishment because of following them. They will fight with the gods because they worshipped them without their permission, or they will say why they did not use their own reason. Iblis and all his followers, (from among the jinn and humans) will all be thrown into Hell. All of them will confess their misguidance and will long for a savior, but that will not be fulfilled. They will curse and insult each other and say that those whom they considered their leaders and guides are today suffering punishment themselves. Therefore, they have no comfort or friend and they will be caught and thrown into Hell.

Despite the knowledge of all these events, the Quraysh of Makka are still stuck in disbelief and are deprived of faith. Allah is All-Powerful, All-Merciful, and does not punish quickly.

كَذَّبَتْ قَوْمُ نُوْحِ ِۨالْمُرْسَلِيْنَۚ﴿۱۰۵﴾

26|105| The people of Noah denied the messengers

اِذْ قَالَ لَهُمْ اَخُوْهُمْ نُوْحٌ اَلَا تَتَّقُوْنَۚ﴿۱۰۶﴾

26|106| When their brother Noah said to them, "Will you not fear Allah?

اِنِّیْ لَكُمْ رَسُوْلٌ اَمِیْنٌۙ﴿۱۰۷﴾

26|107| Indeed, I am to you a trustworthy messenger.

فَاتَّقُوا اللّٰهَ وَ اَطِیْعُوْنِۚ﴿۱۰۸﴾

26|108| So fear Allah and obey me.

وَ مَاۤ اَسْـَٔلُكُمْ عَلَیْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِیَ اِلَّا عَلٰى رَبِّ الْعٰلَمِیْنَۚ﴿۱۰۹﴾

26|109| And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

فَاتَّقُوا اللّٰهَ وَ اَطِيْعُوْنِ۝۱۱۰

26|110| So fear Allah and obey me."

The story of Noah (peace be upon him):

After Prophet Abraham (peace be upon him), the story of Prophet Noah (peace be upon him) has been narrated. He invited his people to Islam. He was born among them, he grew up there. His character was trustworthy and honest. Then he claimed to be a Messenger and advised them to worship the One God instead of idols. He made it clear that all this action was by the command of Allah. There is no compensation for it so fear Allah and follow His commands.

قَالُوْٓا اَنُؤْمِنُ لَكَ وَ اتَّبَعَكَ الْاَرْذَلُوْنَ۝۱۱۱

26|111| They said, "Should we believe you while you are followed by the lowest [class of people]?"

قَالَ وَ مَا عِلْمِيْ بِمَا كَانُوْا يَعْمَلُوْنَ۝۱۱۲

26|112| He said, "And what is my knowledge of what they used to do?

اِنْ حِسَابُهُمْ اِلَّا عَلٰى رَبِّيْ لَوْ تَشْعُرُوْنَ۝۱۱۳

26|113| Their account is only upon my Lord, if you [could] perceive.

وَ مَآ اَنَا بِطَارِدِ الْمُؤْمِنِيْنَ۝۱۱۴

26|114| And I am not one to drive away the believers.

اِنْ اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ۝۱۱۵

26|115| I am only a clear warner."

قَالُوْا لَئِنْ لَّمْ تَنْتَهِ يٰنُوْحُ لَتَكُوْنَنَّ مِنَ الْمَرْجُوْمِيْنَ۝۱۱۶

26|116| They said, "If you do not desist, O Noah, you will surely be of those who are stoned."

Some of the reasons why the people of Noah refused to believe are (1): Human arrogance which is what a person does because of good economic and social conditions. They said that Muslims are weak, so we cannot live with your weak people. That is, there was a class system and because of that we cannot be equal. The same was the case with the Quraysh, who used to express hatred because of weak Muslims Hazrat Bilal (RA), Ammar (RA) and Suhaib (RA) etc. Hazrat Noah (AS) replied that their deeds are with Allah and He sees the inner affairs, so I will keep them with me on the basis of their outward faith. In Islam too, the rulings are based on the outward deeds of a person and the inner affairs are entrusted to Allah (nahkam bi dhahir wa Allah ta'ala yatwali asrar. Hadith).

Due to arrogance and pride, these people threatened Hazrat Noah (AS) that if he did not stop his preaching, he would be stoned to death (by stoning). These events were in accordance with the condition of the polytheists of Makka at that time.

قَالَ رَبِّ اِنَّ قَوْمِيْ كَذَّبُوْنِ۝۱۱۷

26|117| He said, "My Lord, indeed my people have denied me.

فَافْتَحْ بَيْنِىْ وَ بَيْنَهُمْ فَتْحًا وَّ نَجِّنِىْ وَ مَنْ مَّعِىَ مِنَ الْمُؤْمِنِيْنَ﴿۱۱۸﴾

26|118| Then judge between me and them with decisive judgement and save me and those with me of the believers."

فَاَنْجَيْنٰهُ وَ مَنْ مَّعَهٗ فِى الْفُلْكِ الْمَشْحُوْنِ﴿۱۱۹﴾

26|119| So We saved him and those with him in the laden ship.

ثُمَّ اَغْرَقْنَا بَعْدُ الْبٰقِيْنَ﴿۱۲۰﴾

26|120| Then We drowned thereafter the remaining ones.

اِنَّ فِىْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ﴿۱۲۱﴾

26|121| Indeed in that is a sign, but most of them were not to be believers.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ﴿۱۲۲﴾

26|122| And indeed, your Lord - He is the Exalted in Might, the Merciful.

When the people of Noah threatened to kill him and were ready, he prayed to Allah Almighty for salvation. He preached for a long time, about 900 years, but very few people accepted Islam. Allah Almighty destroyed this nation through a flood and all the Muslims, animals, insects, birds, etc., along with Noah, were on board the ship-like ship, so they were saved from drowning.

The main points of the incident of Noah are as follows (1). The character of a leader, prophet, and preacher should be extremely honest and trustworthy. (2). There should be no greed in preaching and invitation, especially for teaching and leading prayers and reciting the Holy Quran, it is not right to take compensation, however, compensation can be taken for administrative matters or for teaching (other subjects, jurisprudence, science). Although later scholars have considered it permissible, due to which the imams of mosques got a means of livelihood, freedom in preaching the religion was restricted due to livelihood. (3) Classism, hatred or contempt for the poor, is not liked by Allah Almighty at all, which is based on arrogance. (4) Difficulties and sufferings occur in the propagation of religion, but the final success belongs to those who are just, truthful and have faith in Allah. (5) A prophet or preacher is related to his society or nation like a brother, with love, reform and goodness. (6) Denying a truthful and trustworthy prophet, a prophet with miracles, is like denying prophethood. (7) The prophets told the nations about Allah's commands against social (arrogance), oppression, love of wealth, economic (measurement and weight), medical (sexual, homosexuality) that Allah does not like them.

The events of Prophet Noah (peace be upon him) and Abraham (peace be upon him) were for the comfort and guidance of the Muslims of Makka and the Prophet (peace be upon him) at the time of the revelation of the Surah, who were suffering from extreme hardships and sufferings. And even today these events are for guidance in human societies. The people of Makka were warned that if their behavior did not change, they could end up like the people of Noah. Ultimately, the people of Makka were defeated.

كَذَّبَتْ عَادُ ِۨالْمُرْسَلِيْنَ ۖ﴿۱۲۳﴾

26|123| 'Aad denied the messengers

اِذْ قَالَ لَهُمْ اَخُوْهُمْ هُوْدٌ اَلَا تَتَّقُوْنَ ۚ﴿۱۲۴﴾

26|124| When their brother Hud said to them, "Will you not fear Allah?

اِنِّیۡ لَکُمۡ رَسُوۡلٌ اَمِیۡنٌ ۙ﴿۱۲۵﴾

26|125| Indeed, I am to you a trustworthy messenger.

فَاتَّقُوا اللّٰہَ وَ اَطِیۡعُوۡنِ ۚ﴿۱۲۶﴾

26|126| So fear Allah and obey me.

وَ مَاۤ اَسۡـَٔلُکُمۡ عَلَیۡہِ مِنۡ اَجۡرٍ ۚ اِنۡ اَجۡرِیَ اِلَّا عَلٰی رَبِّ الۡعٰلَمِیۡنَ ۖ﴿۱۲۷﴾

26|127| And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

اَتَبۡنُوۡنَ بِکُلِّ رِیۡعٍ اٰیَۃً تَعۡبَثُوۡنَ ۙ﴿۱۲۸﴾

26|128| Do you construct on every elevation a sign, amusing yourselves,

وَ تَتَّخِذُوۡنَ مَصَانِعَ لَعَلَّکُمۡ تَخۡلُدُوۡنَ ۚ﴿۱۲۹﴾

26|129| And take for yourselves palaces and fortresses that you might abide eternally?

وَ اِذَا بَطَشۡتُمۡ بَطَشۡتُمۡ جَبَّارِیۡنَ ۚ﴿۱۳۰﴾

26|130| And when you strike, you strike as tyrants.

فَاتَّقُوا اللّٰہَ وَ اَطِیۡعُوۡنِ ۚ﴿۱۳۱﴾

26|131| So fear Allah and obey me.

وَ اتَّقُوا الَّذِیۡۤ اَمَدَّکُمۡ بِمَا تَعۡلَمُوۡنَ ۚ﴿۱۳۲﴾

26|132| And fear He who provided you with that which you know,

اَمَدَّکُمۡ بِاَنۡعَامٍ وَّ بَنِیۡنَ ۙ﴿۱۳۳﴾

26|133| Provided you with grazing livestock and children

وَ جَنّٰتٍ وَّ عُیُوۡنٍ ۚ﴿۱۳۴﴾

26|134| And gardens and springs.

اِنِّیۡۤ اَخَافُ عَلَیۡکُمۡ عَذَابَ یَوۡمٍ عَظِیۡمٍ ؕ﴿۱۳۵﴾

26|135| Indeed, I fear for you the punishment of a terrible day."

قَالُوۡا سَوَآءٌ عَلَیۡنَاۤ اَوَ عَظۡتَ اَمۡ لَمۡ تَکُنۡ مِّنَ الۡوٰعِظِیۡنَ ۙ﴿۱۳۶﴾

26|136| They said, "It is all the same to us whether you advise or are not of the advisors.

اِنۡ ہٰذَاۤ اِلَّا خُلُقُ الۡاَوَّلِیۡنَ ۙ﴿۱۳۷﴾

26|137| This is not but the custom of the former peoples,

وَ مَا نَحۡنُ بِمُعَذَّبِیۡنَ ۚ﴿۱۳۸﴾

26|138| And we are not to be punished."

فَکَذَّبُوۡہُ فَاَہۡلَکۡنٰہُمۡ ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیَۃً ؕ وَ مَا کَانَ اَکۡثَرُہُمۡ مُّؤۡمِنِیۡنَ ﴿۱۳۹﴾

26|139| And they denied him, so We destroyed them. Indeed in that is a sign, but most of them were not to be believers.

وَ اِنَّ رَبَّکَ لَہُوَ الۡعَزِیۡزُ الرَّحِیۡمُ ﴿۱۴۰﴾

26|140| And indeed, your Lord - He is the Exalted in Might, the Merciful.

The story of the people of Ad: The story of the people of Ad was told. The people of Ad were descended from Hazrat Noah (AS), named after their great ancestor. Here too, Hazrat Hud (AS) was called the brother of the people of Ad. Just as Hazrat Noah (AS) was called. The same characteristics are honesty, morality, goodness and invitation to monotheism, without any wealth, empire, personal greed, it was purely for the welfare and well-being of humanity / the nation. On the other hand, the area of the people of Ad was part of the Arabs. Their bodies were very long and strong. They built palace-like houses on high hills and played games. There was no belief in the divinity of Allah Almighty, the resurrection and life after death and reckoning. Even in fighting among themselves, the weak were severely oppressed, which Hazrat Hud (AS) forbade. Excessive display and extravagance in houses were also forbidden. Their agriculture, livelihood and livestock were sufficient, due to which they were very prosperous. But there was no mention of justice and fairness, obedience to Allah. Hazrat Hud (a.s.) threatened them with divine punishment, but they refused and said, "We will follow the way of our ancestors. We have nothing to do with your preaching. It is the same for us whether we preach or not, and we will not be punished." When they did not change their character and belief, the punishment of Allah Almighty came. The wind blew very hard for seven days and they were all destroyed. They were tall, the wind would blow them down and their heads would split, thus becoming a lesson.

This was a lesson for the people of Makka that they should also stop denying, otherwise the end would be destruction. It was a demonstration of the power of Allah, who is the Almighty and the Merciful. The region of Ad was between Hadramawt, Yemen and Hijaz. The houses are permitted to the extent of necessity, of course, showiness, display and extravagance are forbidden by Islam. Similarly, blood games are those games that deprive a person of the remembrance of Allah, good morals and his responsibility. Games are necessary for human health and physical safety. The Prophet (peace be upon him) has emphasized these sports (javelin throwing, wrestling, running, horse riding, swimming). There are also sports for women, but mixed sports are forbidden among adults due to sexual immorality.

كَذَّبَتْ ثَمُوْدُ الْمُرْسَلِيْنَ ﴿۱۴۱﴾

26|141| Thamud denied the messengers

اِذْ قَالَ لَهُمْ اَخُوْهُمْ صٰلِحٌ اَلَا تَتَّقُوْنَ ﴿۱۴۲﴾

26|142| When their brother Salih said to them, "Will you not fear Allah?

اِنِّیْ لَكُمْ رَسُوْلٌ اَمِیْنٌ ﴿۱۴۳﴾

26|143| Indeed, I am to you a trustworthy messenger.

فَاتَّقُوا اللّٰهَ وَ اَطِیْعُوْنِ ﴿۱۴۴﴾

26|144| So fear Allah and obey me.

وَ مَاۤ اَسْـَٔلُكُمْ عَلَیْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِیَ اِلَّا عَلٰى رَبِّ الْعٰلَمِیْنَ ﴿۱۴۵﴾

26|145| And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

اَتُتْرَكُوْنَ فِیْ مَا هٰهُنَاۤ اٰمِنِیْنَ ﴿۱۴۶﴾

26|146| Will you be left in what is here, secure [from death],

فِیْ جَنّٰتٍ وَّ عُیُوْنٍ ﴿۱۴۷﴾

26|147| Within gardens and springs

وَّ زُرُوْعٍ وَّ نَخْلٍ طَلْعُهَا هَضِيْمٌ ﴿۱۴۸﴾

26|148| And fields of crops and palm trees with softened fruit?

وَ تَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا فٰرِهِيْنَ ﴿۱۴۹﴾

26|149| And you carve out of the mountains, homes, with skill.

فَاتَّقُوا اللّٰهَ وَ اَطِيْعُوْنِ ﴿۱۵۰﴾

26|150| So fear Allah and obey me.

وَ لَا تُطِيْعُوْٓا اَمْرَ الْمُسْرِفِيْنَ ﴿۱۵۱﴾

26|151| And do not obey the order of the transgressors,

الَّذِيْنَ يُفْسِدُوْنَ فِى الْاَرْضِ وَ لَا يُصْلِحُوْنَ ﴿۱۵۲﴾

26|152| Who cause corruption in the land and do not amend."

قَالُوْٓا اِنَّمَآ اَنْتَ مِنَ الْمُسَحَّرِيْنَ ﴿۱۵۳﴾

26|153| They said, "You are only of those affected by magic.

مَآ اَنْتَ اِلَّا بَشَرٌ مِّثْلُنَا فَاْتِ بِاٰيَةٍ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۱۵۴﴾

26|154| You are but a man like ourselves, so bring a sign, if you should be of the truthful."

قَالَ هٰذِهٖ نَاقَةٌ لَّهَا شِرْبٌ وَّ لَكُمْ شِرْبُ يَوْمٍ مَّعْلُوْمٍ ﴿۱۵۵﴾

26|155| He said, "This is a she-camel. For her is a [time of] drink, and for you is a [time of] drink, [each] on a known day.

وَ لَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيْمٍ ﴿۱۵۶﴾

26|156| And do not touch her with harm, lest you be seized by the punishment of a terrible day."

فَعَقَرُوْهَا فَاَصْبَحُوْا نٰدِمِيْنَ ﴿۱۵۷﴾

26|157| But they hamstrung her and so became regretful.

فَاَخَذَهُمُ الْعَذَابُ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿۱۵۸﴾

26|158| And the punishment seized them. Indeed in that is a sign, but most of them were not to be believers.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿۱۵۹﴾

26|159| And indeed, your Lord - He is the Exalted in Might, the Merciful.

The story of the people of Thamud:

The events of the people of Thamud are mentioned. This people lived in the areas between Hijaz and Syria. Hazrat Salih (a.s.) was sent to them. He also earned the title of brother for his trustworthiness and honesty and love for the people. He informed them about the failure and transitoriness of worldly affairs, the love of gardens, palaces and houses in the mountains and the desire for eternal life. He told them about the Resurrection and the rules of worshiping Allah Almighty. He invited them to Islam and said that this preaching and guidance was for their good. They would be compensated for it by Allah Almighty. He had no greed for the people, the people were excessive in luxury . They were causing mischief, there was no thought of goodness, while goodness is very important for society. The people of Thamud refused and said, "You seem to be

bewitched. Because your words are strange. And show us a miracle, you are a human being like us. Perhaps people thought that being a prophet is more than being a natural human being. He prayed to Allah Almighty according to their request and Allah Almighty brought out a pregnant she-camel from the mountain (the mountain split). He instructed them about the she-camel not to prevent it from grazing and roaming. The she-camel gave birth. She took a turn to drink water so that it would not be hurt. Since the she-camel had come out as a result of a miracle, they strictly forbade it from causing any harm or killing it, considering it a sign and mercy of Allah. However, the people of Thamud were extremely arrogant , extravagant and corrupt. Two men attacked the she-camel and killed it. When Hazrat Salih (AS) found out, he was very angry. He informed them of Allah's punishment. The colors of the people's faces started changing, which made them afraid that punishment was really coming, but the time for repentance had passed. They were to be punished for their crime. On the third day, a loud supersonic sound (a loud supersonic sound that destroys human hormones, stops the heartbeat and causes death) killed all the infidels. Those who had converted to Islam with Hazrat Salih (a.s.) left. This punishment was also received because despite all these signs and miracles, most of them refused to believe in the existence of Allah and the Day of Judgment. It was a manifestation of the power and greatness of Allah Almighty, which they denied. Extravagance and corruption were very common among them.

كَذَّبَتْ قَوْمُ لُوْطِ ِۨالْمُرْسَلِيْنَ ۚ﴿۱۶۰﴾

26|160| The people of Lot denied the messengers

اِذْ قَالَ لَهُمْ اَخُوْهُمْ لُوْطٌ اَلَا تَتَّقُوْنَ ۚ﴿۱۶۱﴾

26|161| When their brother Lot said to them, "Will you not fear Allah?

اِنِّیْ لَكُمْ رَسُوْلٌ اَمِیْنٌ ۙ﴿۱۶۲﴾

26|162| Indeed, I am to you a trustworthy messenger.

فَاتَّقُوا اللّٰهَ وَ اَطِیْعُوْنِ ۚ﴿۱۶۳﴾

26|163| So fear Allah and obey me.

وَ مَاۤ اَسْـَٔلُكُمْ عَلَیْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِیَ اِلَّا عَلٰى رَبِّ الْعٰلَمِیْنَ ؕ﴿۱۶۴﴾

26|164| And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

اَتَاْتُوْنَ الذُّكْرَانَ مِنَ الْعٰلَمِیْنَ ۙ﴿۱۶۵﴾

26|165| Do you approach males among the worlds

وَ تَذَرُوْنَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِّنْ اَزْوَاجِكُمْ ؕ بَلْ اَنْتُمْ قَوْمٌ عٰدُوْنَ ﴿۱۶۶﴾

26|166| And leave what your Lord has created for you as mates? But you are a people transgressing."

قَالُوْا لَىِٕنْ لَّمْ تَنْتَهِ یٰلُوْطُ لَتَكُوْنَنَّ مِنَ الْمُخْرَجِیْنَ ﴿۱۶۷﴾

26|167| They said, "If you do not desist, O Lot, you will surely be of those evicted."

قَالَ اِنِّیْ لِعَمَلِكُمْ مِّنَ الْقَالِیْنَ ؕ﴿۱۶۸﴾

26|168| He said, "Indeed, I am, toward your deed, of those who detest [it].

رَبِّ نَجِّنِیْ وَ اَهْلِیْ مِمَّا یَعْمَلُوْنَ ﴿۱۶۹﴾

26|169| My Lord, save me and my family from [the consequence of] what they do."

فَنَجَّيْنٰهُ وَ اَهْلَهٗۤ اَجْمَعِيْنَۙ﴿۱۷۰﴾

26|170| So We saved him and his family, all,

اِلَّا عَجُوْزًا فِى الْغٰبِرِيْنَۚ﴿۱۷۱﴾

26|171| Except an old woman among those who remained behind.

ثُمَّ دَمَّرْنَا الْاٰخَرِيْنَۚ﴿۱۷۲﴾

26|172| Then We destroyed the others.

وَ اَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۚ فَسَآءَ مَطَرُ الْمُنْذَرِيْنَ﴿۱۷۳﴾

26|173| And We rained upon them a rain [of stones], and evil was the rain of those who were warned.

اِنَّ فِىْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ﴿۱۷۴﴾

26|174| Indeed in that is a sign, but most of them were not to be believers.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ﴿۱۷۵﴾

26|175| And indeed, your Lord - He is the Exalted in Might, the Merciful.

The story of the people of Lut:

The story of Hazrat Lot (AS) is narrated. Hazrat Lot (AS), the nephew of Hazrat Abraham (AS), was the son of Naran bin Azar. He believed in Hazrat Abraham (AS) and then he was sent as a messenger to the people of Lot, located between Syria and Egypt, in the area of Sodom, present-day Jordan. This people were guilty of many sins. The most important sin was their sexual desire with men instead of women. This is an unnatural act and is forbidden because of the improper use of the organs instead of their natural use. It has many harmful effects on human health, which have been mentioned in Surah Hud.

This nation denied Hazrat Lot (a.s.). The evils of this nation are mentioned in such a way that this nation was immersed in superstitions such as playing the flute, whistling, throwing pebbles, chewing the yam, having sexual intercourse with men, pigeon racing, playing the tambourine, drinking alcohol, cutting the beard and growing the moustache, and wearing silk (Tarikh Damascus, quoting the narration of Hazrat Ali (may Allah be pleased with him). The narration also mentions that the Muhammadan nation will do one more thing besides these acts. Women will fulfill their sexual desires with women (Tarikh Damascus). (It will be the act of the last nations). Hazrat Lot (a.s.) tried very hard to prevent this nation from going astray, preached to them, but they remained stubborn, and even threatened Hazrat Lot (a.s.) that if he did not stop his preaching, he would be expelled from the city. He did not take any compensation or wage from them for this preaching, nor did he demand it, but it was for their good, so that evils would be eradicated and they would be saved from the punishment of Allah. But the people of Lot went far ahead in their hostility. His wife was also with the people against him and told them about the things of her family. When he despaired of their reform and asked Allah for salvation, only a few people and members of his family were with him. Allah Almighty sent an earthquake and with it a rain of hot stones, the town was overturned, everyone died. The wife of Hazrat Lot, who was against him, was also destroyed. Hazrat Lot and the other members of his family left at night before the punishment came. Thus, the people of Lot were destroyed forever. These people were not believers at all. Therefore, they were destroyed and became a lesson for others.

كَذَّبَ اَصۡحٰبُ لۡـَٔيۡكَةِ الۡمُرۡسَلِيۡنَۚ﴿۱۷۶﴾

26|176| The companions of the thicket denied the messengers

اِذۡ قَالَ لَهُمۡ شُعَيۡبٌ اَلَا تَتَّقُوۡنَۚ﴿۱۷۷﴾

26|177| When Shu'ayb said to them, "Will you not fear Allah?

اِنِّىۡ لَكُمۡ رَسُوۡلٌ اَمِيۡنٌۙ﴿۱۷۸﴾

26|178| Indeed, I am to you a trustworthy messenger.

فَاتَّقُوا اللّٰهَ وَ اَطِيۡعُوۡنِۚ﴿۱۷۹﴾

26|179| So fear Allah and obey me.

وَ مَاۤ اَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ اَجۡرٍ ۚ اِنۡ اَجۡرِىَ اِلَّا عَلٰى رَبِّ الۡعٰلَمِيۡنَۖ﴿۱۸۰﴾

26|180| And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

اَوۡفُوا الۡكَيۡلَ وَ لَا تَكُوۡنُوۡا مِنَ الۡمُخۡسِرِيۡنَۚ﴿۱۸۱﴾

26|181| Give full measure and do not be of those who cause loss.

وَزِنُوۡا بِالۡقِسۡطَاسِ الۡمُسۡتَقِيۡمِۚ﴿۱۸۲﴾

26|182| And weigh with an even balance.

وَ لَا تَبۡخَسُوا النَّاسَ اَشۡيَآءَهُمۡ وَ لَا تَعۡثَوۡا فِى الۡاَرۡضِ مُفۡسِدِيۡنَۚ﴿۱۸۳﴾

26|183| And do not deprive people of their due and do not commit abuse on earth, spreading corruption.

وَ اتَّقُوا الَّذِىۡ خَلَقَكُمۡ وَ الۡجِبِلَّةَ الۡاَوَّلِيۡنَۖ﴿۱۸۴﴾

26|184| And fear He who created you and the former creation."

قَالُوۡۤا اِنَّمَاۤ اَنۡتَ مِنَ الۡمُسَحَّرِيۡنَۙ﴿۱۸۵﴾

26|185| They said, "You are only of those affected by magic.

وَ مَاۤ اَنۡتَ اِلَّا بَشَرٌ مِّثۡلُنَا وَ اِنۡ نَّظُنُّكَ لَمِنَ الۡكٰذِبِيۡنَۚ﴿۱۸۶﴾

26|186| You are but a man like ourselves, and indeed, we think you are among the liars.

فَاَسۡقِطۡ عَلَيۡنَا كِسَفًا مِّنَ السَّمَآءِ اِنۡ كُنۡتَ مِنَ الصّٰدِقِيۡنَۖ﴿۱۸۷﴾

26|187| So cause to fall upon us fragments of the sky, if you should be of the truthful."

قَالَ رَبِّىۡۤ اَعۡلَمُ بِمَا تَعۡمَلُوۡنَ﴿۱۸۸﴾

26|188| He said, "My Lord is most knowing of what you do."

فَكَذَّبُوۡهُ فَاَخَذَهُمۡ عَذَابُ يَوۡمِ الظُّلَّةِ ؕ اِنَّهٗ كَانَ عَذَابَ يَوۡمٍ عَظِيۡمٍ﴿۱۸۹﴾

26|189| And they denied him, so the punishment of the day of the black cloud seized them. Indeed, it was the punishment of a terrible day.

اِنَّ فِىۡ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكۡثَرُهُمۡ مُّؤۡمِنِيۡنَ﴿۱۹۰﴾

26|190| Indeed in that is a sign, but most of them were not to be believers.

وَ اِنَّ رَبَّكَ لَهُوَ الۡعَزِيۡزُ الرَّحِيۡمُ﴿۱۹۱﴾

26|191| And indeed, your Lord - He is the Exalted in Might, the Merciful.

The story of Shuaib (A.S):

Hazrat Shuaib (a.s.) is mentioned. A brief mention of the Ashab al-Aikah has already been made in Surah al-Hijr (verses 78 to 84). The commentators differ as to whether the Ashab al-Aikah and the Ashab al-Madin are separate nations or two names for the same nation. In Surah al-A'raf, Hazrat Shuaib (a.s.) is mentioned as the brother of the Ashab al-Aikah, and the word "brothers" is not used in Ashab al-Aikah. They have similar characters in terms of characteristics and the advice given is also similar. It is possible that the different nations and regions are also separate. The population of Madyan spread from northern Hijaz to southern Palestine on the shores of the Red Sea and the Gulf of Aqaba. The Ashab al-Aikah refers to the people of the area of green trees. This area was very advanced in agriculture and trade. But the people were very corrupt. They were very dishonest in measuring and weighing, meaning that the measure used when giving was small and the measure used when receiving was large. They used to frighten and rob those who passed by, there is a narration that "Alaika" was a tree with very dense trees around it, they used to worship it. Allah Almighty sent Hazrat Shu'ayb (a.s.) as a messenger to them. He ordered that you should worship only Allah, who created you and those before you, do not associate any partner with Him, give correct measure and weight, do not reduce or increase, do not disturb those who pass by on the road and do not rob. Some people believed, but most continued to disbelieve. Instead of obeying Hazrat Shu'ayb (a.s.), they said that you are under a spell or bewitched and do not speak correctly. They denied him and said that if he was truthful, then bring the punishment. They continued to be stubborn in their misguidance. Hazrat Shu'ayb (a.s.) prayed and there was intense heat, the sun shone for seven days and the wind stopped blowing, due to which the heat became unbearable. They were used to dense trees and could not bear the heat. Allah Almighty sent a dark cloud, which covered the sky and prevented the sun's rays from reaching the earth. They sought shade to escape the heat and gathered. They were happy when it was cool, but suddenly lightning flashed from the cloud and fire started raining down and they all got burnt. This was the punishment of the Day of Shadow and it was a terrible day for them. The total number of believers with Hazrat Shu'ayb (a.s.) was nine hundred (900) who survived (Qurtubi).

The following are the important points from the messages and situations of all the prophets mentioned in this Surah. (1) All the prophets had love and sincerity for their people, and the title of brother was used. (2) All the prophets were of the highest character, truthful, honest and just. (3) All the prophets were sincere in their call and did not seek any material or financial benefit from the people, but declared that their compensation or reward is with Allah Almighty, they are only those who convey the command (compensation is not valid for the Quran and prayers, although the custom exists). (4) The rebellious and ruling class completely opposes the prophets. (5) Arrogance and abundance of material means are a reason for human rebellion against the commands of Allah. (6) When despair reached its final extreme, the prophets asked for punishment and their salvation. (7) The result of refusing the commands of Allah and not following them is the destruction of human society. (8) In addition to monotheism, the prophets gave the message of justice, economic equality, peace, moral virtues, the Day of Judgment, and reward and punishment.

وَ اِنَّهٗ لَتَنْزِيْلُ رَبِّ الْعٰلَمِيْنَ ﴿۱۹۲﴾

26|192| And indeed, the Qur'an is the revelation of the Lord of the worlds.

نَزَلَ بِهِ الرُّوْحُ الْاَمِيْنُ ﴿۱۹۳﴾

26|193| The Trustworthy Spirit has brought it down

عَلٰى قَلْبِكَ لِتَكُوْنَ مِنَ الْمُنْذِرِيْنَ﴿۱۹۴﴾

26|194| Upon your heart, [O Muhammad] - that you may be of the warners -

بِلِسَانٍ عَرَبِيٍّ مُّبِيْنٍ﴿۱۹۵﴾

26|195| In a clear Arabic language.

وَ اِنَّهٗ لَفِيْ زُبُرِ الْاَوَّلِيْنَ﴿۱۹۶﴾

26|196| And indeed, it is [mentioned] in the scriptures of former peoples.

اَوَ لَمْ يَكُنْ لَّهُمْ اٰيَةً اَنْ يَّعْلَمَهٗ عُلَمٰٓؤُا بَنِيْٓ اِسْرَآءِيْلَ﴿۱۹۷﴾

26|197| And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?

وَ لَوْ نَزَّلْنٰهُ عَلٰى بَعْضِ الْاَعْجَمِيْنَ﴿۱۹۸﴾

26|198| And even if We had revealed it to one among the foreigners

فَقَرَاَهٗ عَلَيْهِمْ مَّا كَانُوْا بِهٖ مُؤْمِنِيْنَ﴿۱۹۹﴾

26|199| And he had recited it to them [perfectly], they would [still] not have been believers in it.

كَذٰلِكَ سَلَكْنٰهُ فِيْ قُلُوْبِ الْمُجْرِمِيْنَ﴿۲۰۰﴾

26|200| Thus have We inserted disbelief into the hearts of the criminals.

لَا يُؤْمِنُوْنَ بِهٖ حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ﴿۲۰۱﴾

26|201| They will not believe in it until they see the painful punishment.

فَيَاْتِيَهُمْ بَغْتَةً وَّ هُمْ لَا يَشْعُرُوْنَ﴿۲۰۲﴾

26|202| And it will come to them suddenly while they perceive [it] not.

فَيَقُوْلُوْا هَلْ نَحْنُ مُنْظَرُوْنَ﴿۲۰۳﴾

26|203| And they will say, "May we be reprieved?"

The events of the previous prophets were narrated to the infidels of Makka (Quraysh), so that they might reflect after knowing the events of the previous prophets. The Quraysh of Makka denied the Quran and the prophethood of the Prophet (peace and blessings of Allaah be upon him), calling the Quran the words of jinn or enchanted words. Sometimes they said that it was the events of the soothsayers. This was denied and evidence was presented that it was revealed by Allaah, the Most High, and not by any soothsayer or jinn. Great care and protection was taken in its revelation. It was revealed by the most honorable angel, Jibraeel (a.s.), who is above all in his trustworthiness and power. The jinn or Satan could neither steal nor create anything from this word, and they were also challenged to make a copy of it, in which the Quraysh of Makka failed. This Holy Quran is clear in the Arabic language. It was revealed by Allaah through Jibraeel (a.s.) to the heart (qalb) of the Prophet (peace and blessings of Allaah be upon him), that is, the part where knowledge, understanding and information are stored. This refers to the brain in modern medical science. In ancient science and literature, it was the heart. Although the heart produces the process of blood supply in the body, but the center of motivation in the whole body is the brain, so the scholars who took the heart to mean the center of control and action. When the Holy Quran was revealed through Gabriel (AS) and the way it was revealed. It was recorded (saved) in the heart (brain) of the Prophet (PBUH) and

he conveyed it to the companions. By conveying the message of this word, you are a warner so that people can avoid sins and protect themselves from Hell. Protection or avoidance from harm is more important than taking advantage of something, so your responsibility to warn was explained earlier. This message contains events of previous nations which are historical facts. He is describing them in some way. This is a revelation from Allah because the Prophet did not learn history or how to read and write anywhere.

For the information of the infidels of Makka (Quraysh), this prophet and this word have also been mentioned in the old heavenly books. Similarly, the scholars of the Children of Israel are also informed about the arrival of the Prophet of the End Times. Therefore, this Prophet is a true and obligatory prophet of Allah. Like the Quran, the inspired message is also in the old inspired books of the Torah, Psalms, and Gospel. That is, there are statements about monotheism, the Hereafter, reward and punishment, heaven and hell.

Translation of the Quran (Kalam Alai):

From verse 8:19, scholars have argued that if a person cannot speak Arabic, he can recite the translation of the Quran in prayer until he can speak Arabic. But it is prohibited except for disabilities. When the ability to speak Arabic comes, this permission will end and recitation in Arabic will be mandatory. If one does not have the necessary knowledge of the Arabic language, then in order to understand the Quran, it is very important to read it with a translation or only read the translation so that the rulings can be known, but the Quran is what it is in Arabic. The rest will be translations or interpretations, not the Quran.

The Quran was revealed to the Prophet ﷺ in eloquent and clear Arabic, who was of Arab descent. If it had been revealed to a non-Arab, the Quraysh would have rejected it and would not have believed in it. But now they are making excuses for not believing in it even on the tongue of the Arab Prophet. In fact, a stubbornness has arisen in their hearts, that is, in their minds, due to arrogance, envy and ignorance, due to which they deny accepting the truth and due to their insistence on this denial, disbelief has become their destiny. Now they invite punishment and when they suddenly see the punishment, they will be convinced of the truth of the divine word. Out of fear and awe, they will confess it and ask for respite for further action, which they will not get.

اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ﴿۲۰۴﴾

26|204| So for Our punishment are they impatient?

اَفَرَءَيْتَ اِنْ مَّتَّعْنٰهُمْ سِنِيْنَ﴿۲۰۵﴾

26|205| Then have you considered if We gave them enjoyment for years

ثُمَّ جَآءَهُمْ مَّا كَانُوْا يُوْعَدُوْنَ﴿۲۰۶﴾

26|206| And then there came to them that which they were promised?

مَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يُمَتَّعُوْنَ﴿۲۰۷﴾

26|207| They would not be availed by the enjoyment with which they were provided.

وَ مَآ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا لَهَا مُنْذِرُوْنَ ﴿۲۰۸﴾

26|208| And We did not destroy any city except that it had warners

ذِكْرٰى ۛ وَ مَا كُنَّا ظٰلِمِيْنَ﴿۲۰۹﴾

26|209| As a reminder; and never have We been unjust.

The previous nations and the infidels of Makka also used to say, when the Prophet (peace be upon him) warned them, "Bring forth the punishment that is to be brought" and were happy with their luxurious lives. In all these incidents of destruction and torment, Allah Almighty sent His prophets to these societies. They warned them, gave them orders about Paradise and Hell. But they did not care about this warning . Along with the prophets, those who believed in them also kept on warning, but they remained completely immersed in disobedience. Allah Almighty gave them respite for many years. Even after rejecting the invitation of the prophets, they continued to live a life of luxury. Then the punishment ended them and this respite and the goods of luxury and, worldly power and greatness were of no use and they became victims of destruction.

The importance of justice:

This is the system of justice of Allah that humans are given choice, then awareness or warning and respite and when the warning is not continuously acted upon and the prophet makes a new supplication, then punishment comes. Although the blessings that have been given to humans in this world can be punished at any time. Allah Almighty is the owner of the creations and the owner can do any kind of action in his property, no one has the right to object and there is no injustice. But Allah Almighty loves justice, therefore, punishment is given only after the sin is committed. One interpretation is that the city in the verse refers to the human body and the inhabitants refer to the soul (body and heart) and spirit and the destruction means that when they do not follow the commands of Allah Almighty, do not stop from evil, and do not do good deeds, then Allah Almighty wastes the ability for goodness that He has created in the soul (heart and mind) of man, and the one who reminds him refers to the power of the self within man that accuses him of evil and shakes him. When a person does not pay attention to it, the conscience becomes dead and then no sound comes out, the ability and capacity for goodness is lost.

Alas, the caravan of pleasures kept going.

The caravan's heart felt a sense of loss.

The Quraysh/infidels of Makka are being informed of this so that they should correct their behavior and believe in the Prophet (peace be upon him) and the Quran and carry out the commands, otherwise they will also face the same fate. (This message has been given before).

وَ مَا تَنَزَّلَتْ بِهِ الشَّيٰطِيْنُ ﴿۲۱۰﴾

26|210| And the devils have not brought the revelation down.

وَ مَا يَنْۢبَغِيْ لَهُمْ وَ مَا يَسْتَطِيْعُوْنَ ﴿۲۱۱﴾

26|211| It is not allowable for them, nor would they be able.

اِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُوْلُوْنَ ﴿۲۱۲﴾

26|212| Indeed they, from [its] hearing, are removed.

Again, there are arguments for the Quran being the word of God. The infidels of Makka called the Quran the enchanted word or prophecy of the Prophet (peace and blessings of Allaah be upon him), which came through the jinn. This was denied, as the devils or jinn were not capable of stealing such a word or the Quran. This is beyond their power. The devils or jinn incite corruption, while the word of God is a complete guide for humans and protects them from corruption and evil. The devils cannot interfere even at the time

of revelation. This is the word of God, as is clear from its events, style, and objectives. The Quraysh must stop this false accusation.

فَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَكُوْنَ مِنَ الْمُعَذَّبِيْنَ ﴿٢١٣﴾

26|213| So do not invoke with Allah another deity and [thus] be among the punished.

وَ اَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ ﴿٢١٤﴾

26|214| And warn, [O Muhammad], your closest kindred.

The blessed verse addresses the Prophet (peace be upon him), but it refers to the entire Ummah. Since he is the head of the Ummah, this is what was said to him, and on the other hand, it is also an indication that if a Prophet, whom Allah Almighty has protected from sins and given a very high position, were to commit this act, he would be among those who would be punished. This means that there is a great need to avoid this act (Qurtubi).

At the same time, where monotheism was commanded, it was also to be spread to the masses, and its beginning was commanded from one's close relatives. This word indicates the community, which extends beyond one's own family to the closest relatives. A principle has been established from this verse, that al-awwal fa'al-awwal. That is, the one who is first in the relationship should be put first, al-aqrbaa'l Buy your lives (save yourself from the punishment), I cannot save you from the punishment of Allah in the least (i.e. if you persist in your disbelief and polytheism, I cannot save you from the punishment even by an atom). O Abd Manaf! I cannot save you from the punishment of Allah in the least. O Safiya (the aunt of the Messenger of Allah ﷺ)! I cannot save you from the punishment of Allah in the least. O Fatimah bint Muhammad(p.b.u.h.)! Ask for whatever you wish from my wealth, I cannot avert the punishment of Allah from you at all, (Bukhari / Muslim / An-Nasa'i). Similarly, he climbed the mountain of Safa' and called out to all the people of Makka and they all gathered around him. He said, "Tell me that if I inform you that a large army of the enemy is standing behind this mountain, will you believe me?" They all said, "We have never heard you lie, so we will believe you." He said, "Allah has sent me as a warner." I warn you of a severe punishment. Abu Lahab (may Allah curse him) said: Woe to you for this, you have gathered us together: Woe to you, did you call us for this? In response to this, the Surah "Tabbat Yada Abi Lahab wa Tabba" was revealed.

The Prophet (peace and blessings of Allah be upon him) is a prophet for all mankind, i.e. a bearer of good tidings, a warner and a mercy for the worlds, and after him, it is the duty of the scholars of his Ummah and then the individuals of the Ummah to convey the message of Allah for the good of the people. Guidance is the duty of Allah (Quranic verses and many Hadiths).

وَ اخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ﴿٢١٥﴾

26|215| And lower your wing to those who follow you of the believers.

فَاِنْ عَصَوْكَ فَقُلْ اِنِّيْ بَرِيْٓءٌ مِّمَّا تَعْمَلُوْنَ ﴿٢١٦﴾

26|216| And if they disobey you, then say, "Indeed, I am disassociated from what you are doing."

وَ تَوَكَّلْ عَلَى الْعَزِيْزِ الرَّحِيْمِ ﴿٢١٧﴾

26|217| And rely upon the Exalted in Might, the Merciful,

There are instructions for dealing with difficulties in preaching the religion and for dealing with them. There are instructions for dealing with those who have accepted Islam, to take them under your wings with love and affection (spreading their wings, i.e. bringing them under your wings), to console them and to encourage them in their difficulties and tribulations. To forgive any shortcoming or excess, and to those who are from your tribe and family and do not heed your warning and do not follow the commands of Allah or your message, then tell them that they will be held accountable for their deeds and that you have fulfilled your duty, you are exempt from their deeds. To rely on Allah in the struggle of preaching means to rely on Allah for the results of your actions along with the effort of your actions. Do not fear the opponents, but rather rely on Allah.

Tawakkul:

Tawakkul means to provide the means to achieve something, to strive for its achievement and to leave the final result to Allah. Hazrat Anas bin Malik (RA) narrates that a person said: O Messenger of Allah (ﷺ)! Should I tie my camel and trust in Allah or leave it loose and trust in Allah? He (ﷺ) said: Tie your camel and trust in Allah (ﷺ) (Sunan Tirmidhi). Imam Abu Hamid Ghazali has said that some people think that trust in Allah means abandoning the body and efforts, abandoning the heart and planning, and lying on the ground as if a piece of cloth or a piece of meat were lying on the ground. This is the opinion of the ignorant, and such trust is forbidden in the Sharia (Islam). If the Sharia (Islam) praises those who trust in Allah, how can it be praised for a forbidden act?

The meaning of trust is that a servant should complete his actions and strive to achieve his goals. Allah Almighty has given the birds that go out in the morning to trust in Allah, they run here and there in search of sustenance during the day, then they get sustenance during the day, and return in the evening with their stomachs full. Similarly, treatment and cure is not against trust in Allah, but is the Sunnah of the Prophet.

Sufi scholars have called trust in means necessary to achieve one's goals. But when a person relies only on means and becomes satisfied, it is not trust, but rather believes that these means are not entirely effective and the actual result will be according to the will of God. Some Sufis have called abandoning all matters and relying only on destiny as trust, but this is against the Sunnah of the Prophet (peace and blessings of Allah be upon him). He (peace and blessings of Allah be upon him) relied on a high struggle and a high level. Allah is powerful, powerful and very merciful to His servants.

الَّذِیْ یَرٰىكَ حِیْنَ تَقُوْمُۙ(۲۱۸)

26|218| Who sees you when you arise

وَ تَقَلُّبَكَ فِی السّٰجِدِیْنَ(۲۱۹)

26|219| And your movement among those who prostrate.

اِنَّهٗ هُوَ السَّمِیْعُ الْعَلِیْمُ(۲۲۰)

26|220| Indeed, He is the Hearing, the Knowing.

The highest form of expression of worship is prayer. It includes standing, bowing and prostration. In addition to obligatory prayers, the night prayer, i.e. Tahajjud, has great virtue among the optional prayers. It is narrated from Hazrat Ibn Abbas (RA), that initially Tahajjud (night prayer) was obligatory, which was later forgiven by Allah Almighty. The times of night prayer are mentioned, that we see you in prostrations and you also arrange for it, so that the night prayer is offered. The mention of the prostrations of prayer and seeing it in the blessed verse clarifies the importance of prayer.

Hazrat Abdullah bin Abi Qais (RA) narrates that Hazrat Aisha (RA) said, "Do not abandon the night prayer because the Messenger of Allah (ﷺ) did not abandon the night prayer, and when he (ﷺ) was sick or tired, he would pray sitting down (Sunan Abu Dawud).

Hazrat Aisha (RA) narrates that when the Prophet (ﷺ) missed his Tahajjud prayer due to illness or any other reason, he would pray twelve rak'ahs a day (Sahih Muslim. Salatul Musafirin). Hazrat Abu Hurairah (RA) narrates that I said: O Messenger of Allah (ﷺ), inform me of an act that, if I do it, will lead me to Paradise. He (ﷺ) said: Say the greetings loudly, feed the people, be kind to relatives, and get up at night to pray when the people are sleeping, then enter Paradise in peace.

هَلْ اُنَبِّئُكُمْ عَلٰى مَنْ تَنَزَّلُ الشَّيٰطِيْنُ ﴿٢٢١﴾

26|221| Shall I inform you upon whom the devils descend?

تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيْمٍ ﴿٢٢٢﴾

26|222| They descend upon every sinful liar.

يُّلْقُوْنَ السَّمْعَ وَ اَكْثَرُهُمْ كٰذِبُوْنَ ﴿٢٢٣﴾

26|223| They pass on what is heard, and most of them are liars.

Soothsayer, Astrologer:

The Quraysh of Makka called the Holy Quran the word of a soothsayer, sometimes they called the Prophet ﷺ bewitched, because it contained news and information about past events and heaven and hell. He rejected this, saying that the soothsayer's talk about the future , are sin and corruption through Satan or the jinn. The soothsayers take some news from the jinn and amplify it, and some truth also comes out. The personality of the Prophet ﷺ was a message of human virtues and peace and improvement in society, while Satan spreads corruption and hatred among people. At that time, soothsayers used to give news of the future and perhaps they had contact with some jinn, from whom they took some news and explained it further in a twisted way and influenced people. They were sometimes also called fortune tellers (i.e. those who know) and they gave information about stolen/lost things.

Hazrat Aisha (may Allah be pleased with her) narrated that people asked the Messenger of Allah (ﷺ) about soothsayers: He (ﷺ) said: This is nothing. People said: O Messenger of Allah (ﷺ)! They sometimes tell us something and it turns out to be true. Then the Messenger of Allah (ﷺ) said, "This is the truth that the jinn conveys to them. The jinn puts that in their ears, with which they mix many lies." (Bukhari / Musnad Ahmad).

There is a strong prohibition in the hadiths against seeking information about the future from astrologers / soothsayers / fortune tellers.

In the hadiths, the benefits of stars, their adornment and lighting at night, determining the directions, especially traveling by sea, air or land, and then the obstacle to the jinn from going beyond the worldly heaven through the meteorite. According to this hadith, divine commands, through the bearers of the Throne, come down from the seven heavens and the angels then bring them to the lower heavens. When they go down from the worldly heaven, the jinn listen to them with their ears, and to stop them, meteorites are thrown. If the jinn get any news, they convey it to their friends (soothsayers / officials). Then whatever news is true, it is the same, the jinn mix something in it and turn it upside down (Sahih Muslim/Tirmidhi).

Stars are Allah's creations (objects), they have been created for specific purposes. Of course, their power or light or heat is used to achieve these purposes, and after the cause, the effect (result) becomes. But all this happens under the system of Allah, which is definite and organized. Therefore, in Islam, it is according to the divine evidence in the system of the universe. If someone believes that the stars act on their own decision, then he is wrong and has gone out of faith, because he has committed polytheism. Since man is psychologically weak, he seeks support in illusions and difficulties. Sometimes, an astrologer or a fortune teller gives a correct news, then because of this, Satan increases the importance of this event and turns his belief towards the stars or the fortune tellers, thereby reducing his faith. Therefore, in the hadiths, it is forbidden to go to fortune tellers and the income of fortune tellers is forbidden. Hazrat Ibn Abbas (RA) narrates that the Prophet (ﷺ) said: Whoever quotes from the knowledge of the stars, quotes from magic (Sunan Abi Dawud). Hazrat Anas bin Malik (RA) narrates that the Messenger of Allah (ﷺ) said: I fear for my nation after me five things: denying destiny and believing in the stars (Abu Ya'la mentioned two. Musnad Abu Ya'la). Hazrat Jabir bin Samura (RA) narrates that I heard the Messenger of Allah (ﷺ) say that I fear for my nation three things: asking the stars for rain, oppressing the ruler and denying destiny (Musnad Ahmad). One interpretation of this is that rain from the stars means laziness, oppression by the ruler, violation of human rights and denial of destiny, lack of faith.

وَ الشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوٗنَ ؕ﴿۲۲۴﴾

26|224| And the poets - [only] the deviators follow them;

اَلَمْ تَرَ اَنَّهُمْ فِيْ كُلِّ وَادٍ يَّهِيْمُوْنَ ۙ﴿۲۲۵﴾

26|225| Do you not see that in every valley they roam

وَ اَنَّهُمْ يَقُوْلُوْنَ مَا لَا يَفْعَلُوْنَ ۙ﴿۲۲۶﴾

26|226| And that they say what they do not do? -

Poetry and Poets:

The infidels of Mekka,entitled as poetry to some surahs or verses of the Holy Quran that are rhymed and have the same meter, . Considering the events of the Day of Judgment, Paradise, and Hell as an untouchable idea, they called the Prophet Muhammad (peace be upon him) a poet and a magician and the Holy Quran poetry instead of the divine word. Their ideas have been refuted. The meaning of poetry is well-known and famous, the plural of poetry. Poetry is also called hair, which is thin and has a precise and subtle subject in poetry. In the dictionary, it also means knowledge and in terminology, poetry is called poetry in which the last words of the poem have been deliberately brought to a meter and a rhyme.

Poetry is a miracle of the human mind. Poetry was common among the Arabs, the phrase in poetry is rhymed and the weight of the words at the end is the same. There are different ideas that do not exist. Then the poet, due to his objectives, i.e. reward or fear, saves lives by exaggerating the attributes or by wrongly condemning. The ideas of poetry are more fictitious and based on lies. Therefore, lies are more common in poetry. Ghazal, Qasidah, Nazm, Marshiya and Hamasa (war poetry) are all full of exaggeration. For this reason, the poet is also considered a liar.

The actions that the poet encourages in his poems are generosity, condemnation of stinginess, purity and chastity, praise of truth and justice, but in his personal life he is stingy, immoral and wrong and just carries fantasies and ideas from somewhere to somewhere that are not found in the events.

This poetry usually consists of sexual romance, Qasidah, war and controversy which professional poets use for their livelihood / income and through wrong praise or criticism they raise wrong issues which are generally contrary to the high values of Islam. Due to these issues, the Prophet (peace and blessings of Allah be upon him) disliked poetry in particular. He said: Hazrat Abu Hurairah (RA) narrated that if one of you were to fill his stomach with pus, it would be better for him than if his stomach were to fill his stomach with poetry (Bukhari and Muslim). This means that poetry becomes a source of income. Hazrat Shaddad bin Aus (RA) narrated that the Messenger of Allah (ﷺ) said, "Whoever recites poetry after Isha, his prayer that night will not be accepted." (Musnad Ahmad) The meaning is sleeping with the remembrance of Allah. Knowledge and art that hardens hearts, i.e. incites to sin, doubts in beliefs and causes spiritual diseases, are also like reprehensible (bad) poetry, but poetry itself is not bad, and its permission is also given in the verse.

اِلَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ ذَكَرُوا اللّٰهَ كَثِيْرًا وَّ انْتَصَرُوْا مِنْۢ بَعْدِ مَا ظُلِمُوْا ؕ وَ سَيَعْلَمُ الَّذِيْنَ ظَلَمُوْۤا اَىَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ ﴿۲۲۷﴾

26|227| Except those [poets] who believe and do righteous deeds and remember Allah often and defend [the Muslims] after they were wronged. And those who have wronged are going to know to what [kind of] return they will be returned.

Those poems that are full of wisdom and knowledge are an exception to this. They are acceptable to Allah and for this it is necessary that the poet's character is very good, characterized by faith and good deeds. It is free from lies, exaggeration and obscene thoughts. Some poems that contain wise advice and themes are a source of reward, while Hazrat Ubayy bin Ka'b (RA) has narrated that some poems are wise *(In min al-Sha'ar hikmah. Bukhari Sharif)*. Those poems that express the oneness of Allah, Islam and unity with good deeds are desirable and they are wise.

Umar al-Sharid narrated from his father that the Prophet (PBUH) heard from me the poems of Umayyah bin Abi al-Salt up to a hundred rhymes.

When the verse about condemning poets was revealed, Hazrat Abdullah bin Rawaha (RA), Hassan bin Thabit (RA) and Ka'b bin Malik (RA) who were poets came crying and said, "We also write poetry." The Prophet (PBUH) said, "Read the last part of the verse, which is an exception." Hazrat Hassan bin Thabit (RA), Ka'b bin Malik (RA) and Abdullah bin Rawaha (RA) responded to the praise of the Holy Prophet (SAW) and the mockery of the disbelievers with great force. They fought with the sword as well as with the tongue. The Prophet (SAW) prayed to Hassan bin Thabit (RA) that Gabriel (AS) is with you. Hazrat Abu Hurairah (RA) narrated that the Prophet (SAW) said that the most truthful thing that any poet has said is Labid. That is what Labid said: "Al-Aqil shiyyah makhla Allah ba'til" (Listen to Allah, everything is false). (Bukhari / Muslim) Imam Bukhari says that Hazrat Aisha (RA) used to recite poetry. Tabari has said about the great companions and the great followers that they used to recite poetry, listen to it and recite it.

Alhamdulillah, on 26 Ramadan 1433 AH corresponding to 27 April 2022 CE, Surah Al-Shu'ara' has come to an end. May Allah Almighty grant us the ability to complete the remaining interpretation. Ameen

27 - Surah Al-Namal :

Introduction:.

Surah revealed in Makkah. Its time of revelation was the Middle Ages of Makkah. It was revealed after Surah Al-Shu'ara' and before Surah Al-Qasas. It has ninety-three (93) verses and seven (7) rukus. It is the twenty-seventh (27) in order and the forty-eighth (48) in order of revelation. In its verse number 18, the ant is mentioned, which is why it is called An-Naml. In terms of content, it is quite similar to Surah Al-Shu'ara'.

The Surah began with the truthfulness of the Holy Quran and clear guidance, and it is good news for those believers who follow the system of prayer and zakat (Falaah). Those who do not believe in life and reckoning after the resurrection or death and are immersed in their desires, are warned of punishment and loss.

The events of the previous prophets, including those of Moses, David, Salman, Salih and Lot, were mentioned so that on the one hand, the Muslims and the Prophet Muhammad (peace be upon him) could understand the difficulties of conveying and acting upon the divine message, and on the other hand, the infidels of Makka, who, like these disobedient nations, are ignoring the divine commands and are unaware of the end, should be warned about their destruction. These prophets have passed through the areas adjacent to Arabia and their events are known to the local people.

For the human analysis, three types of human conditions were analyzed. On the one hand, Pharaoh was lost in arrogance and his claim to be God. The nations of Salih and Lot denied the commands of Allah Almighty. They considered following their ancestors important and refused to understand the truth because of them, which ended in destruction.

On the other hand, despite having kingdoms, wealth and power, Hazrat David and Hazrat Solomon (peace be upon them) believed in and acted upon the commands of Allah and were against idolatry. They believed in the resurrection and life after death, were just and grateful to Allah.

In addition, Queen Bilqis, who was the king and power of a fertile country and had a large army with her, used to worship the sun because her ancestors had done so. But when she received the invitation to Islam from Prophet Solomon (peace be upon him), she abandoned the customs and traditions of her ancestors and accepted the new religion. The customs of her ancestors did not become an obstacle to her accepting Islam, as the infidels of Makka were becoming.

Rational and scientific arguments for the existence of Allah Almighty were given, creating the heavens, the earth, the sea, the land and giving man strength and power, so that he could benefit from the things in the world, creating the sequence of night and day, this is evidence of the greatness and power of Allah Almighty. He will suddenly create the horror of the resurrection. A strange event among the horrors of the resurrection will be an animal coming out of the earth and then disappearing. On the Day of Judgment, a trumpet will be blown, the terror of which will cause people to perish and the mountains to fly away like clouds.

The righteous will be rewarded for their deeds and the wicked will be punished. It is necessary for the polytheists and the disbelievers to worship Allah and live according to His commands. Whoever lives according to the commands of Allah, there is a benefit and good for him, and whoever acts against His commands will suffer a loss.

طٰسٓ ۚ تِلْكَ اٰيٰتُ الْقُرْاٰنِ وَ كِتَابٍ مُّبِيْنٍۙ﴿۱﴾

27|1| Ta, Seen. These are the verses of the Qur'an and a clear Book

هُدًى وَّ بُشْرٰى لِلْمُؤْمِنِيْنَۙ﴿۲﴾

27|2| As guidance and good tidings for the believers

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَ هُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ﴿۳﴾

27|3| Who establish prayer and give zakah, and of the Hereafter they are certain [in faith].

Ta. Sin. The letters are mutilated. The meanings of which are not known, but the scholars have interpreted them in relation to the letters, such as Ta means Tayyab, Pak and S means Sir, i.e. Secret. Regarding the Holy Quran, it was said that these verses are from the Quran and a clear book. Those who believe in Allah, for them is guidance. **Those who offer prayer (worship of Allah) and pay Zakat,** i.e.to the poor and the needy, and believe in a life after this world and reward and punishment, for them is good news. Zakat, i.e. spending on the poor and the needy, has been the command of all the prophets. The details of Zakat, i.e. determining the amount (nisab) began (fard)(obligatory) in Medina. That is why the mention of Zakat and Salat is combined.

اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ زَيَّنَّا لَهُمْ اَعْمَالَهُمْ فَهُمْ يَعْمَهُوْنَؕ﴿۴﴾

27|4| Indeed, for those who do not believe in the Hereafter, We have made pleasing to them their deeds, so they wander blindly.

اُولٰٓئِكَ الَّذِيْنَ لَهُمْ سُوْٓءُ الْعَذَابِ وَ هُمْ فِى الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ﴿۵﴾

27|5| Those are the ones for whom there will be the worst of punishment, and in the Hereafter they are the greatest losers.

وَ اِنَّكَ لَتُلَقَّى الْقُرْاٰنَ مِنْ لَّدُنْ حَكِيْمٍ عَلِيْمٍ﴿۶﴾

27|6| And indeed, [O Muhammad], you receive the Qur'an from one Wise and Knowing.

The Holy Quran compares good and evil, goodness and evilness, righteous and sinners, so that the reader can know the difference between the two characters and become aware of the consequences of their actions. In the previous verse, the believers, their character, obedience to Allah, service to God's creation (zakat) and Allah's blessings and honors in return were mentioned. In these verses, those who deny Allah's commands, are immersed in their desires, are deprived of the pain and feelings of others and are limited only to their own interests are being confronted. For them is the punishment of the Hereafter, even though they do not believe in the Hereafter.

The deception of showing off in deeds

Man knows that there is benefit in doing good to others. Life is limited, man is neither born nor dead. He does not come into this world by his own will nor does he leave this world. There is no one to create or make such a vast world. His command must be obeyed. Even after such great arguments, man is immersed in his desires. Why does this happen? The reason for this is given by the Holy Quran. When a person, despite his intellect and understanding, does not distinguish between good and evil and chooses evil out of his own free will due to his physical desire, his firm intention, and acts on it, then the feeling or greatness and love of goodness disappears in him and then he is completely immersed in evil. He starts considering his own actions as the best and most desirable actions. At that time, the feeling of evil disappears for him and punishment

becomes his destiny and he becomes one of those who suffer losses. Its practical picture is as follows in the Hadith Sharif: The heart is like a clear mirror, in which even a slight stain is felt. But when a person does evil, a stain is visible in the mirror of the heart. If a person repents, this stain disappears and if he does not do so but rather does more evil, then these stains continue to increase and finally the heart becomes completely stained. At that time, the feeling of evil has disappeared. A person is also happy about his wrong and bad deeds. This is a mental state. When bad deeds appear beautiful or attractive, although they are actually bad and harmful, and the feeling of evil disappears and bad deeds become attractive, it is a very bad position.

The Holy Quran, which the people of Makka once called a magical or poetic word, is said to be taught and explained to you by a very knowledgeable and wise person. The denial of the disbelievers has no importance and there is no need for worry.

اِذْ قَالَ مُوْسٰى لِاَهْلِهٖۤ اِنِّیْۤ اٰنَسْتُ نَارًا ؕ سَاٰتِیْكُمْ مِّنْهَا بِخَبَرٍ اَوْ اٰتِیْكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُوْنَ ﴿۷﴾

27|7| [Mention] when Moses said to his family, "Indeed, I have perceived a fire. I will bring you from there information or will bring you a burning torch that you may warm yourselves."

فَلَمَّا جَآءَهَا نُوْدِیَ اَنْۢ بُوْرِكَ مَنْ فِی النَّارِ وَ مَنْ حَوْلَهَا ؕ وَ سُبْحٰنَ اللّٰهِ رَبِّ الْعٰلَمِیْنَ ﴿۸﴾

27|8| But when he came to it, he was called, "Blessed is whoever is at the fire and whoever is around it. And exalted is Allah, Lord of the worlds.

یٰمُوْسٰۤى اِنَّهٗۤ اَنَا اللّٰهُ الْعَزِیْزُ الْحَكِیْمُ ﴿۹﴾

27|9| O Moses, indeed it is I - Allah, the Exalted in Might, the Wise."

وَ اَلْقِ عَصَاكَ ؕ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا جَآنٌّ وَّلّٰى مُدْبِرًا وَّ لَمْ یُعَقِّبْ ؕ یٰمُوْسٰى لَا تَخَفْ ۫ اِنِّیْ لَا یَخَافُ لَدَیَّ الْمُرْسَلُوْنَ ﴿۱۰﴾

27|10| And [he was told], "Throw down your staff." But when he saw it writhing as if it were a snake, he turned in flight and did not return. [Allah said], "O Moses, fear not. Indeed, in My presence the messengers do not fear.

اِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوْٓءٍ فَاِنِّیْ غَفُوْرٌ رَّحِیْمٌ ﴿۱۱﴾

27|11| Otherwise, he who wrongs, then substitutes good after evil - indeed, I am Forgiving and Merciful.

وَ اَدْخِلْ یَدَكَ فِیْ جَیْبِكَ تَخْرُجْ بَیْضَآءَ مِنْ غَیْرِ سُوْٓءٍ ۫ فِیْ تِسْعِ اٰیٰتٍ اِلٰى فِرْعَوْنَ وَ قَوْمِهٖ ؕ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِیْنَ ﴿۱۲﴾

27|12| And put your hand into the opening of your garment [at the breast]; it will come out white without disease. [These are] among the nine signs [you will take] to Pharaoh and his people. Indeed, they have been a people defiantly disobedient."

فَلَمَّا جَآءَتْهُمْ اٰیٰتُنَا مُبْصِرَةً قَالُوْا هٰذَا سِحْرٌ مُّبِیْنٌ ﴿۱۳﴾

27|13| But when there came to them Our visible signs, they said, "This is obvious magic."

وَ جَحَدُوْا بِهَا وَ اسْتَیْقَنَتْهَاۤ اَنْفُسُهُمْ ظُلْمًا وَّ عُلُوًّا ؕ فَانْظُرْ كَیْفَ كَانَ عَاقِبَةُ الْمُفْسِدِیْنَ ﴿۱۴﴾

27|14| And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters.

The story of Prophet Moses (peace be upon him) is being narrated. Because the attitude of the infidels of Makka was arrogant and stubborn like Pharaoh. When Prophet Moses (peace be upon him) was returning to Egypt from Mada'in with his wife, he was passing through Mount Sinai in the eastern part of the Sinai Desert. According to narrations, it was winter and fire was needed at night. He went out in search of fire and saw that fire was coming out of a bush (small tree). He went there to get fire, so that he could use it and protect himself from the cold. When he reached there, it was a strange sight. Flames of fire were coming out of the tree, but nothing was burning. The leaves and branches were green and the heat that is produced by the intensity of fire was not there either. There was no smoke either. When he (peace be upon him) tried to light the dry grass and bring it, during this time he heard a voice from the flames of fire (shmak), that the flame (light) is blessed and the environment around it is also blessed and this voice is from his Lord of the worlds. I am your Lord, the Almighty and the Wise, and it was commanded that you should throw your staff that was in your hand (with which you wanted to set fire to the dry wood and take it away), on the ground and see. When he threw it on the ground, it turned into a snake and started moving rapidly. This scene was unexpected for him. On the one hand, the nature of the fire was also completely different from ordinary fire, then the sound coming from it and the command to throw the staff. After throwing the staff on the ground, this wood turned into a living snake and moved rapidly, was extremely surprising and disturbing. he immediately turned around and as soon as he turned around, a voice was heard twice, saying, "Do not be afraid. My Messenger does not need to be afraid. You have been given the good news of prophethood." This incident has also been described in other Surahs (Taha). When he caught the snake, it turned into a stick again. Then it was commanded to put his hand in his lap and take it out. When he did this, his hand became very bright and shiny and this brightness or light was not like any disease such as leprosy etc. but it was a miracle and when he put it back, then that hand became like a normal hand. At the same time, HE said that' We protect our prophets and messengers, if they commit a mistake or injustice and repent for it and then do good deeds, then Allah Almighty is very kind and merciful, He forgives. This was a reference to the incident of Hazrat Musa (AS) killing the Copt, that he should not be afraid of it. Hazrat Musa (AS) was sorry for this incident, which happened unintentionally. Hazrat Musa (AS) was returning after spending eight to ten years with Hazrat Shuaib (AS). After spending a considerable amount of time in the House of Prophethood, he was sure of the existence of Allah and then he was elevated to prophethood during this journey. If a Shuaib comes, he is two steps away from the shepherd. Out of the nine miracles that Allah Almighty had given, these were two great miracles. The remaining miracles include (3) famine upon the Pharaohs (4) scarcity of fruit (5) locusts/lice (6) frogs and blood (7) the river/sea splitting open.

The Torah describes this subject as follows:

And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush. He looked and saw that a bush was on fire, but the bush was not consumed. Then Moses said, “I will turn aside now and see this great sight, why the bush is not burned up.” When the Lord saw that he turned aside to look, God called to him out of the bush and said, “Moses!” And he said, “Here I am.” And he said, “Do not come near here. Take off your sandals from your feet, for the place where you are standing is holy ground.” Then he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Moses hid his face because he was afraid to look at God (Old Testament, Exodus 3).

The Prophet (peace be upon him) had neither studied Hebrew nor had knowledge of the Torah and Judaism. How similar are the contents of the Quran and the Torah? This

makes it clear that the Quran is the word of Allah and is both a confirmation of the previous books and a revelation.

He was ordered to go to Pharaoh and order him to worship Allah. He went to the court there and preached and showed Pharaoh miracles. Seeing his miracles, he became convinced of his prophethood, but Pharaoh did not acknowledge it, but considered his miracles to be the work of a magician. His arrogance and oppression of the Children of Israel continued. Allah Almighty finally drowned him in the sea when he pursued the children of Israel.

This is a warning to the disbelievers of Makka, that if such a powerful king could be destroyed for opposing the Messenger and disobeying the commands of Allah, then they have no standing.

وَ لَقَدْ اٰتَيْنَا دَاوٗدَ وَ سُلَيْمٰنَ عِلْمًا ۚ وَ قَالَا الْحَمْدُ لِلّٰهِ الَّذِيْ فَضَّلَنَا عَلٰى كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ﴿۱۵﴾

27|15| And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants."

وَ وَرِثَ سُلَيْمٰنُ دَاوٗدَ وَ قَالَ يٰۤاَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَ اُوْتِيْنَا مِنْ كُلِّ شَيْءٍ ؕ اِنَّ هٰذَا لَهُوَ الْفَضْلُ الْمُبِيْنُ﴿۱۶﴾

27|16| And Solomon inherited David. He said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty."

After Moses, David and Solomon are mentioned. These events are written because they are related to previous religions and prophets and are evidence of divine revelation.

David:

The name of David was David bin Zakaria bin Yeshua. He was from the descendants of Jacob. He also grazed goats. He had four brothers. He was short, had blue eyes and little hair on his head. Saul prepared an army to defeat Goliath and went to fight. He announced that whoever killed Goliath, he would give his daughter in marriage and half of his wealth. David was very skilled in throwing stones and archery. David also joined the army. During the battle, he shouted and attacked Goliath with a stone. The stone hit the target and Goliath died. Goliath's army was scattered with his death and they were defeated. The Israelites were conquered, Hazrat Talut returned with victory and, as promised, married his daughter to Hazrat Dawud (AS) and gave him half of his wealth. After the death of Hazrat Talut, he became the ruler of the Israelites (Bidaaya' wa alNihaaya').

The Psalms were also revealed to Hazrat Dawud (AS) in the month of Ramadan (Damascus date). Hazrat Abdullah bin Amr bin Al-Aas narrates that the Prophet (PBUH) said, "The best fasts are those of Hazrat Dawud, he would fast for half a year. (He would fast one day and break his fast the next day). The best prayer is that of Hazrat Dawud, he would sleep in the first half of the night and pray in the last part of the night. Even when there was a sixth of the night left, he would sleep. Despite being a king/ruler, Hazrat Dawud (AS) ate from the earnings of his own hands. He greatly developed the iron industry and made gold.

Hazrat Dawud's voice was very beautiful. No one has been given such a sweet and melodious voice. Even birds and animals of the forest used to sit by him during his worship and praise. According to narration, the effect of Hazrat Dawud (AS)'s beautiful

voice was enchanting and birds, animals and humans would join in his worship and praise. When Iblis saw such devotion in worship, he thought of making his voice beautiful and thus various musical instruments (stringed instruments, flutes and cymbals) were invented, so that people would be attracted to them.

Hazrat Dawud (AS)'s supplications are famous (most of the supplications in the Psalms are "Sam"). Hazrat Dawud (AS) used to supplicate after prayer, "O Allah! Keep my religion, which You have made my protection, and keep my world, which You have made my livelihood, in order. O Allah! I seek refuge in You from Your displeasure, and I seek refuge in Your forgiveness from Your punishment. O Allah! What You grant, no one can take away, and what You take back, no one can give, and no one's effort can succeed against You, nor anyone's fortune, nor anyone's lineage (History of Damascus).

When Hazrat Dawud (AS) died, Hazrat Salman (AS) inherited his kingdom, his knowledge and prophethood. Hazrat Dawud (AS) had nineteen (19) sons. Among them, Hazrat Salman (AS) was ahead of others in knowledge and intellect. The essence of his intelligence and jurisprudence had begun during the time of Hazrat Dawud (AS) and he used to make decisions. Hazrat Dawud (AS) lived to be one hundred years old.

Hazrat Sulayman (AS):

Hazrat Sulayman (AS) became the heir of Hazrat Dawud's prophethood and knowledge and also got the government because during Hazrat Dawud's time, he used to make decisions in government affairs and Hazrat Dawud (AS) used to accept his decisions. Prophet Solomon (peace be upon him) is mentioned in several Surahs of the Holy Quran (Al-Baqarah 102 / An-Nisa 163 / Al-An'am 84 / Al-Anbiya' 81 / An-Naml 15 to 24 / Al-Saba' 12). There are many narrations in the Israeli literature about him and Prophet David (peace be upon him), which are also different. Prophet Solomon (peace be upon him) was fond of horses so that they could be used in jihad. At that time, horses were an alternative to armored / covered. Once his prayer was interrupted while checking the horses. Due to the grief of the prayer being interrupted, he finished off these horses with the sword. In one narration, he only regretted it. There are also different narration about his wives. Some have written sixty (60), some seventy (70) and some ninety (90). Some said seven wives and the rest were slave girls. The wives were also applied to them. His empire was very vast. He completed the mosque in Jerusalem. Jinns and humans worked on its construction.

Hazrat Abdullah bin Amr bin Al-Aas (RA) narrated that the Messenger of Allah (ﷺ) said: When Hazrat Solomon (AS) built Bayt Al-Maqdis, he asked his Lord Almighty for three things. Allah Almighty granted him two of them and we hope that we will get the third. He asked that Allah Almighty grant him a land that no one after him will get. Allah Almighty granted him this. He asked that he should make a decision that is in accordance with Allah Almighty's decision, so Allah Almighty granted him this also. He asked that whoever comes from his home to pray in this mosque (Bait Al-Maqdis) and his intention is only to pray in this mosque, then he should be purified from his sins as if he had just been born from his mother's womb. We hope that Allah Almighty has granted us this (Sunan An-Nasa'i / Ibn Majah / Musnad Ahmad).

Hazrat Abu Hurairah (RA) narrates that the Messenger of Allah (ﷺ) said: Have you seen that the kingdom that Allah gave to Hazrat Solomon (AS) did not increase him in anything except the fear of Allah, and he did not raise his eyes to the sky out of fear of his Lord Almighty (Hilyat al-Awliya). Hazrat Ibn Abbas (RA) narrates that the Messenger of Allah (ﷺ) said: When Prophet Solomon (peace be upon him) was given a choice between wealth, kingdom and knowledge, he chose knowledge. The virtue of knowledge is very great. Hazrat Anas bin Malik (may Allah be pleased with him) narrates that a man came

to the Messenger of Allah (peace be upon him) and asked: O Messenger of Allah (peace be upon him) which deed is the best? He said: The knowledge of Allah. He asked again, and he answered him the same. He said: O Messenger of Allah! I have only asked about deeds. He said: Knowledge will benefit you with action, whether it is little or much, and ignorance will not benefit you. Whether it is little or much (Al-Jami' Al-Sagheer / Kanzul-Am'al). Knowledge of Allah is obligatory upon man. The evidences of Allah's essence are very clear in the universe. There is no need for any higher knowledge. Knowledge of Allah's essence and attributes is the best of knowledge and the best of deeds. Hazrat Dawud (peace be upon him) and Solomon (peace be upon him) used to thank Allah for granting them knowledge and granting them sovereignty. In Islam, the inheritance of prophets and scholars is knowledge, not wealth. Because the Prophet (peace be upon him) said that we, the group of prophets, are not made heirs, whatever we have left is charity (Bukhari).

Hazrat Solomon (peace be upon him) introduced modern things in construction and built strong buildings. He built hot baths for bathing.

Among the miracles of Hazrat Solomon (peace be upon him) was knowing the languages of birds, knowing the languages of trees. He knew the benefits of trees. Which he wrote and informed the people. He also knew the languages of animals. Since every type of bird has a language and similarly every type of animal has a language. Man creates different languages due to the greatness of his mind.

Allah Almighty had given him the power of the wind. Whenever he wanted, the wind would become strong and his throne, which was very long and wide (according to narrations, it was quite high on thousands of pillars, about 20 feet or on a mountain.) would be lifted by the wind and lowered in the same way. He would cover a distance of months in a day. On his throne were his courtiers, animals, birds, jinn, and his army. Allah Almighty gave him control over the jinn, who were created from fire and did not have a material body but were in the form of an energy. He used them to do various construction works. Jinn were also included in his army and they performed defensive services. (The lowest example of this is artificial intelligence, i.e. software, which does not have a material existence but works on hardware (machine) and is used even in space.)

The ring of Prophet Solomon (peace be upon him) and a gem (stone) in it. He was a great worshipper. He used to worship specially for forty days and did not come out of his chamber (room) for many days. He used to wear thick clothes and fast, and used to stay in his mihrab. Later, he increased his worship to eighty (80) days instead of forty. When his death was fixed, he stood up in his mihrab to offer prayer. He leaned on his staff and his soul flew away. He stood leaning on his staff for about eighty (80) days (there are different narrations). People thought that he was worshipping, but when termites ate the staff and he fell down, people came to know of his death and the jinn stopped working.

Hazrat David and Solomon (peace be upon them) used to worship Allah Almighty for the blessings of knowledge, the vastness of the kingdom, They were grateful and used to give thanks for the blessings bestowed upon them in the form of power over humans, jinn, animals, birds, and control over the air.

Gratitude:

A person's expression of respect for the giver of blessings through his heart or his actions and words is called gratitude. Gratitude to Allah Almighty is to respect and worship Allah Almighty from the heart. To glorify and praise Him and mention His blessings. To follow His commands.

One way of gratitude is to use the blessings correctly and appropriately for the purpose for which they were given.

The Prophet (peace and blessings of Allah be upon him) said that whoever does not thank people for their blessings does not thank Allah for His blessings either. Giving thanks is psychologically very important and beneficial. The feelings of both the one giving thanks and the one being thanked become beautiful. Medically, by expressing gratitude or hearing words of gratitude, a chemical called "Dopamine" is produced in the human brain from a movement/wave of happiness that causes satisfaction. Interpersonal relationships are beautiful and one feels at peace and contentment in life. Expressing gratitude to Allah Almighty also shows satisfaction with one's circumstances, which brings peace.

وَ حُشِرَ لِسُلَيْمٰنَ جُنُوْدُهٗ مِنَ الْجِنِّ وَ الْاِنْسِ وَ الطَّيْرِ فَهُمْ يُوْزَعُوْنَ﴿۱۷﴾

27|17| And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows.

حَتّٰۤى اِذَاۤ اَتَوْا عَلٰى وَادِ النَّمْلِ ۙ قَالَتْ نَمْلَةٌ يّٰۤاَيُّهَا النَّمْلُ ادْخُلُوْا مَسٰكِنَكُمْ ۚ لَا يَحْطِمَنَّكُمْ سُلَيْمٰنُ وَ جُنُوْدُهٗ ۙ وَ هُمْ لَا يَشْعُرُوْنَ﴿۱۸﴾

27|18| Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not."

فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَ قَالَ رَبِّ اَوْزِعْنِيْۤ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْۤ اَنْعَمْتَ عَلَيَّ وَ عَلٰى وَالِدَيَّ وَ اَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَ اَدْخِلْنِيْ بِرَحْمَتِكَ فِيْ عِبَادِكَ الصّٰلِحِيْنَ﴿۱۹﴾

27|19| So [Solomon] smiled, amused at her speech, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants."

The name of the Surah, An-Naml, is based on this incident of the ant. According to narrations, when Hazrat Solomon (AS) built the Mosque of Baitul Maqdis, he set out for the regions of Hijaz (Arabia) to visit the House of Allah. According to one narration, this region was near Taif. Similarly, while passing through the place (area) of Medina, he also informed and confirmed the arrival of the Prophet of the End Times (Ruh al-Ma'ani).

For Hazrat Solomon (AS), Allah Almighty made the jinn and birds subordinate to him in addition to humans. He understood their language, just as he understood the language of animals. Allah Almighty has given birds and animals minds, due to which animals and birds are taught and they are used to do things that humans cannot do. Allah Almighty has given animals and birds properties according to their bodies, their lives and needs. With whom they spend their lives. Allah Almighty had given Hazrat Solomon (AS) the special intellectual privilege of understanding the languages of birds and the languages of animals and insects, and he (AS) could understand their speech by listening to it and could explain his meaning or speech to them. The wind was also subject to him, so not only did his throne fly through the wind, but all the work in which the wind played a role was accomplished through the wind.

Hazrat Solomon's army consisted of three types, which were different from each other in existence, lifestyle, and characteristics. Humans. Birds and jinn. Therefore, the verse mentions division. It also shows the importance of organization.

He heard this ant's speech to its companions. It is possible that his throne was flying in the air and the ants below had detected it by its shadow and if the army was coming behind, it told the ants to enter their burrows to avoid it or heard the threat of the army and horses walking on the ground. Ants are also very organized creatures like bees and this message also guides them towards mutual organization and rescue plan. Many insects and animals get to know about earthquakes before they happen and come out and save their lives. Seismographic waves in the earth are detected by them much before humans.

When Hazrat Solomon (AS) heard this precautionary plan of the ant, he smiled and realized the strength of his army and thanked Allah. In gratitude, he included all praise and all those things that bring the pleasure of Allah Almighty. He wished to remain steadfast on this and requested to be included among the righteous servants of Allah Almighty who are rewarded and honored by Him, which means his ancestors and prophets. Many similar prayers are also present in the blessed hadiths of our Prophet (PBUH).

Ant:

The mention of the ant is important. The mention of this in the story of Prophet Solomon (peace be upon him) is an indication of his organizational ability, how much he cares about his community. There are about ten thousand species of ants, their size ranges from 0.08 to 1.00 inches. Their name in biology is Formicidal. Their lifespan ranges from a few weeks to several years. They live in a very organized society underground or in trees in the form of a colony (village). Their queen is the largest, whose job is to have sex with male ants and produce offspring. Male ants die after mating or most of the ants are female, which are workers. Their job is to collect food, protect the queen, and protect the colony. They eat soft animal meat and vegetables. They do not have a stomach. The nature of the work of the workers changes with their age. They move and live in a very organized way. They are ready for any unexpected situation and defend themselves or act accordingly. They secrete a substance (saliva) from their bodies to communicate with each other, through which other ants can detect danger or food. Some soldier (protective) ants are very hardy. They also eat small animals.

The body structure is as follows:

(1): Six legs with three joints and jaws in the feet so that they can climb walls etc. (2): The head is large and has round eyes. (3): The arm has antenna (aerial antenna). (4): There is a very thin part between the abdomen and throat. (5): There is a hard cover, or layer, on the body. (6): There are glands that secrete saliva from the body. (7): There are hard jaws (teeth) with which they grip and bite. The strength of this jaw is three hundred times greater than the body of the ant, because it does all the work with it. (8): It does not have lungs. It takes in air through holes all over its body. (9): It does not have ears. (10): Its brain is very small, with 250,000 neurons, while humans have billions of neurons. (Google).

Allah Almighty has placed so many qualities in such a small creature. It is because of these qualities that it is mentioned in the blessed verse. Glory be to Him who created such small creatures and protects them.

وَ تَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَآ اَرَى الْهُدْهُدَ ۖ اَمْ كَانَ مِنَ الْغَآىِٕبِيْنَ ﴿۲۰﴾

27|20| And he took attendance of the birds and said, "Why do I not see the hoopoe - or is he among the absent?

لَاُعَذِّبَنَّهٗ عَذَابًا شَدِيْدًا اَوْ لَاَاْذْبَحَنَّهٗۤ اَوْ لَيَاْتِيَنِّيْ بِسُلْطٰنٍ مُّبِيْنٍ﴿۲۱﴾

27|21| I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization."

فَمَكَثَ غَيْرَ بَعِيْدٍ فَقَالَ اَحَطْتُّ بِمَا لَمْ تُحِطْ بِهٖ وَ جِئْتُكَ مِنْ سَبَاٍ بِنَبَاٍ يَّقِيْنٍ﴿۲۲﴾

27|22| But the hoopoe stayed not long and said, "I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news.

اِنِّيْ وَجَدْتُّ امْرَاَةً تَمْلِكُهُمْ وَ اُوْتِيَتْ مِنْ كُلِّ شَيْءٍ وَّ لَهَا عَرْشٌ عَظِيْمٌ﴿۲۳﴾

27|23| Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne.

وَجَدْتُّهَا وَ قَوْمَهَا يَسْجُدُوْنَ لِلشَّمْسِ مِنْ دُوْنِ اللّٰهِ وَ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيْلِ فَهُمْ لَا يَهْتَدُوْنَ﴿۲۴﴾

27|24| I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided,

اَلَّا يَسْجُدُوْا لِلّٰهِ الَّذِيْ يُخْرِجُ الْخَبْءَ فِي السَّمٰوٰتِ وَ الْاَرْضِ وَ يَعْلَمُ مَا تُخْفُوْنَ وَ مَا تُعْلِنُوْنَ﴿۲۵﴾

27|25| [And] so they do not prostrate to Allah, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare -

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ۠﴿۲۶﴾

27|26| Allah - there is no deity except Him, Lord of the Great Throne."

قَالَ سَنَنْظُرُ اَصَدَقْتَ اَمْ كُنْتَ مِنَ الْكٰذِبِيْنَ﴿۲۷﴾

27|27| [Solomon] said, "We will see whether you were truthful or were of the liars.

اِذْهَبْ بِّكِتٰبِيْ هٰذَا فَاَلْقِهْ اِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَا ذَا يَرْجِعُوْنَ﴿۲۸﴾

27|28| Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return."

The incident of Queen Bilqis is mentioned. In addition to humans and jinn, there were also birds in the army of Prophet Solomon (peace be upon him). As a just and excellent administrator, he took care of his army and subjects. There are different opinions about Hudhud's inquiry (getting information). (1): During his journey, birds would shadow him and Hudhud would be on the right side among them. (2): Allah Almighty had given Hudhud the ability to estimate the water underground and thus, wherever he camped, there was a need for water. (3): On the same pretext, Allah Almighty had to provide him with information about Queen Bilqis and her people. Hudhud was supposed to accompany him during the journey, but he disappeared without permission. He became angry at this and said that if he was absent without a purpose, he would be punished. This illustrates the importance of a disciplinary (administrative) process and on the other hand, the importance of keeping information about the different components or individuals of his army. These events have been described in various interpretations, which seem exaggerated, because their source is Israeli (Jewish) literature, so their detailed mention is not important in terms of the interpretation of the Holy Quran.

At the same time, Hudhhud arrived and when he was asked about the reason for his absence, he said that he was in the region of Saba in Yemen during his flight and a queen named Saba reigns there. She has a magnificent palace, a beautiful and precious throne, an army and princes. The throne is much praised (great) that is, a precious, pearl-studded, beautiful throne. This nation worships the sun instead of Allah and is following Satan. This news was important for Prophet Solomon (peace be upon him) because, in addition to being a king, he was a prophet and preaching Islam was his duty. It was important to show a nation the path of truth.

When he (peace be upon you) heard this news and considered its confirmation important, it is also important from an administrative point of view that not every news should be accepted but verified and investigated. For confirmation, he wrote a letter and gave it to Hudhud to take it to the queen in which the queen was invited to Islam and obedience and ordered him to find out about her reaction after the letter. According to the narration, Hudhud went to her palace with the letter and then entered her room through the skylight. The queen was sleeping and returned after placing the letter on her chest (body). The description of the letter is in the following verses.

قَالَتْ يٰٓاَيُّهَا الْمَلَؤُا اِنِّيْٓ اُلْقِيَ اِلَيَّ كِتٰبٌ كَرِيْمٌ ﴿٢٩﴾

27|29| She said, "O eminent ones, indeed, to me has been delivered a noble letter.

اِنَّهٗ مِنْ سُلَيْمٰنَ وَ اِنَّهٗ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۙ﴿٣٠﴾

27|30| Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Entirely Merciful, the Especially Merciful,

اَلَّا تَعْلُوْا عَلَيَّ وَ اْتُوْنِيْ مُسْلِمِيْنَ ﴿٣١﴾

27|31| Be not haughty with me but come to me in submission [as Muslims].' "

The importance of peace:

The letter of Hazrat Sulayman (AS) is an expression of the letter of a prophet, which did not have the style of kingship or tyranny. He began the letter with his name and mentioned Allah, then through the letter he preferred peace. He called for peace that instead of fighting, you should obey me. Since Allah was mentioned at the beginning of the letter, thus obedience to Hazrat Sulayman (AS) was obedience to Allah, because Hazrat Sulayman (AS) himself was a submissive and obedient person (king) of Allah Almighty. This style of invitation is very beautiful, which is full of wisdom. Our Prophet (AS) also invited the kings around him to Islam and obedience to Allah Almighty after the conquest of Makka, which was actually an invitation towards peace and human brotherhood. He (PBUH) also started writing Bismillah al-Rahman al-Raheem in his letters first and would write his name later. The Arabs knew and believed in the name of Allah even before because of Hazrat Ibrahim (AS).

قَالَتْ يٰٓاَيُّهَا الْمَلَؤُا اَفْتُوْنِيْ فِيْٓ اَمْرِيْ ۚ مَا كُنْتُ قَاطِعَةً اَمْرًا حَتّٰى تَشْهَدُوْنِ ﴿٣٢﴾

27|32| She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me."

قَالُوْا نَحْنُ اُولُوْا قُوَّةٍ وَّ اُولُوْا بَاْسٍ شَدِيْدٍ ۙ وَّ الْاَمْرُ اِلَيْكِ فَانْظُرِيْ مَا ذَا تَاْمُرِيْنَ ﴿٣٣﴾

27|33| They said, "We are men of strength and of great military might, but the command is yours, so see what you will command."

قَالَتْ اِنَّ الْمُلُوْكَ اِذَا دَخَلُوْا قَرْيَةً اَفْسَدُوْهَا وَ جَعَلُوْٓا اَعِزَّةَ اَهْلِهَآ اَذِلَّةً ۚ وَ كَذٰلِكَ يَفْعَلُوْنَ ﴿٣٤﴾

27|34| She said, "Indeed kings - when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do.

وَ اِنِّیْ مُرْسِلَةٌ اِلَیْهِمْ بِهَدِیَّةٍ فَنٰظِرَةٌۢ بِمَ یَرْجِعُ الْمُرْسَلُوْنَ﴿۳۵﴾

27|35| But indeed, I will send to them a gift and see with what [reply] the messengers will return."

The importance of advice

When the Queen of Sheba (Balqis) read the letter, it was in Arabic or Hebrew and Bilqis could read this language or there was a translator. She informed her courtiers and princes about the subject of the letter and sought their opinion. Their reply was that they had a brave nation and a large army, whatever the queen decided, they would be with her. Consulting is very important. The Quran commands consulting, consultation gives different opinions, which helps solve the problem easily. In this way, the knowledge of other people is beneficial, and then the cooperation of the advisers is also obtained.

The queen came to know from the delivery of the letter of Prophet Solomon (through a bird) that this king was the owner of more technology and resources. The beginning of the letter was also in the name of Allah, which mentioned the Most Gracious and Merciful. Therefore, she called the letter a letter of honor and mentioned it in the same way. He was the king of Palestine and Syria, Arabia, which was a large empire. He demanded obedience from them.

The intoxication of power and its consequences:

The Queen mentioned the human psychology of arrogance and intoxication of power, which is part of world history. Whenever a conqueror defeats his opponent and wants to occupy his country, he does what the Queen of Sheba told her chiefs. This is the result of the lust for land. Human history has witnessed this from the beginning.

(1) The conqueror of a nation and the king oppress the conquered and subjugated nation.

(2) The purpose of conquest is not reform, but to show one’s strength and power.

(3) They seize the resources of the conquered country.

(4) They make the conquered nation helpless, exhaust their resources and crush their self-esteem and self-respect.

(5) The conqueror cultivates slaves and flatterers of the conquered nation. Who flatter them, imitate them, spy for them and respect their nation.

(6) To eliminate the self-restraint of the leaders and the upper class of the open nation or the nation, they humiliate them especially and either create a class opposing them, if they exist, they provide full support to them so that they fight among themselves.

(7) They make this flattering class so greedy that they do everything for them. Leaving every sacred act, they do every humiliating work.

In the modern era, after the industrial revolution, the Western nations used the same method on the Eastern and African countries and nations, the result of which these regions are seeing today. Poverty, destitution and corruption have set up camp. Based on these points, Bilqis was a wise ruler. She also preferred peace and sent magnificent

gifts to Prophet Solomon (AS), so that she would learn about his love of wealth and and thus pay some tribute and make peace so that he would be saved from defeat and the country's misery.

Region of Saba and Queen of Saba:

Saba is the name of a tribe in Yemen. The name of the elder of this tribe was Saba bin Shahb bin Ya'rub bin Qahtan. The city of Saba was previously called Ma'rib. It was three days' journey from Sana'a. The name of the Queen of Saba was Bilqis. She was the daughter of a great father. She ascended the throne after her father's death. According to an unconfirmed narration, one of her parents was a jinn. The Prophet (peace and blessings of Allaah be upon him) forbade marriage with a jinn or a jinni. Jinns, who are made of fire, can temporarily take the form of an ideal human being, but a material body for reproduction cannot be born from a jinn. Similarly, getting pregnant from a jinn would also be a crime, because it is not possible for a jinn to produce semen, since they are made of fire. Then such a pregnancy would open the door to adultery. Therefore, it is impossible both intellectually and practically. It would be useless to argue about its validity.

The Queen of Saba decided to test the intentions of Prophet Solomon. She sent a large delegation with valuable gifts, including wealth, jewels, clothes, and servants. (There are various narrations about this in history which are not very reliable and their source is Israeli literature). He thought that this delegation with wealth and expensive gifts would reveal the desire of Prophet Solomon (AS) for wealth and land grabbing. In case of accepting the gifts, the matter could be settled through peace and tribute. The attitude of Prophet Solomon (AS) is mentioned in the following verses.

فَلَمَّا جَآءَ سُلَيْمٰنَ قَالَ اَتُمِدُّوْنَنِ بِمَالٍ ۫ فَمَآ اٰتٰنِ َۧاللّٰهُ خَيْرٌ مِّمَّآ اٰتٰىكُمْ ۚ بَلْ اَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُوْنَ ﴿٣٦﴾

27|36| So when they came to Solomon, he said, "Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift.

اِرْجِعْ اِلَيْهِمْ فَلَنَاْتِيَنَّهُمْ بِجُنُوْدٍ لَّا قِبَلَ لَهُمْ بِهَا وَ لَنُخْرِجَنَّهُمْ مِّنْهَآ اَذِلَّةً وَّ هُمْ صٰغِرُوْنَ ﴿٣٧﴾

27|37| Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased."

Prophethood and Kingship:

When the delegation arrived at the court of Prophet Solomon (AS) with gifts. The head and members of the delegation saw the splendor of his court. Humans, jinns, birds, all were subject to him, great palaces and a great army, even the air was subject to him. He did not even look at the gifts and immediately returned the gifts, but said that Allah had given him the most wealth and riches. Therefore, I reject these , and told them to return with their gifts and inform her of our military campaign. My letter was not for wealth and worldly gifts, but for our submission and peace.

The entire delegation returned with gifts and servants. The ambassador informed the queen about the splendor of Prophet Solomon (AS), his rule over humans, jinns and birds, and his rule over the air. By returning his gifts, it became clear that he did not send the letter for worldly wealth and military campaign. He also told the queen about his prophethood and religion. The queen decided that she would not fight, but would meet him so that she could learn about his religion. The queen sent a message that she was

coming to meet him. Meanwhile, when Hazrat Sulayman (AS) was informed of her arrival, he decided to bring his throne, which was very magnificent, to intimidate her even more.

Islamic principles of defense:

In the system of defense of Islam, it is not allowed to attack first. It is necessary to give the invitation to Islam and peace. The defense should be so strong that the opponent does not think of attacking. On the occasion of the Battle of Tabuk, the Prophet (PBUH) led an army, but did not attack, but stayed for a few days and returned. The wars of the Muslims with the Iranian and Greek forces were due to their initiative in the war. They considered Islam or the Arabs weak, but they would be defeated in the competition.

قَالَ يٰٓاَيُّهَا الْمَلَؤُا اَيُّكُمْ يَاْتِيْنِىْ بِعَرْشِهَا قَبْلَ اَنْ يَّاْتُوْنِىْ مُسْلِمِيْنَ ﴿٣٨﴾

27|38| [Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?"

قَالَ عِفْرِيْتٌ مِّنَ الْجِنِّ اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ تَقُوْمَ مِنْ مَّقَامِكَ ۚ وَ اِنِّىْ عَلَيْهِ لَقَوِىٌّ اَمِيْنٌ ﴿٣٩﴾

27|39| A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy."

قَالَ الَّذِىْ عِنْدَهٗ عِلْمٌ مِّنَ الْكِتٰبِ اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ يَّرْتَدَّ اِلَيْكَ طَرْفُكَ ؕ فَلَمَّا رَاٰهُ مُسْتَقِرًّا عِنْدَهٗ قَالَ هٰذَا مِنْ فَضْلِ رَبِّىْ ۖ لِيَبْلُوَنِىْٓ ءَاَشْكُرُ اَمْ اَكْفُرُ ؕ وَ مَنْ شَكَرَ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَ مَنْ كَفَرَ فَاِنَّ رَبِّىْ غَنِىٌّ كَرِيْمٌ ﴿٤٠﴾

27|40| Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous."

قَالَ نَكِّرُوْا لَهَا عَرْشَهَا نَنْظُرْ اَتَهْتَدِىْٓ اَمْ تَكُوْنُ مِنَ الَّذِيْنَ لَا يَهْتَدُوْنَ ﴿٤١﴾

27|41| He said, "Disguise for her her throne; we will see whether she will be guided [to truth] or will be of those who is not guided."

In the court of Hazrat Sulayman (AS), his princes, advisors, military commanders, jinn, birds would be present. He (AS) told the jinn and humans that the throne of Queen Bilqis was very beautiful (Hudhud had painted her picture). He wished who could bring it from there to here. The length, width, beauty, decoration, and decoration of diamonds and gems of the throne were very beautiful. A monster (big jinn) said that he would lift the throne from there and bring it here before Hazrat Sulayman (AS) finished his assembly. Hazrat Sulayman (AS) used to solve the problems of the kingdom from morning till noon. He also said that the throne was studded with precious gems, so he would bring it with utmost safety and trust. After his claim, a man whom Allah Almighty had given spiritual power (knowledge of the Book / knowledge of creation) said to him to raise his eyes and look, and when his sight returned, he would present the throne to him. This happened by Allah's command, and Hazrat Solomon (AS) raised his eyes and when his gaze fell back to the gathering or in front, the throne of Bilqis was there. And he thanked Allah.

Hazrat Solomon (AS) ordered some changes in it to demonstrate his power and to test Queen Bilqis / Sheba, so that he could test her intelligence. Some narrations state that he had come to know about the condition of her feet and wanted to see them. There are

different narrations about the throne and this occasion, which are exaggerated and contradictory. But the main thing is Hazrat Solomon's call to preach (prophecy), character, (justice), worship and gratitude to Allah.

When Queen Bilqis left Yemen (Sheba) to meet Prophet Solomon (AS), Prophet Solomon (AS) later decided to ask for the throne. This act was to show the Queen of Sheba her power and prophethood so that it would be easier for her to accept Islam. The information that had been received about the throne was confirmed and the queen's memory and information about her identity were confirmed.

Who was the person who brought the throne? Most commentators believe that it was Asif bin Barkhiya, who was a learned and very ascetic person and was also his minister. Some commentators have said that it was an angel, some have said it was the identity of Prophet Solomon (AS), and some have suggested other names.

This was a miracle. Some scholars have said that the earth was lifted from there and moved to a resting place by Prophet Solomon (AS). Some said that it was annihilated from there and given existence (made) to Prophet Solomon (AS). According to one opinion, the period of his gaze and its return has become longer (Qurtubi), because when the gaze is raised, it does not return until it hits something that makes the object visible, or the person lowers his eyes. So this period has become longer, just as we send a radio wave and it may take a long time to return. In fact, it was a miracle, which cannot be explained by scientific sciences. Because the analysis of scientific matters is based on various causes and effects, and miracles and miracles also have causes and then effects, but their duration or mechanism is very fast. Which cannot be determined under normal circumstances. Haloportation A new technology has been discovered through which, instead of an image, a body with its entire volume (3D) is transferred to another place at the same time (virtually) at the speed of light through electronic signals, for example, a part of the Earth is sent from the North Pole to the South Pole or from the East to the West or to a satellite in space. This is human perfection. The power of angels is greater than this.

The need and importance of gratitude:

Hazrat Solomon (AS) was a prophet and because of the blessings he had, he did not become arrogant, but rather expressed more humility in the court of Allah and expressed gratitude every moment. He declared that if one is grateful, then it will benefit the one who is grateful. He will have more rewards and if someone does not acknowledge the importance of the blessings and the mercy of Allah Almighty due to his lack of knowledge and does not express gratitude, then the loss will be to that person. Allah Almighty is indifferent to the worship and disobedience of humans. When our Prophet (PBUH) was also asked that the prophets are infallible and that he worships and seeks forgiveness so much, he (PBUH) said: Why should I not be a grateful servant? Gratitude to Allah Almighty is not only very necessary for a person in this world and the Hereafter, but also beneficial. Our Prophet (peace be upon him) was also a ruler and head of state, but he did not have a bed in his house, but a mat, and he would go hungry for many days, and he was so grateful that he was always grateful. Peace be upon him who had neither silver nor gold in his house. Peace be upon him who had a torn sack as his bed.

فَلَمَّا جَآءَتْ قِيْلَ اَهٰكَذَا عَرْشُكِ ؕ قَالَتْ كَاَنَّهٗ هُوَ ۚ وَ اُوْتِيْنَا الْعِلْمَ مِنْ قَبْلِهَا وَ كُنَّا مُسْلِمِيْنَ ﴿۴۲﴾

27|42| So when she arrived, it was said [to her], "Is your throne like this?" She said, "[It is] as though it was it." [Solomon said], "And we were given knowledge before her, and we have been Muslims [in submission to Allah].

وَ صَدَّهَا مَا كَانَتْ تَّعْبُدُ مِنْ دُوْنِ اللّٰهِ ؕ اِنَّهَا كَانَتْ مِنْ قَوْمٍ كٰفِرِيْنَ ﴿۴۳﴾

27|43| And that which she was worshipping other than Allah had averted her [from submission to Him]. Indeed, she was from a disbelieving people."

قِيْلَ لَهَا ادْخُلِي الصَّرْحَ ۚ فَلَمَّا رَاَتْهُ حَسِبَتْهُ لُجَّةً وَّ كَشَفَتْ عَنْ سَاقَيْهَا ؕ قَالَ اِنَّهٗ صَرْحٌ مُّمَرَّدٌ مِّنْ قَوَارِيْرَ ؕ قَالَتْ رَبِّ اِنِّيْ ظَلَمْتُ نَفْسِيْ وَ اَسْلَمْتُ مَعَ سُلَيْمٰنَ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿۴۴﴾

27|44| She was told, "Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, "Indeed, it is a palace [whose floor is] made smooth with glass." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds."

Bilqis (Queen of Sheba) was present with her entourage. She had come to know about the prophethood and kingdom of Hazrat Solomon (AS). When she came, she saw a beautiful throne studded with jewels like her own throne and declared her submission. Hazrat Solomon (AS) invited her to enter his palace, so that she could see more of his power and might. On the way, there was a glass floor, under which water was flowing and the glass was not visible. While passing by, she mistook it for real water and lifted the cloth of her trousers, which revealed her shin and feet. She was told that the water was under the floor. Therefore, her clothes would not get wet in it. She realized the supreme rule of Hazrat Solomon (AS), the magnificent palace and the style of its construction. Seeing the throne like her own throne, she was surprised to see how Hazrat Solomon (AS) knew about his throne and it was built exactly like that.

Accept the truth:

These events made him realize his weakness, believed in the religion of Prophet Solomon (a.s.) and God, and realized the error of worshipping the sun, which he openly expressed. Despite being a ruler, she did not show any arrogance or haughtiness, but rather acknowledged her mistake or errors, confessed the truth and declared herself a Muslim. She was absolutely not afraid that her princes and ministers would oppose her in Saba and that her strength would be exhausted or they would support her. This is the demand of common sense that when the truth is known, it should be accepted. At this time, Satan tries to keep man away from the truth with various temptations, such as maintaining traditions, personal arrogance and fear of others.

Queen Bilqis was not married. Some narrations say that she married Prophet Solomon (a.s.) and returned to Saba and ruled. Prophet Solomon (a.s.) used to go to Yemen (Sabah) and Yemen became a part of his empire. According to a narration, he ordered her to marry according to the injunctions of Islam. He said that she would not marry her princes and ministers, who were his subjects, but rather marry her to the king of Hamadan, Dutigh. Hazrat Sulayman (AS) married her to Dutigh and sent her to Yemen, where he continued to rule (Ruh al-Ma'ani).

وَ لَقَدْ اَرْسَلْنَاۤ اِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا اَنِ اعْبُدُوا اللّٰهَ فَاِذَا هُمْ فَرِيْقٰنِ يَخْتَصِمُوْنَ ﴿۴۵﴾

27|45| And We had certainly sent to Thamud their brother Salih, [saying], "Worship Allah," and at once they were two parties conflicting.

قَالَ يٰقَوْمِ لِمَ تَسْتَعْجِلُوْنَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۚ لَوْ لَا تَسْتَغْفِرُوْنَ اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۴۶﴾

27|46| He said, "O my people, why are you impatient for evil instead of good? Why do you not seek forgiveness of Allah that you may receive mercy?"

قَالُوا اطَّيَّرْنَا بِكَ وَ بِمَنْ مَّعَكَ ؕ قَالَ طٰٓئِرُكُمْ عِنْدَ اللّٰهِ بَلْ اَنْتُمْ قَوْمٌ تُفْتَنُوْنَ ﴿۴۷﴾

27|47| They said, "We consider you a bad omen, you and those with you." He said, "Your omen is with Allah. Rather, you are a people being tested."

وَ كَانَ فِى الْمَدِيْنَةِ تِسْعَةُ رَهْطٍ يُّفْسِدُوْنَ فِى الْاَرْضِ وَ لَا يُصْلِحُوْنَ ﴿۴۸﴾

27|48| And there were in the city nine family heads causing corruption in the land and not amending [its affairs].

قَالُوْا تَقَاسَمُوْا بِاللّٰهِ لَنُبَيِّتَنَّهٗ وَ اَهْلَهٗ ثُمَّ لَنَقُوْلَنَّ لِوَلِيِّهٖ مَا شَهِدْنَا مَهْلِكَ اَهْلِهٖ وَ اِنَّا لَصٰدِقُوْنَ ﴿۴۹﴾

27|49| They said, "Take a mutual oath by Allah that we will kill him by night, he and his family. Then we will say to his executor, 'We did not witness the destruction of his family, and indeed, we are truthful.' "

وَ مَكَرُوْا مَكْرًا وَّ مَكَرْنَا مَكْرًا وَّ هُمْ لَا يَشْعُرُوْنَ ﴿۵۰﴾

27|50| And they planned a plan, and We planned a plan, while they perceived not.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ ۙ اَنَّا دَمَّرْنٰهُمْ وَ قَوْمَهُمْ اَجْمَعِيْنَ ﴿۵۱﴾

27|51| Then look how was the outcome of their plan - that We destroyed them and their people, all.

فَتِلْكَ بُيُوْتُهُمْ خَاوِيَةً ۢ بِمَا ظَلَمُوْا ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْلَمُوْنَ ﴿۵۲﴾

27|52| So those are their houses, desolate because of the wrong they had done. Indeed in that is a sign for people who know.

وَ اَنْجَيْنَا الَّذِيْنَ اٰمَنُوْا وَ كَانُوْا يَتَّقُوْنَ ﴿۵۳﴾

27|53| And We saved those who believed and used to fear Allah.

The story of the people of Thamud, to whom Hazrat Salih (a.s.) was sent as a prophet, was narrated to show the stubbornness of the Quraysh and the determination of the Muslims. This people lived at the place of Hijr on the way from Medina to Syria. Hazrat Salih (a.s.) informed them of their bad character. He called them to worship Allah and do good to people. His call to preach was the sincere preaching of a brother, but these people had become entangled in the thoughts of Satan. On the one hand, the followers of Hazrat Salih (a.s.) stood for faith in Allah and the good of people, while on the other hand, the chiefs and common people of the people of Thamud considered it necessary to follow the old way and looked down on the Muslims. When Hazrat Salih (a.s.) informed them of the punishment due to their bad deeds, instead of repenting, they became more arrogant and insolent and started demanding, "Let us see what punishment you can bring." If there was any deficiency or obstacle in their work, they would consider it the misfortune of Hazrat Salih's followers. It was a custom among the Arabs that they would simply be superstitious, and if they came across something on the way that they did not like, they would shout about it as a bad omen. They would not look at their own reformation and actions. Hazrat Salih (a.s.) told them that bad omens are their personal character and because of these superstitions and blaming others, you will be tested by Allah and destroyed.

Effects of bad omens:

Actually, bad omens are the result of a person’s weak will or hesitation. A strong-willed person competes well by using all his resources and then leaves the result to Allah. Allah Almighty does not waste anyone’s effort. Therefore, the Prophet (s.a.w.s.) strictly forbade

bad omens. He said: The door of “if and otherwise” is very bad. Even if there is failure, then after further reformation and analysis, different methods should be used to achieve the goal.

Hazrat Qatan bin Qabisah narrated from his father that the Prophet (ﷺ) said: Rimal (drawing lines to determine the unseen), taking bad omens and flying birds for divination are among the evil deeds (Abu Dawud).

At the request of the people of Salih, a pregnant she-camel was brought out from the rock. She gave birth to a child. They used its milk and arranged for it to be given water. Some, men of bad character, cut off the hump (the part above the ankles) of she camel on the desire of a prostitute and killed the she camel. This was a miracle or sign from Allah. Hazrat Salih (a.s.) told them that within three days, the punishment would come upon them, because they had committed extreme disobedience. Some chieftains, who had the most criminal mind and character, were nine (9) in number. They intended to kill Hazrat Salih (a.s.) and decided that by killing him together they would avoid bloodshed. When they reached there, they were pelted with stones and died. His tribe tried to attack Hazrat Saleh (a.s.) but the Muslims stopped them. Wait for the punishment. Hazrat Saleh left on the third night and the Muslims also left with him, the exact number of whom is not known. One narration says that there were four thousand. On the third day, a loud supersonic roar was heard, which shook all hearts. People's hormones ran out, people died, buildings collapsed and were destroyed. Hazrat Saleh (a.s.) and the believers with him left there at night and went to Hadramaut in the east of Yemen and survived. He died there.

The story of Hazrat Saleh (a.s.) has been narrated in Surah Al-A'raf (80-83) and Surah Hud (61-68). Allah Almighty destroyed all the conspiracies, groups and forces of these people. The entire nation, except the Muslims, was destroyed. Their roofs collapsed and the bodies were left inside. Their destroyed ruins are still a lesson for people of history, knowledge and intellect. The Quraish of Makka, who were stubborn and harassed the Muslims, were aware of these events. These events were repeated to change their character.

وَ لُوْطًا اِذْ قَالَ لِقَوْمِهٖۤ اَتَاْتُوْنَ الْفَاحِشَةَ وَ اَنْتُمْ تُبْصِرُوْنَ﴿۵۴﴾

27|54| And [mention] Lot, when he said to his people, "Do you commit immorality while you are seeing?

اَئِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَآءِ ؕ بَلْ اَنْتُمْ قَوْمٌ تَجْهَلُوْنَ﴿۵۵﴾

27|55| Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly."

فَمَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوْۤا اَخْرِجُوْۤا اٰلَ لُوْطٍ مِّنْ قَرْيَتِكُمْ ۚ اِنَّهُمْ اُنَاسٌ يَّتَطَهَّرُوْنَ﴿۵۶﴾

27|56| But the answer of his people was not except that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure."

فَاَنْجَيْنٰهُ وَ اَهْلَهٗۤ اِلَّا امْرَاَتَهٗ ۫ قَدَّرْنٰهَا مِنَ الْغٰبِرِيْنَ﴿۵۷﴾

27|57| So We saved him and his family, except for his wife; We destined her to be of those who remained behind.

وَ اَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۚ فَسَآءَ مَطَرُ الْمُنْذَرِيْنَ﴿۵۸﴾

27|58| And We rained upon them a rain [of stones], and evil was the rain of those who were warned.

The story of Hazrat Lot (AS) has been mentioned before in Surah Al-A'raf and Surah Hud. The people of Lot lived around Sodom, Jordan. Their evil was the sexual intercourse of men with young men, which is an unnatural method, due to which modern research leads to AIDS and in AIDS, the white blood cells in human blood are destroyed or reduced to a very low level. A person's immunity is destroyed and any disease that attacks him proves fatal for him.

Hazrat Lot (AS) forbade them, so they opposed and decided to expel Hazrat Lot (AS). Allah Almighty sent angels in the form of young (bearded) youths. Hazrat Lot's wife was also among the opponents. She informed them of the arrival of these boys and people rushed towards his house like wolves on these beautiful boys. Hazrat Lot (AS) tried to stop them and was alone. The boys (angels) said, "Don't worry, they can't harm us." As soon as the people forced the door open and came in, the angels created a glow (struck) that made them unable to see, their eyes widened and they screamed that they were great magicians and they went back in fear. The angels ordered that you leave at night and we will destroy this town. Your wife will also be destroyed because she was with them. All the Muslims left the town in the last hours of the night. The angels shook the town in the form of an earthquake. The houses were overturned and the houses became ruins due to the rain of hot stones and the people of Lot met a bad end because of their evil deeds. It is very unfortunate that even today, Western countries, despite knowing the harm of this evil act (sodomy), are providing legal justification for sexual gratification in the name of human freedom, while a young man is prohibited from smoking and drinking alcohol. In the case of various diseases, protective measures are mandatory, just as there was a ban on travel during the COVID-19 pandemic, there are traffic laws, there are human safety laws, but this homosexuality has been allowed in the name of human freedom, while its harmful effects on health are known. In the name of freedom, this is a satanic idea, which has led man astray and denied divine teachings. May Allah Almighty protect Islamic countries. In Islamic jurisprudence, its punishment is stoning or flogging.

قُلِ الْحَمْدُ لِلّٰهِ وَ سَلٰمٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى ؕ آٰللّٰهُ خَيْرٌ اَمَّا يُشْرِكُوْنَ ؕ﴿۵۹﴾

27|59| Say, [O Muhammad], "Praise be to Allah, and peace upon His servants whom He has chosen. Is Allah better or what they associate with Him?"

All praise is due to Allah, who provides sustenance and security to His creation, and peace be upon His righteous and chosen servants, who spread His message and convey His commandments, due to which humans are guided. Before any speech or conversation, it is necessary to recite the praise of Allah or Bismillah. This has also been emphasized in the Hadiths. After this, one should recite Durood upon the great leader of humanity, the Prophet Muhammad (peace be upon him). It is a pity for those who worship idols or associate them with Allah, what good is there in them, when the idols themselves are in need. They should worship Allah.

اَمَّنْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ اَنْزَلَ لَكُمْ مِّنَ السَّمَآءِ مَآءً ۚ فَاَنْۢبَتْنَا بِهٖ حَدَآئِقَ ذَاتَ بَهْجَةٍ ۚ مَا كَانَ لَكُمْ اَنْ تُنْۢبِتُوْا شَجَرَهَا ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ بَلْ هُمْ قَوْمٌ يَّعْدِلُوْنَ ؕ﴿۶۰﴾

27|60| [More precisely], is He [not best] who created the heavens and the earth and sent down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof? Is there a deity with Allah? [No], but they are a people who ascribe equals [to Him].

اَمَّنْ جَعَلَ الْاَرْضَ قَرَارًا وَّ جَعَلَ خِلٰلَهَاۤ اَنْهٰرًا وَّ جَعَلَ لَهَا رَوَاسِيَ وَ جَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ؕ﴿۶۱﴾

27|61| Is He [not best] who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier? Is there a deity with Allah? [No], but most of them do not know.

The verses of the Quran are describing scientific and academic arguments for the existence of Allah. These arguments were very clear and general at that time, because research in such sciences had not progressed, but now these arguments are stronger . How was this earth created? This sky in which different planets are revolving, our solar system, the usefulness of the sun, the usefulness of the moon, the movement of clouds and winds in the atmosphere, the ability of agriculture inside the earth, the seas, rivers, lakes, mountains, various forests that are on the equator or in other areas. Colorful flowers, spring and autumn, heat and cold, rain, the existence of man, various crops, trees, fruits. Many sciences were created to research all these issues. For example, agriculture, geography, astronomy, physics, chemistry, engineering, economics, human psychology, medicine, in fact, man has been involved for thousands of years and many corners are still hidden. All these creatures and created things are pointing to their Creator. The benefits of the sea, the veil of water in the sea, which is near the island of Gibraltar at the confluence of the Mediterranean Sea and the Atlantic Ocean. Similarly, underground water is sweet in some places, but also bitter and salty. The water of rivers is sweet, but the sea is salty. All the facts were presented by the Quran. The creator of these things is the creator of man and is the greatest, and this system has been running in an organized manner for millions of years. It is the duty of Muslims to research in scientific sciences as before, to move forward, and to show the path of truth to non-Muslim scientists who, due to their secular, elementary education system, only rely on nature or nature instead of Allah. But we ourselves are so backward that instead of guiding, we are going astray. May Allah Almighty help us.

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَ يَكْشِفُ السُّوْٓءَ وَ يَجْعَلُكُمْ خُلَفَآءَ الْاَرْضِ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ؕ﴿۶۲﴾

27|62| Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember.

اَمَّنْ يَّهْدِيْكُمْ فِيْ ظُلُمٰتِ الْبَرِّ وَ الْبَحْرِ وَ مَنْ يُّرْسِلُ الرِّيٰحَ بُشْرًۢا بَيْنَ يَدَيْ رَحْمَتِهٖ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ تَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ؕ﴿۶۳﴾

27|63| Is He [not best] who guides you through the darknesses of the land and sea and who sends the winds as good tidings before His mercy? Is there a deity with Allah? High is Allah above whatever they associate with Him.

اَمَّنْ يَّبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ وَ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَ الْاَرْضِ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۶۴﴾

27|64| Is He [not best] who begins creation and then repeats it and who provides for you from the heaven and earth? Is there a deity with Allah? Say, "Produce your proof, if you should be truthful."

قُلْ لَّا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ ؕ وَ مَا يَشْعُرُوْنَ اَيَّانَ يُبْعَثُوْنَ ﴿۶۵﴾

27|65| Say, "None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected."

بَلِ ادّٰرَكَ عِلْمُهُمْ فِى الْاٰخِرَةِ ۚ بَلْ هُمْ فِىْ شَكٍّ مِّنْهَا ۚ بَلْ هُمْ مِّنْهَا عَمُوْنَ﴿۶۶﴾

27|66| Rather, their knowledge is arrested concerning the Hereafter. Rather, they are in doubt about it. Rather, they are, concerning it, blind.

After the scientific and academic facts, Allah Almighty mentioned the psychological state and actions of man. Every man who is forced in any situation uses all his means and all these means are unable to achieve his goals. A very terrible and disappointing end is seen in front of him. At that time, man is very forced, but psychologically he relies on some support and that trust is on his Creator, the Creator. This is the state of being forced (forced and helpless). Hazrat Anas narrates that the Prophet ﷺ said, “Beware of the supplication of the oppressed, even if he is a disbeliever, because there is no veil between his supplication (and Allah).” (Musnad Ahmad). Then man’s difficulty ends. This is the essence that is not visible, but is closer than the jugular vein, but when a man’s difficulty or pain ends, he forgets and becomes a victim of various superstitions and thoughts. Only the Creator of tomorrow is worthy of worship. Other gods, which can be called imaginary, are contrary to reality. The continuity of life on Earth is extremely complex. Millions of species of living beings and millions of species of plants, each in its own specific form, have been going on for thousands of years. This is not an accident, but part of an organized system, and the organizer is one. How important are night and day, which are created by the rotation of the Earth on its axis? Our Earth and thousands of planets are suspended in space, neither falling nor moving away from their axis. Then, seasons are created by their rotation around the Sun. This sphere of space is established, which blocks the harmful rays of the Sun. It destroys meteors before they reach the Earth. Millions of meteors fall every day. Then the air, a special system connected to the Earth by gravity. Humans and animals and all living things are part of it. Heat is transferred through the air. The system of human action and rest is going on day and night. The distance between the Earth, the Sun and the Moon is so fixed and specific that any slight change can bring disaster to the Earth. The paths in darkness and light are determined by the stars. Rain falls through clouds and winds, plants grow through rain. There are water reserves underground, similarly there is water above the ground. Then more is stored through snowfall and melted in the summer and water is delivered. This system has been going on for millions of years. This is why the earth is beautiful. There is only one organizer who created it, otherwise it would have been destroyed.

Sustenance is being produced from the earth through vegetation and agriculture through rain. The surface of the earth and its components are very suitable for agriculture and where this suitability is not there, there is no agriculture. The system of rains, the system of winds, all are running in an organized way. How life is born is also a mystery. Every creature has its own cycle of life and death, which has been going on since the beginning. No one has met with anyone else and even if they met, it ended. The different periods of life are proof of a Creator. The process of generation in plants, the process of generation in animals, and the process of generation of humans one after another, the coming of one nation after another, all are from one system and sustenance is being produced for all from the earth. The process of birth and reproduction DNA is a trivial thing that cannot even be seen. Within it are all the systems and necessities of this existence, which take practical form when the time comes and this is separate for all animals, but also separate for every human being.

The owner of these systems knows all these systems. He knows all sciences and situations. There is no one to compare to His knowledge. Therefore, all the knowledge of the unseen is reserved for Him. His knowledge has neither beginning nor end. The

entire universe is in His hands. He, by His grace, gave man the ability to learn, know and analyze knowledge, more than all creatures, due to which man became like the prostrate angels.

And it is the same God (worthy of worship) who created humans and animals, cattle, birds, and will one day raise humans again. Unfortunately, despite the best knowledge, man is deprived of faith in this reckoning and book, because no human being comes back after death and does not learn from the continuity of existence and non-existence in the universe. He does not believe in the end of this system of the universe. How can the Creator who has given humans convenience and respite leave them without reckoning? Therefore, rebirth is essential.

وَ قَالَ الَّذِيْنَ كَفَرُوْٓا ءَاِذَا كُنَّا تُرٰبًا وَّ اٰبَآؤُنَآ اَىِٕنَّا لَمُخْرَجُوْنَ﴿۶۷﴾

27|67| And those who disbelieve say, "When we have become dust as well as our forefathers, will we indeed be brought out [of the graves]?

لَقَدْ وُعِدْنَا هٰذَا نَحْنُ وَ اٰبَآؤُنَا مِنْ قَبْلُ ۙ اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ﴿۶۸﴾

27|68| We have been promised this, we and our forefathers, before. This is not but legends of the former peoples."

قُلْ سِيْرُوْا فِى الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِيْنَ﴿۶۹﴾

27|69| Say, [O Muhammad], "Travel through the land and observe how was the end of the criminals."

وَ لَا تَحْزَنْ عَلَيْهِمْ وَ لَا تَكُنْ فِىْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ﴿۷۰﴾

27|70| And grieve not over them or be in distress from what they conspire.

The clear evidence of Allah's power and might, which we see in the universe all the time in our lives, is followed by the mention of the deniers of the Day of Judgment and the reckoning. Since no man has returned after death, except for a few miracles, people believe in the existence of Allah but do not believe in the reckoning, heaven and hell. They have been denying it. This was the case with the polytheists (infidels) of Makka. They believed in the existence of Allah but denied the reckoning. According to them, it was impossible for a complete existence to be established after being mixed back into dust. The Prophet (peace and blessings of Allah be upon him) was worried about this attitude and denial of his, he was consoled that he should not worry, the denier will suffer the punishment for his crime of denial, just as the criminals before him had suffered punishment. He(p.b.u.h) should continue his preaching.

وَ يَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ﴿۷۱﴾

27|71| And they say, "When is [the fulfillment of] this promise, if you should be truthful?"

قُلْ عَسٰٓى اَنْ يَّكُوْنَ رَدِفَ لَكُمْ بَعْضُ الَّذِىْ تَسْتَعْجِلُوْنَ﴿۷۲﴾

27|72| Say, "Perhaps it is close behind you - some of that for which you are impatient.

وَ اِنَّ رَبَّكَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَ لٰكِنَّ اَكْثَرَهُمْ لَا يَشْكُرُوْنَ﴿۷۳﴾

27|73| And indeed, your Lord is full of bounty for the people, but most of them do not show gratitude."

وَ اِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُوْرُهُمْ وَ مَا يُعْلِنُوْنَ﴿۷۴﴾

27|74| And indeed, your Lord knows what their breasts conceal and what they declare.

وَ مَا مِنْ غَآئِبَةٍ فِی السَّمَآءِ وَ الْاَرْضِ اِلَّا فِیْ كِتٰبٍ مُّبِیْنٍ﴿۷۵﴾

27|75| And there is nothing concealed within the heaven and the earth except that it is in a clear Register.

The greatness and power of Allah Almighty is being told again that those who deny the resurrection and the reckoning say that no punishment has come for hundreds of years, when will it come and do not consider the claim of resurrection/accounting to be true. In fact, Allah Almighty is very merciful, that is why humans are given respite for several hundred years despite rebellion and disobedience. Most people do not show any gratitude for this respite and other gifts and honors that are given in life, but rather live like animals. The state of Allah's power, strength, and knowledge is such that He also knows the secrets of human hearts that He does not tell anyone. That is, He also knows the thoughts that come to our minds, because angels are present with us and they have access to our minds, and even Satan. He works to create bad thoughts, our intentions. Allah Almighty has made the system of this universe very organized and complete. Everything that is in this universe has a record and plan, which we call the preserved tablet in the terminology of theology or religion. This is what is meant by the clear book in the verse. If, despite all these facts, someone thinks that he can hide from Allah or escape from the reckoning, then he is in a great mistake, a deception.

The time of death of a person is also severe. Helplessness is obvious and those moments of life are the last, then the cycle of resurrection, i.e. Barzakh, begins. The blessed hadith narrated by Hazrat Anas (RA) is: “When one of you dies, his resurrection is established at that very moment. So worship Allah as if you are seeing Him and always seek His forgiveness” (Kanz-ul-Amal).

Generally, a person hides bad thoughts, because of this he gets difficulties and disgrace and expresses good thoughts and deeds. They hide envy, grudge, hostility, theft. We should keep our hearts and minds clean from these defects, our Prophet (PBUH) has emphasized.

اِنَّ هٰذَا الْقُرْاٰنَ یَقُصُّ عَلٰی بَنِیْۤ اِسْرَآءِیْلَ اَكْثَرَ الَّذِیْ هُمْ فِیْهِ یَخْتَلِفُوْنَ﴿۷۶﴾

27|76| Indeed, this Qur'an relates to the Children of Israel most of that over which they disagree.

وَ اِنَّهٗ لَهُدًی وَّ رَحْمَةٌ لِّلْمُؤْمِنِیْنَ﴿۷۷﴾

27|77| And indeed, it is guidance and mercy for the believers.

اِنَّ رَبَّكَ یَقْضِیْ بَیْنَهُمْ بِحُكْمِهٖ ۚ وَ هُوَ الْعَزِیْزُ الْعَلِیْمُ﴿۷۸﴾

27|78| Indeed, your Lord will judge between them by His [wise] judgement. And He is the Exalted in Might, the Knowing.

فَتَوَكَّلْ عَلَی اللّٰهِ ؕ اِنَّكَ عَلَی الْحَقِّ الْمُبِیْنِ﴿۷۹﴾

27|79| So rely upon Allah; indeed, you are upon the clear truth.

اِنَّكَ لَا تُسْمِعُ الْمَوْتٰی وَ لَا تُسْمِعُ الصُّمَّ الدُّعَآءَ اِذَا وَلَّوْا مُدْبِرِیْنَ﴿۸۰﴾

27|80| Indeed, you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating.

وَ مَاۤ اَنْتَ بِهٰدِی الْعُمْیِ عَنْ ضَلٰلَتِهِمْ ؕ اِنْ تُسْمِعُ اِلَّا مَنْ یُّؤْمِنُ بِاٰیٰتِنَا فَهُمْ مُّسْلِمُوْنَ﴿۸۱﴾

27|81| And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [submitting to Allah].

وَ اِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ اَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ الْاَرْضِ تُكَلِّمُهُمْ ۙ اَنَّ النَّاسَ كَانُوْا بِاٰيٰتِنَا لَا يُوْقِنُوْنَ﴿۸۲﴾

27|82| And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith].

In Hijaz, the Jews were in large numbers. They also had economic and social influence. They were from the people of knowledge and the people of the book. They also considered Prophet Abraham (peace be upon him) as their prophet, which is why he is mentioned more in the Quran than Christians. The people of Makka used to ask them about Islam and the prophethood of the Prophet Muhammad (peace be upon him). The difference between the Jews and Christians was about the prophethood of Jesus (peace be upon him) and the prophethood of Hazrat Uzair (peace be upon him). The Quran corrected the wrong beliefs of these divine religions. Some of them accepted Islam, but the majority remained stubbornly attached to their religion. Allah Almighty will judge these differences and the differences in religions on the Day of Judgment. Most religions acknowledge the existence of God in some form or another, but polytheism and corruption have become more prevalent in it. Allah has declared Islam as the complete religion for humanity. The Prophet (peace be upon him) has been comforted to continue his struggle. You are on the truth and the truth will prevail. These infidels (the Makkan deniers) are alive and have five senses, but they are deaf and dead to the call of Islam and the guidance of the Quran, because they do not listen to it carefully and do not act on it. Because of their stubbornness, Allah Almighty has written misguidance for them and they will be punished for it. Only those who believe in it will accept the truth.

Animals of the Earth:

Over time, Islam will weaken, just as the hadiths and signs of the Day of Judgment have come. People will believe in existing sources instead of Allah. They will deny the Day of Judgment and the Book of Account, and at that time, as a warning, an animal will emerge from the earth, which will speak to people in their language. It will be a strange creature that will emerge from the earth in its full size. Just as the camel of Hazrat Salih (AS) miraculously emerged from the mountain. Then it will also know the language of humans and will talk.

There are different narrations about where it will emerge from. It has also been said that it will emerge once and disappear, and then again in the same way, and then a third time. There are also different narrations about its size, which are contradictory and not confirmed, but this is one of the signs of the Hour.

Allama Alusi (may Allah have mercy on him) says in Ruh al-Ma'ani that the most that can be said about the animal of the earth is that it is a very strange and rare animal with four legs. It does not exist in the human race at all. Allah Almighty will bring it out of the earth at the end of time, and this means that it will not come out by the method of birth, but in the way that insects come out of the earth, and this is one of the signs of the Hour.

The nature of the Hour (qyamah) is mentioned in the following verses.

وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ اُمَّةٍ فَوْجًا مِّمَّنْ يُّكَذِّبُ بِاٰيٰتِنَا فَهُمْ يُوْزَعُوْنَ﴿۸۳﴾

27|83| And [warn of] the Day when We will gather from every nation a company of those who deny Our signs, and they will be [driven] in rows

حَتّٰۤى اِذَا جَآءُوْ قَالَ اَكَذَّبْتُمْ بِاٰيٰتِیْ وَ لَمْ تُحِيْطُوْا بِهَا عِلْمًا اَمَّا ذَا كُنْتُمْ تَعْمَلُوْنَ﴿۸۴﴾

27|84| Until, when they arrive [at the place of Judgement], He will say, "Did you deny My signs while you encompassed them not in knowledge, or what [was it that] you were doing?"

وَ وَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوْا فَهُمْ لَا يَنْطِقُوْنَ﴿۸۵﴾

27|85| And the decree will befall them for the wrong they did, and they will not [be able to] speak.

The scene of the Day of Judgment. All people will be gathered for the reckoning and then those who were believers will be separated. Their condition and state will be different from those who denied the Oneness of Allah or His Divinity. Those who denied and disobeyed will be asked, what was the reason for their disobedience. When the message of guidance was delivered to them and they did not pay any attention to this message and without any knowledge they denied the signs of Allah and disobeyed and today, just as it was said about the punishment in the divine message, it will be fulfilled (is happening). Today, those who argue and call for the punishment to come, when they see the punishment in front of them, they will be silent with fear and terror.

اَلَمْ يَرَوْا اَنَّا جَعَلْنَا الَّيْلَ لِيَسْكُنُوْا فِيْهِ وَ النَّهَارَ مُبْصِرًا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ﴿۸۶﴾

27|86| Do they not see that We made the night that they may rest therein and the day giving sight? Indeed in that are signs for a people who believe.

وَ يَوْمَ يُنْفَخُ فِي الصُّوْرِ فَفَزِعَ مَنْ فِي السَّمٰوٰتِ وَ مَنْ فِي الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ؕ وَ كُلٌّ اَتَوْهُ دٰخِرِيْنَ﴿۸۷﴾

27|87| And [warn of] the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allah wills. And all will come to Him humbled.

وَ تَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَّ هِيَ تَمُرُّ مَرَّ السَّحَابِ ؕ صُنْعَ اللّٰهِ الَّذِيْۤ اَتْقَنَ كُلَّ شَيْءٍ ؕ اِنَّهٗ خَبِيْرٌۢ بِمَا تَفْعَلُوْنَ﴿۸۸﴾

27|88| And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do.

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ وَ هُمْ مِّنْ فَزَعٍ يَّوْمَئِذٍ اٰمِنُوْنَ﴿۸۹﴾

27|89| Whoever comes [at Judgement] with a good deed will have better than it, and they, from the terror of that Day, will be safe.

وَ مَنْ جَآءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوْهُهُمْ فِي النَّارِ ؕ هَلْ تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ﴿۹۰﴾

27|90| And whoever comes with an evil deed - their faces will be overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to do?"

Night and Day:

Another proof of Allah's power is day and night. This is apparently a great fact and since man sees it when he opens his eyes, he never thinks about its reality, necessity, importance and the system of which these days and nights are the product due to his habit of it. Only scientists or learned people have been considering this for thousands of years. Night and day are created by the rotation of the earth on its axis. As our science says and its experiments are successful on this basis. If the sun shone all the time, life

would be impossible due to heat and if it remained dark all the time, life would be impossible due to cold. By rotating with the sun, the seasons of the earth are formed, sometimes there are long days and sometimes long nights, sometimes it is spring and sometimes it is autumn. All seasons are very important for human life. This whole system is running on a special system. If there is even a slight difference in its orbit, then human life will end and science says that one day the heat and attraction of the sun will end and the orbit in which these planets are moving will all end and the human universe will end.

Day is very important for human work and its importance is due to sunlight. Agriculture, animal development, human development, human mood, human health, work capacity, work speed, all are related to daylight. We see that when the days become short, there is a difference in human capacity.

Night is very important in human life. To make the night bright and, Allah Almighty has brought light to the regions of the earth through the moon, which is the light of coolness. The darkness of the night is very important for human rest and sleep. Sleep is very important for human health, growth and rest. Due to sleep, the organs rest. In children, organs develop. Human mood gets calm, memory improves and sleep naturally comes better in darkness. Sleeping in the dark is more comfortable and peaceful than sleeping in the light. Therefore, Allah Almighty mentioned these facts briefly, that He created the night for rest and the day for work, and this system of creation (the creation of night and day) is a great sign and evidence that a creator has created all this creation, the earth, the moon, the sun, the orbit, mutual attraction and mutual tension (repulsion).

He showed blowing the trumpet as a sign of the Day of Judgment. Literally, blowing the trumpet was equivalent to playing a trumpet in that time. The trumpet is a large horn of an animal (cow, ox) that is hollow from the inside and if the sound is made loudly from its narrow side, the sound comes out with pressure from the large side. In this way, it reaches a large crowd or area. It used to be a human voice, then a trumpet was made so that the sound would be louder. This means that Allah Almighty has appointed angels or an angel, he will produce such a quantity or sound that all the souls will be destroyed.

We see that Super Sonic Shock Waves are created and tear the air, then the explosion of the air creates a huge explosion and there is such a strong pressure that the human soul and other living beings die due to the pressure of the blood in the hormones. This is something that is a product of the human intellect, the system of Allah Almighty is much higher and superior than that. According to the hadiths, an angel, whose name is Israfil, is appointed for the first trumpet. With this trumpet, all the souls will be destroyed and with the second trumpet, all the souls will be revived. (There is also a difference in the number of trumpets, but both death and life will be with it). The sound (trumpet) will be so terrible that all creatures will be afraid. This refers to the trumpet or announcement of the Day of Judgment, i.e. the trumpet of reckoning and book. The mountains, which are the strongest things on the face of the earth, will be flying. That is, there will be such a severe earthquake on the earth or a collision between planets that the mountains that are fixed in the earth like nails and hold back the internal lava will be torn apart and rise into the air. Just as high and long clouds are rolling. This will be such a frightening situation.

The result of this has also been described along with the scene of reckoning. Those who did good deeds according to the commands of Allah, gave good to people, and obeyed the commands of Allah will be rewarded for their every action and they will have a state of peace even in this terrifying environment. This is the result of the justice and grace of Allah Almighty. That more than what a person does, they will also receive additional rewards.

On the other hand, those who were in denial of the commands of Allah, even if they did good deeds, will get their benefits in this world and if they do not get them, they will get them on the Day of Judgment and will be thrown into Hell forever due to their denial of the commands of Allah. The degrees of punishment will be according to human character and deeds. This is the implementation of the commands that have been stated by the divine books and the prophets.

اِنَّمَاۤ اُمِرْتُ اَنْ اَعْبُدَ رَبَّ هٰذِهِ الْبَلْدَةِ الَّذِیْ حَرَّمَهَا وَ لَهٗ كُلُّ شَیْءٍ ۫ وَّ اُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُسْلِمِیْنَۙ﴿۹۱﴾

27|91| [Say, O Muhammad], "I have only been commanded to worship the Lord of this city, who made it sacred and to whom [belongs] all things. And I am commanded to be of the Muslims [those who submit to Allah]

وَ اَنْ اَتْلُوَا الْقُرْاٰنَ ۚ فَمَنِ اهْتَدٰى فَاِنَّمَا یَهْتَدِیْ لِنَفْسِهٖ ۚ وَ مَنْ ضَلَّ فَقُلْ اِنَّمَاۤ اَنَا مِنَ الْمُنْذِرِیْنَ﴿۹۲﴾

27|92| And to recite the Qur'an." And whoever is guided is only guided for [the benefit of] himself; and whoever strays - say, "I am only [one] of the warners."

وَ قُلِ الْحَمْدُ لِلّٰهِ سَیُرِیْكُمْ اٰیٰتِهٖ فَتَعْرِفُوْنَهَا ؕ وَ مَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ﴿۹۳﴾

27|93| And say, "[All] praise is [due] to Allah. He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do."

After mentioning the Day of Judgment, the reward and punishment of deeds, the Prophet Muhammad (peace be upon him) is informing you about your responsibility that Allah Almighty has ordered you to worship Makka, where the Haram (House) of Allah is and who is the owner of the entire universe. You must follow His commands. Makka Sharif has the honor of being the House of Allah. It was built by Hazrat Adam (peace be upon him), then by Hazrat Ibrahim (peace be upon him). It is obligatory for Muslims to perform Hajj in it. It is forbidden to harm anyone here. It is forbidden to cut down trees there, to harm animals, and because of these things, it is called the Haram al-Pak. Fighting is forbidden, it is a city of peace and tranquility. Human peace and security are the basic principles of Islam.

Your responsibility is to convey the Holy Quran, that is, the message of Allah, and now it is up to the listener to act on it, if he ignores it, he will be punished for going astray. Your job is to warn them of the punishment so that they can be saved.

At the end of the Surah, he expressed the praise and supremacy of Allah Almighty and informed about the signs of Allah that they are present in the universe. Consider and recognize them. Allah Almighty is aware of all the actions of His creation, especially humans. There is no indifference or negligence from them, everyone will be rewarded and punished according to their deeds.

At the beginning of the Surah, the greatness of the Holy Quran, the good news was given to the believers about their deeds, and at the end, praise of Allah, the need and importance of good deeds ended because Allah Almighty is aware of the deeds of His servants.

Alhamdulillah, Surah An-Namal was completed (Monday, 8 Shawwal 1443 AH, corresponding to May 9, 2022 AD). May Allah Almighty grant it the ability to provide correct interpretation and interpretation and make it useful for creation. Amen, O Lord of the Worlds, for the sake of the Holy Prophet, peace and blessings be upon him.

28 - Surah Al-Qasas

Introduction:.

The name of the Surah Al-Qasas is mentioned in one of its verses (verse 25) and in this Surah the events from the birth of Prophet Moses (peace be upon him) to his prophethood are mentioned.

Surah An-Naml, Surah Al-Qasas and Surah Al-Shu'ara' are at the same time of revelation. They were revealed in the last part of the Makkan period of prophethood. These Surahs contain the events of monotheism, prophethood, gathering and dissemination, and the Prophets (peace be upon them), which are mentioned for the console of the Muslims at that time. These events are also evidence of the divine word of the Holy Quran and the prophethood and revelation of the Prophet (peace be upon him), that despite being an unlettered person, he is informing the Quraysh about the facts of history, which happened thousands of years ago.

The Surah's number is twenty-eight (28). In terms of revelation, it is forty-nine (49). The Surah has eighty-eight (88) verses and nine (9) subsections. The initial letters of Surah An-Naml, Surah Shu'ara' and Surah Al-Qasas are Muqattat, Ta, Sin, Meem. That is why they are also called Al-Tawseen. Al-Qasas was the last Surah among the Makkan Surahs. It was revealed near the time of Hijrah. Some of the events of Prophet Moses (peace be upon him) that were briefly mentioned in Surah Al-A'raf and Surah Taha are described in detail in Surah Al-Qasas.

The Children of Israel were very weak against the Pharaohs (Copts). Pharaoh's strength and power were very great, but Allah Almighty kept the Children of Israel successful and safe, and Pharaoh drowned with his army. It was a very important message for the people of Makka, not to consider Muslims as inferior and weak.

The Copts had refused to accept the prophethood of Prophet Moses (peace be upon him) despite seeing miracles, so the people of Makka were also warned to confirm the miracles of the Prophet (peace be upon him) or else they would suffer losses.

The stories of Prophet Lot (peace be upon him) and Prophet Salih (peace be upon him) were also described in detail. Along with the incident of Qarun, where there are rules about the proper use of wealth, the importance of human role in the world has also been explained, so that one should not forget one's share. One should achieve good in both this world and the hereafter. The Surah ends with the servitude and sovereignty of Allah Almighty.

طٰسٓمّٓ ﴿١﴾

28|1| Ta, Seen, Meem.

تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ﴿٢﴾

28|2| These are the verses of the clear Book.

نَتْلُوْا عَلَيْكَ مِنْ نَّبَاِ مُوْسٰى وَ فِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُّؤْمِنُوْنَ ﴿٣﴾

28|3| We recite to you from the news of Moses and Pharaoh in truth for a people who believe.

اِنَّ فِرْعَوْنَ عَلَا فِی الْاَرْضِ وَ جَعَلَ اَهْلَهَا شِیَعًا یَّسْتَضْعِفُ طَآىِٕفَةً مِّنْهُمْ یُذَبِّحُ اَبْنَآءَهُمْ وَ یَسْتَحْیٖ نِسَآءَهُمْ ؕ اِنَّهٗ كَانَ مِنَ الْمُفْسِدِیْنَ ﴿۴﴾

28|4| Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.

وَ نُرِیْدُ اَنْ نَّمُنَّ عَلَى الَّذِیْنَ اسْتُضْعِفُوْا فِی الْاَرْضِ وَ نَجْعَلَهُمْ اَىِٕمَّةً وَّ نَجْعَلَهُمُ الْوٰرِثِیْنَ ﴿۵﴾

28|5| And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors

وَ نُمَكِّنَ لَهُمْ فِی الْاَرْضِ وَ نُرِیَ فِرْعَوْنَ وَ هَامٰنَ وَ جُنُوْدَهُمَا مِنْهُمْ مَّا كَانُوْا یَحْذَرُوْنَ ﴿۶﴾

28|6| And establish them in the land and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared.

Taa. Sin. Meem. The letters of the independent word (cut-off letters). The beginning of the previous Surahs also began with these letters. Some scholars have interpreted them as follows. Taa indicates the purity of the souls of the worshippers, that is, the purity that they are free from worshipping other than Allah. Similarly, the hearts of the Arifeen Billah(lover of Allah) are free from the veneration of other than Allah, and the souls of the Wajideen Billah (lost in love of Allah) are pure and clean from the love of other than Allah, and the secrets of the monotheists (those immersed in unity) are free from the testimony of other than Allah. And Sin means Sirr, Asrar (secret), which is the hope of salvation for the disobedient by Allah's mercy, the hope of elevation in their ranks for the obedient, and the hope of eternal salvation for the lovers (of Allah). Meem means the favor and grace of Allah Almighty on all believers. (Anwar-ul-Quran and the Secrets of the Furqn by Mulla Ali Al-Qari). The letters of the cut-off have been mentioned in detail in Surah Al-Baqarah.

The illuminated book refers to the divine revelation of the Holy Quran and its clear commands, true events and instructions. The word recitation was used for the verses, which means to repeat or read something or a sentence repeatedly, and under this, these events are repeated in different Surahs through different verses, which are the previous prophets, scientific evidence of the Oneness of Allah (cosmic), ethics, social and economic laws and instructions. The confirmation of the previous books is also included, which is the evidence of the divine revelation of the Holy Quran. These events are true, but the disbelievers deny them due to their lack of faith and stubbornness or arrogance or giving too much importance to old customs and traditions, but the believers believe in them.

The event of Prophet Moses (peace be upon him) is also mentioned in the Holy Quran. In addition, we also have Jewish religious and historical material which is part of the (Old) Testament and Jewish literature, and was obtained from there. It is difficult to verify. Therefore, it is recorded only for the interest of readers and listeners.

Classism: (class society)

When Pharaoh took power, he discriminated against the Israelites because they were non-Copts. He divided Egyptian society into classes. He created differences among them according to the interests of the classes and made some classes weak and some strong,

starting oppression . He divided humanity, and this division is very displeasing to Allah Almighty. Therefore, Islam strictly forbade it and taught the lesson of human equality, in Islam all humans are equal. In the case of Hazrat Ali (may Allah be pleased with him) and a Jew, the Muslim judge, Qazi Shurayh, ruled against Hazrat Ali (may Allah be pleased with him) because there was no evidence. Unfortunately, classism is still going on in the world today in the form of color, race, language and religion. Why did Pharaoh try to humiliate the Israelites and did it? There are different opinions about this. According to the Torah (Exodus of the Old Testament), when a king from among the Copts became king and seized power, he feared that the Israelites, who were numarious and powerful, would end their rule if they joined forces with his (the Copts) opponent. This was a fear of human selfishness.

The Israelites went to Egypt because of the ruler of that time, Joseph. Therefore, they also became part of the ruling and powerful class and remained powerful thereafter. Then this king planned against them to employ them as labor, seize their properties and remove them from their positions. They should be forced to do construction, farming, and cleaning work, torture them and consider them humiliated. With this attitude of the ruler or government, they became weaker and weaker. To eliminate their numerical strength, this king left midwives as spies that if an Israelite woman gave birth to a child (a boy),he should be killed and if it was a girl, she should be spared.

When many children were killed and the old persons died, and the young were few, the king said that the boys should be spared for one year and killed for next year. For this purpose, the Coptic midwives used to check the pregnant women of the Children of Israel. In the year in which the children were spared, Hazrat Aaron (AS) was born.

According to one tradition, the king saw in a dream that a fire came from Syria (Beit al-Maqdis) and burned the houses of the Copts in Egypt, but the houses of the Israelites were saved from burning. The king was told that a young man would be born among the Israelites, who would end his kingdom, so he began to eliminate the boys.

According to one tradition, an astrologer told him that a boy would be born among the Children of Israel, who would end the power of the Pharaohs, which is why he began to eliminate the boys of Israel (Talmud, Jewish Encyclopedia).

A long period of oppression and discrimination against the Children of Israel passed, and then the mercy of Allah Almighty came and He decided to save them from this oppression, to give them the rule towards Jerusalem/Syria, and to get rid of the Copts, so that the Children of Israel could also come out of oppression and achieve the highest economic and social status of humanity. The same ruler (Pharaoh) and his minister Haman, who, according to their intelligence and ability, were using all the means of oppression, classism, and power to prevent anyone from living in the world who was a threat to their power and the Children of Israel from becoming powerful, failed and suffered the same failure and destruction that they feared.

وَ اَوْحَيْنَاۤ اِلٰۤى اُمِّ مُوْسٰۤى اَنْ اَرْضِعِيْهِ ۚ فَاِذَا خِفْتِ عَلَيْهِ فَاَلْقِيْهِ فِى الْيَمِّ وَ لَا تَخَافِىْ وَ لَا تَحْزَنِىْ ۚ اِنَّا رَآدُّوْهُ اِلَيْكِ وَ جَاعِلُوْهُ مِنَ الْمُرْسَلِيْنَ ۝٧

28|7| And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."

فَالْتَقَطَهٗۤ اٰلُ فِرْعَوْنَ لِيَكُوْنَ لَهُمْ عَدُوًّا وَّ حَزَنًا ؕ اِنَّ فِرْعَوْنَ وَ هَامٰنَ وَ جُنُوْدَهُمَا كَانُوْا خٰطِـِٕيْنَ ۝٨

28|8| And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners.

وَ قَالَتِ امْرَاَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّیْ وَ لَكَ ؕ لَا تَقْتُلُوْهُ ۖ۫ عَسٰۤی اَنْ یَّنْفَعَنَاۤ اَوْ نَتَّخِذَهٗ وَلَدًا وَّ هُمْ لَا یَشْعُرُوْنَ ۝۹

28|9| And the wife of Pharaoh said, "[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not.

Pharaoh appointed midwives in the homes of the Israelites to keep an eye on the children born to pregnant women and to kill the boys as soon as they were born. There are different opinions about the name of the mother of Prophet Moses (peace be upon him). By the special grace of Allah Almighty, during her pregnancy, there were no signs of a pregnant woman, such as the growth of her belly, the color of her face, and the condition of her eyes, so the midwives did not realize that she was pregnant. There are also different opinions about the birth. According to one opinion, she had a friend who was a midwife whom she called and she assisted in the birth. When Prophet Moses (peace be upon him) was born, she was surprised to see his appearance and the matter was hidden. According to one tradition, she (the mother of Prophet Moses (peace be upon him) had very mild labour pains and only her daughter Maryam bint Imran was present and she took care of Prophet Moses. The birth took place quietly, there are different traditions whose chains of transmission are weak. Most of them are taken from Israeli sources.

Your mother breast fed you for three to four months in secret. Allah Almighty had created a kind of comfort and confidence in her heart through inspiration. She continued to breastfeed and when she felt danger, that is, when it became difficult to hide, she threw Hazrat Musa (AS) into the river. There are different traditions about the inspiration (intution), whether she had a dream or whether Allah Almighty had inspired her. Regarding the throwing into the river, it is recorded in the Torah as follows: “The mother of Hazrat Musa (AS) made a basket of reeds and coated it with clay and pitch to protect it from water, then she laid Musa (AS) in it and threw him into the Nile River.” (Exodus Chapter 2)

Allah Almighty had already reassured the mother of Musa (AS) through inspiration that there was no danger to the child’s life (he would go on to become our Messenger) and that he would return to you.

Moses’ mother said to her daughter, “Look in which direction the basket was going.” She kept watching from a distance and kept walking, so that no one would suspect anything. The river was going towards Pharaoh’s palace from there. Pharaoh and his wife were sitting in their palace by the river. When their maids saw a small basket coming into the water of the river and the waves threw it towards Pharaoh's palace. The maids, who were by the river, picked it up and opened it, and there was a small baby shining like full moon. They brought it to Pharaoh's wife. When Pharaoh's wife, whose name was Asiya, saw it, she was fascinated by the little one. The suspicion was that this child belonged to the Children of Israel, because their children were killed. Therefore, one of them threw it, and then the water was also coming from the same direction, where the Israelites lived. Pharaoh wanted to kill him, since he had no son, only a daughter, so his wife requested him to give the child to her, so that he could make him his own child and this would be very useful to them. When Pharaoh also saw the child, he also fell in love with him and

thus he handed over child (Prophet Moses PUBH) to his wife. The sister of Prophet Moses (peace be upon him) saw that the child had reached Pharaoh's house with his wife. According to the Torah, Pharaoh's daughter was playing with her friends on the river and she grabbed the basket and took it to her mother, who was also attracted by the cute appearance of Prophet Moses (peace be upon him). After some time, Prophet Moses (peace be upon him) felt hungry and started crying. His crying became very disturbing for everyone. Different women were called and a search for wet nurses began.

Look at the irony of nature, Pharaoh had killed many children simply to protect his kingdom and fear its demise. One of them not only survived, but was raised in his house. But he was unaware of his fate.

وَ اَصْبَحَ فُؤَادُ اُمِّ مُوْسٰى فٰرِغًا ؕ اِنْ كَادَتْ لَتُبْدِیْ بِهٖ لَوْ لَاۤ اَنْ رَّبَطْنَا عَلٰى قَلْبِهَا لِتَكُوْنَ مِنَ الْمُؤْمِنِیْنَ ﴿۱۰﴾

28|10| And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers.

وَ قَالَتْ لِاُخْتِهٖ قُصِّیْهِ ۫ فَبَصُرَتْ بِهٖ عَنْ جُنُبٍ وَّ هُمْ لَا یَشْعُرُوْنَ ۙ﴿۱۱﴾

28|11| And she said to his sister, "Follow him"; so she watched him from a distance while they perceived not.

وَ حَرَّمْنَا عَلَیْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ اَدُلُّكُمْ عَلٰۤى اَهْلِ بَیْتٍ یَّكْفُلُوْنَهٗ لَكُمْ وَ هُمْ لَهٗ نٰصِحُوْنَ ﴿۱۲﴾

28|12| And We had prevented from him [all] wet nurses before, so she said, "Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere?"

فَرَدَدْنٰهُ اِلٰۤى اُمِّهٖ كَیْ تَقَرَّ عَیْنُهَا وَ لَا تَحْزَنَ وَ لِتَعْلَمَ اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ لٰكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ ﴿۱۳﴾

28|13| So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know.

Whatever the period between the birth of Prophet Moses (peace be upon him) and his responsibility of breastfeeding, it was certainly three to four months in which there was fear for the life of Prophet Moses (peace be upon him). Every moment was dangerous and every person could be a spy for Pharaoh. During this entire period, Allah Almighty gave special comfort and strength to Mother Moses (peace be upon him) to keep her courage and take care of the child. Hide him and keep him safe. Then, at any moment during the casting into the river and even after that, her patience or courage would have broken and she would have expressed her grief and fear openly, then the situation could have been completely dangerous for the life of Prophet Moses (peace be upon him). During this time, there were also stages when she, as a human being and a woman or a mother, became very worried and it was almost that her patience would have ended, but Allah's mercy and blessing supported her and because of her determination, the whole house remained strong and this secret was not revealed.

Prophet Moses' sister kept looking at the basket from a distance, indifferent. When she saw people (women) going to the palace and there she saw Prophet Moses (peace be upon him) crying that he was crying from hunger and different women wanted to breastfeed him and tried to breastfeed him, but he (PBUH) did not drink and was also

screaming. She said that I know a woman who keeps breastfeeding and has good morals, if she order so, she should bring her and try her milk too, it is possible that this child will drink and become quiet and thus arrangements can be made for his upbringing. When Pharaoh's wife heard this, she said to bring her. She came home and told her mother and took her there. When she went there, she breastfed him, then Prophet Moses (peace be upon him), who had not been drinking the milk of many women before, started drinking her milk and became quiet. On this, Pharaoh's people asked her why she was drinking this milk of yours. Her answer was that her milk is sweet, she stays clean and smells good which makes children happy. Usually, when a child is three or four months old, he develops a sense of smell and feels the warmth of his mother when she picks him up or puts him to her breast, which Prophet Moses (peace be upon him) had felt.

Pharaoh's wife asked her to stay there and breastfeed Prophet Moses (peace be upon him), but she said that she could not do so. If she wanted, she would serve the child and raise him in her house. She would take care of him and take appropriate compensation. To which Pharaoh's wife agreed and entrusted Prophet Moses (peace be upon him) to her and appointed him as her guardian. This had the advantage that Prophet Moses (peace be upon him) was reunited with his original home and siblings and grew up in the environment of the Children of Israel. When he grew up enough, he returned to Pharaoh's palace.

Blessings in sincerity:

This incident was the interpretation and fulfillment of what had been revealed to the mother of Prophet Moses (peace be upon him). Not only did their financial problems end, but Hazrat Musa (AS) grew up with them. On the one hand, her life was in great danger, and now she was in a very fearless and comfortable environment and was raising her son. On the other hand, Pharaoh was providing all the means for raising the child he wanted to kill. Man has no knowledge of the decisions, causes and means of Allah Almighty, therefore, obeying His commands is the only salvation. The Prophet (PBUH) gave the example of the mother of Musa (AS) in a blessed hadith as follows: The example of the one who works to earn his livelihood and keeps in mind the pleasure of Allah in this work is like the example of the mother of Hazrat Musa (AS) who breastfed her own son and also received his reward. Although such a person works to feed himself and his children, since he works honestly and diligently with the pleasure of Allah in mind (he deals with those with whom he deals fairly, considers raising himself and his children with halal sustenance as worship), he is also worthy of reward from Allah for earning sustenance. He has earned both sustenance and reward.

وَ لَمَّا بَلَغَ اَشُدَّهٗ وَ اسْتَوٰۤی اٰتَیْنٰهُ حُكْمًا وَّ عِلْمًا ؕ وَ كَذٰلِكَ نَجْزِی الْمُحْسِنِیْنَ ﴿۱۴﴾

28|14| And when he attained his full strength and was [mentally] mature, We bestowed upon him judgement and knowledge. And thus do We reward the doers of good.

وَ دَخَلَ الْمَدِیْنَةَ عَلٰی حِیْنِ غَفْلَةٍ مِّنْ اَهْلِهَا فَوَجَدَ فِیْهَا رَجُلَیْنِ یَقْتَتِلٰنِ ۖۗ هٰذَا مِنْ شِیْعَتِهٖ وَ هٰذَا مِنْ عَدُوِّهٖ ۚ فَاسْتَغَاثَهُ الَّذِیْ مِنْ شِیْعَتِهٖ عَلَی الَّذِیْ مِنْ عَدُوِّهٖ ۙ فَوَكَزَهٗ مُوْسٰی فَقَضٰی عَلَیْهِ ۖۗ قَالَ هٰذَا مِنْ عَمَلِ الشَّیْطٰنِ ؕ اِنَّهٗ عَدُوٌّ مُّضِلٌّ مُّبِیْنٌ ﴿۱۵﴾

28|15| And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy."

قَالَ رَبِّ اِنِّیۡ ظَلَمۡتُ نَفۡسِیۡ فَاغۡفِرۡ لِیۡ فَغَفَرَ لَہٗ ؕ اِنَّہٗ ہُوَ الۡغَفُوۡرُ الرَّحِیۡمُ﴿۱۶﴾

28|16| He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful.

قَالَ رَبِّ بِمَاۤ اَنۡعَمۡتَ عَلَیَّ فَلَنۡ اَکُوۡنَ ظَہِیۡرًا لِّلۡمُجۡرِمِیۡنَ﴿۱۷﴾

28|17| He said, "My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals."

فَاَصۡبَحَ فِی الۡمَدِیۡنَۃِ خَآئِفًا یَّتَرَقَّبُ فَاِذَا الَّذِی اسۡتَنۡصَرَہٗ بِالۡاَمۡسِ یَسۡتَصۡرِخُہٗ ؕ قَالَ لَہٗ مُوۡسٰۤی اِنَّکَ لَغَوِیٌّ مُّبِیۡنٌ﴿۱۸﴾

28|18| And he became inside the city fearful and anticipating [exposure], when suddenly the one who sought his help the previous day cried out to him [once again]. Moses said to him, "Indeed, you are an evident, [persistent] deviator."

فَلَمَّاۤ اَنۡ اَرَادَ اَنۡ یَّبۡطِشَ بِالَّذِیۡ ہُوَ عَدُوٌّ لَّہُمَا ۙ قَالَ یٰمُوۡسٰۤی اَتُرِیۡدُ اَنۡ تَقۡتُلَنِیۡ کَمَا قَتَلۡتَ نَفۡسًۢا بِالۡاَمۡسِ ۖ اِنۡ تُرِیۡدُ اِلَّاۤ اَنۡ تَکُوۡنَ جَبَّارًا فِی الۡاَرۡضِ وَ مَا تُرِیۡدُ اَنۡ تَکُوۡنَ مِنَ الۡمُصۡلِحِیۡنَ﴿۱۹﴾

28|19| And when he wanted to strike the one who was an enemy to both of them, he said, "O Moses, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the amenders."

وَ جَآءَ رَجُلٌ مِّنۡ اَقۡصَا الۡمَدِیۡنَۃِ یَسۡعٰی ۫ قَالَ یٰمُوۡسٰۤی اِنَّ الۡمَلَاَ یَاۡتَمِرُوۡنَ بِکَ لِیَقۡتُلُوۡکَ فَاخۡرُجۡ اِنِّیۡ لَکَ مِنَ النّٰصِحِیۡنَ﴿۲۰﴾

28|20| And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors."

فَخَرَجَ مِنۡہَا خَآئِفًا یَّتَرَقَّبُ ۫ قَالَ رَبِّ نَجِّنِیۡ مِنَ الۡقَوۡمِ الظّٰلِمِیۡنَ﴿۲۱﴾

28|21| So he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people."

When Hazrat Musa (AS) grew up, that is, at the age of twenty or twenty-five, his body and energy were good, and Allah Almighty gave him intellect along with his body. Helping the poor and weak was against the claim of Pharaoh to be divine. According to traditions, he advised Pharaoh to reduce the oppression of the Children of Israel and to give them one day off in a week. Scholars have written that human body parts are very strong up to twenty to twenty-five years, and intellect and understanding are complete between twenty and thirty-five years. That is why it is said that the wisdom tooth comes out last. And generally, prophets (AS) are given prophethood at the age of forty. Allah Almighty gives honor and respect to those who have good character, that is why Hazrat Musa (AS) was treated with respect.

Hatred of oppression:

One day, He (Musa) were coming to the city, perhaps in the evening or afternoon, when there is generally very little traffic. He saw an Israeli and a Copt fighting. The Israeli was weak and the Copt was oppressing him. The Israeli asked Prophet Moses (A.S) to help to save his life. He (peace be upon him) tried to stope the Copt but he did not stopped so he punched him. The purpose was only to scare him and stop him from oppressing the Israeli, but he could not withstand the punch and died. At that time, no one else was present at the scene except the Israeli. He was deeply shocked by his death because

the purpose was only to stop him and he asked Allah for forgiveness for this act, the purpose was not to take a human life, but to help the oppressed. He considered it the work of Satan because the harm was greater than the benefit. Allah Almighty forgave him. He vowed that he would never help the oppressor. He decided to hate and distanced himself from the rule of Pharaoh, which was based on oppression. Helping the oppressor is strictly prohibited in the Holy Quran and Hadiths. It is narrated on the authority of Hazrat Abdullah bin Umar (RA) that the Prophet (PBUH) said: Whoever helps an oppressor or an oppressor in a case, will remain under the wrath of Allah Almighty until he repents (Abu Dawud / Mustadrak al-Hakim).

Hazrat Aus bin Sharjeel (RA) narrated that the Prophet (PBUH) said: Whoever goes with an oppressor to help him despite having knowledge, then he has gone out of Islam (Shaab al-Iman). Hazrat Muadh bin Jabal (RA) narrated that the Prophet (PBUH) said: Whoever goes with an oppressed person to prove his rights, Allah will make him firm on the Day (i.e. the Day of Judgment) when the feet of people will slip (Kanz al-Ummal). Scholars have also considered the employment of an oppressor as his assistance, but this is a decision. It is permissible in poor countries and then a wise employee can play a positive role (reducing oppression). The next day, when Hazrat Musa was entering the city, the same Israeli was fighting with another Copt. Then he asked Hazrat Musa for help. He (Musa)was also upset and worried about the previous incident. He was angry that he was always involved in some fight with one or the other. He thought that Musa should not hit him with a punch (maka) in anger. He said, O Musa! You consider yourself a great warrior (wrestler) because you killed a Copt yesterday with a punch and you want to kill me too. As soon as a Copt heard this news, he immediately left there. There was information about the death of the Copt, but the killer was not known. From this testimony of the Israeli, it was known that Moses killed him. This incident is described in a different way in the Torah and the style of the Holy Quran is different. The case of the Copt was under investigation. When he informed the chiefs of Pharaoh that he had been killed by Moses, they decided to punish (i.e. hang) Prophet Moses. One of these chiefs or his companion was impressed by the character of Prophet Moses. He immediately informed Prophet Moses. There is a difference of opinion about his name. His name is Ezekiel bin Sabura, mentioned (Allama Tha'alibi). He told Hazrat Musa to leave the city quickly and secretly because Pharaoh's chiefs intended to kill him as punishment for the Copt case.

وَ لَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسٰى رَبِّیْۤ اَنْ یَّهْدِیَنِیْ سَوَآءَ السَّبِیْلِ﴿۲۲﴾

28|22| And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way."

وَ لَمَّا وَرَدَ مَآءَ مَدْیَنَ وَجَدَ عَلَیْهِ اُمَّةً مِّنَ النَّاسِ یَسْقُوْنَ ۫ وَ وَجَدَ مِنْ دُوْنِهِمُ امْرَاَتَیْنِ تَذُوْدٰنِ ۚ قَالَ مَا خَطْبُكُمَا ؕ قَالَتَا لَا نَسْقِیْ حَتّٰى یُصْدِرَ الرِّعَآءُ ؕ وَ اَبُوْنَا شَیْخٌ كَبِیْرٌ﴿۲۳﴾

28|23| And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man."

فَسَقٰى لَهُمَا ثُمَّ تَوَلّٰۤى اِلَى الظِّلِّ فَقَالَ رَبِّ اِنِّیْ لِمَاۤ اَنْزَلْتَ اِلَیَّ مِنْ خَیْرٍ فَقِیْرٌ﴿۲۴﴾

28|24| So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need."

He (Musa A.S) left the city in a state of fear and uncertainty. He did not knew the destination or the route. It was a test from Allah Almighty. After leaving Egypt, he set out

towards Mada'in through the Sinai Desert, although he did not know the route. The path was led by a horseman because while walking, he had prayed that he would be saved from the oppressors ,and guide me to the straight path. This means the path of goodness in life and also the guidance of the path in this journey. Mada'in was also inhabited by the descendants of Hazrat Ibrahim (AS). This area was called Mada'in and the main city was Mada'in. This was an area along the coast of the Gulf of Aqaba. There was an eight-day journey between Egypt and Mada'in. There was no interference from Pharaoh. There was no food or drink with him, so he lived on whatever fruits and leaves he found on the way.

Seeking guidance:

In the area of Mada'in, he reached a well. There were many people watering their cattle and two girls standing at the one a corner of the well were stopping their goats from going towards the well. Hazrat Musa (AS) asked why they were standing apart and stopping the goats. They told him that their father was old and weak and could not water them and they could not water the goats in the crowd of people until all the people had finished watering and left. Hazrat Musa (AS) was always a benefactor and helper. He drew water from the well and watered their goats, then sat in the shade of a tree and prayed to Allah Almighty, saying, "O my Lord! I am in need of the goodness that You have sent down to me." This goodness was bestowed upon him by Allah Almighty in the form of his love for humanity, service to people and protection from oppression. He(Allah) had brought him safely to Madyan during this journey, then he asked Allah for peace and guidance in his life. Some commentators have interpreted this as a request for ease in the current circumstances.

When the girls returned home after watering, their father asked about their early arrival, and they told him that a traveler (stranger) had watered their goats and finished them early. Their father said: That in return for the kindness of this person, he should be fed. And he sent a girl to call him.

A few very important points have emerged from these incidents. (1): Helping the weak. (2): There is no harm in talking to a stranger woman when necessary, as long as the purpose is not to cause trouble. (3): Mixing men and women (young people) is not appropriate, there is a fear of trouble. (4): It is permissible for women to work or go out for work when necessary.

فَجَآءَتْهُ اِحْدٰىهُمَا تَمْشِیْ عَلَی اسْتِحْیَآءٍ ۫ قَالَتْ اِنَّ اَبِیْ یَدْعُوْكَ لِیَجْزِیَكَ اَجْرَ مَا سَقَیْتَ لَنَا ؕ فَلَمَّا جَآءَهٗ وَ قَصَّ عَلَیْهِ الْقَصَصَ ۙ قَالَ لَا تَخَفْ ۫ نَجَوْتَ مِنَ الْقَوْمِ الظّٰلِمِیْنَ ﴿۲۵﴾

28|25| Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people."

قَالَتْ اِحْدٰىهُمَا یٰۤاَبَتِ اسْتَاْجِرْهُ ۫ اِنَّ خَیْرَ مَنِ اسْتَاْجَرْتَ الْقَوِیُّ الْاَمِیْنُ ﴿۲۶﴾

28|26| One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."

قَالَ اِنِّیْۤ اُرِیْدُ اَنْ اُنْكِحَكَ اِحْدَی ابْنَتَیَّ هٰتَیْنِ عَلٰۤی اَنْ تَاْجُرَنِیْ ثَمٰنِیَ حِجَجٍ ۚ فَاِنْ اَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ۚ وَ مَاۤ اُرِیْدُ اَنْ اَشُقَّ عَلَیْكَ ؕ سَتَجِدُنِیْۤ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰلِحِیْنَ ﴿۲۷﴾

28|27| He said, "Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor]

from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous."

قَالَ ذٰلِكَ بَيْنِيْ وَ بَيْنَكَ ؕ اَيَّمَا الْاَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ؕ وَ اللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ ﴿۲۸﴾

28|28| [Moses] said, "That is [established] between me and you. Whichever of the two terms I complete - there is no injustice to me, and Allah, over what we say, is Witness."

A shy sister came to Moses (peace be upon him). Perhaps her house was nearby, and she said that her father had called for him so that he could be rewarded for his act of watering their animals. Moses (peace be upon him) was in a foreign land. He was tired from travelling and hungry, and he had also prayed to God for safety. Therefore, he considered this offer a blessing and went with her. First, the girl walked ahead because she knew the way, but the wind was blowing her veil up. Then Moses (peace be upon him) told her to walk behind him and to throw something or tell him something to show him the way.

Moses (peace be upon him) reached their house and met Shu'aib (peace be upon him). Our commentators believe that Shu'aib (peace be upon him) here refers to the Shu'aib (peace be upon him) who was carrying out the work of prophethood in Midian. However, the Torah mentions his name as Jethro, and he is called the priest of Midian.

"And Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb."[1] (Exodus 3:1)

Moses (peace be upon him) told his story about the fight between the Israelite and the Copt, the oppression of the Pharaoh, and the intention to kill him. Shu'aib (peace be upon him) consoled him and said that he was safe there and there was no danger. The girls had seen Moses' (peace be upon him) strength and character, and their father was old. They needed a strong worker to help them with their sheep and other household chores. One of them suggested to her father (Shu'aib) that Moses (peace be upon him) was a strong and honest, kind-hearted man, so he should be hired. When Shu'aib asked her how she knew about his strength and honesty, she mentioned his act of watering their animals and the well area where the animals drank water. The stone covering the well was very heavy, and many people would lift or move it together, but Moses (peace be upon him) lifted and placed it alone. Similarly, he walked behind them on the way so that they would not feel shy. Shu'aib considered her opinion to be correct and took advantage of the opportunity to find the most suitable person. He offered Moses (peace be upon him) to stay with him as a worker, and in return, he would marry one of his daughters to him so that they could live together as husband and wife. However, he would have to work for him for about eight years, and if he did two more years, it would be very good. But he had the option to accept or not accept this additional period. At the same time, Shu'aib said that he would treat him very fairly and kindly. He would not be given any unnecessary hard work, nor would he be considered a servant but a member of the family.

Moses (peace be upon him), who was looking for a place to live and suitable work, accepted it as God's mercy. He made God Almighty a witness. Both of them believed in the Abrahamic religion, that is, the belief in the Oneness of God. In this way, Shu'aib (peace be upon him) got a good son-in-law, and Moses (peace be upon him) got a home. God Almighty puts His servants to the test and also shows mercy. This incident provides several important points:

(1): For any work, the person who is competent for it should be chosen, in which his physical ability, i.e., health, is very important. (2): The person's character should be very good, honest in his work, not a traitor, and have the required academic qualifications. (3): The employer or owner should take care of the worker. Do not put them in unnecessary hardship. (4): An agreement or understanding between the employer and the employee is very important, and both should abide by this agreement. (5): In the matter of marriage, when a suitable relationship is found for a boy or girl, it should be accepted and implemented. Human character is important.

In Islam, it is also permissible to hire a worker (wages/rent) and to accept wages as compensation for the mahr in marriage. There are some differences of opinion among the jurists in some details, but they agree in principle. According to traditions, Moses (peace be upon him) spent ten years (Ibn Abbas) and was married to Shu'aib's (peace be upon him) youngest daughter, whose name was Zipporah.

فَلَمَّا قَضٰى مُوْسَى الْاَجَلَ وَ سَارَ بِاَهْلِهٖۤ اٰنَسَ مِنْ جَانِبِ الطُّوْرِ نَارًا ؕ قَالَ لِاَهْلِهِ امْكُثُوْۤا اِنِّیْۤ اٰنَسْتُ نَارًا لَّعَلِّیْۤ اٰتِیْكُمْ مِّنْهَا بِخَبَرٍ اَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُوْنَ﴿۲۹﴾

28|29| And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some] information or burning wood from the fire that you may warm yourselves."

فَلَمَّاۤ اَتٰىهَا نُوْدِیَ مِنْ شَاطِیِٕ الْوَادِ الْاَیْمَنِ فِی الْبُقْعَةِ الْمُبٰرَكَةِ مِنَ الشَّجَرَةِ اَنْ یّٰمُوْسٰۤى اِنِّیْۤ اَنَا اللّٰهُ رَبُّ الْعٰلَمِیْنَ۪﴿۳۰﴾

28|30| But when he came to it, he was called from the right side of the valley in a blessed spot - from the tree, "O Moses, indeed I am Allah, Lord of the worlds."

وَ اَنْ اَلْقِ عَصَاكَ ؕ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا جَآنٌّ وَّلّٰى مُدْبِرًا وَّ لَمْ یُعَقِّبْ ؕ یٰمُوْسٰۤى اَقْبِلْ وَ لَا تَخَفْ ۫ اِنَّكَ مِنَ الْاٰمِنِیْنَ﴿۳۱﴾

28|31| And [he was told], "Throw down your staff." But when he saw it writhing as if it was a snake, he turned in flight and did not return. [Allah said], "O Moses, approach and fear not. Indeed, you are of the secure.

اُسْلُكْ یَدَكَ فِیْ جَیْبِكَ تَخْرُجْ بَیْضَآءَ مِنْ غَیْرِ سُوْٓءٍ ۫ وَّ اضْمُمْ اِلَیْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذٰنِكَ بُرْهَانٰنِ مِنْ رَّبِّكَ اِلٰى فِرْعَوْنَ وَ مَلَا۟ئِهٖ ؕ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِیْنَ﴿۳۲﴾

28|32| Insert your hand into the opening of your garment; it will come out white, without disease. And draw in your arm close to you [as prevention] from fear, for those are two proofs from your Lord to Pharaoh and his establishment. Indeed, they have been a people defiantly disobedient."

قَالَ رَبِّ اِنِّیْ قَتَلْتُ مِنْهُمْ نَفْسًا فَاَخَافُ اَنْ یَّقْتُلُوْنِ﴿۳۳﴾

28|33| He said, "My Lord, indeed, I killed from among them someone, and I fear they will kill me.

وَ اَخِیْ هٰرُوْنُ هُوَ اَفْصَحُ مِنِّیْ لِسَانًا فَاَرْسِلْهُ مَعِیَ رِدْاً یُّصَدِّقُنِیْۤ ۫ اِنِّیْۤ اَخَافُ اَنْ یُّكَذِّبُوْنِ﴿۳۴﴾

28|34| And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me."

After completing ten years, Moses (PBUH) set off with his family back to Egypt to see his siblings. While traveling from Midian to Egypt, night fell. It was the winter season. The night was dark and cold. He probably had some animals (goats) with him. He went out in search of fire to keep warm because the stone he used to start fires wasn't working. He looked to the right and saw beautiful flames of fire coming from a tree (this is also mentioned in Surah Taha and Surah Al-A'raf). He went there to get fire and saw a strange sight: the fire was burning, but the tree wasn't. Its leaves were green. The fire was burning but without heat. A voice came from the tree: "O Moses! Indeed, I am your Lord and the Lord of all the worlds." The land was blessed, where the tree was, which was illuminated, from which a voice was also coming, which Moses (PBUH) was hearing.

Along with the voice came the command to throw down his staff. When he threw it down, it became a serpent and began to move (crawl). He was terrified by this sight because first there was the state of the fire, the light, then the voice, and then the staff turning into a snake... He turned his back to get away from it. The command came: "Do not fear, but come forward and seize it." He grabbed the snake, and it turned back into a staff. Then the command came: "Put your hand into your garment and take it out," and his hand came out radiant and shining. This situation was also frightening, because earlier the staff was a separate entity, but now his own hand was also shining so brightly that one could not look at it. To avoid this state of fear, the command came: "Bring your hand close to your side (left side)." This would soothe his heart and remove the fear. He did so. Scholars have written that if there is a state of fear, placing the right hand on the left side of the chest (towards the heart) slows down the heartbeat and removes fear. This psychological and medical viewpoint is absolutely correct. Then when he put his shining hand back into his garment, it became normal again. These two miracles, the staff becoming a snake and the hand shining and becoming radiant, were bestowed upon him.

Along with these miracles, prophethood was also granted. He was honored with the word of God and commanded to go to Pharaoh and his chiefs, who were extremely arrogant and tyrannical, and convey the message of God. Moses (PBUH) had fled from there because of unintentional manslaughter so that he would not be punished for the accusation. He mentioned that they were looking for an opportunity to take his life, and if he went himself, they would seize the opportunity and kill him in revenge for the Coptic man. They would deny him because of this crime. Therefore, for my confirmation, include my brother Aaron with me (so that he would immediately believe in my claim to prophethood and stand firmly with me). Moses (PBUH) had difficulty (a stammer) in the fluency of his speech, about which there are different traditions, but Aaron's fluency of speech was much better, so he would be better at speaking. If Pharaoh arrested Moses (PBUH) on a charge, his message would still continue.

The purpose of these miracles was to reassure him of his prophethood and the divine word, so that he would be steadfast against Pharaoh, and so that Pharaoh and his courtiers would not reject his words because of the miracles. The Torah presents this incident in a trivial way, which creates an impression of stubbornness, that God became angry at Moses (PBUH)'s repeated refusals and gave prophethood and priesthood to Aaron (Old Testament/Exodus). The Quran's style is truthful. Moses (PBUH) expressed his weakness and sought help from God, which was granted. The Quran corrects the errors in the human record that have occurred in the Torah and the Bible.

قَالَ سَنَشُدُّ عَضُدَكَ بِاَخِيْكَ وَ نَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُوْنَ اِلَيْكُمَا ۚ بِاٰيٰتِنَآ ۚ اَنْتُمَا وَ مَنِ اتَّبَعَكُمَا الْغٰلِبُوْنَ ﴿۳۵﴾

28|35| [Allah] said, "We will strengthen your arm through your brother and grant you both supremacy so they will not reach you. [It will be] through Our signs; you and those who follow you will be the predominant."

فَلَمَّا جَآءَهُمْ مُّوْسٰى بِاٰيٰتِنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَاۤ اِلَّا سِحْرٌ مُّفْتَرًى وَّ مَا سَمِعْنَا بِهٰذَا فِيْۤ اٰبَآئِنَا الْاَوَّلِيْنَ ﴿۳۶﴾

28|36| But when Moses came to them with Our signs as clear evidences, they said, "This is not except invented magic, and we have not heard of this [religion] among our forefathers."

وَ قَالَ مُوْسٰى رَبِّيْۤ اَعْلَمُ بِمَنْ جَآءَ بِالْهُدٰى مِنْ عِنْدِهٖ وَ مَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿۳۷﴾

28|37| And Moses said, "My Lord is more knowing [than we or you] of who has come with guidance from Him and to whom will be succession in the home. Indeed, wrongdoers do not succeed."

God accepted Moses' plea and bestowed prophethood upon Aaron, granting him the position of Moses's deputy. They were reassured that ultimately, they and their followers, those who followed the truth, would be victorious. Moses returned to Egypt with his miracles. He met his family and invited them to Islam. Aaron immediately believed and became his deputy. Then, Moses gained access to Pharaoh's court. When he arrived, he invited them to Tawhid (the oneness of God) and told them about his prophethood. They denied him, so he said, "I will provide proof," which Pharaoh and his courtiers accepted.

Moses showed them his miracles. He threw his staff, and it turned into a serpent. The entire court was terrified and asked him to pick it up. When he picked it up, it turned back into a staff. Then, he took out his hand, which was previously normal, and it shone like a bright flame, making it difficult to look at. Everyone in the court was frightened. Moses's extraordinary power was evident, and his awe was established over everyone.

Pharaoh was cunning. He immediately said, "You are a magician, performing tricks through magic. Your claim of Tawhid (the oneness of God) is also not true because our forefathers were on the same religion as us." Pharaoh also considered himself to be God's deputy.

The story of Moses is narrated in different Surahs of the Quran, and the main theme is the same; only the events are described separately. (This story is narrated in Surah Al-Baqarah, Taha, Maryam, Al-A'raf, Ash-Shu'ara, Mumin, and Al-Qasas.)

Moses said, "My Lord knows who is truthful. I have come with His message, and those who deny and oppress will be destroyed, while those who believe and act righteously will be successful."

وَ قَالَ فِرْعَوْنُ يٰۤاَيُّهَا الْمَلَاُ مَا عَلِمْتُ لَكُمْ مِّنْ اِلٰهٍ غَيْرِيْ ۚ فَاَوْقِدْ لِيْ يٰهَامٰنُ عَلَى الطِّيْنِ فَاجْعَلْ لِّيْ صَرْحًا لَّعَلِّيْۤ اَطَّلِعُ اِلٰۤى اِلٰهِ مُوْسٰى ۙ وَ اِنِّيْ لَاَظُنُّهٗ مِنَ الْكٰذِبِيْنَ ﴿۳۸﴾

28|38| And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars."

وَ اسْتَكْبَرَ هُوَ وَ جُنُوْدُهٗ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَ ظَنُّوْۤا اَنَّهُمْ اِلَيْنَا لَا يُرْجَعُوْنَ ﴿۳۹﴾

28|39| And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us.

فَاَخَذْنٰهُ وَ جُنُوْدَهٗ فَنَبَذْنٰهُمْ فِی الْیَمِّ ۚ فَانْظُرْ كَیْفَ كَانَ عَاقِبَةُ الظّٰلِمِیْنَ ﴿۴۰﴾

28|40| So We took him and his soldiers and threw them into the sea. So see how was the end of the wrongdoers.

After Moses's call to monotheism and his description of the Day of Judgement, Pharaoh declared, "I know of no deity besides myself." Because Moses had said that his Lord was the Lord of the heavens, Pharaoh, to reassure the people and weaken Moses's words or claims, ordered his vizier Haman to prepare to build a structure. He wanted to climb this tall structure and see Moses's God. This was his excuse before the people to evade the situation, diverting their attention elsewhere, and he said, "I consider Moses a liar." The use of fire-baked bricks for the building indicates the high standard of construction at that time, as evidenced by the pyramids of Egypt. Whether Haman actually built a structure or tower is a matter of debate. Some say he did, while others say he did not.

Pharaoh's attitude was arrogant. He did not listen to Moses's arguments but instead denied them and continued to oppress the Children of Israel. He himself claimed divinity. Despite all the miracles, he persisted in his denial until the very end and prevented the Children of Israel from going to Palestine. Then, when the Children of Israel secretly left the city at night and set out for Palestine, he pursued them with his army. While crossing the sea, his entire army drowned and perished, becoming a lesson for the whole world. See the way of God! Pharaoh, with such a large army and influence, could not eliminate even one Israelite, but his entire army, along with their weapons, was destroyed with him, and the Egyptians were not even able to protect their own kingdom.

وَ جَعَلْنٰهُمْ اَىِٕمَّةً یَّدْعُوْنَ اِلَى النَّارِ ۚ وَ یَوْمَ الْقِیٰمَةِ لَا یُنْصَرُوْنَ ﴿۴۱﴾

28|41| And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped.

وَ اَتْبَعْنٰهُمْ فِیْ هٰذِهِ الدُّنْیَا لَعْنَةً ۚ وَ یَوْمَ الْقِیٰمَةِ هُمْ مِّنَ الْمَقْبُوْحِیْنَ ﴿۴۲﴾

28|42| And We caused to overtake them in this world a curse, and on the Day of Resurrection they will be of the despised.

Since Pharaoh himself claimed to be divinity and was a denier despite all the miracles of Prophet Moses, it is as if those who deny the existence of God in the world are following him, and when these people are thrown into Hell on the Day of Judgment, Pharaoh will be their leader and will burn in Hell with them all.

وَ لَقَدْ اٰتَیْنَا مُوْسَى الْكِتٰبَ مِنْۢ بَعْدِ مَاۤ اَهْلَكْنَا الْقُرُوْنَ الْاُوْلٰى بَصَآىِٕرَ لِلنَّاسِ وَ هُدًى وَّ رَحْمَةً لَّعَلَّهُمْ یَتَذَكَّرُوْنَ ﴿۴۳﴾

28|43| And We gave Moses the Scripture, after We had destroyed the former generations, as enlightenment for the people and guidance and mercy that they might be reminded.

وَ مَا كُنْتَ بِجَانِبِ الْغَرْبِیِّ اِذْ قَضَیْنَاۤ اِلٰى مُوْسَى الْاَمْرَ وَ مَا كُنْتَ مِنَ الشّٰهِدِیْنَ ۙ﴿۴۴﴾

28|44| And you, [O Muhammad], were not on the western side [of the mount] when We revealed to Moses the command, and you were not among the witnesses [to that].

وَ لٰكِنَّاۤ اَنْشَاْنَا قُرُوْنًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۚ وَ مَا كُنْتَ ثَاوِيًا فِيْۤ اَهْلِ مَدْيَنَ تَتْلُوْا عَلَيْهِمْ اٰيٰتِنَا ۙ وَ لٰكِنَّا كُنَّا مُرْسِلِيْنَ ﴿۴۵﴾

28|45| But We produced [many] generations [after Moses], and prolonged was their duration. And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message].

وَ مَا كُنْتَ بِجَانِبِ الطُّوْرِ اِذْ نَادَيْنَا وَ لٰكِنْ رَّحْمَةً مِّنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّاۤ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۴۶﴾

28|46| And you were not at the side of the mount when We called [Moses] but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might be reminded.

This passage (Ayats) discusses the evidence for the prophethood of Muhammad (peace be upon him) and the news of previous prophets. It explains that there was a long period without a prophet in Arabia after Ishmael and Shuayb, during which many nations passed. Muhammad (peace be upon him) provided accurate accounts of events from long before his time, such as the birth of Moses, his journey to Midian, his time working with Shuayb, his search for fire and divine communication on Mount Sinai, the miracles of Moses (the shining hand and the staff turning into a snake), the arrogance of Pharaoh, the persecution of the Israelites, their exodus from Egypt, the drowning of Pharaoh's army in the sea, and the Israelites' journey to Palestine. Similarly, he narrated the events of Jesus, which occurred centuries earlier in Egypt and Palestine, not in Makka. These accounts were confirmed by the Jews in their traditions and Torah, and by the Christians in the Gospels. Muhammad (peace be upon him) grew up in Makka, where he received no formal education. There were few educated people in Makka, and no schools, libraries, or formal education systems existed. Therefore, he was known as the "unlettered prophet," which is considered evidence of his prophethood and the divine revelation of the Quran. His arrival was necessary because no prophet had come to Makka after Ishmael. The people of Makka traced their lineage to Abraham and Ishmael, and these accounts of the prophets were true. God was sending a message of guidance to the people of Makka through Muhammad (peace be upon him) so that they could improve their afterlife. However, unfortunately, the attitude of the Quraysh of Makka was arrogant, similar to that of the pharaohs, which is mentioned in the following verses.

وَ لَوْ لَاۤ اَنْ تُصِيْبَهُمْ مُّصِيْبَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ فَيَقُوْلُوْا رَبَّنَا لَوْ لَاۤ اَرْسَلْتَ اِلَيْنَا رَسُوْلًا فَنَتَّبِعَ اٰيٰتِكَ وَ نَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿۴۷﴾

28|47| And if not that a disaster should strike them for what their hands put forth [of sins] and they would say, "Our Lord, why did You not send us a messenger so we could have followed Your verses and been among the believers?"...

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْا لَوْ لَاۤ اُوْتِيَ مِثْلَ مَاۤ اُوْتِيَ مُوْسٰى ؕ اَوَ لَمْ يَكْفُرُوْا بِمَاۤ اُوْتِيَ مُوْسٰى مِنْ قَبْلُ ۚ قَالُوْا سِحْرٰنِ تَظٰهَرَا ۫ وَ قَالُوْۤا اِنَّا بِكُلٍّ كٰفِرُوْنَ ﴿۴۸﴾

28|48| But when the truth came to them from Us, they said, "Why was he not given like that which was given to Moses?" Did they not disbelieve in that which was given to Moses before? They said, "[They are but] two works of magic supporting each other, and indeed we are, in both, disbelievers."

قُلْ فَاْتُوْا بِكِتٰبٍ مِّنْ عِنْدِ اللّٰهِ هُوَ اَهْدٰى مِنْهُمَاۤ اَتَّبِعْهُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۴۹﴾

28|49| Say, "Then bring a scripture from Allah which is more guiding than either of them that I may follow it, if you should be truthful."

فَاِنْ لَّمْ يَسْتَجِيْبُوْا لَكَ فَاعْلَمْ اَنَّمَا يَتَّبِعُوْنَ اَهْوَآءَهُمْ ؕ وَ مَنْ اَضَلُّ مِمَّنِ اتَّبَعَ هَوٰىهُ بِغَيْرِ هُدًى مِّنَ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿۵۰﴾

28|50| But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people.

This passage describes the character of the Quraysh of Makka, explaining how they rejected divine guidance and persisted in their misguided ways.

It highlights that God provided guidance through the Prophet Muhammad (peace be upon him) so that the Quraysh could not argue on the Day of Judgment that a messenger had not come to them. They wouldn't be able to say, "If only a messenger had come to us, we would have believed and obeyed."

When a prophet did come to them, from among themselves, inviting them to the truth and presenting the Quran as a divine miracle and guidance, they instead demanded to see the miracles of Moses (peace be upon him), such as his staff turning into a snake, his hand glowing, and the parting of the sea.

When the Quran narrated the stories of the Torah, the Gospel, and previous prophets, instead of accepting the guidance and obeying, they rejected both (the Quran and the Torah).

It is indeed unfortunate that despite having the means of guidance, a guide, and a leader, the Quraysh of Makka remained immersed in their old ways and misguidance. Due to their obstinacy, they turned away from the truth.

Now that they have no excuse for not accepting the truth, and they continue their opposition out of arrogance and stubbornness, taking pleasure in their own ideas and misguidance, God deprives such individuals of guidance due to their wrongdoing and arrogance, and they will burn in Hell.

وَ لَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۵۱﴾

28|51| And We have [repeatedly] conveyed to them the Qur'an that they might be reminded.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ مِنْ قَبْلِهٖ هُمْ بِهٖ يُؤْمِنُوْنَ ﴿۵۲﴾

28|52| Those to whom We gave the Scripture before it - they are believers in it.

وَ اِذَا يُتْلٰى عَلَيْهِمْ قَالُوْۤا اٰمَنَّا بِهٖۤ اِنَّهُ الْحَقُّ مِنْ رَّبِّنَاۤ اِنَّا كُنَّا مِنْ قَبْلِهٖ مُسْلِمِيْنَ ﴿۵۳﴾

28|53| And when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [submitting to Allah]."

اُولٰٓئِكَ يُؤْتَوْنَ اَجْرَهُمْ مَّرَّتَيْنِ بِمَا صَبَرُوْا وَ يَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۵۴﴾

28|54| Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend.

وَ اِذَا سَمِعُوا اللَّغْوَ اَعْرَضُوْا عَنْهُ وَ قَالُوْا لَنَاۤ اَعْمَالُنَا وَ لَكُمْ اَعْمَالُكُمْ ۫ سَلٰمٌ عَلَيْكُمْ ۫ لَا نَبْتَغِى الْجٰهِلِيْنَ ﴿۵۵﴾

28|55| And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant."

"God Almighty sent prophets in every era for the guidance of humanity and revealed various books so that people could receive guidance. The revelation of the Quran also occurred gradually so that guidance could be provided according to the circumstances, and emphasis could be given through repetition. Some of the People of the Book, due to the mention of the Prophet (peace be upon him) in these books, when they heard the Quran and its accounts and subject matter, found them similar to the old revealed books, so they became Muslims, meaning they accepted the message of the final prophet. Many such individuals entered Islam from Judaism and Christianity. The term 'obedient' is also used for those who believed in the previous prophets who were present at that time. Because they accepted their commands and submitted. They were Muslims; when another prophet came, like Jesus (peace be upon him), his followers were also Muslims, and those who did not believe remained Jews (followers of Judaism). Similarly, when the final prophet arrived, whichever Christian or Jew accepted his religion became a Muslim and was called a Muslim. Those who remained on their previous religion and did not accept the final prophet as a prophet, continued to be known by the followers of their own prophet.

Characteristics of a Muslim:

Those who were established on the previous divine religions, for example, Judaism or Christianity, they have one reward for accepting the religion of their prophet and another reward for accepting the religion of Islam (the religion of Muhammad, peace be upon him). Therefore, they will receive both rewards. Along with these rewards, their high character is mentioned, that they are patient in the face of hardship. The difficulties and afflictions that come upon them or their companions during their affairs and lives, they do not create discord over them, but rather are patient so that there is no disorder in society. Along with this, they display high morals.

Repaying evil with good: If someone causes them pain, causing them pain in return would spread more evil in society, but if evil is not returned and patience is shown, evil stops. And a better character than that is to forgive and do good, so that even the thought of evil leaves people's hearts and society is filled with love and peace. This is an Islamic society and the character of a believer. The matter does not end here, but from what God has provided for them, what they have, they give not only to themselves but also to the needy and destitute people of society, which reduces inequality in society. Goodness is created in the relationships of different individuals. Life becomes easier for the weak. Society is filled with peace and security.

Speech/Manner of Speaking:

When foolish people argue with them (Muslims), they do not quarrel with them in the same way, but rather they overlook them and say, 'You do what you consider good, and we will do what we consider good.' Everyone will be accountable for their own actions. These are the characteristics of these righteous people, that is, the Muslims.

Regarding the revelation of the verse: It is about when the Muslims migrated to Abyssinia, the king of Abyssinia, Negus, sent a group (of people) to Makka to investigate Islam in order to learn more about Islam because he was impressed by the message and character of the Muslims. When they came to Makka, they met the Prophet (peace be upon him). He conveyed the message of Islam to them, and they accepted it and returned.

When Abu Jahl found out, he met them and taunted them about accepting Islam. Instead of arguing with him, they ignored him and went away.

These blessed verses are a beacon of light for the guidance and character building of all people."

اِنَّكَ لَا تَهْدِیْ مَنْ اَحْبَبْتَ وَ لٰكِنَّ اللّٰهَ یَهْدِیْ مَنْ یَّشَآءُ ۚ وَ هُوَ اَعْلَمُ بِالْمُهْتَدِیْنَ ﴿۵۶﴾

28|56| Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.

وَ قَالُوْۤا اِنْ نَّتَّبِعِ الْهُدٰى مَعَكَ نُتَخَطَّفْ مِنْ اَرْضِنَا ؕ اَوَ لَمْ نُمَكِّنْ لَّهُمْ حَرَمًا اٰمِنًا یُّجْبٰۤى اِلَیْهِ ثَمَرٰتُ كُلِّ شَیْءٍ رِّزْقًا مِّنْ لَّدُنَّا وَ لٰكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ ﴿۵۷﴾

28|57| And they say, "If we were to follow the guidance with you, we would be swept from our land." Have we not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.

وَ كَمْ اَهْلَكْنَا مِنْ قَرْیَةٍۭ بَطِرَتْ مَعِیْشَتَهَا ۚ فَتِلْكَ مَسٰكِنُهُمْ لَمْ تُسْكَنْ مِّنْۢ بَعْدِهِمْ اِلَّا قَلِیْلًا ؕ وَ كُنَّا نَحْنُ الْوٰرِثِیْنَ ﴿۵۸﴾

28|58| And how many a city have We destroyed that was insolent in its [way of] living, and those are their dwellings which have not been inhabited after them except briefly. And it is We who were the inheritors.

وَ مَا كَانَ رَبُّكَ مُهْلِكَ الْقُرٰى حَتّٰى یَبْعَثَ فِیْۤ اُمِّهَا رَسُوْلًا یَّتْلُوْا عَلَیْهِمْ اٰیٰتِنَا ۚ وَ مَا كُنَّا مُهْلِكِی الْقُرٰۤى اِلَّا وَ اَهْلُهَا ظٰلِمُوْنَ ﴿۵۹﴾

28|59| And never would your Lord have destroyed the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers.

The attitude of the disbelievers of Makka was severe, and their hatred and oppression reached their peak. Two groups of Muslims had already migrated. Allah reassured the Prophet Muhammad and the Muslims, stating that accepting guidance is not solely dependent on preaching, but also on Allah's grace and favour. The Prophet Muhammad and the Muslims should not despair. The Prophet Muhammad was sent to guide the world, and he did indeed guide them. In reality, he is the one who shows and explains the path to guidance. Reaching the destination or guiding someone there is through the will and blessings of Allah. Most commentators have mentioned the occasion of this verse's revelation as the death of Abu Talib (the Prophet's uncle), when the Prophet Muhammad asked him to recite the Kalima (declaration of faith), while Abu Jahl simultaneously intervened, urging him not to abandon the religion of his forefathers. According to a narration by Hazrat Abbas, he did move his lips in affirmation, but other Hadith clarify that he did not announce his acceptance of Islam. The majority of commentators agree that he passed away while adhering to his old faith. The Shia sect has fabricated numerous Hadith regarding his acceptance of Islam and believe that he was a Muslim. Considering Abu Talib's love for the Prophet Muhammad and his services to the Muslims, he should not be equated with other disbelievers like Abu Jahl and Utbah, nor should he be subjected to cursing and condemnation (Rooh-ul-Ma'ani). A blessed Hadith states: "Do not harm the living by speaking ill of the dead" (Al-Mu'jam Al-Kabir). Another Hadith states: "Among the good qualities of a person's Islam is that he abandons meaningless talk" (Rooh-ul-Ma'ani).

Reasons for Destruction:

The polytheists faced economic and social concerns or fears in accepting Islam. The Quraysh took pride in being descendants of Prophet Ismail, and the Arabs held them in high esteem. Through the wisdom of Qusai bin Kilab, the Quraysh became the custodians of the Kaaba. Consequently, their trade heavily relied on the pilgrimage and Hajj rituals associated with the Kaaba. They feared that Islam might disrupt this, leading to social and economic problems. Allah addressed their concerns through verses, clarifying that other nations near Hijaz, such as those in Syria, Palestine, and Yemen, who were at the peak of their economic and social prosperity, were destroyed, leaving behind only ruins. Economic and social progress is a temporary phenomenon that can be terminated by divine punishment, as clearly exemplified by the ruins of previous nations. In reality, the entire universe and the earth belong to Allah. Whoever He wills, benefits from it. Disobedience and oppression result in destruction.

Allah has sent prophets to guide humanity in every society and era. These prophets guided people. However, when the people of those societies rejected Allah's commands, oppressed others, and failed to ponder over Allah's signs, instead opposing the prophets, Allah punished those communities or societies for their oppression, leading to their destruction. This is why Hazrat Ali said: “Kufr (disbelief) can persist, but a society of oppression cannot; it is doomed to destruction." This serves as a severe warning to the Quraysh of Makka at that time, and to those societies today that enforce systems of secularism (atheism) and oppression.

وَ مَاۤ اُوْتِیْتُمْ مِّنْ شَیْءٍ فَمَتَاعُ الْحَیٰوةِ الدُّنْیَا وَ زِیْنَتُهَا ۚ وَ مَا عِنْدَ اللّٰهِ خَیْرٌ وَّ اَبْقٰى ؕ اَفَلَا تَعْقِلُوْنَ ﴿۶۰﴾

28|60| And whatever thing you [people] have been given - it is [only for] the enjoyment of worldly life and its adornment. And what is with Allah is better and more lasting; so will you not use reason?

Human economic and social desires, all their efforts to fulfil them, and the outcomes they've experienced throughout history are before us. After witnessing the consequences of injustice and disobedience, we are reminded of the truth that one day, a person loses everything they gained through life's struggles and its resulting colour and abundance. This is because neither their arrival into this world, nor their departure from it, is within their control.

As the couplet states: "Life brought me, fate took me away, I went. Neither did I come by my own will, nor did I leave by my own will."

All of this remains here. Therefore, if we reflect, what remains with a person forever is what is truly best. That is belief in God, good deeds performed in obedience to His commands, the reward for which a person continues to receive even after death. Thus, it is common sense to pursue the better and everlasting benefit. A Hadith states: "By God! This world, compared to the Hereafter, is like one of you dipping your finger into the ocean and then seeing how much water remains on your finger compared to the ocean (Muslim)."

اَفَمَنْ وَّعَدْنٰهُ وَعْدًا حَسَنًا فَهُوَ لَاقِیْهِ كَمَنْ مَّتَّعْنٰهُ مَتَاعَ الْحَیٰوةِ الدُّنْیَا ثُمَّ هُوَ یَوْمَ الْقِیٰمَةِ مِنَ الْمُحْضَرِیْنَ ﴿۶۱﴾

28|61| Then is he whom We have promised a good promise which he will obtain like he for whom We provided enjoyment of worldly life [but] then he is, on the Day of Resurrection, among those presented [for punishment in Hell]?

وَ يَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ اَيْنَ شُرَكَآءِىَ الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ﴿۶۲﴾

28|62| And [warn of] the Day He will call them and say, "Where are My 'partners' which you used to claim?"

قَالَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هٰٓؤُلَآءِ الَّذِيْنَ اَغْوَيْنَا ۚ اَغْوَيْنٰهُمْ كَمَا غَوَيْنَا ۚ تَبَرَّاْنَآ اِلَيْكَ ۫ مَا كَانُوْٓا اِيَّانَا يَعْبُدُوْنَ﴿۶۳﴾

28|63| Those upon whom the word will have come into effect will say, "Our Lord, these are the ones we led to error. We led them to error just as we were in error. We declare our disassociation [from them] to You. They did not used to worship us."

وَ قِيْلَ ادْعُوْا شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ وَ رَاَوُا الْعَذَابَ ۚ لَوْ اَنَّهُمْ كَانُوْا يَهْتَدُوْنَ﴿۶۴﴾

28|64| And it will be said, "Invoke your 'partners' " and they will invoke them; but they will not respond to them, and they will see the punishment. If only they had followed guidance!

وَ يَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ مَا ذَآ اَجَبْتُمُ الْمُرْسَلِيْنَ﴿۶۵﴾

28|65| And [mention] the Day He will call them and say, "What did you answer the messengers?"

فَعَمِيَتْ عَلَيْهِمُ الْاَنْۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُوْنَ﴿۶۶﴾

28|66| But the information will be unapparent to them that Day, so they will not [be able to] ask one another.

فَاَمَّا مَنْ تَابَ وَ اٰمَنَ وَ عَمِلَ صَالِحًا فَعَسٰٓى اَنْ يَّكُوْنَ مِنَ الْمُفْلِحِيْنَ﴿۶۷﴾

28|67| But as for one who had repented, believed, and done righteousness, it is promised by Allah that he will be among the successful.

This passage compares those who follow God's commands with those who follow their own desires, after the opposition to Islam by the Quraysh. It describes the accounting of deeds on Judgement Day, so the reader understands this state and corrects their actions.

Why and how will worldly deeds be rewarded?

Human life has comfort and hardship. If someone strives only for worldly life and denies God's commands, they might find comfort, using any means, right or wrong. They might harm others for their own comfort, but this life is temporary. Even if they find comfort, they will face punishment in the afterlife. On the other hand, a person who follows God's commands lives with both comfort and hardship. If they face hardship, they don't harm other's comfort, and they are patient. God will save them from punishment on Judgement Day. These two types of people live in the world, but their impact on society is different due to their actions, and their accounting on Judgement Day will also be different.

God gave humans intellect, the capacity for knowledge, and the power of choice. He placed all resources on Earth at their disposal and placed a conscience (self-reproachful soul LAWAMA) within them for guidance. He (God) also gave power to Satan to mislead humans through their natural desires (the inciting soul AMMARA). On the other hand, God provided guidance through prophets and divine books (distinguishing right from

wrong), and also helped through angels (the self-reproachful soul). After giving humans this much information and power of thought, they are given free hand to use their choices. Therefore, they will be accountable for their actions.

Regarding the universe and Earth's resources, God established a system of cause and effect. Under this system, all matters proceed in a very organised way. For humans, their effort is their success or failure. Under the system of cause and effect, if every task is done properly, it achieves the desired result. Therefore, it is commanded that a person's result is their action (Ref: Quranic ayah). Another ayah is :Allah (God) does not change the condition of people (of favour)until they change their own state (by actions) (surah al-Raad).

Everyone strives based on their knowledge and intellect. If they consider only the means as everything and don't reflect on the power of the creator of the means, their action gives them results, and they achieve these results in this world. But they don't acknowledge the causer of causes (the creator of the means), even though every cause was created or made by someone, and the creator or maker existed before the existence of the cause, but humans don't reflect on this. They only emphasise action and cause, so God gives them the result of their action in this world in the form of fulfilling their desire, and this is the comfort and luxury of this world. But they are unaware or deny the existence of the creator. Therefore, they don't care about His commands. Therefore, they will have to bear its punishment. In worldly deeds, up to eighty-five percent (85%) of the outcomes are based on actions and efforts, but fifteen percent (15%) are not according to it. In this failure, there is a sign towards the true Master or the creator of causes, so that humans correct their perspective. Since humans have become accustomed to relying on the means, they don't pay attention to the causer of causes, but remain engaged in their circle of means.

The seeker of the paths of the stars

Could not travel in the world of his own thoughts

He was so entangled in the twists and turns of his wisdom

That he could not decide between benefit and harm until today

The one who captured the rays of the sun

Could not bring dawn to the dark night of life!

Then every person, on the Day of Reckoning, will give account of these deeds. We see that nations that don't believe in God are progressing not only on the strength of their hard work but also ruling the world. They are under the same principle.

Those who believe in the creator of causes (God), in addition to the causes themselves, and follow His commands, also need to act as much as those who don't believe in God. However, they achieve eighty-five percent (85%) of the results based on their actions and gain progress and governance in the world. If believers don't strive and act, they will fail due to the system of the universe, because they are not acting upon the commands. But if, despite acting, there is failure, in this case, individually, the causer of causes (the true creator) wants to grant that person a higher rank in the afterlife (on Judgement Day) in return for the failure or hardship. This is the matter of individuals. Nations get the result of their collective actions. This is the wisdom that is compared in verse number 61.

Those who don't worship God, deny Him, and consider other causes as creators and owners instead of God's essence, when there is accountability on Judgement Day, they

will be asked where those causes are whom they considered deities. They will call upon them, but they will not receive any response to their call. If they considered individuals as the true owners, they will confess their helplessness and weakness that they themselves were also misguided, and these individuals also became misguided by looking at them, and they will regret that they wish they had not done this and had not been misguided.

Then these sinners, deniers of divine commands, and polytheists will be asked why they didn't listen carefully to the message of God that the prophets and messengers used to convey to them? Why didn't they act upon it? Why did they do this? These criminal humans will not have any answer to all these actions and questions, and they will receive the punishment for their actions. On the other hand, those who act upon divine commands (do good deeds) will be successful in the afterlife, i.e., they will be saved from punishment and will receive a good reward for their deeds, no matter how their worldly life has passed.

Seeing the Punishment:

The deniers of truth will also see the state of punishment during questioning and accountability, just as any scene is shown on a big screen. Seeing the punishment, the questioning of the angels Munkar and Nakir in the grave, the distinction between light and human, the reaching of the Prophet's prayer, or the meeting of souls and bodies, the revelation of souls, these were the issues on which there used to be great debates until a hundred years ago, but now digital technology has solved the problems of distances and times due to the inventions and discoveries made by humans. Now these have become common things. Humans still don't have information about God's system, so this topic, which was previously limited to mere imaginations and possibilities, has now become a reality, and science and technology are proving the beliefs of Islam to a great extent. Through digital technology, the immaterial existence of the human body with its size (three-dimensional form) is transferred virtually to any part of space or earth through Holoportation, and conversation can take place, i.e., meetings can be held. Similarly, more revelations will happen in the future. These are the shadow bodies that have been mentioned in Sufism and theology. There is a need for those scholars who teach the Quran and Hadith must have complete knowledge of these modern sciences as well, so that they can understand and explain things correctly.

وَ رَبُّكَ يَخْلُقُ مَا يَشَآءُ وَ يَخْتَارُ ؕ مَا كَانَ لَهُمُ الْخِيَرَةُ ؕ سُبْحٰنَ اللّٰهِ وَ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿۶۸﴾

28|68| And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allah and high above what they associate with Him.

وَ رَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُوْرُهُمْ وَ مَا يُعْلِنُوْنَ ﴿۶۹﴾

28|69| And your Lord knows what their breasts conceal and what they declare.

وَ هُوَ اللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ لَهُ الْحَمْدُ فِى الْاُوْلٰى وَ الْاٰخِرَةِ ۫ وَ لَهُ الْحُكْمُ وَ اِلَيْهِ تُرْجَعُوْنَ ﴿۷۰﴾

28|70| And He is Allah; there is no deity except Him. To Him is [due all] praise in the first [life] and the Hereafter. And His is the [final] decision, and to Him you will be returned.

The occasion for the revelation of verse 68 was when the disbelievers of Makka said that if the Quran were truly a divine book, it would have been revealed to the chief of Makka, Walid ibn Mughira, or to Urwa ibn Mas'ud al-Thaqafi of Ta'if, so that they could spread it. Refuting this objection, God (Allah) stated that creating anything in the universe, and choosing someone for a task (such as prophethood and messengership),

is all subject to God's will. Human desires and their wealth or status have no bearing on this. The Prophet is also chosen by God's will, not by the desires of the people.

God's power and might are far beyond human comprehension. All of humanity's secrets, thoughts, and actions, whether they are displayed openly or concealed, are all within God's knowledge and control. The authority and power that individuals receive in the world are also by God's permission. Those who believe that the power of any individual or body is inherent and not given by God are misguided.

God has no partners or equals. All worship and praise are for Him alone. Sovereignty over the universe belongs to Him. After living their lives, humans will return to God after death, and they will be held accountable.

قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ الَّيْلَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِضِيَآءٍ ؕ اَفَلَا تَسْمَعُوْنَ ﴿۷۱﴾

28|71| Say, "Have you considered: if Allah should make for you the night continuous until the Day of Resurrection, what deity other than Allah could bring you light? Then will you not hear?"

قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِلَيْلٍ تَسْكُنُوْنَ فِيْهِ ؕ اَفَلَا تُبْصِرُوْنَ ﴿۷۲﴾

28|72| Say, "Have you considered: if Allah should make for you the day continuous until the Day of Resurrection, what deity other than Allah could bring you a night in which you may rest? Then will you not see?"

وَ مِنْ رَّحْمَتِهٖ جَعَلَ لَكُمُ الَّيْلَ وَ النَّهَارَ لِتَسْكُنُوْا فِيْهِ وَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۷۳﴾

28|73| And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful.

God's Blessings: Scientific Perspective

God has provided scientific proofs of His existence that are so readily understandable that they don't require higher education. With just basic common sense, a person can understand how important the system of day and night is for human existence. If there were no day and it was always night, humans would lack the light needed for work, and for other necessities of life, such as agriculture and industry, making life impossible.

Similarly, after working, humans need rest to regain their energy, which is achieved through sleep, and darkness is essential for human sleep. If it were always light (day) and there was no darkness or night, humans would not be able to rest through sleep after work, and their lives would become difficult. Now, all of humanity's economic and social systems function because of the system of night and day, and human society lives in peace and tranquillity.

If we look at the more scientific facts, this day and night are the product of the Earth's rotation on its axis in the solar system, and the being who controls this is very great, and that is God. One side of the moon is always in darkness, and the other side is always facing the sun. This could also have been the case with the Earth. All these blessings and conveniences have been given so that humans can use their intellect and understanding, which is gained through the five senses and contemplation. That they may believe in God's existence, acknowledge His power, obey His commands, and become His grateful servants.

وَ يَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ اَيْنَ شُرَكَآءِىَ الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ﴿۷۴﴾

28|74| And [warn of] the Day He will call them and say, "Where are my 'partners' which you used to claim?"

وَ نَزَعْنَا مِنْ كُلِّ اُمَّةٍ شَهِيْدًا فَقُلْنَا هَاتُوْا بُرْهَانَكُمْ فَعَلِمُوْٓا اَنَّ الْحَقَّ لِلّٰهِ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ﴿۷۵﴾

28|75| And We will extract from every nation a witness and say, "Produce your proof," and they will know that the truth belongs to Allah, and lost from them is that which they used to invent.

On the Day of Judgement, the scene of reckoning will unfold. Those who associated partners with God will be asked for their proof. Meanwhile, those individuals or entities (they associated with God) will be lifeless and will acknowledge their status as created beings. After this, the prophets will testify that they conveyed God's message to their respective communities, and those who did not act upon it will be held responsible and punished. Those in the world who deny God's existence and consider only the system or the causes (of things) as everything, upon witnessing the destruction of that system, will acknowledge their error, but this will be of no avail at that time. Therefore, it is essential to acknowledge the Creator's greatness in this life and follow His commands.

اِنَّ قَارُوْنَ كَانَ مِنْ قَوْمِ مُوْسٰى فَبَغٰى عَلَيْهِمْ ۪ وَ اٰتَيْنٰهُ مِنَ الْكُنُوْزِ مَآ اِنَّ مَفَاتِحَهٗ لَتَنُوْٓاُ بِالْعُصْبَةِ اُولِى الْقُوَّةِ ۗ اِذْ قَالَ لَهٗ قَوْمُهٗ لَا تَفْرَحْ اِنَّ اللّٰهَ لَا يُحِبُّ الْفَرِحِيْنَ﴿۷۶﴾

28|76| Indeed, Qarun was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, "Do not exult. Indeed, Allah does not like the exultant.

وَ ابْتَغِ فِيْمَآ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَ لَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَ اَحْسِنْ كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ وَ لَا تَبْغِ الْفَسَادَ فِى الْاَرْضِ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ﴿۷۷﴾

28|77| But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."

قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ عِنْدِىْ ؕ اَوَ لَمْ يَعْلَمْ اَنَّ اللّٰهَ قَدْ اَهْلَكَ مِنْ قَبْلِهٖ مِنَ الْقُرُوْنِ مَنْ هُوَ اَشَدُّ مِنْهُ قُوَّةً وَّ اَكْثَرُ جَمْعًا ؕ وَ لَا يُسْـَٔلُ عَنْ ذُنُوْبِهِمُ الْمُجْرِمُوْنَ﴿۷۸﴾

28|78| He said, "I was only given it because of knowledge I have." Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked.

فَخَرَجَ عَلٰى قَوْمِهٖ فِىْ زِيْنَتِهٖ ؕ قَالَ الَّذِيْنَ يُرِيْدُوْنَ الْحَيٰوةَ الدُّنْيَا يٰلَيْتَ لَنَا مِثْلَ مَآ اُوْتِىَ قَارُوْنُ ۙ اِنَّهٗ لَذُوْ حَظٍّ عَظِيْمٍ﴿۷۹﴾

28|79| So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qarun. Indeed, he is one of great fortune."

وَ قَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللّٰهِ خَيْرٌ لِّمَنْ اٰمَنَ وَ عَمِلَ صَالِحًا ۚ وَ لَا يُلَقّٰىهَآ اِلَّا الصّٰبِرُوْنَ﴿۸۰﴾

28|80| But those who had been given knowledge said, "Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient."

فَخَسَفْنَا بِهٖ وَ بِدَارِهِ الْاَرْضَ ۫ فَمَا كَانَ لَهٗ مِنْ فِئَةٍ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ ۗ وَ مَا كَانَ مِنَ الْمُنْتَصِرِيْنَ ﴿٨١﴾

28|81| And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves.

وَ اَصْبَحَ الَّذِيْنَ تَمَنَّوْا مَكَانَهٗ بِالْاَمْسِ يَقُوْلُوْنَ وَيْكَاَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَ يَقْدِرُ ۚ لَوْ لَاۤ اَنْ مَّنَّ اللّٰهُ عَلَيْنَا لَخَسَفَ بِنَا ؕ وَيْكَاَنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ﴿٨٢﴾

28|82| And those who had wished for his position the previous day began to say, "Oh, how Allah extends provision to whom He wills of His servants and restricts it! If not that Allah had conferred favor on us, He would have caused it to swallow us. Oh, how the disbelievers do not succeed!"

End of Qarun (Korah):

According to tradition, Qarun was from the Bani-Israel and a relative of Prophet Musa (Moses). His name appears in the Torah (Old Testament, Exodus 6 and Numbers 16) as Korah. He recited the Torah with a beautiful, melodious voice. God had bestowed great wealth upon him. According to one account, he had learned alchemy and could create different metals from various elements/minerals. He could also cast gold. He was proud of this knowledge. At that time, the science of alchemy was flourishing in Egypt, which was the reason for mummification. According to one tradition, he was also associated with the Pharaohs, who gave him wealth and used him to keep watch over the Children of Israel.

Qarun became envious of Prophet Musa and demanded that a position of status be declared for him, similar to that of Prophet Harun (Aaron). However, Moses replied that this was according to God's will. This increased his envy and animosity. He considered his wealth to be the result of his own abilities. When he was asked to give Zakat (charity) from it to help the poor, he refused.

His wealth was immeasurable. Several mules or men carried the keys to his treasures. He had a magnificent palace. He walked with pride and arrogance, wearing extremely expensive clothes. Seeing his wealth, his status, and the splendour of his attire, worldly people (those who see the world as good) yearned and wished that they too had this wealth, so that they could live a life of luxury and comfort. People of knowledge, who know the impermanence of life, told the people that their longing or desire for wealth was not correct, because the world is fleeting. Good deeds are a great treasure for a good person. God will give a great and magnificent reward for these good deeds, and those who are patient will have a very high status. A Hadith(saying) of the Prophet Muhammad (peace be upon him), narrated by Abu Huraira, states that the Prophet said: "Allah says, 'I have prepared for My righteous servants such blessings as no eye has seen, no ear has heard, and no human heart has ever imagined.'" (Muslim/Bukhari).

Qarun was immersed in the arrogance of his wealth. The worldly people looked at him with envy, and when he refused to give Zakat and attributed his wealth to his own efforts, Prophet Musa, upon witnessing his disobedience, arrogance, and oppression, prayed to God against him for his disobedience. Moses warned those who were with Qarun to distance themselves from him. God commanded the earth, and it began to sink. He, his

family, and his mansion, along with his wealth, began to sink into the earth and vanished. Those who, a short time or a day earlier, had yearned and envied his wealth, repented from their thoughts and desires and wished for the kind of wealth that brings betterment in this world and the hereafter. They realised that acquiring or losing wealth is by God's command, and they thanked God for being saved from the wealth that would have led to punishment.

Principles for Living:

Observing Qarun's wealth and arrogance, many people sighed with envy, and those who desired such riches needed correction. God stated that a person should use wealth in the world properly, for the betterment of humanity and human comfort, to achieve success in this world and the hereafter.

The commandment given is that one should not be arrogant or boastful about God's blessings – be it wealth, high status, or power, in whatever form it is received or attained. Others should not be considered inferior or less important. Power, wealth, and strength should be used for the good of humanity. Take one's share in the world with peace and contentment. This means good clothing, a good house, and a good vehicle are necessary for human life, and there is no shame or prohibition in this. Islam does not approve of asceticism (hatred of the world). Just as God has bestowed these bounties of wealth, power, and high status, so too should they be used for the benefit of others. Corruption should be prevented. God does not like corruption in societies. Justice is very pleasing to God. All the laws of Islam have been revealed by God for the comfort and peace of humankind in this world, so that their life in this world and the hereafter may be better. These laws are criminal, civil, economic, family, commercial, and social, where, along with the guidance of the Qur'an and Hadith, the authority of Ijma (consensus) and Ijtihad (individual reasoning) has also been given, so that a successful life can be lived in changing circumstances.

Abdullah bin Umar bin Al-Aas (may God be pleased with him) narrates that the Messenger of God (peace be upon him) said to me: “O Abdullah! Have I not been informed that you fast during the day and stand in prayer all night?” He (Abdullah) said: “Yes, O Messenger of God.” The Prophet (peace be upon him) said: “Do not do that. Fast and break your fast, pray at night and sleep as well, for your body has a right over you, your eyes have a right over you, your wife has a right over you, and your guest has a right over you.”[1] (So give everyone their due right). (Bukhari/Muslim/Abu Dawood/Nisai).

Abu Huraira (may God be pleased with him) narrates that a man came to the Prophet (peace be upon him). He was handsome. He said: “O Messenger of God, beauty and elegance are pleasing to me, and you see how much beauty I have been given, to the extent that I do not like anyone to surpass me, even if it be in a shoelace.” He asked, “Is this arrogance?” The Prophet (peace be upon him) said, “No, but arrogance is denying the truth and looking down upon people.” (Sunan Abu Dawood).

For those who boast about their wealth or consider it their exclusive property and do not want to give any share to others, these past events are a lesson that great men of wealth, power, and high status have departed from this world.

“When Alexander departed from the world, both his hands were empty.”

Therefore, one should act according to God's commands for goodness and success in this world and the hereafter, and those who act against this principle will be unsuccessful.

(The word "Wa-ka'anna" in the verse is originally "Wa-laka a'lam annahu," meaning "Woe to you, do you understand that…". It was then shortened to "Wa-ka'anna," and therefore its translation is "Alas, we forgot.")

تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِى الْاَرْضِ وَ لَا فَسَادًا ؕ وَ الْعَاقِبَةُ لِلْمُتَّقِيْنَ ﴿۸۳﴾

28|83| That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ وَ مَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِيْنَ عَمِلُوا السَّيِّاٰتِ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ﴿۸۴﴾

28|84| Whoever comes [on the Day of Judgement] with a good deed will have better than it; and whoever comes with an evil deed - then those who did evil deeds will not be recompensed except [as much as] what they used to do.

The discussion about human character continues, with the stories of Qarun and Pharaoh serving as a lesson for those who are intoxicated by power and wealth. There is also a message for the disbelievers of Makka, who were proud of their wealth. On the other hand, the importance of high human character and the promise of success have been given to those who do not show arrogance and stay away from corruption, and whoever does good deeds in his life will be rewarded more than his deeds. Its purpose is to encourage people to do good, which is the result of Allah's mercy and grace. On the other hand, if someone does evil, he will be rewarded only to the extent of his actions.

اِنَّ الَّذِىْ فَرَضَ عَلَيْكَ الْقُرْاٰنَ لَرَآدُّكَ اِلٰى مَعَادٍ ؕ قُلْ رَّبِّىْۤ اَعْلَمُ مَنْ جَآءَ بِالْهُدٰى وَ مَنْ هُوَ فِىْ ضَلٰلٍ مُّبِيْنٍ ﴿۸۵﴾

28|85| Indeed, [O Muhammad], He who imposed upon you the Qur'an will take you back to a place of return. Say, "My Lord is most knowing of who brings guidance and who is in clear error."

وَ مَا كُنْتَ تَرْجُوْۤا اَنْ يُّلْقٰۤى اِلَيْكَ الْكِتٰبُ اِلَّا رَحْمَةً مِّنْ رَّبِّكَ فَلَا تَكُوْنَنَّ ظَهِيْرًا لِّلْكٰفِرِيْنَ ۖ ﴿۸۶﴾

28|86| And you were not expecting that the Book would be conveyed to you, but [it is] a mercy from your Lord. So do not be an assistant to the disbelievers.

وَ لَا يَصُدُّنَّكَ عَنْ اٰيٰتِ اللّٰهِ بَعْدَ اِذْ اُنْزِلَتْ اِلَيْكَ وَ ادْعُ اِلٰى رَبِّكَ وَ لَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ۚ ﴿۸۷﴾

28|87| And never let them avert you from the verses of Allah after they have been revealed to you. And invite [people] to your Lord. And never be of those who associate others with Allah.

وَ لَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۘ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ كُلُّ شَىْءٍ هَالِكٌ اِلَّا وَجْهَهٗ ؕ لَهُ الْحُكْمُ وَ اِلَيْهِ تُرْجَعُوْنَ ﴿۸۸﴾

28|88| And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned.

The disbelievers of Makka denied the Quran and the prophethood of Prophet Muhammad (peace be upon him). They used to say that he (peace be upon him) had gone astray from the religion of their forefathers or was possessed. Sometimes they even

called him mad. These claims were refuted, and it was said to them that soon they would know who was truly astray and who was rightly guided (the Muslims or the disbelievers).

Divine revelation and prophethood are a blessing that Allah bestows upon whomever He wills. The responsibility of prophethood is very significant. It requires conveying Allah's message without fearing the opposition of people, and facing every difficulty in this path with a cheerful countenance.

Allah bestowed prophethood and the Divine Word (the Holy Quran) upon the Prophet Muhammad (peace be upon him), and He will elevate him to the highest rank. "Ma'ad" (the place of return), meaning the desired destination for which one yearns, refers to Paradise, as well as success and triumph in this world—specifically, success and triumph in conveying the message. In Makka, where the Muslims were oppressed and helpless, they became rulers just eight years later. According to a narration (by Hazrat Ibn Abbas (may Allah be pleased with him)), this verse was revealed during the Hijra (migration) and brought the glad tidings of the Muslims' eventual conquest of Makka.

Regarding the extremely difficult circumstances, reassurance was given that in this important mission and responsibility, the Prophet (peace be upon him) should not be troubled by opposition. He should continue to carry out his ordained duty. There is no one worthy of worship except Allah, and His is the dominion and control over the entire universe. Everything on this earth will come to an end, and all of creation will then be presented before Allah for reckoning. He alone is worthy of worship.

The Surah begins with "Tā-Sīn-Mīm. These are the verses of the clear Book," highlighting the magnificence of Allah (with the Muqatta'at letters) and the grandeur of the Quran. The Surah also concludes with the affirmation of Allah's oneness, His being the only deity, and His sovereignty.

May Allah grant us the ability to understand and correctly interpret the Quran, and may He make it a provision for my hereafter and a source of guidance and salvation for the readers. Ameen, O Lord of the Worlds, by the grace of the Noble Prophet (peace and blessings be upon him). (Manchester, UK)

29 - Surah Al-Ankabut

Introduction:

The name of Surah Al-Ankabut is due to the mention of Al-Ankabut (the spider's house), which is mentioned in verse number 41 as the weakest of houses. This surah has seven (7) sections and sixty-nine (69) verses. It was revealed in the later period in Makka. In order, it is number twenty-nine (29) and in terms of revelation, it is number eighty-five (85). This surah was revealed after Surah Ar-Rum and before Surah Al-Mutaffifin. When this surah was revealed, it was a time of extreme oppression and persecution for Muslims, especially the weak among them. Because of the intensity of that period, Muslims were comforted that these tests have always come and sacrifices have to be made. Previous communities faced even more oppression and trials than this. Therefore, one should not be afraid of difficulties in the path of truth and righteousness.

Emphasis has been placed on obeying parents, but obedience is not permissible against the commands of Allah. The stories of the previous prophets, Noah, Abraham, Lot, Shu'aib, Saleh, and Hud, and their communities are mentioned briefly.

The conspiracies of the disbelievers against Islam will prove to be as weak and frail as a spider's web. There is no need to worry about them. This is what was proven, and eleven years later, the Muslims became a great power in the Arabian Peninsula. Answers have been given to the objections of the People of the Book and the Makkan polytheists regarding the prophethood of the Prophet (peace be upon him). Muslims were instructed to migrate to protect themselves from the oppression of the disbelievers, and they were also given the glad tidings of reward in the hereafter.

In the end, it is said that those who strive and work hard are given success, and Allah is with those who do good.

الٓمّٓ ﴿١﴾

29|1| Alif, Lam, Meem

اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَ هُمْ لَا يُفْتَنُوْنَ ﴿٢﴾

29|2| Do the people think that they will be left to say, "We believe" and they will not be tried?

وَ لَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَ لَيَعْلَمَنَّ الْكٰذِبِيْنَ ﴿٣﴾

29|3| But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.

اَمْ حَسِبَ الَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ اَنْ يَّسْبِقُوْنَا ؕ سَآءَ مَا يَحْكُمُوْنَ ﴿٤﴾

29|4| Or do those who do evil deeds think they can outrun Us? Evil is what they judge.

During the revelation of this Surah in Makka, particularly the weak Muslims like Hazrat Bilal, Hazrat Suhaib, Hazrat Miqdad, and Hazrat Ammar, may Allah be pleased with them, and his father Hazrat Yasir and mother Hazrat Sumayya, may Allah be pleased with them, were being subjected to severe torture. Because of them, the Companions requested help from Allah. They were comforted, and mention was made of past events, that whoever believed, they had to face the hardships and oppression of the opponents. After believing, there are indeed tests of steadfastness in faith.

The Prophet (peace be upon him) mentioned that individuals of past communities were made to dig pits, saws were run over their heads, and their bodies were combed with iron combs. In this way, they were tested through trials of life and wealth, to see who is steadfast and who wavers. The people of truth emerge successful in every test, and for them is the good news of success and Allah's pleasure.

If the disbelievers think that if they have power today, they will escape Allah's punishment, this is impossible. They will surely receive the punishment for their deeds. The believers were comforted. The stories of previous communities upon whom divine punishment came were narrated. Hazrat Sa'd bin Abi Waqqas narrates that I asked: O Messenger of Allah, upon whom does the most severe calamity come among people? He said: Upon the Prophets, then those closest to them, then those closest to them. So, every person is afflicted according to his religion. Whoever is strong in his religion, severe calamity comes upon him, and whoever is weak in his religion, calamity comes upon him according to his religion. A person continues to be afflicted with calamities until he goes to the earth (dies) in such a state that he has no sins left. (Sunan Tirmidhi/Ibn Majah).

Some of the leaders of the Quraysh, Walid, Abu Jahl, Utbah, Hanzalah, Aswad, and Al-Aas bin Hisham, used to mock the idea that they would be punished. Their notion has been refuted, that they cannot escape punishment or retribution. This will certainly happen in this world and the hereafter, and these people were destroyed.

مَنْ كَانَ يَرْجُوْا لِقَآءَ اللّٰهِ فَاِنَّ اَجَلَ اللّٰهِ لَاٰتٍ ؕ وَ هُوَ السَّمِيْعُ الْعَلِيْمُ ۝٥

29|5| Whoever should hope for the meeting with Allah - indeed, the term decreed by Allah is coming. And He is the Hearing, the Knowing.

وَ مَنْ جَاهَدَ فَاِنَّمَا يُجَاهِدُ لِنَفْسِهٖ ؕ اِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ ۝٦

29|6| And whoever strives only strives for [the benefit of] himself. Indeed, Allah is free from need of the worlds.

وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ وَ لَنَجْزِيَنَّهُمْ اَحْسَنَ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ۝٧

29|7| And those who believe and do righteous deeds - We will surely remove from them their misdeeds and will surely reward them according to the best of what they used to do.

Allah is Independent:

After the punishment of the disbelievers for their deeds, the deeds and beliefs of the Muslims are mentioned. A Muslim believes in Allah's promise, and accordingly, Allah's promise will be fulfilled, for He is All-Knowing, All-Aware. It is also announced that the purpose of Islam is the welfare and betterment of people. Allah's essence has no benefit from this. All the commands of Islam, the system of worship, and the system of social rights and obligations (rights of people) are for the establishment of a peaceful, prosperous society, and along with this, the believers will receive a great reward in the hereafter.

Allah's essence is independent and above the worship or denial of all people. Abu Dharr narrates that the Messenger of Allah (peace be upon him) said: Allah Almighty says: O My servants, all of you are astray except the one I guide, so ask Me for guidance, and I will guide you. All of you are poor except the one I make rich, so ask Me, and I will provide for you. All of you are sinners except the one I keep safe, so whoever among you believes that I am capable of forgiving sins, then let him ask Me for forgiveness, and I will forgive him, and I do not care. And if the first and the last of you, the living and the dead, the wet and the dry, were all like the heart of the most pious and righteous of My servants, it would not increase My kingdom (sovereignty) by the wing of a mosquito. And if the first and the last of you, the living and the dead, the wet and the dry, were all like the heart of the most wicked and sinful of My servants, it would not decrease My kingdom by the wing of a mosquito. And if the first and the last of you, and your living and your dead, and your wet and your dry, were all gathered in one plain, and then every person among you asked for all his desires, and I gave to each person according to his request, it would not decrease My kingdom except as much as a needle dipped into the sea and then taken out. For I am Generous, Bountiful, and Magnificent. I do what I will. My giving (grants) is My word, and My punishment is also My word. When I intend to do something, I merely say to it, "Be," and it is done. (Tirmidhi/Ibn Majah/Musnad Ahmad)

Reward for Good Deeds for Disbelievers:

Those who do good deeds will receive their reward in both this world and the hereafter. If it is not received in this world, then surely the compensation will be very high in the

hereafter. If the believers make a mistake or commit a sin, then if they do a good deed in its place or repent, they will be forgiven. That is why in Islam, upon accepting Islam, past sins are forgiven. Regarding the disbelievers, whether they will receive the reward for their good deeds or not, there is a difference of opinion among scholars. Some are of the opinion that due to their disbelief, all their deeds are wasted, and even their good deeds are lost. They will have no benefit from this in the hereafter. And some scholars say that under the system of justice of Allah Almighty, if they have not received the reward for their good deeds in this world, they will receive it in the hereafter, because justice is obligatory upon Allah Almighty, and He is also the Creator, Owner, and Merciful of all creation. In view of Allah Almighty's justice and mercy, this (latter) opinion seems more appropriate.

وَ وَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حُسْنًا ؕ وَ اِنْ جَاهَدٰكَ لِتُشْرِكَ بِیْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا ؕ اِلَیَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۸﴾

29|8| And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do.

وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَنُدْخِلَنَّهُمْ فِی الصّٰلِحِيْنَ ﴿۹﴾

29|9| And those who believe and do righteous deeds - We will surely admit them among the righteous [into Paradise].

The context of this verse is as follows: During the Makkan period, Muslims faced severe persecution. Some companions, upon embracing Islam, encountered strong opposition from their parents, who pressured them to renounce their faith. The mother of Sa'd ibn Abi Waqqas, for example, declared she would neither eat nor drink until she died or he abandoned Islam. Eventually, he convinced her of his unwavering faith, and she relented. This highlights the commandment to serve and obey parents, even if they are non-Muslim, while still respecting and caring for them.

Abu Hurayrah narrates: I heard the Messenger of Allah (peace be upon him) say, "May his nose be rubbed in dust! May his nose be rubbed in dust!" It was asked, "Whose, O Messenger of Allah?" He said, "He who finds his parents in old age, or one of them, and does not enter Paradise." (Sahih Muslim) Abdullah ibn Amr ibn al-Aas reported that a man came to the Messenger of Allah (peace be upon him) and asked permission to participate in Jihad. The Prophet (peace be upon him) asked, "Are your parents alive?" He said, "Yes." The Prophet (peace be upon him) said, "Then perform Jihad by serving them." (Bukhari/Muslim) Numerous Hadith and verses emphasize this, but if parents demand something contrary to Allah's commands, they should not be obeyed in that regard. The principle is: There is no obedience in sin.

Those who believed but whose family members were not Muslim often had to live with them until the Hijra (migration). However, those who believed and did righteous deeds will be raised with the righteous, even if their parents or relatives were not Muslim. The bond of faith and righteous deeds is stronger and more important. They are assured that their deeds will not be diminished because of this relationship. Evidence of good deeds along with faith is the practical proof of faith.

وَ مِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ فَاِذَاۤ اُوْذِیَ فِی اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللّٰهِ ؕ وَ لَئِنْ جَآءَ نَصْرٌ مِّنْ رَّبِّكَ لَيَقُوْلُنَّ اِنَّا كُنَّا مَعَكُمْ ؕ اَوَ لَيْسَ اللّٰهُ بِاَعْلَمَ بِمَا فِیْ صُدُوْرِ الْعٰلَمِيْنَ ﴿۱۰﴾

29|10| And of the people are some who say, "We believe in Allah," but when one [of them] is harmed for [the cause of] Allah, they consider the trial of the people as [if it were] the punishment of Allah. But if victory comes from your Lord, they say, "Indeed, We were with you." Is not Allah most knowing of what is within the breasts of all creatures?

وَ لَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَ لَيَعْلَمَنَّ الْمُنٰفِقِيْنَ ﴿۱۱﴾

29|11| And Allah will surely make evident those who believe, and He will surely make evident the hypocrites.

وَ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوا اتَّبِعُوْا سَبِيْلَنَا وَ لْنَحْمِلْ خَطٰيٰكُمْ ؕ وَ مَا هُمْ بِحٰمِلِيْنَ مِنْ خَطٰيٰهُمْ مِّنْ شَيْءٍ ؕ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۱۲﴾

29|12| And those who disbelieve say to those who believe, "Follow our way, and we will carry your sins." But they will not carry anything of their sins. Indeed, they are liars.

وَ لَيَحْمِلُنَّ اَثْقَالَهُمْ وَ اَثْقَالًا مَّعَ اَثْقَالِهِمْ ۫ وَ لَيُسْـَٔلُنَّ يَوْمَ الْقِيٰمَةِ عَمَّا كَانُوْا يَفْتَرُوْنَ ﴿۱۳﴾

29|13| But they will surely carry their [own] burdens and [other] burdens along with their burdens, and they will surely be questioned on the Day of Resurrection about what they used to invent.

The verses describe those individuals who were in Makka and did not migrate to Medina, despite the Prophet's ﷺ command for Muslims to do so in order to live according to Islamic principles and strengthen the Muslim community. These individuals who remained in Makka, due to business interests or family obligations, are mentioned in the context of the Makkan disbelievers' persecution. When the disbelievers of Makka harassed them, they perceived it as divine punishment and sought to avoid it, although it was actually a test for them. This was because they chose not to migrate despite being able to do so on Allah's earth. According to some commentators, this refers to the hypocrites (Muslims) who nominally embraced Islam during times of ease but yielded to pressure from the opponents of Islam during hardship or duress. In the following verse, Allah Almighty states that He will reveal both the sincere and the hypocritical Muslims, and both will be rewarded according to their deeds.

The Makkan disbelievers' leaders used to torture weak Muslims in their animosity towards Islam, demanding that they return to their former religion of disbelief. They would claim that any sin or punishment associated with this reversion would be borne by them.(the claimers) According to one narration, this claim was made by Walid ibn Mughira. Allah Almighty refuted this, stating that on the Day of Judgment, no one will bear the burden of another. Those disbelievers will be troubled by their own misdeeds and sins. Moreover, they will face additional punishment for misleading and coercing others into disbelief.

Abdullah ibn Mas'ud narrates that the Messenger of Allah ﷺ said: "Whoever is killed unjustly, a share of the guilt of that killing will be upon the first son of Adam (Cain), because he was the first person to introduce the practice of sin (murder)." (Bukhari/Muslim)

According to another Hadith, (the Messenger of Allah ﷺ said) "Whoever introduces a good practice in Islam will receive its reward and the reward of those who follow it afterward, without any decrease in their reward. And whoever introduces a bad practice in Islam will bear its sin and the sin of those who follow it afterward, without any decrease in their sins." (Muslim/Tirmidhi)

Innovations (Bid'ah) are of two types: (1) Bid'ah Hasanah (good innovation): This refers to introducing a new and virtuous practice, such as adding diacritical marks to the Quran, developing the sciences of Tafsir (Quranic interpretation), Fiqh (Islamic jurisprudence), Usul (principles of jurisprudence), and Hadith.

(2) Bid'ah Sayyi'ah (evil innovation): This refers to introducing a new practice that has a negative impact on religious actions and character. Examples include creating various physical models or statues and venerating them in a manner similar to genuine Islamic symbols, claiming it to be an expression of supreme love, etc.

These disbelievers and perpetrators of evil, as well as those who propagate it, will not only be punished for their own sins but also for the sins of those who follow their evil ways. Thus, their punishment will be greater. Their claim that they will avert any punishment is utterly false and incorrect. This divine decree is eternal.

وَ لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَلَبِثَ فِيْهِمْ اَلْفَ سَنَةٍ اِلَّا خَمْسِيْنَ عَامًا ؕ فَاَخَذَهُمُ الطُّوْفَانُ وَ هُمْ ظٰلِمُوْنَ ﴿۱۴﴾

29|14| And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers.

فَاَنْجَيْنٰهُ وَ اَصْحٰبَ السَّفِيْنَةِ وَ جَعَلْنٰهَاۤ اٰيَةً لِّلْعٰلَمِيْنَ ﴿۱۵﴾

29|15| But We saved him and the companions of the ship, and We made it a sign for the worlds.

He mentioned Hazrat Nuh. According to the commentators, he received prophethood at the age of forty and then preached for about nine hundred and fifty years. When his tribe or society remained in denial, Allah Almighty destroyed them through a flood and kept the believers safe with him in his ship-like ark. There is a difference in the number of believers and he lived for sixty years even after the flood. Thus, he was the longest-lived prophet in terms of age. By mentioning his long struggle and preaching, Muslims are given an example of suffering and patience in this path of truth. As a result of the flood, whatever number of his people or individuals were present in this land were destroyed. Only the believers survived and then the misguidance of Satan gradually surrounded the people and led them astray, thus the chain of guidance of the prophets continued. After this, Hazrat Ibrahim is mentioned.

وَ اِبْرٰهِيْمَ اِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللّٰهَ وَ اتَّقُوْهُ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۱۶﴾

29|16| And [We sent] Abraham, when he said to his people, "Worship Allah and fear Him. That is best for you, if you should know.

اِنَّمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ اَوْثَانًا وَّ تَخْلُقُوْنَ اِفْكًا ؕ اِنَّ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ لَكُمْ رِزْقًا فَابْتَغُوْا عِنْدَ اللّٰهِ الرِّزْقَ وَ اعْبُدُوْهُ وَ اشْكُرُوْا لَهٗ ؕ اِلَيْهِ تُرْجَعُوْنَ ﴿۱۷﴾

29|17| You only worship, besides Allah, idols, and you produce a falsehood. Indeed, those you worship besides Allah do not possess for you [the power of] provision. So seek from Allah provision and worship Him and be grateful to Him. To Him you will be returned."

وَ اِنْ تُكَذِّبُوْا فَقَدْ كَذَّبَ اُمَمٌ مِّنْ قَبْلِكُمْ ؕ وَ مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿۱۸﴾

29|18| And if you [people] deny [the message] - already nations before you have denied. And there is not upon the Messenger except [the duty of] clear notification.

The next story is Prophet Abraham (peace be upon him) and the reasons for forbidding the worship of idols. Abraham's people also worshipped idols, and their king, Nimrod, was very cruel. Abraham preached to his people to worship God and made them aware of the weakness of idols. He explained that God is the owner of sustenance and the universe, so fear Him and abandon the worship of idols. He also clarified that the duty of a prophet or messenger is to inform the people. If they do not act accordingly, they will bear the punishment themselves. The people of Makka believed in Abraham because they were descendants of Ishmael. By mentioning him, they were being forbidden from worshipping idols. At the same time, Muslims were consoled that earlier nations also denied their prophets. Similarly, these Quraysh of Makka are doing the same. Even today, many nations and those who call themselves scholars consider the cosmic system itself to be the creator of the universe. Whereas, the existence of the Creator must precede the things He created, but they do not pay attention to this and fall prey to the delusions of Satan or Iblis. In the next verse, scientific and rational arguments for the existence of God are given.

اَوَ لَمْ يَرَوْا كَيْفَ يُبْدِئُ اللّٰهُ الْخَلْقَ ثُمَّ يُعِيْدُهٗ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿۱۹﴾

29|19| Have they not considered how Allah begins creation and then repeats it? Indeed that, for Allah, is easy.

قُلْ سِيْرُوْا فِى الْاَرْضِ فَانْظُرُوْا كَيْفَ بَدَاَ الْخَلْقَ ثُمَّ اللّٰهُ يُنْشِئُ النَّشْاَةَ الْاٰخِرَةَ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴿۲۰﴾

29|20| Say, [O Muhammad], "Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent."

يُعَذِّبُ مَنْ يَّشَآءُ وَ يَرْحَمُ مَنْ يَّشَآءُ ۚ وَ اِلَيْهِ تُقْلَبُوْنَ ﴿۲۱﴾

29|21| He punishes whom He wills and has mercy upon whom He wills, and to Him you will be returned.

وَ مَاۤ اَنْتُمْ بِمُعْجِزِيْنَ فِى الْاَرْضِ وَ لَا فِى السَّمَآءِ ۫ وَ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِىٍّ وَّ لَا نَصِيْرٍ ﴿۲۲﴾

29|22| And you will not cause failure [to Allah] upon the earth or in the heaven. And you have not other than Allah any protector or any helper.

Following the discussion of Tawhid (Oneness of God) and worship, rational and scientific arguments are presented for the existence of God. Through these, we can gain a sense and knowledge of the Creator's existence. Consider the signs on Earth: the greenery, trees, plants, rain, the crops and the flourishing of vegetation, or their emergence after rain, their demise in autumn, the birth of humans, and their eventual death. Just as humans are born, they will be resurrected in the same way for accountability. This demonstrates God's power. This Earth, the things upon it, the heavens, the stars, the air, the seas, the animals, the birds – all are His creation. A Creator brought them into being. He who created them initially from nothing will recreate them, and His power and strength are the greatest. He does as He wills.

Wherever a person may be in the heavens and the earth—that is, within human comprehension—they are under His control. If He wills, He may punish, and if He wills, He may forgive. He has adopted justice and mercy. In this world, His share of mercy (Rahma) is vast. Whether one believes in Him or not, whether obedient or disobedient, small or great, His mercy encompasses all. But after the resurrection, He will enforce the

principles of His justice. Those who did not receiv e the punishment for their deeds in this world, or those who were disobedient, will be punished. No one can save anyone from this punishment. The entire universe is under His control. Therefore, He should be worshipped, and His commands should be followed.

The Sufis have interpreted the phrase "He punishes whom He wills and shows mercy to whom He wills" as follows: Punishment is for disobedience, and mercy is for obedience. Punishment is through greed, and mercy is granted through contentment. Punishment is due to bad character, and mercy is through good character. Punishment is for turning away from God, and mercy is for turning towards Him and striving for Him. Punishment is from attachment to creation and distance from Him, and mercy is from love of Him. Similarly, punishment is from the constraints of creation, and mercy is from love of the Truth. Punishment is through humiliation, and mercy is through grace.

Likewise, punishment is for ingratitude (Kufran), and mercy is for faith (Iman). Punishment is for following the dictates of the Nafs (lower self), and mercy is for being content with God's pleasure. Punishment is in the love of this world, and mercy is bestowed through asceticism (Zuhd) and obedience. His glory is immense, and His mercy and grace are always sought. (Anwar al-Furqan wa Asrar al-Furqan by Mulla Ali Qari)

وَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ وَ لِقَآىِٕهٖۤ اُولٰٓىِٕكَ يَىِٕسُوْا مِنْ رَّحْمَتِيْ وَ اُولٰٓىِٕكَ لَهُمْ عَذَابٌ اَلِيْمٌ﴿۲۳﴾

29|23| And the ones who disbelieve in the signs of Allah and the meeting with Him - those have despaired of My mercy, and they will have a painful punishment.

Those who, despite such clear proofs – the earth, the sky, the sun, the stars, the moon, the rain, the clouds, the plants, the animals, human life and death, the trees, the fruits, the various crops and grains, and the incredibly organized nature of this system – still do not believe in the existence of God, simply because they do not see Him physically, and who, along with this denial, also deny the recompense and punishment of the Hereafter, for them there is a painful punishment. And because of this denial, they will be deprived of God's mercy on the Day of Judgment.

فَمَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوا اقْتُلُوْهُ اَوْ حَرِّقُوْهُ فَاَنْجٰىهُ اللّٰهُ مِنَ النَّارِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ﴿۲۴﴾

29|24| And the answer of Abraham's people was not but that they said, "Kill him or burn him," but Allah saved him from the fire. Indeed in that are signs for a people who believe.

وَ قَالَ اِنَّمَا اتَّخَذْتُمْ مِّنْ دُوْنِ اللّٰهِ اَوْثَانًا ۙ مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيٰوةِ الدُّنْيَا ۚ ثُمَّ يَوْمَ الْقِيٰمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَّ يَلْعَنُ بَعْضُكُمْ بَعْضًا ۫ وَّ مَاْوٰىكُمُ النَّارُ وَ مَا لَكُمْ مِّنْ نّٰصِرِيْنَ﴿۲۵﴾

29|25| And [Abraham] said, "You have only taken, other than Allah, idols as [a bond of] affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers."

This passage recounts the story of Prophet Abraham (Ibrahim, peace be upon him). He preached the Oneness of God (Tawhid), forbade the worship of idols, and spoke of God's greatness and power, but the people of Babylon (Babel) refused to believe.

Abraham's story appears in other Surahs (chapters of the Quran) as well. The people of Babylon, meaning the king and his advisors, decided to eliminate him, either by killing

him or burning him in a fire. They chose burning, perhaps with the wisdom that turning the fire into a garden would reveal his truthfulness to all the people of Babylon (a region some say was near Kufa). When the fire was lit for him, the pyre was enormous. Due to the intensity of the flames, approaching it was impossible, so they threw him into the fire using a catapult (a machine for throwing stones). When he landed there, the fire extinguished itself, and even its heat vanished. Instead, the wood and plants became soft, green, and lush. Everyone was astonished by this miracle. For those with faith and reason, this miracle was enough to recognize the truth.

Despite this miracle, Abraham's people continued to worship their idols. Both their leaders and common people participated in idol worship, and these idols were their national symbols. On the Day of Judgment, when they are questioned about worshipping idols, they will blame their rulers. And since the rulers are themselves guilty, they will deny their involvement with the idolaters. Thus, both groups will blame each other for the error and curse each other. But this will be of no benefit, and both will burn in the fire of Hell.

فَاٰمَنَ لَهٗ لُوْطٌ ۘ وَ قَالَ اِنِّیْ مُهَاجِرٌ اِلٰی رَبِّیْ ؕ اِنَّهٗ هُوَ الْعَزِیْزُ الْحَكِیْمُ ﴿۲۶﴾

29|26| And Lot believed him. [Abraham] said, "Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise."

وَ وَهَبْنَا لَهٗۤ اِسْحٰقَ وَ یَعْقُوْبَ وَ جَعَلْنَا فِیْ ذُرِّیَّتِهِ النُّبُوَّةَ وَ الْكِتٰبَ وَ اٰتَیْنٰهُ اَجْرَهٗ فِی الدُّنْیَا ۚ وَ اِنَّهٗ فِی الْاٰخِرَةِ لَمِنَ الصّٰلِحِیْنَ ﴿۲۷﴾

29|27| And We gave to Him Isaac and Jacob and placed in his descendants prophethood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.

This passage mentions the blessings bestowed upon Prophet Abraham (peace be upon him) by God. After the miracle (of the fire), Lot (Lut, peace be upon him), who, according to narrations, was Abraham's nephew, believed in him(his religion). Sarah also believed and married him. At that time, he was in the village of Kuthā, which is on the way from Kufa to Haran. It became difficult for him to live there, so he migrated from there to Syria. Lot also migrated with him. It is said that Abraham was seventy-five (75) years old at that time. From there, Lot went towards Sodom, and Abraham went towards Palestine.

God bestowed Isaac (Ishaq, peace be upon him) upon Abraham (as a son). Then Jacob (Yaqub, peace be upon him) was born from Isaac, and from his descendants came many prophets of the Bani Israel (Children of Israel). The prophets were given scriptures. From Ishmael (Ismail, peace be upon him) came the final prophet, Muhammad (peace be upon him). Through these prophets, God gave Abraham a high status in the world.

Judaism, Christianity, and Islam all hold him in the highest regard.

وَ لُوْطًا اِذْ قَالَ لِقَوْمِهٖۤ اِنَّكُمْ لَتَاْتُوْنَ الْفَاحِشَةَ ۫ مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِیْنَ ﴿۲۸﴾

29|28| And [mention] Lot, when he said to his people, "Indeed, you commit such immorality as no one has preceded you with from among the worlds.

اَىِٕنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ وَ تَقْطَعُوْنَ السَّبِیْلَ ۙ۬ وَ تَاْتُوْنَ فِیْ نَادِیْكُمُ الْمُنْكَرَ ؕ فَمَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوا ائْتِنَا بِعَذَابِ اللّٰهِ اِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ ﴿۲۹﴾

29|29| Indeed, you approach men and obstruct the road and commit in your meetings [every] evil." And the answer of his people was not but they said, "Bring us the punishment of Allah, if you should be of the truthful."

قَالَ رَبِّ انْصُرْنِیْ عَلَی الْقَوْمِ الْمُفْسِدِیْنَ۠ ﴿۳۰﴾

29|30| He said, "My Lord, support me against the corrupting people."

God sent Lot (Lut, peace be upon him) as a prophet to the people of Lot, who lived in the area of Sodom. This nation was prosperous but engaged in extremely immoral acts. They fulfilled their sexual needs with men and young boys instead of women, which was an extremely perverse and unnatural act. For sexual needs and the survival and propagation of the human race, a sexual relationship between a man and a woman, in a natural way, is necessary for families and then future generations to continue. This nation acted against this, engaging in homosexual acts. There are many very obscene accounts of them committing this sin publicly. They robbed passersby, threw stones at them, conversed naked in bathhouses, whistled, cursed each other, women dressed like men, and men dressed like women. Since Lot was from Iraq, their attitude towards him was also harsh. They denied his teachings and said, "Bring the punishment you talk about or threaten us with." Annoyed by them, he cursed them. Unfortunately, today, in Western countries that chant slogans of human freedom, this immorality is legally recognized as permissible, whereas in Islam, its punishment is like that of adultery (zina).

وَ لَمَّا جَآءَتْ رُسُلُنَاۤ اِبْرٰهِیْمَ بِالْبُشْرٰی ۙ قَالُوْۤا اِنَّا مُهْلِكُوْۤا اَهْلِ هٰذِهِ الْقَرْیَةِ ۚ اِنَّ اَهْلَهَا كَانُوْا ظٰلِمِیْنَ ۚ ﴿۳۱﴾

29|31| And when Our messengers came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of that Lot's city. Indeed, its people have been wrongdoers."

قَالَ اِنَّ فِیْهَا لُوْطًا ؕ قَالُوْا نَحْنُ اَعْلَمُ بِمَنْ فِیْهَا ؕ لَنُنَجِّیَنَّهٗ وَ اَهْلَهٗۤ اِلَّا امْرَاَتَهٗ ۫ كَانَتْ مِنَ الْغٰبِرِیْنَ ﴿۳۲﴾

29|32| [Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind."

وَ لَمَّاۤ اَنْ جَآءَتْ رُسُلُنَا لُوْطًا سِیْٓءَ بِهِمْ وَ ضَاقَ بِهِمْ ذَرْعًا وَّ قَالُوْا لَا تَخَفْ وَ لَا تَحْزَنْ ۫ اِنَّا مُنَجُّوْكَ وَ اَهْلَكَ اِلَّا امْرَاَتَكَ كَانَتْ مِنَ الْغٰبِرِیْنَ ﴿۳۳﴾

29|33| And when Our messengers came to Lot, he was distressed for them and felt for them great discomfort. They said, "Fear not, nor grieve. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind.

اِنَّا مُنْزِلُوْنَ عَلٰۤی اَهْلِ هٰذِهِ الْقَرْیَةِ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا یَفْسُقُوْنَ ﴿۳۴﴾

29|34| Indeed, we will bring down on the people of this city punishment from the sky because they have been defiantly disobedient."

وَ لَقَدْ تَّرَكْنَا مِنْهَاۤ اٰیَةًۢ بَیِّنَةً لِّقَوْمٍ یَّعْقِلُوْنَ ﴿۳۵﴾

29|35| And We have certainly left of it a sign as clear evidence for a people who use reason.

Lot's (Lut's, peace be upon him) supplication against his people was accepted. Angels were appointed by God for the punishment. They first came to Abraham (Ibrahim, peace be upon him) in human shape, or rather three D form, as guests, and gave him the good news of Isaac (a son). This event has already been mentioned in Surahs Al-A'raf, Hud, and Al-Anbiya, and they also informed him about the impending punishment of Lot's people. Lot was mentioned, and it was also revealed that all his companions except his wife would be saved.

Then the angels went to Lot in the form of handsome young men (detailed in Surahs Al-A'raf, Hud, and Al-Anbiya). Lot was worried because of his people's immorality and homosexuality, and also because he was alone there. He feared that his people would commit immoral acts with these beautiful young men. The angels perceived his worry and confusion and said that they had come with the command for the punishment and that he did not need to worry. They would keep his companions safe, but his wife, because she had connections and dealings with the disbelievers, would be among those who will remain behind. This was the result of Lot's supplication, which was due to his people's wickedness, sins, and oppression. If one thinks about it, this immorality (homosexual relations) is a cause of AIDS. Oppression and immorality in society are such crimes that destroy societies. As night passed, he left with the other believers. His wife remained behind, and during the night, the angels lifted the entire city up, meaning God caused an earthquake, and their houses were overturned and they died within them. Then, because of this earthquake, hot stones in the form of lava fell, and the people and their animals perished. Today, this area is known as the Dead Sea, which has so much salt that nothing can live in the water and is the lowest point on earth and remains a cautionary tale to this day.

The details of the human shape or form are explained in the context of 3D and teleportation.

وَ اِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ۙ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ وَ ارْجُوا الْيَوْمَ الْاٰخِرَ وَ لَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ﴿۳۶﴾

29|36| And to Madyan [We sent] their brother Shu'ayb, and he said, "O my people, worship Allah and expect the Last Day and do not commit abuse on the earth, spreading corruption."

فَكَذَّبُوْهُ فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِىْ دَارِهِمْ جٰثِمِيْنَ ﴿۳۷﴾

29|37| But they denied him, so the earthquake seized them, and they became within their home [corpses] fallen prone.

This passage mentions Prophet Shuaib (peace be upon him). He performed his prophetic duties in Madyan. His people were also descendants of Abraham (Ibrahim, peace be upon him) and were very dishonest in their weights and measures. They would sit on the roads and harass people. They used separate measures (scales) for taking and giving. They did not worship God either, but rather associated partners with Him. He warned them about Tawhid (Oneness of God) and the Day of Judgment, that there would be an accounting of deeds in life, but they denied it. When the matter became too serious and there was no hope of reform, he cursed them, and the nation was destroyed. Earthquakes began, and the ground started to shake. In another verse, there is mention of a terrifying cry (or a mighty blast), which is a kind of supersonic shockwave that causes human death. Buildings are destroyed. Both the earthquake and the thunder involve explosions and destruction. These events are being narrated to the Quraysh of Makka

so that they may fear God and accept Islam. (This incident is also mentioned in Surah A'raf).

وَ عَادًا وَّ ثَمُوْدَاۤ وَ قَدْ تَّبَيَّنَ لَكُمْ مِّنْ مَّسٰكِنِهِمْ ۫ وَ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيْلِ وَ كَانُوْا مُسْتَبْصِرِيْنَۙ(۳۸)

29|38| And [We destroyed] 'Aad and Thamud, and it has become clear to you from their [ruined] dwellings. And Satan had made pleasing to them their deeds and averted them from the path, and they were endowed with perception.

وَ قَارُوْنَ وَفِرْعَوْنَ وَ هَامٰنَ ۫ وَ لَقَدْ جَآءَهُمْ مُّوْسٰى بِالْبَيِّنٰتِ فَاسْتَكْبَرُوْا فِى الْاَرْضِ وَ مَا كَانُوْا سٰبِقِيْنَ ۚ(۳۹)

29|39| And [We destroyed] Qarun and Pharaoh and Haman. And Moses had already come to them with clear evidences, and they were arrogant in the land, but they were not outrunners [of Our punishment].

فَكُلًّا اَخَذْنَا بِذَنْۢبِهٖ ۚ فَمِنْهُمْ مَّنْ اَرْسَلْنَا عَلَيْهِ حَاصِبًا ۚ وَ مِنْهُمْ مَّنْ اَخَذَتْهُ الصَّيْحَةُ ۚ وَ مِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْاَرْضَ ۚ وَ مِنْهُمْ مَّنْ اَغْرَقْنَا ۚ وَ مَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَ لٰكِنْ كَانُوْۤا اَنْفُسَهُمْ يَظْلِمُوْنَ(۴۰)

29|40| So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but it was they who were wronging themselves.

This passage mentions the people of Aad and Thamud, their deviation, and the punishment they faced after the time of Prophet Shuaib. The settlement of the Aad people was in Ahqaf, near Hadramaut (towards Yemen). Prophet Hud was sent to guide them, but they insisted on their misguided ways instead of embracing guidance, leading to their destruction. These ruins are located along the routes taken by the people of Makka. Similarly, the settlement of the people of Salih (Thamud) was in Hijr, also known as Mada'in Saleh today. It is situated north of Hijaz and along the trade caravan route. Despite witnessing miracles, this community did not believe. They persisted in disbelief and oppression, ultimately facing destruction. The Quraysh of Makka were familiar with the history of both these communities due to their proximity.

Following this, Prophet Musa arrived. Pharaoh was a tyrannical ruler who oppressed people by dividing them into classes and claimed divinity. His minister, Haman, was also his accomplice. He refused to accept Prophet Musa's message, and despite witnessing miracles, he did not embrace Islam. When the Israelites departed from Egypt at night, he pursued them, and his entire army, along with their weapons, drowned. The Israelites and Prophet Musa remained safe. Among the Israelites, Qarun, a wealthy and arrogant relative of Prophet Musa, refused to obey Allah's command (to give Zakat). Despite his knowledge of Prophet Musa and the Torah, he falsely accused Prophet Musa, envied him, rejected the commandments, and due to Prophet Musa's supplication, he was swallowed by the earth along with his wealth and palace, becoming a cautionary tale.

The Cause of Crime: Human Thinking

These events served as a lesson for the Quraysh of Makka. All these powerful and defiant people who denied Allah faced destruction. Muslims are reassured not to be

disheartened by the might of the powerful and unjust, as they too (the latter) will face destruction. These communities possessed intellect and received guidance, yet they were destroyed due to their actions. No injustice was inflicted upon them by Allah. They enjoyed economic and social comforts in this world. They perceived their actions as righteous, while the teachings of the prophets contradicted their way of life and customs. These teachings emphasized the worship of Allah, the accountability of the Day of Judgment, the equality of human beings, helping the poor and needy, and justice, which clashed with their existing lifestyle. They believed they were right. Satan embellished their deeds in their eyes, and they clung to them. They ignored the truth and ultimately faced Allah's punishment.

At that time, Satan was similarly embellishing the thoughts and actions of the Quraysh of Makka, giving them false assurances of righteousness, while they were engaged in oppressing humanity and violating Allah's commands. Therefore, if they did not change their ways, they too would be deserving of punishment. Within ten years, the people of Makka were defeated and became subservient to the Muslims. Today, many people in the world deny the existence of Allah, the Day of Judgment, and the reward and punishment, and they do not contemplate the events of history. Similarly, powerful individuals, considering others inferior, oppress them and disregard justice.

Allah bestowed a complete code of law in the form of the Torah, after which the complete destruction of communities was halted. However, some individuals from the Israelites who openly rejected the commandments faced transformation and perished (Hadith). Subsequently, the nature of punishment for Jews, Christians, and Muslims changed. It manifested in the form of oppression by humans, social, economic, and economic hardships, and other rulers subjugated and destroyed them. This continues to happen even today. Societies filled with injustice become subservient to others or become riddled with crime. The core principles of divine commandments have always been Tawhid (Oneness of God), justice, and the welfare of the poor.

مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ كَمَثَلِ الْعَنْكَبُوْتِ ۚ اِتَّخَذَتْ بَيْتًا ؕ وَ اِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۴۱﴾

29|41| The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew.

Believing in anyone other than Allah, most powerful and the Creator of human is a grave mistake. It's like someone considering a spider's web, whose thread is so flimsy that it wafts even in still air, doesn't fall to the ground, can't block sunlight, rain, or wind, and is often invisible, as their securest dwelling. This web cannot stop rain, strong winds, or sunlight, so considering it a home and safe is wrong. The spider uses this web to catch flies, not as a place of protection. The situation is similar with those forces that a person considers their true deity, obeys their commands, and ignores divine teachings (the Quran and the Prophet's guidance). Such people are certainly deceived.

The Spider:

The mention of the spider is to make humans aware of the craftsmanship and abilities of this tiny creature of Allah. A thread (extremely fine) comes out of one part of its body. This thread is invisible but shines in the light. Sunlight passes through it. It flutters in still air. It has the ability to stick. It sticks to any object it touches. Parallel threads emerge from the body, which stick together, and through them, a web is formed, which is generally circular in shape, with threads interwoven in its length and breadth. If the web

breaks or something gets stuck in it, the spider receives a message. The broken web is rebuilt. Similarly, the spider also walks on it using the thread. The spider has eight legs, while other insects have six. Its head, which contains eyes and protruding fangs with which it bites and catches, is followed by its abdomen, which is the largest part of its body , from which the thread or web emerges, forming the web. There are thousands (approximately 35,000) species of spiders, and the smallest size is 0.37 mm, which cannot be seen, and the largest size can be up to about 90 mm. By giving the example of such a small creature, Allah has demonstrated His power and revealed the misconception or deception of human imagination.

اِنَّ اللّٰهَ يَعْلَمُ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ مِنْ شَیْءٍ ؕ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۴۲﴾

29|42| Indeed, Allah knows whatever thing they call upon other than Him. And He is the Exalted in Might, the Wise.

وَ تِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَ مَا يَعْقِلُهَاۤ اِلَّا الْعٰلِمُوْنَ ﴿۴۳﴾

29|43| And these examples We present to the people, but none will understand them except those of knowledge.

خَلَقَ اللّٰهُ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ﴿۴۴﴾

29|44| Allah created the heavens and the earth in truth. Indeed in that is a sign for the believers.

This passage discusses the mention of previous nations and their psychological analysis of human actions. It highlights how humans perceive their actions as the best and most correct, leading them astray. It warns people about the greatness of God, evidenced by the organized and perfect system of the universe. The existence of the earth, its surface, its depths, the atmosphere above, the earth's orbit, its rotation on its axis, day and night, wind, gravity, water buoyancy, air pressure, the sun, the moon, the relationship and system of the earth, the animals, plants, minerals, insects, and birds on earth, the forests, plains, deserts, rivers, and oceans, and millions of people who have been researching and exploring this system for thousands of years, yet have not been able to fully understand it. This proves that this system is complete and perfect in itself, due to uniformity its creator is one. Despite these proofs, people ask for their needs from others besides God, which is foolishness, even if they consider someone as just a medium or a permitted source.

Considering anyone besides God as a true provider is against sound reason. The system of causes and effects is part of this universe and is running accordingly, When the creator of the universe wills, He will disrupt and end it.

Responsibility of Scholars:

Imam Baghawi, with his chain of narration, narrated from Hazrat Jabir (R.A.) that the Prophet (PBUH) recited this verse and said: "A scholar is the one who ponders over the words of God, acts upon His obedience, and avoids what angers Him." Therefore, merely knowing or understanding the translation of the Quran does not make one a scholar until one cultivates the habit of contemplation and reflection and makes their actions in accordance with the Quran. (Maarif-ul-Quran)

The Quran contains scientific facts. God's universe is true, meaning it is established in the most superior, organized, and perfect way, and science is searching for it through evidence. It is the duty of scholars to explain the truths, Islamic commands, proofs of God's existence, and the wisdom and benefits of Islamic commands to the general

public. This duty can only be fulfilled by scholars and religious leader when they have knowledge and ability. If there is no ability, then they will not be able to understand the evidence and proofs of the Quran, nor will they be able to research further, nor will they be able to tell people. When our old scholars translated the Greek philosophy into Arabic and our scholars and people got information about Greek sciences and philosophy, the scholars studied them and analyzed scientifically those pieces of information that were against the events and facts of Islam or the Quran and refuted them. In this way, a discipline of Kalam was compiled, in which these matters were discussed in detail, but unfortunately, this research and development could not progress further.

After the ninth century Hijri, our scholars and researchers lagged behind in research in various sciences. Our rulers also forgot everything by getting entangled in the luxuries of personal life instead of the fear of God and the welfare of the common people, justice, equality, and the promotion of knowledge, and the Ummah of Muhammad (PBUH) is still suffering from decline. It is still necessary for our religious scholars to understand the sciences and for our scientific scholars to understand the Quran and Hadith, and to convince people of the creator of the universe through the truths of the Quran and the universe. They should explain the wisdom and blessings of Islamic rulings with evidence and proofs and establish them in the society so that the lost glory of Islam can be restored and humanity can prosper.

اُتْلُ مَآ اُوْحِیَ اِلَیْكَ مِنَ الْكِتٰبِ وَ اَقِمِ الصَّلٰوةَ ؕ اِنَّ الصَّلٰوةَ تَنْهٰی عَنِ الْفَحْشَآءِ وَ الْمُنْكَرِ ؕ وَ لَذِكْرُ اللّٰهِ اَكْبَرُ ؕ وَ اللّٰهُ یَعْلَمُ مَا تَصْنَعُوْنَ ﴿۴۵﴾

29|45| Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.

The Importance of Prayer and the Remembrance of God:

The purpose of the stories of the prophets is to inform Muslims about the difficulties encountered in preaching, and to explain that these difficulties were not exclusive to the Prophet Muhammad (peace be upon him) and present-day Muslims. Rather, prophets before them and their followers faced even greater challenges. But ultimately, those who believed in God and followed His commands achieved success. The command was given to recite and convey the commands, events, and teachings of the Quran so that guidance could be obtained. Simultaneously, the command to establish prayer was given, meaning to worship God. Among the rights owed to God, prayer is paramount, encompassing standing (qiyam), bowing (ruku), prostrating (sajud), and sitting (qa'dah). If all these elements are performed with due care and attention, they bring about a transformation in a person's character. Prayer deters from immorality and wrongdoing, and the remembrance of God (dhikr) is the greatest of all.

The Effects of Prayer

Prayer has countless physical, spiritual, and psychological effects.

Physical Effects:

(1) Due to ablution (wudu) and cleaning after using the toilet (istinja), a person is protected from many impurities and diseases. For example, istinja provides cleanliness and protects against diseases of the bowels. Similarly, wudu cleanses the hands, mouth, nose, arms, head, ears, neck, and feet, which are constantly exposed to dust and germs in the air, reducing the risk of disease

transmission. In this way, human health and the body are protected from many illnesses.

(2) When a person takes care of physical cleanliness, it has a psychological effect on their mind, which in turn influences their character.

(3) Clean clothes, which are necessary for prayer, and the upkeep of the mosque also increase a person's inclination towards good habits and characteristics.

(4) Congregational prayers in the mosque, which are quite important for men, have positive effects on a person's social life, increasing interpersonal relationships, health, and psychological harmony.

(5) The postures during prayer—standing (qiyam), bowing (ruku), prostrating (sajud), and sitting (qa'dah)—are very beneficial for the human body, especially for the joints. The human body has over two hundred and fifty (250) joints.

(6) The state of bowing, prostrating, and standing is a demonstration of a submissive person who acknowledges and expresses their obedience and submission. This brings a person psychologically or spiritually closer to God and increases the feeling of guilt (for wrongdoing) and the desire for good deeds.

Spiritual and Psychological Effects:

(1) Through the observance of prayer, clean clothes, a clean body, a clean place (prayer mat), and performing prayer with special care, facing a specific direction, a person's connection with worldly problems is severed, and they turn towards God. If this is not achieved, then, according to at least one hadith, the worshipper should be certain that God is watching their actions. Therefore, they should perform the elements of the prayer with care. This act brings them spiritually closer to the Creator of the universe. It is necessary to control one's thoughts and believe that these thoughts that come during prayer are due to the influence of an external force, namely Satan, on the human mind, and their purpose is to reduce one's connection with God. These thoughts should be immediately rejected.

(2) Humility (khushu), meaning fear of God, and submission (khudu), meaning human humility, must be present in prayer. For this, a person should be aware of their weakness and God's power and greatness during prayer. One must be certain that the prayer is being performed well because it is God's command.

(3) To achieve khushu and khudu in prayer, it is very important to understand the meanings of the words of prayer. The total sentences in prayer are less than forty. It is essential to know the translation of the initial intention (niyyah) and a few sentences of glorification (tasbih) and praise (tahmid). Surah Al-Fatiha is essential in prayer, and it is necessary to know its translation. According to a Hadith Qudsi, Surah Al-Fatiha is divided into two parts. The first half consists of God's praise and glorification, and the second half is a supplication for oneself, and God grants the requests of the sincere. It contains the praise and greatness of God, then the human request for guidance and help from God. Then, whatever Surah is recited, the worshipper must know its meanings. Similarly, it is necessary to know the meanings of the words and phrases recited in ruku, sujud, and qa'dah. It is very important to keep the meanings of the words and phrases in mind during prayer so that there is complete attention in the prayer, and it is performed in the best way, which increases the chances of its acceptance.

(4) A sense of God's greatness and power is created. A person's weakness and helplessness, God's help and guidance, prayers for the well-being of all brothers—all these things lead a person towards becoming a good human being who is far from evil, immorality, injustice, and oppression. This is why the Prophet (peace be upon him) called prayer the "miraj" (ascension) of a believer because, during the observance and attentive performance of prayer, a Muslim becomes very close to God.

Preventing Evil:

If a person is praying attentively and their character is not changing, then this is a sign that their attention in prayer is not up to the required standard. They should offer prayer with more attention and humility. Their prayer is not reaching the level of acceptance, even if the obligation is fulfilled. Its importance and necessity are mentioned in the hadith. It is narrated from Hasan (RA) that the Prophet (peace be upon him) said: "Whoever's prayer does not prevent them from evil, their prayer is not (accepted)." (Shu'ab al-Iman). In one hadith, there is this addition: "That prayer only increases their distance from God." (Tabarani). Someone said to Ibn Mas'ud (may God be pleased with him), "So-and-so prays a very long prayer," so he said, "There is no benefit in a long prayer if one does not act completely according to God's commands (avoiding immorality, sins, and bad deeds)." Then he recited this verse: "Indeed, prayer prohibits immorality and wrongdoing." (Quran 29:45).

(5) Continuous effort is required for a considerable period to achieve khushu and khudu in prayer. After that, progress will be made gradually, and as love for God increases, it will keep a person away from sins, evils, and immoral acts. When a Muslim performs the act of prayer five times a day, God has taken care of the needs and benefits of this act for humankind. The duration of the prayer is not a single long prayer that could last for an hour; rather, it is divided into five parts. If we reflect, the beautiful time before sunrise is a delightful act in itself to wake up, cleanse the body, and remember God, and it is of great importance from a health point of view, which is very important for heart patients. The shortest duration of prayer is only two rak'ahs (units) of obligatory prayer. Then the whole day is available for work. The daylight is used properly. When a person gets tired from the long work of the day, then there is the Zuhr prayer (after the time of zawal - the sun's decline). Then, by performing wudu, a person refreshes himselve and appears before God, setting aside worldly matters and remembering the Creator. This act has a very good effect on their health, productive capacity, and ability. Mentally and psychologically, they are refreshed. The remembrance of God strengthens them. Then this same act (prayer) takes place near the end of the day at the time of Asr. It has the same effect. Then, after sunset, this act is repeated. The duration of the prayer is also short, only three rak'ahs, so that it does not hinder other routines. Similarly, this act (prayer) is repeated before going to sleep. Then, with a clean body and good thoughts, a person goes to sleep. All these matters are not for the sake of God or the Prophet (peace be upon him), but for the betterment of the individual who performs the prayer. Along with the physical, medical, and psychological benefits, there is the reward of Paradise and the Hereafter separately. At the beginning of the prayer, its effect is not very great on a person because they are unaware of khushu and khudu, the etiquette of prayer, and the importance of being in the presence of God. Therefore, their bad deeds do not end immediately. Continuous struggle is necessary for this. Through continuous and prolonged prayer, changes in a person's character begin to occur gradually. And a person stays away from sins and immorality. This is also mentioned in the hadith. Once, a complaint was

made about a man that he prays but also continues to commit sins. The Prophet (peace be upon him) said, "His prayer will stop him," and so it happened that after some time, he stopped. (Ibn Kathir, Ruh al-Ma'ani).

The Remembrance of God:

"And the remembrance of God is greatest." (Quran 29:45) Abu Dawud narrates that the Messenger of God (peace be upon him) said: "Shall I not tell you about the best of your deeds, the purest of them in the eyes of your Lord, the most elevating of them in your ranks, which is better for you than spending gold and silver, and better for you than meeting your enemy and striking their necks and they strike your necks?"[1] They (the Companions) said: "Yes, O Messenger of God!" He said: "The remembrance of God." (Tirmidhi/Ibn Majah/Mustadrak). The intention here is not merely verbal recitation, but rather to establish the remembrance of God in the heart, which remains present at every moment. Abu Hurayrah and Abu Sa'id (may God be pleased with them) narrate that the Prophet (peace be upon him) said: "Any group of people who sit together remembering God, the angels surround them, mercy covers them, tranquility descends upon them, and God mentions them to those who are with Him (the angels)." (Muslim/Tirmidhi/Musnad Ahmad).

The performance of prayer is also a part of the remembrance of God. Ibn Abbas, Ibn Mas'ud, and Ibn Umar (may God be pleased with them) said in the interpretation of this verse that the remembrance of God, in terms of importance, status, and rank, is greater than what a person does in prayer. Moreover, God's remembrance of a person is greater than the person's remembrance of God in prayer. One interpretation is that among good deeds, the remembrance of God is the greatest, and the remembrance of God is greater than all other forms of remembrance. (Ruh al-Ma'ani).

The remembrance of God, which is outside of the limited time of prayer, is even greater. Its rank, its virtue, and its blessing—the remembrance of God—should always be established in the believer's heart, even beyond prayer. Whether a person is in the field or on the mountain, in the forest or in the plain, at home or in the marketplace, their connection with God, in the form of His remembrance, should be at all times. And this state of remembrance and special connection is the greatest act of worship.

Abdullah ibn Busr (may God be pleased with him) narrates that a man said: "O Messenger of God, the laws of Islam are too many for me. Tell me which act I should adhere to most." He said: "Let your tongue always be moist with the remembrance of God." (Sunan Tirmidhi/Ibn Majah/Mustadrak). When the tongue is engaged in remembrance, it will also be connected to a person's thoughts and heart/mind, and they will be constantly fearful of being in God's presence. They will stay away from evils and sins.

In the remembrance of God, lawful sustenance (halal rizq) is essential. Prayer and worship are not accepted if sustenance is not lawful. Lawful sustenance means that lawful wealth is acquired in a lawful manner. No deception, lies, or fraud should be involved. God is All-Knowing, All-Aware, Present, and Observing, therefore, a person should be certain while performing every deed, good deed, or act of worship that God knows all their actions, good and bad, and they are recorded. With this certainty, a Muslim's character changes.

وَ لَا تُجَادِلُوْۤا اَهْلَ الْكِتٰبِ اِلَّا بِالَّتِیْ هِیَ اَحْسَنُ ۖۗ اِلَّا الَّذِیْنَ ظَلَمُوْا مِنْهُمْ وَ قُوْلُوْۤا اٰمَنَّا بِالَّذِیْۤ
اُنْزِلَ اِلَیْنَا وَ اُنْزِلَ اِلَیْكُمْ وَ اِلٰهُنَا وَ اِلٰهُكُمْ وَاحِدٌ وَّ نَحْنُ لَهٗ مُسْلِمُوْنَ﴿۴۶﴾

29|46| And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."

وَ كَذٰلِكَ اَنْزَلْنَاۤ اِلَيْكَ الْكِتٰبَ ؕ فَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يُؤْمِنُوْنَ بِهٖ ۚ وَ مِنْ هٰۤؤُلَاۤءِ مَنْ يُّؤْمِنُ بِهٖ ؕ وَ مَا يَجْحَدُ بِاٰيٰتِنَاۤ اِلَّا الْكٰفِرُوْنَ ﴿۴۷﴾

29|47| And thus We have sent down to you the Qur'an. And those to whom We [previously] gave the Scripture believe in it. And among these [people of Makkah] are those who believe in it. And none reject Our verses except the disbelievers.

وَ مَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّ لَا تَخُطُّهٗ بِيَمِيْنِكَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ ﴿۴۸﴾

29|48| And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt.

بَلْ هُوَ اٰيٰتٌۢ بَيِّنٰتٌ فِيْ صُدُوْرِ الَّذِيْنَ اُوْتُوا الْعِلْمَ ؕ وَ مَا يَجْحَدُ بِاٰيٰتِنَاۤ اِلَّا الظّٰلِمُوْنَ ﴿۴۹﴾

29|49| Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.

وَ قَالُوْا لَوْ لَاۤ اُنْزِلَ عَلَيْهِ اٰيٰتٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ ؕ وَ اِنَّمَاۤ اَنَا نَذِيْرٌ مُّبِيْنٌ ﴿۵۰﴾

29|50| But they say, "Why are not signs sent down to him from his Lord?" Say, "The signs are only with Allah, and I am only a clear warner."

Discussion:

Islam is part of the Abrahamic faith, and according to our beliefs, we believe in all the previous prophets, revealed books, and God. Therefore, when there is agreement on many matters, such as God, angels, the Day of Judgment, reward and punishment, and the previous prophets, we should adopt gentleness and leniency in discussions, debates, preaching, and propagation, instead of resorting to violence, so that it is easier to understand and explain points of view. You can imagine that if leniency is commanded with the People of the Book, then what would be the ruling regarding the differences that exist among Muslims, whether in beliefs or jurisprudence? It is evident that, regarding one's own brothers (within Islam), with whom there is one declaration of faith, one direction of prayer, one book (the Quran), and one shared prophet, then to resort to violence there, to issue declarations of disbelief (takfir), to create discord within the community, is to help Satan and cause pain to the Prophet (peace be upon him).

The People of the Book:

The People of the Book, as referred to in the Quran, are the Jews who believe in the Torah and the Psalms, and the Christians who believe in the Torah, the Psalms, and the Gospel. They do not believe in our Prophet (peace be upon him), therefore they are not Muslims. Those Jews or Christians who have accepted Islam have become Muslims, and those who have not accepted remain People of the Book (the term "People of the Book" is for them, and "Muslim" is for those who believe in the Prophet (peace be upon him)). Lenient dealings with them are necessary, because marriage with their women and their food is also permissible, even though their beliefs about the nature of Jesus and Ezra existed before Islam and, despite these beliefs, they were given the title of People of the Book and were permitted marriage and [eating their] food. Some scholars, due to their inclination towards strictness, prefer harshness, therefore they oppose this. But this is contrary to the spirit of Islam. In Islam, there is no compulsion in [religious]

conversion. The purpose of Da'wah (invitation) and Tabligh (propagation) is to convey information to individuals in a suitable and best manner, which increases the possibilities of listening and accepting. The decision of an individual to accept lies with God's grace. Therefore, most listeners remain firm in their own opinions, just as it is in the Quran: "But each party is happy with what it has." (Quran 30:32). In Islam, the places of worship of non-Muslims are protected, and they have complete freedom of religion. By "oppressors" is meant that group from the People of the Book who are militarily engaged against the Muslims and do not allow Muslims to practice their religion in their state. Fighting them is permitted in self-defence, and migration is also necessary in such circumstances.

Abu Hurayrah narrates: The People of the Book used to read the Torah in Hebrew, then interpret it in Arabic for the Muslims. The Messenger of God (peace be upon him) said: "Neither confirm nor deny the People of the Book, but say, 'We believe in Allah and in what has been revealed to us.'" (Bukhari). Since the Muslims did not know Hebrew, he said not to confirm or deny, so that the statement would be in accordance with reality. The Prophet (peace be upon him) ordered Anas bin Malik and other Companions to learn Hebrew so that they would not have to rely on the Jews' interpretations of the Torah, because they often misinterpreted it.

The study of the heavenly books and other books of the People of the Book is necessary for scholars and learned people so that they can inform them of their objections and the flaws in their beliefs in an effective and beautiful manner, keeping in mind the verse: "And argue with them in the best way." (Quran 16:125). Where stubbornness and arrogance are being expressed, discussion should be avoided because its result will be futile.

Reading the Torah and the Gospel for information is correct, but the final book of guidance is the Quran. Whatever topics are contrary to the Quran are not divinely inspired, but rather the opinions of individuals or additions.

The Quran is described as a miracle because the Prophet (peace be upon him) did not receive any formal education. His title was "Nabi Ummi" (the unlettered prophet); he could neither write nor read. Therefore, this Holy Quran was a revelation conveyed to his heart (through Gabriel) from Allah and this is a miracle. Allah has placed this blessing in it that it is completely memorized (by heart) in the minds of millions of Muslims. No other divine book has been memorized by its followers at this level. During the Prophet's (peace be upon him) time, it was written down according to his instructions. Then, Abu Bakr Siddiq (R.A), following the Prophet's practice of completing (reading) the Quran in the month of Ramadan, had the entire Quran written down completely in the form of a separate book. Every verse was verified by two individuals and preserved as a document or law. (This started within a year of the Prophet's (peace be upon him) death). Then, Uthman had it written in the dialect of the Quraysh and sent it to all the governors, so that it would remain a single authoritative text and law. This same copy exists today, and all our copies conform to it. Later, diacritical marks (IERAB) were added to them to facilitate recitation.

Many of the People of the Book have acknowledged its truthfulness, and it is also mentioned in their books. Similarly, the polytheists of Arabia also acknowledged its miraculous nature and believed in it. The granting of miracles is from God; the Prophet only manifests it. The Quran is and will remain a miracle for the guidance of humanity until the Day of Judgment. Those who believe in it are Muslims, and those who act upon it are believers. For them, it is mercy, admonition, and a cause of forgiveness and salvation.

اَوَ لَمْ يَكْفِهِمْ اَنَّاۤ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى عَلَيْهِمْ ؕ اِنَّ فِيْ ذٰلِكَ لَرَحْمَةً وَّ ذِكْرٰى لِقَوْمٍ يُّؤْمِنُوْنَ ﴿۵۱﴾

29|51| And is it not sufficient for them that We revealed to you the Book which is recited to them? Indeed in that is a mercy and reminder for a people who believe.

The polytheists of Makka did not consider the Quran a miracle. They were told that they did not need to believe in this fact, because in reality the Quran is the revealed word of Allah. Allah, who knows and controls all the events of the heavens and the earth, is the witness of it and this is from Him. Now if the Quraysh of Makka persist in their false beliefs and thoughts and deny the commands of Allah, then they will be punished and will remain in loss.

قُلْ كَفٰى بِاللّٰهِ بَيْنِيْ وَ بَيْنَكُمْ شَهِيْدًا ۚ يَعْلَمُ مَا فِى السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ الَّذِيْنَ اٰمَنُوْا بِالْبَاطِلِ وَ كَفَرُوْا بِاللّٰهِ ۙ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۵۲﴾

29|52| Say, "Sufficient is Allah between me and you as Witness. He knows what is in the heavens and earth. And they who have believed in falsehood and disbelieved in Allah - it is those who are the losers."

وَ يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ؕ وَ لَوْ لَاۤ اَجَلٌ مُّسَمًّى لَّجَآءَهُمُ الْعَذَابُ ؕ وَ لَيَاْتِيَنَّهُمْ بَغْتَةً وَّ هُمْ لَا يَشْعُرُوْنَ ﴿۵۳﴾

29|53| And they urge you to hasten the punishment. And if not for [the decree of] a specified term, punishment would have reached them. But it will surely come to them suddenly while they perceive not.

يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ؕ وَ اِنَّ جَهَنَّمَ لَمُحِيْطَةٌ ۢ بِالْكٰفِرِيْنَ ۙ﴿۵۴﴾

29|54| They urge you to hasten the punishment. And indeed, Hell will be encompassing of the disbelievers

يَوْمَ يَغْشٰىهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ اَرْجُلِهِمْ وَ يَقُوْلُ ذُوْقُوْا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿۵۵﴾

29|55| On the Day the punishment will cover them from above them and from below their feet and it is said, "Taste [the result of] what you used to do."

The infidels of Makka denied the prophethood of the Prophet (peace be upon him) and the revelation of the Holy Quran from God. They did not believe in the Resurrection and the reward and punishment. Rather, they said that the punishment is coming, so it will come soon, saying that this threat of punishment is not true. The answer is that the time of punishment is fixed, those who deny the commands of Allah are deserving of this punishment, whether it comes sooner or later, it is certain. The punishment will not be averted by anyone's asking or running away. When it comes, the guilty people will not be able to escape from it. The example of this is when someone is trapped in the fire from all sides, i.e. head, feet, front and back. This can also come in this world, when it is decreed and if it is delayed in this world, just as due to the personality of the Prophet (peace be upon him), Allah has abolished the punishment in which the entire nation was destroyed due to sin. The nature of punishment is economic or social difficulties in human life that impose themselves on society and life becomes a punishment, or they will receive this punishment as a result of their actions after the Day of Judgment, and then they will not be able to escape or avoid the punishment anywhere.

يٰعِبَادِيَ الَّذِيْنَ اٰمَنُوْۤا اِنَّ اَرْضِيْ وَاسِعَةٌ فَاِيَّايَ فَاعْبُدُوْنِ ﴿۵۶﴾

29|56| O My servants who have believed, indeed My earth is spacious, so worship only Me.

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۫ ثُمَّ اِلَيْنَا تُرْجَعُوْنَ ﴿٥٧﴾

29|57| Every soul will taste death. Then to Us will you be returned.

Migration:

Regarding the persecution of Muslims and the oppression by the disbelievers of Makka, the command is that if life there becomes difficult, then God's earth is vast, and they should migrate to another land or country. If living life according to God's commandments becomes difficult or impossible, and relocating to neighboring countries is possible, then migration becomes obligatory. Therefore, the command was given for Muslims to migrate from Makka to Medina so that they could live according to Islam in Medina. On the other hand, if a person only looks at human comforts and economic benefits and does not care about practicing the pillars of religion, then the duration of human life is limited anyway, and one day a person has to leave the world. In this case, they will be accountable for not acting (upon their faith). If they migrated to practice their religion, then their reward will be given by God(Allah) in the afterlife.

There is a Hadith that if a person migrates from one land to another to save their religion, even if they move only a span, then Paradise becomes obligatory for them. They have followed (supported) Prophet Abraham and Prophet Muhammad (peace be upon them). (Qurtubi). God's earth is vast, therefore migration is necessary for the fulfilment of His commands.

Every country is my country, for it belongs to my God. (Poetry):

Allama Iqbal highlighted the importance of migration, saying that all countries are my countries because they all belong to God. Therefore, a person should strive to follow God's commands wherever they reside.

وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ نِعْمَ اَجْرُ الْعٰمِلِيْنَ ۙ﴿٥٨﴾

29|58| And those who have believed and done righteous deeds - We will surely assign to them of Paradise [elevated] chambers beneath which rivers flow, wherein they abide eternally. Excellent is the reward of the [righteous] workers

الَّذِيْنَ صَبَرُوْا وَ عَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٥٩﴾

29|59| Who have been patient and upon their Lord rely.

وَ كَاَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖ اَللّٰهُ يَرْزُقُهَا وَ اِيَّاكُمْ ۖ وَ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٦٠﴾

29|60| And how many a creature carries not its [own] provision. Allah provides for it and for you. And He is the Hearing, the Knowing.

"The command to migrate was given to act upon God's commandments. Those who migrate face various problems. On one hand, their livelihood is established in the society they live in. Sometimes this is working very well. In this situation, migrating to another region or country can become a severe economic problem because the existing work will inevitably come to an end, and while there are possibilities of success in the new place, there are also chances of failure. To overcome this difficulty, reassurance is given that millions of creatures are living in this world. They are less intelligent than humans, but they receive sustenance. According to a Hadith, birds leave their nests hungry in the

morning and return with a full stomach at night (Tirmidhi). Similarly, the provision of sustenance for humans is also arranged, but action and effort are required. By working hard in the new place or region, sustenance can be earned, and there are even possibilities of greater improvement.

This is an indication that in general life, one should not hoard, however, a farmer can store the produce (grain from his land for the year's expenses .

Another problem faced by migrants is the opposition from local people or authorities, and there is also the risk of difficulties during the journey. Therefore, it is said that life is going to end one day anyway, whether in travel or at home. Therefore, death is better than a life of disbelief and sin. Migrants are considered believers only if their migration is for the sake of acting upon God's commandments. According to a Hadith, the reward for migration will be according to its purpose. If it is for wealth or the love of a woman, then its reward will end with its attainment, and if it is for the sake of acting upon God's commandments, then its reward is with God. The highest degree of migration in human life is to move from disobedience to obedience.

Similarly, according to the Sufis, the vastness of the earth means that if a mystic settles in one place, he should continue his journey to another region for expansion and progress.

For the obedient (believing) servants of Allah God) who do good deeds and endure hardships and rely on God while acting upon His commands, there is a high place in Paradise. Trusting in God does not mean negating the means, but rather believing only in the means is against trust. The vastness of Paradise cannot be calculated, therefore the ranks in Paradise will be according to the deeds of humans, but the habits and characteristics of humans will be completely different. All bad habits will be eliminated. Envy, jealousy, hatred, and animosity will not exist, but rather there will be love. Despite the differences in ranks, there will be no envy. A glimpse of the status of Paradise is described, that there will be mansions, houses like palaces, in which streams will flow and there will be peaceful and enchanting scenes. All this will be the reward for patience and good deeds. God is All-Hearing and All-Knowing."

وَ لَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ ۚ فَاَنّٰى يُؤْفَكُوْنَ﴿۶۱﴾

29|61| If you asked them, "Who created the heavens and earth and subjected the sun and the moon?" they would surely say, "Allah." Then how are they deluded?

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَ يَقْدِرُ لَهٗ ؕ اِنَّ اللّٰهَ بِكُلِّ شَیْءٍ عَلِيْمٌ﴿۶۲﴾

29|62| Allah extends provision for whom He wills of His servants and restricts for him. Indeed Allah is, of all things, Knowing.

وَ لَئِنْ سَاَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ مِنْۢ بَعْدِ مَوْتِهَا لَيَقُوْلُنَّ اللّٰهُ ؕ قُلِ الْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ﴿۶۳﴾

29|63| And if you asked them, "Who sends down rain from the sky and gives life thereby to the earth after its lifelessness?" they would surely say " Allah." Say, "Praise to Allah "; but most of them do not reason.

Scarcity and abundance of provision:

After the migration for the sake of Allah and its rewards, there are scientific and intellectual proofs of Allah's greatness and power. These are so clear that everyone with

a little understanding knows that this system of life, which begins every day with the sun rising and ends with its setting, where the day allows people to work easily and the night is for sleep, then the seasons of winter, summer, spring, and autumn, the rainy seasons, are coming, which are not by the power of any human, but by the command of another great power, this system has been running for millions of years. In this struggle of life, man is a weak and tiny child, then he grows and becomes young and embarks on the journey of life. He earns his livelihood. In this struggle, sometimes he succeeds one hundred percent, sometimes he gets more results than his struggle, and sometimes he gets less results than his struggle. The result of human struggle is based on Allah's system of justice and the system of the universe (causes and their effects), but sometimes the result is very good, about which it is said that I increase the provision, and sometimes despite efforts, the desired level of provision is not achieved and there is scarcity. This is the limitation or narrowing of provision. According to a hadith, there is good and blessing for man in this act as well, because some individuals go astray due to the abundance of provision, some individuals go astray due to the scarcity of provision, and for some individuals, it becomes a means of elevating their ranks. Similarly, by spending days and nights, the lamp of man's life is extinguished.

These events we see in everyday life, and those who believe in a great power, the people of faith call it the essence of Allah, and those who only see the causes, call it the system of the universe. Unfortunately, due to extremism and mutual coercion in religions, people have become against religion. Especially in Christianity, this corruption continued for a long time, due to which the people of Christian countries in the West became against their own religion, and governments were established on a secular (non-religious) basis. Along with this, Communism, against capitalism, also accepted secularism, because the capitalist system was with the Church. Now these events are important for the Muslim Ummah to open their eyes. Just as sectarianism and violence have been going on within Islam for many years by individuals unaware of the reality of Islam, and some corrupt scholars, for their own personal gain, are calling love and determination, this will also, after some time, create hatred for religion among the youth, and the message of human love and respect of Islam will be vanished by the hands of ignorant Muslims activist. Careful study of the Quran and Hadith and understanding the character of the Prophet Muhammad (peace be upon him) is very important.

Creation and the Creator:

In addition to these evidences, the growing of crops on the surface of the earth, the growth of trees, fruits, and flowers, the disappearance of all in autumn, the emergence of plants from dry land after rain in spring, are also an invitation to thought for ordinary people, as well as at a higher level for scientists. Humans, animals, and birds get provision. The role of water, i.e., rain, is very important. From rainwater, lakes, rivers, and underground water are absorbed, but for understanding all this systems, the use of knowledge and intellect is very necessary. These blessings, which have been provided to man on earth, that Being(ALLAH) is worthy of praise and thanks. That being is the Creator and Owner of the universe. The Quraysh of Makka also believed in the existence of Allah, and almost every human being observes supernatural power and feels the existence or power of Allah. If someone does not explicitly acknowledge it, then it is his stubbornness. In the Holy Quran, in more than seven hundred (700) places, there is reminder of contemplation, the use of the five senses (eye, ear, intellect), which is to encourage people, especially Muslims, towards knowledge and to develop a desire for research. The level of faith from understanding is stronger.

وَ مَا هٰذِهِ الْحَيٰوةُ الدُّنْيَاۤ اِلَّا لَهْوٌ وَّ لَعِبٌ ؕ وَ اِنَّ الدَّارَ الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۶۴﴾

29|64| And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew.

فَاِذَا رَكِبُوْا فِى الْفُلْكِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ فَلَمَّا نَجّٰىهُمْ اِلَى الْبَرِّ اِذَا هُمْ يُشْرِكُوْنَ ۙ﴿۶۵﴾

29|65| And when they board a ship, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him

لِيَكْفُرُوْا بِمَاۤ اٰتَيْنٰهُمْ ۚ وَ لِيَتَمَتَّعُوْا ۫ فَسَوْفَ يَعْلَمُوْنَ ﴿۶۶﴾

29|66| So that they will deny what We have granted them, and they will enjoy themselves. But they are going to know.

Human Character and the Reality of the World

The Quran is a book of guidance, and its primary theme is the guidance of humankind. Human character holds significant importance in it. Satan, by ensnaring humans in various delusions, makes them rebel against the existence of Allah and obedience to His commands. Allah has placed within humans the desire to strive and act for their survival. They seek food due to hunger and build homes to protect themselves from the cold and heat. Humans possess various physical desires and habits, including greed, self-promotion, dominance over others, love, and hate. Based on these, they disregard the rights of others and remain constantly engaged in fulfilling their desires. Due to these matters, the world is considered blameworthy, and in the Hadith, a life that causes hardship for others is termed as torment, and aversion is expressed towards it. This entire struggle ends with a person after some time, and they become helpless and weak. With a human's death, their entire cycle concludes. Therefore, the world is referred to as a play and amusement.

The world signifies this life that we spend on Earth from birth until death. Since it is the first life, it is the nearer life. The second life will occur after resurrection, meaning being brought back to life, and that second life will be eternal. Therefore, it is called the Hereafter. There will be no death after this life. If comfort is attained in this life, it will be everlasting, and if punishment is received, it will also be everlasting. The basis of this punishment and reward will be our deeds in this first worldly life. Acting upon Allah's commands constitutes good deeds, the reward and recompense of which are peace and tranquillity (Paradise).

Generally, due to a lack of contemplation and reflection in the world, humans follow their desires and disregard divine commands. They do not believe in the Hereafter, but when faced with extremely difficult times, such as a passenger on a ship caught in a severe storm at sea or an airplane experiencing turbulence mid-flight with no escape except for the storm to subside, then they remember the supernatural power, meaning they believe in Allah and mention Him. However, as soon as this difficulty ends, the pain or illness subsides, they revert to their previous desires, utilizing Allah's blessings according to their will, but forgetting His commands. Based on these actions, when they depart from this world or face hardship again, the reality will become clear to them, but at that time, they will be unable to do anything.

اَوَ لَمْ يَرَوْا اَنَّا جَعَلْنَا حَرَمًا اٰمِنًا وَّ يُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ؕ اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَ بِنِعْمَةِ اللّٰهِ يَكْفُرُوْنَ ﴿۶۷﴾

29|67| Have they not seen that We made [Makkah] a safe sanctuary, while people are being taken away all around them? Then in falsehood do they believe, and in the favor of Allah they disbelieve?

وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلَی اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَآءَهٗ ؕ اَلَیْسَ فِیْ جَهَنَّمَ مَثْوًی لِّلْكٰفِرِیْنَ ﴿۶۸﴾

29|68| And who is more unjust than one who invents a lie about Allah or denies the truth when it has come to him? Is there not in Hell a [sufficient] residence for the disbelievers?

وَ الَّذِیْنَ جَاهَدُوْا فِیْنَا لَنَهْدِیَنَّهُمْ سُبُلَنَا ؕ وَ اِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِیْنَ ﴿۶۹﴾

29|69| And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.

The Quran mentions Allah's favors on the disbelievers of Makka, that because of the Kaaba they were respected throughout Arabia. Because of the Kaaba, the city of Makka is a sanctuary, meaning that rioting and mischief are forbidden there. Crimes do not happen there, while at the same time there is war and strife and looting among the tribes. Then people come for the Hajj, visit the Kaaba, and in this way, despite the lack of agriculture in Makka, economic and commercial development continues. But when the people of Makka are being given the message of Allah, the religion of Islam, the message about the religion of Abraham and Ishmael (peace be upon them), they are denying it. They are involved in the lie of the religion of Abraham, idol worship and false beliefs about Allah, and this is a great injustice that leaving the Creator and the Great Lord (Allah), they worship idols and seek help. Their punishment is hell.

After mentioning the disbelievers, the greatness and status of those who strive in the way of Allah is mentioned, that those who strive in the way of Allah, who spend all their energies, are very great. Difficulties cannot harm them, they remain steadfast on their path. Allah (GOD) opens different paths for them. Their spirits are not broken, failure becomes a ladder to their success. This striving or jihad is the Muslim's practice of the commands of Islam, as a result of which Allah illuminates their inner selves. On the other hand, it is to control the desires of their self, whose center is the commanding self, and this is a very difficult process. Because the center of human desires is their own mind which is constantly active. Therefore, it has been called the greater jihad. According to a hadith, whoever acts according to his knowledge, Allah increases his knowledge. Acting according to knowledge is also part of striving (Jihad).

According to the Sufi saints, those who adorn their outward selves with struggles, Allah grants their inner selves divine observations, and those who remain engaged in recitations outwardly, their inner selves awaken with subtleties and insights, and those who endure fatigue in worship and supererogatory prayers, they enjoy the joy of union.

In the path of Allah, the beginning of the jihad of the self is to abandon forbidden things. Then those things whose actions are somewhat doubtful. Then those actions that are useless, then all times are spent in the remembrance of Allah. These matters are for those for whom there are no responsibilities and duties in worldly matters, such as children, wife and parents, where lawful sustenance is difficult. Islam also considers it a form of worship to acquire one's share in the world in the right way. The Prophet's way of life is the most beautiful, successful and accepted path. Then in this journey they do good and kindness to people, for which the reward is very great.

According to a hadith, IHSAN is that a man should worship Allah as if he is seeing Allah, and if he cannot reach this level, then he should be sure that Allah is seeing him. In this way, his devotion, humility and absorption in worship increase greatly and thus worship is accepted.

Another level of IHSAN is that a person takes less than his share and gives more than his share to another. Justice is to give equally and take equally. The level of IHSAN is above justice. According to the verse, Allah commands justice and IHSAN. Lovers of God do more than justice and do Ihsan and attain the status of being loved by God.

The surah begins with the words, "Do people think that they will be left to say, 'We believe,' and not be tried?" No, rather, they will have to go through stages of trials, and at the end of the surah, the good news is given that those who are involved in this struggle, success will be their destiny, and they will achieve the honor of being among those closest to Allah.

"Praise be to Allah, today, on the 6th of June, 2022 CE, corresponding to the 7th of Shawwal, 1443 AH, Surah Al-Ankabut is completed. May Allah grant the ability to complete the entire commentary of the Quran, to express the word of truth and its correct interpretation, making it a source of guidance for the readers and a provision for my Hereafter. Amen, O Lord of the Worlds, by the grace of the Last Prophet(PBUH)."

End of Surah Al-Ankabut. Hshm.Rev.9/25

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30 - Surah Al-Rume

Introduction:

Surah Al-Rum was revealed in Makka. It has sixty (60) verses and six (6) sections. It is the thirtieth (30) in order and the eighty-fourth (84) in terms of revelation. The name of the Surah is derived from the word in verses 2 and 31 about the defeat and victory of Rome. The Surah contained a prophecy made by the Holy Quran which was proven true. The leaders of the infidels of Makka had made a bet against the prophecy of the Holy Quran in which they failed and many people converted to Islam.

The beginning of the Surah, like Surah Ankabut, is with interrupted letters. The last verse of Surah Ankabut was also on the promise of the success of those who strive in the way of Allah, similarly the beginning of Surah Al-Rum is also about the victory of the Romans again and the victory of the Muslims.

In Surah Al-Rum, the victory of the Romans again was promised that they would defeat the Iranians within a few years. Surat al-Ankabut contained brief arguments for the existence of God, while Surat al-Rum provided more details based on scientific knowledge. There is mention of life after death and arguments. There is mention of human social (marital) relationships.

It was stated that Islam is the religion of nature, whoever adheres to it will adhere to nature, and whoever deviates will deviate from nature and most suitable for human being. Muslims are instructed to adhere to the religion of Islam.

According to tradition, Surat al-Rum was revealed after Surat al-Inshiqaq and before Surat al-Ankabut.

الٓمّٓ ﴿١﴾

30|1| Alif, Lam, Meem.

غُلِبَتِ الرُّوْمُ ۙ﴿٢﴾

30|2| The Byzantines have been defeated

فِيْٓ اَدْنَى الْاَرْضِ وَ هُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ۙ﴿٣﴾

30|3| In the nearest land. But they, after their defeat, will overcome.

فِيْ بِضْعِ سِنِيْنَ ؕ لِلّٰهِ الْاَمْرُ مِنْ قَبْلُ وَ مِنْۢ بَعْدُ ؕ وَ يَوْمَئِذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ ۙ﴿٤﴾

30|4| Within three to nine years. To Allah belongs the command before and after. And that day the believers will rejoice

بِنَصْرِ اللّٰهِ ؕ يَنْصُرُ مَنْ يَّشَآءُ ؕ وَ هُوَ الْعَزِيْزُ الرَّحِيْمُ ۙ﴿٥﴾

30|5| In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.

وَعْدَ اللّٰهِ ؕ لَا يُخْلِفُ اللّٰهُ وَعْدَهٗ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٦﴾

30|6| [It is] the promise of Allah. Allah does not fail in His promise, but most of the people do not know.

يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا ۖ وَ هُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُوْنَ ﴿٧﴾

30|7| They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.

Surah Ar-Rum is one of the Surahs in the Quran that begins with *Huruf Muqatta'at* (disconnected letters). In this Surah, and also in Surah Al-Ankabut, these letters are not followed by a direct mention of the Quran. The meaning of these letters is discussed in detail in Surah Al-Baqarah.

Occasion of Revelation

The polytheists and disbelievers of Makka, due to their disbelief and idolatry, preferred the Persian kings over the People of the Book (Jews and Christians), because the Persians were fire-worshippers and did not believe in the afterlife or the Day of Judgment. During this period, the Romans, whose empire encompassed the regions of present-day Syria and Palestine, were engaged in battles with the Persians. The Persian King Khosrau defeated the Romans and seized these territories from them, even pushing them back towards Greece. The Quraysh of Makka were very pleased with this news. When the Prophet (peace be upon him) heard about it, he was saddened because of the Romans being People of the Book. The Quraysh of Makka began taunting the Muslims, saying that the People of the Book had been defeated, and that the Muslims would also be defeated like them.

When these verses were revealed, and Abu Bakr (may Allah be pleased with him) was informed of them, he recited them aloud. Umayyah ibn Khalaf (a leader of Makka) challenged Abu Bakr, calling him and the Prophet (peace be upon him) liars. He proposed a wager. Abu Bakr accepted, stating that if the Romans were defeated within three years, he (Umayyah) would receive ten camels, and if they were victorious, Abu

Bakr would receive ten camels. At that time, wagering was not yet prohibited. The rulings regarding wagering were revealed later in Medina. Abu Bakr informed the Prophet (peace be upon him) about the wager. The Prophet (peace be upon him) said that three years was too short a period, as the word *bid'un* is used for a period between two and nine years. He advised Abu Bakr to increase the time and the amount of the wager. When Abu Bakr mentioned to Umayyah ibn Khalaf that three years was not a sufficient period, Umayyah said that Abu Bakr was becoming apprehensive because he knew the Romans wouldn't win. Abu Bakr replied that this was not the case, and that *bid'un* meant a period of up to nine years. He proposed a nine-year period and increased the number of camels to one hundred, which Umayyah accepted.

This wager remained in place until, according to some historians, the Battle of Badr, and according to most, the Treaty of Hudaybiyyah, when news arrived that the Romans had defeated the Persians. This happened in less than nine years, and thus Abu Bakr's statement proved true (he won the wager). He collected the hundred camels and presented them to the Prophet (peace be upon him). The Prophet (peace be upon him) did not approve of them, calling them *suht* meaning ill-gotten or shameful wealth, and ordered them to be slaughtered and distributed among the poor. Abu Bakr complied. The Muslims rejoiced. The prophecy of the Quran was fulfilled, and many people were influenced by the Quran's words and embraced Islam after this event.

Wagers and Gambling in Islam:

Wagering and gambling are forbidden in Islam, where one party gains everything and the other loses everything. Since this incident occurred before the Hijra (migration to Medina), it was permissible at that time, but was later prohibited. The Prophet (peace be upon him) called the camels *suht*. Some scholars consider *suht* to be *haram* (forbidden). The Prophet (peace be upon him) ordered them to be distributed. This was a specific incident. Rather than giving to the heirs of Umayyah ibn Khalaf, or Abu Bakr to use or himself, it was more appropriate to give to the poor as charity. Makka had not yet been conquered at that time.

According to Imam Abu Hanifa (may Allah have mercy on him), invalid(forbidden) agreements are permissible in *Dar al-Harb* (territory of war), because the laws of Islam do not prevail there, and the lives of Muslims are difficult and they are in a state of war. Other scholars (jurists) disagree, and the details of this are found in the books of Fiqh (Islamic jurisprudence).

Prophecy of Roman Victory:

The verses then gave glad tidings that in a few years, the Romans would be victorious, and indeed they were. The Muslims were also pleased because Christians and Jews are followers of Prophet Abraham (peace be upon him), and they share many things. We all have one God, without partners. The Romans' victory included the help of Allah along with human endeavour without Allah's help, no one can be victorious in any battle. Victory and defeat are under Allah's command. Allah is the Possessor of immense power and dominance, and the Most Merciful.

Importance of Promises:

Allah has commanded adherence to promises, saying, "And about the covenant they will be questioned" (Quran). Allah has assured us of His promises, that He does not go against His decree. A promise is essentially informing about an action that will occur in the future, and acting contrary to it is wrong and blameworthy. All the promises that Allah has made in the Quran, or what He has said about rewards and punishments, will be

fulfilled. Just as the information that Allah gave about the Romans proved true, similarly, Allah's promises to the believers and His warnings of punishment to the disbelievers are absolutely true, and we must have complete faith in them.

Allah has also mentioned His mercy. If a person makes a mistake and compensates the affected person, or their heirs in their absence, for the harm done, he will be forgiven. If a person repents for violating the rights of Allah, Allah will accept his repentance and forgive their punishment. The purpose of this is to eliminate despair and negative thinking, and to encourage people to move forward towards goodness and righteousness.

Knowledge (science and Humanities):

Since God (Allah Almighty) does not immediately give a person the recompense for their deeds (consequences of actions) in this world and grants a long respite, sometimes lasting years, or sometimes a punishment is never received in this life, people do not have the complete faith in God's promises that they should. Due to a lack of contemplation, they remain ignorant.

Humans are a creation endowed with reason and understanding. God has granted the human intellect (brain) great potential, which elevates us to a status higher than that of angels. However, humans use this entire intellect primarily to satisfy their needs and acquire comforts in life. All the knowledge that exists in the world today came into being through human thought. All the languages are also creations of human mind.

This is why the Holy Quran repeatedly emphasises that the pursuit of knowledge, analysis, and understanding of causes should be used in the search for the Causer of all causes (God). Once the Creator of the Universe is accepted, His majesty becomes clear, and acting upon His commands becomes essential.

Unfortunately, people limit their pursuit to the specific interests of their individual selves or their society. They do not contemplate the existence, power, and might of the Creator of the Universe. As a result, they are deprived of the certainty of reward or punishment based on their deeds, both in the present life and the Afterlife (life after death). The consequence of this will be humiliation and punishment in the Afterlife.

In the interpretation of the Ahle Safaa (Sufis/Mystics), this situation refers to a human being getting lost in outward appearances and forgetting the true reality. It is about acknowledging the external senses while forgetting the inner self and the soul, thereby being deprived of Divine grace.

اَوَ لَمۡ یَتَفَکَّرُوۡا فِیۡۤ اَنۡفُسِہِمۡ ؕ مَا خَلَقَ اللّٰہُ السَّمٰوٰتِ وَ الۡاَرۡضَ وَ مَا بَیۡنَہُمَاۤ اِلَّا بِالۡحَقِّ وَ اَجَلٍ مُّسَمًّی ؕ وَ اِنَّ کَثِیۡرًا مِّنَ النَّاسِ بِلِقَآیِٔ رَبِّہِمۡ لَکٰفِرُوۡنَ ﴿۸﴾

30|8| Do they not contemplate within themselves? Allah has not created the heavens and the earth and what is between them except in truth and for a specified term. And indeed, many of the people, in [the matter of] the meeting with their Lord, are disbelievers.

Human Existence (Medical Science):

The eloquence and expressiveness of the Holy Quran are supreme. One meaning conveyed is that people should use their selves—the intellect, understanding, capacity, and potential given by God—to reflect on what exists in the earth and the heavens (space, stars) or the material on earth. This includes millions of things like trees, rivers, seas, mountains, fruits, plants, animals, and insects, all of which invite contemplation.

Their secrets are being revealed to humans through reflection, and people are benefiting from them. If they contemplate these things, the human mind can reach their Creator and Master, accepting His existence even if He is not visible to the eyes, which only perceive the creation and the means.

Another meaning is that a person should contemplate their own existence because this is easier. Humans quickly perceive their own discomfort and comfort compared to other animals and plants. Therefore, one should reflect on how weak a baby is, lacking all senses. Then, with time, attention, nutrition, and protection from parents, growth and strength emerge, developing into a healthy human being with reason and understanding. The body gains the capacity to grow, the power to defend against diseases, and the ability of the limbs to move. A child of fifteen inches and six or seven kilograms eventually becomes a five to six-foot, fifty to eighty-kilogram adult after a long period. Then, this very human becomes frail, completely dependent, and is finally ended from this world, even against their will.

Today, millions of people—doctors, nurses, pharmacists, chemists, and surgeons—are researching the human body alone, leading to new discoveries. All this knowledge is evidence of the power, knowledge, and might of the Being who created humanity, and that Being is the Creator of the Universe.

Everything on this earth is perishable before humans. All living beings eventually die, just as humans pass into the embrace of death. All trees, plants, flowers, and fruits perish. This is evidence that their Maker (Creator) created them for a definite period. When that term is complete, their existence ends, and the same thing happens to humans.

Life After Death (Resurrection):

The verse suggests that after a specified term, all this will end, just as every living thing on earth is perishing before us. Our cosmological research also states that the solar system will end when the sun dies. Despite their mastery and progress in these sciences, humans do not pay attention to their ultimate end and remain negligent of it.

Considering all this evidence, the promise in the divine scriptures—that humans will be resurrected and held accountable for their deeds—will certainly come true. However, because people cannot witness this during their lives, they deny it. Since this is a denial of reality, it is a human error.

A human leaves the world after using their knowledge, intellect, and power. Is the immense power and strength granted to humans merely a game? Some people oppress others their entire lives, or they endure oppression. In this way, neither does the oppressor receive punishment for their actions, nor does the oppressed receive justice for the cruelty inflicted upon them. Yet, God, through His prophets, has commanded justice and fairness and has announced that humans will be punished for failing to act upon it. This is only possible when humans are resurrected and an account is settled. The purpose of reward for good deeds and punishment for bad deeds is to discourage humans from bad actions and encourage good ones. If this world does not end, when will this sequence of reward and punishment be completed? It is necessary for human life on earth to come to a complete end so that the sequence of retribution and recompense can be fulfilled. This will take place on the Day of Judgement.

اَوَ لَمۡ يَسِيۡرُوۡا فِى الۡاَرۡضِ فَيَنۡظُرُوۡا كَيۡفَ كَانَ عَاقِبَةُ الَّذِيۡنَ مِنۡ قَبۡلِهِمۡ ؕ كَانُوۡۤا اَشَدَّ مِنۡهُمۡ قُوَّةً وَّ اَثَارُوا الۡاَرۡضَ وَ عَمَرُوۡهَاۤ اَكۡثَرَ مِمَّا عَمَرُوۡهَا وَ جَآءَتۡهُمۡ رُسُلُهُمۡ بِالۡبَيِّنٰتِ ؕ فَمَا كَانَ اللّٰهُ لِيَظۡلِمَهُمۡ وَ لٰكِنۡ كَانُوۡۤا اَنۡفُسَهُمۡ يَظۡلِمُوۡنَ ۝٩

30|9| Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences. And Allah would not ever have wronged them, but they were wronging themselves.

ثُمَّ كَانَ عَاقِبَةَ الَّذِيْنَ اَسَآءُوا السُّوْٓاٰى اَنْ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ وَ كَانُوْا بِهَا يَسْتَهْزِءُوْنَ ﴿١٠﴾

30|10| Then the end of those who did evil was the worst [consequence] because they denied the signs of Allah and used to ridicule them.

Evidence from History:

Humans (those who deny the truth) are being informed through the evidence of history. If one looks at archaeological remains, the accomplishments of past peoples are visible. The ruins of strong buildings are there, but the individuals are gone, becoming a thing of the past. They, too, possessed great power and strength in their time. These tall and sturdy structures were built on their command, and their ruins still recount the tale of their solidity.

These people (past nations/individuals) established governments, conquered lands, and either committed oppression or dispensed justice upon others. All these events are part of history. Present-day individuals should learn a lesson from them: the power and strength they rely on will also vanish, and they, too, will perish.

The destruction of these past nations came because of their deeds. These are the nations whose remains the Quraish people used to see at Hadhramaut and Al-Hijr (Madain Saleh). The nations that were destroyed by God's punishment—this punishment was a result of their evil social deeds and their rejection of God's commands. The end for anyone who denies God's commands will be the same.

The most important command is justice. If there is oppression, punishment will follow, but if justice is established, God's mercy will be with them. The cause of this punishment is human oppression of other humans.

اَللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿١١﴾

30|11| Allah begins creation; then He will repeat it; then to Him you will be returned.

وَ يَوْمَ تَقُوْمُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُوْنَ ﴿١٢﴾

30|12| And the Day the Hour appears the criminals will be in despair.

وَ لَمْ يَكُنْ لَّهُمْ مِّنْ شُرَكَآىِٕهِمْ شُفَعٰٓؤُا وَ كَانُوْا بِشُرَكَآىِٕهِمْ كٰفِرِيْنَ ﴿١٣﴾

30|13| And there will not be for them among their [alleged] partners any intercessors, and they will [then] be disbelievers in their partners.

وَ يَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَىِٕذٍ يَّتَفَرَّقُوْنَ ﴿١٤﴾

30|14| And the Day the Hour appears - that Day they will become separated.

The Day of Judgement (Qiyamah):

The creation of the universe, the end of the world, and the establishment of perfect justice necessitate the mention of the Day of Judgement (Qiyamah). God Almighty, who created all creatures the first time, will resurrect them after their earthly lives end. This second life will be for the purpose of reckoning and accountability before God, so that complete justice may be established and those who are due punishment or reward may receive it.

The situation of Qiyamah will be terrifying. The sinners and criminals will be disappointed on that day. Those they considered their leaders or guides in the world, whose words or commands they obeyed over God's, will be utterly unable to help them; indeed, they themselves will be helpless. This state will be contrary to their hopes, and they will despise each other.

The Day of Judgement will be distressing in that everyone will be oblivious to their friends and relatives, and people will be scattered and bewildered. Every person will be preoccupied with their own anxiety, except for the righteous individuals mentioned in the following verses:

فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فَهُمْ فِيْ رَوْضَةٍ يُّحْبَرُوْنَ﴿۱۵﴾

30|15| And as for those who had believed and done righteous deeds, they will be in a garden [of Paradise], delighted.

وَ اَمَّا الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَا وَ لِقَآئِ الْاٰخِرَةِ فَاُولٰٓئِكَ فِي الْعَذَابِ مُحْضَرُوْنَ﴿۱۶﴾

30|16| But as for those who disbelieved and denied Our verses and the meeting of the Hereafter, those will be brought into the punishment [to remain].

Reward and Punishment:

On the Day of Reckoning, people will receive reward or punishment according to their deeds. Those who believed and performed righteous deeds will be granted a high station in Paradise based on their actions, where they will be extremely joyful and delighted. This is the result of their good deeds.

Numerous Hadith (sayings of the Prophet Muhammad, peace be upon him) have been reported regarding the vastness of Paradise. Modern science cannot deny this, as the immensity of the universe and the greatness of the galaxies are beyond estimation.

Hazrat Abu Hurairah (may God be pleased with him) narrated that the Messenger of God (peace be upon him) said, "God Almighty says: 'I have prepared for My righteous servants what no eye has seen, no ear has heard, and no human heart has conceived,' and this is besides what I have informed you of, which is far greater." (Muslim / Sunan Ibn Majah).

Conversely, those who deny God's commands, reject the proof of His power and majesty in the universe, and oppress people in the world, their penalty will be their dwelling in Hellfire. By repeatedly stating these commands, humanity is being warned to save itself from this punishment.

فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَ حِيْنَ تُصْبِحُوْنَ﴿۱۷﴾

30|17| So exalted is Allah when you reach the evening and when you reach the morning.

وَ لَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَ الْاَرْضِ وَ عَشِيًّا وَّ حِيْنَ تُظْهِرُوْنَ﴿۱۸﴾

30|18| And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ وَ كَذٰلِكَ تُخْرَجُوْنَ﴿۱۹﴾

30|19| He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out.

Prayer Times (Salat):

The blessed verses outline the times for glorifying God (Allah) through Salat (prayer). During the prayer, God is glorified in the standing, bowing, and prostrating postures.

(1) Evening refers to the Maghrib prayer (after sunset).

(2) Morning refers to the Fajr prayer (before sunrise).

(3) 'Ashiyya' (the third part of the day) refers to the Asr prayer.

(4) 'Zuhr' (after the sun passes its zenith) refers to the Dhuhr prayer.

The word '*Subhah'* is also used to mean prayer, as in a narration from Hazrat Hafsa (may God be pleased with her): "I never saw the Messenger of God (peace be upon him) praying the Subhah (supererogatory or optional prayer) while sitting until a year before his death, when he began to pray the Subhah while sitting." (Muslim / Tirmidhi / Nasai).

All praise and glorification in the heavens and the earth belong to God, the Owner and Creator of the earth, the heavens, and the creatures within them. The wisdom behind the prayer times—covering the medical, psychological, social, and spiritual benefits—has already been mentioned in Surah Al-Ankabut.

The Cycle of Life and Death:

The text discusses the cycle of human life, from birth to death, and the existence and non-existence of living things on Earth that we observe.

The phrase "bringing the living out of the dead" means that a tiny seedling emerges from a dead seed, and a dead seed is extracted from a living tree. Similarly, human sperm comes out of a human body, and a human is created from the sperm. Likewise, when it rains, plants automatically emerge from the ground; the components of their seeds, which exist in a semi-biological state in the soil, are given full life by the rainwater, which provides them with nitrates, and greenery spreads everywhere. Similarly, all plants die from autumn or extreme sun.

Just as this process occurs in living creatures and trees, the components of humans who are buried in the earth will reassemble, and they will rise again as complete human beings to be held accountable. Since science has not been able to perform such experiments, it does not believe in this, but it cannot rule out the possibility.

One interpretation is that the subsidiary existence (the offspring) is not necessarily a reflection of the original existence (the parents), such as when the children of good people turn out bad, and the children of bad people turn out good. (Ruh al-Ma'ani).

وَ مِنْ اٰيٰتِهٖۤ اَنْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ اِذَاۤ اَنْتُمْ بَشَرٌ تَنْتَشِرُوْنَ﴿۲۰﴾

30|20| And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth].

وَ مِنْ اٰيٰتِهٖۤ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْۤا اِلَيْهَا وَ جَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّ رَحْمَةً ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ﴿۲۱﴾

30|21| And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

وَ مِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَ الْاَرْضِ وَ اخْتِلَافُ اَلْسِنَتِكُمْ وَ اَلْوَانِكُمْ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِیْنَ ﴿۲۲﴾

30|22| And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.

The System of Life, Society, and the Creator of the Universe:

In the Makkan Surahs (chapters of the Qur'an revealed in Makka), very simple, clear, and understandable arguments for Tawhid—the Oneness and existence of God (Allah)—are presented. These arguments include not only the creation of the heavens and the earth but also the very existence of humanity.

Allah Almighty created the earth with such wisdom that it is perfectly suited for life. It is home not only to animals (living creatures) but also to insects, plants, flowers, trees, water, and air—everything is present. Life itself originates from water. The statement that humankind was created from clay/earth signifies that all the elemental components that form the basis of the human body—such as oxygen, hydrogen, nitrogen, phosphorus, and so on—are derived from the earth. Furthermore, all the essential necessities for life are present on earth: air, various materials for food, and materials for constructing dwellings and fulfilling other needs.

Humanity is spread across the earth; its existence is found in every region, be it hot or cold, desert or mountain. These were the external factors and components of human existence. Now, if we consider the human form, how remarkably well-proportioned it is.

To ensure the continuation of life, Allah created the human species in pairs—male and female. For this continuation, He instilled a mutual attraction between them and made the sexual relationship the means of perpetuating life. Such pleasure was placed in this act that every male and female (man/woman) desires the other. They then grow to love and sympathise with one another. This love endures from youth into old age. Through this bond, a home is established, children are born, the family comes into existence, and societies are formed.

The powerful attraction of youth is termed "Mawaddah" (affection/love), while the deeper care and attention that develops in middle age or old age is referred to by the word "Rahmah" (mercy/compassion).

Allah Almighty created humans from a single species (the human species). The structure of the male and female bodies was created in perfect accordance with their natural needs. The gestation period is long—nine months—to allow the developing baby to grow properly and for the mother to gradually become accustomed to its weight and presence.

The changes of the seasons were also created in a temperate way: spring after winter, then summer, followed by autumn before winter, so that the transition is gradual and suitable for humanity.

Humans were given intellect, which they used to name various objects, creating thousands (around 7,100) of languages. Allah Almighty gave humans different colours based on their regions, which is encoded in human genes. For example, people in cold regions have whiter skin, those in hot, humid areas near the equator have darker skin, and those in the tropical zones near the equator are brownish, despite their common origin.

In addition to all this, the very existence of the earth and the heavens provides evidence. All these matters were created by one specific being. The evidence for their unity is

known to everyone. The harmony of this system is proof of its Single Creator, who alone is worthy of worship.

All these subjects are related to research and knowledge. Numerous branches of science have been researching these topics for centuries. The level of scientific research among Muslims in these fields is negligible. This is why we have been unable to convince non-Muslim scientists (who are educated in secular environments). Therefore, it is stated that these are arguments and proofs for those who reflect—proofs that humanity has been exploring for thousands of years and which are still incomplete. They are sufficient to convince one that their Creator is One.

Muslims are encouraged toward research and knowledge.

وَ مِنْ اٰيٰتِهٖ مَنَامُكُمْ بِالَّيْلِ وَ النَّهَارِ وَ ابْتِغَآؤُكُمْ مِّنْ فَضْلِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ﴿۲۳﴾

30|23| And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen.

وَ مِنْ اٰيٰتِهٖ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّ طَمَعًا وَّ يُنَزِّلُ مِنَ السَّمَآءِ مَآءً فَيُحْيٖ بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿۲۴﴾

30|24| And of His signs is [that] He shows you the lightning [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason.

وَ مِنْ اٰيٰتِهٖۤ اَنْ تَقُوْمَ السَّمَآءُ وَ الْاَرْضُ بِاَمْرِهٖ ؕ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً ۖۗ مِّنَ الْاَرْضِ ۖۗ اِذَاۤ اَنْتُمْ تَخْرُجُوْنَ ﴿۲۵﴾

30|25| And of His signs is that the heaven and earth remain by His command. Then when He calls you with a [single] call from the earth, immediately you will come forth.

وَ لَهٗ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ﴿۲۶﴾

30|26| And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient.

وَ هُوَ الَّذِيْ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ وَ هُوَ اَهْوَنُ عَلَيْهِ ؕ وَ لَهُ الْمَثَلُ الْاَعْلٰى فِي السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۲۷﴾

30|27| And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise.

The Natural Proofs of the Creator:

The Makkan Surahs focus on core beliefs, particularly Tawhid (the Oneness of God), the existence of the Almighty, the system of reward and punishment, the Day of Judgement, Paradise and Hell, and the worship of Allah, all supported by natural proofs. These proofs are so clear that any rational and intelligent person can understand them. Furthermore, these very arguments also provide the subject matter and evidence for advanced scientific research.

The first argument is our system of day and night, which is a result of our solar system. The power of the sun, the planets orbiting it, and the role of their moons are all easily and clearly observable by the ordinary person, who benefits from this arrangement. Humans play no role in its existence or function. It is immensely thought-provoking how much the Creator of this system has bestowed upon humans and all creatures on Earth.

A person may refuse to acknowledge Him as God or the object of worship, instead calling it 'nature' or 'power', yet all these things are subservient to Him and are not arguments against Islam; rather, they are a minor manifestation of the will, power, and strength of Allah's being. Meanwhile, thousands of scientists are engaged in research into the movement of the sun and its planets, the precise distances, the gravitational pull, the effect of the sun's energy, and how its effects are manifested in the earth, its vegetation, animals, insects, and humans.

The day provides light to sustain human existence and facilitate work and effort. Then, this rotation provides the darkness of the night, allowing the exhausted human being to regain energy through sleep and prepare for the next day. The delightful light of the moon is provided to temper the darkness of the night so that it does not strain the eyes, and nocturnal animals, which hide from the sun's harsh glare all day, can seek food. It also allows fruits and crops to ripen and ensures the ocean's water moves through tides, keeping it clean and supplying oxygen.

These are all signs and proofs for those individuals and nations who use their intellect and senses to reflect and contemplate.

On Earth, plants, trees, and crops are grown for the food of humans and animals, all of which require water, soil, and air. Allah Almighty created the earth’s soil in a way that is perfectly suited for the growth of all these crops and plants. When rain falls on the dry ground, various plants and flowers spring up. Diverse fruit trees naturally came into existence on earth under God’s system. They produce seeds, which are initially lifeless. These very seeds, when combined with the moisture of the soil, become alive, and from them emerges a plant that can grow many feet high.

During rainfall, the thunder and lightning present a frightening spectacle, the electrical power of which can be measured in millions of watts; if it strikes the ground, any tree or building in its path is instantly incinerated. Yet, this same rain facilitates the growth of vegetation. This is all according to the precisely determined system of Allah, which has no defect or contradiction, thus proving the Unique Creator. Those who use their intellect grasp its significance.

The Day of Judgement and Resurrection:

For thousands, even millions of years (according to human estimation), the Earth, the solar system, and the atmosphere (the heavens) have been established and operating according to the system set by their Creator. The being who created the Earth, brought life into existence, created millions of types of animals, insects, and birds, and caused trees and plants to grow—the same being will one day raise all the deceased people of the world again.

According to science, all existing things are created on Earth and perish within it. Therefore, their recreation is not impossible, as they have existed before, and their components remain in some form or shape. According to physics, matter is neither lost nor gained; it only changes form. These facts are for people of sense and understanding, and when they reflect, further insights are revealed. In the last three verses (of the Surah implied in the original text), the command to use intellect, understanding, and reflection is given three times. This is for all people, and especially Muslims, to research these scientific fields and, through scientific knowledge, cause humanity to acknowledge the existence of the Creator of the Universe using the very proofs and evidence presented in the Qur'an.

The example for life after death is the appearance of life on a dead (barren) piece of land after rainfall. All the necessary components for life are present within the earth, existing in a dormant state. Rainwater contains ammonium nitrate. No matter the quality of the soil, if it does not receive water, greenery (plants) will not grow. This is why fertile land can turn into a desert due to lack of rain or water, while continuous rain can make plants and greenery sprout in a desert.

According to one Hadith (Prophetic saying), human components exist within the earth. After the first trumpet blast before the Day of Judgement, rain will fall continuously for a period, and the earth's surface will become like a muddy marsh. At the second blast, the human components will combine within this muddy compound, forming humans who will stand up. This process seems far easier than the process in which a baby develops from human seminal matter (sperm) inside the mother's womb and emerges as a child—a child who later becomes a six-foot adult and is then buried in the same size in the earth. That same buried person will emerge again at the same size, with their decomposed components gathering to assume the physical form they had at the moment of death. Since material science does not observe such events repeatedly, it is considered a difficult possibility, one that is equally open to acceptance or denial. Because no examples exist in common life, people are prone to denial.

The Limitless Power of the Creator:

Humanity has very limited knowledge of this entire cosmic system—knowledge that has only been gained in the last fifty years due to artificial satellites in space, bringing new information daily and overturning many old theories (e.g., the possibility of water on the Moon, the possibility of water on Mars). The total amount of human knowledge is like a small cup of water compared to the ocean.

This solar system, and then the thousands of systems within it—falling stars, comets, and galaxies from various directions—are beyond human comprehension. They are all under the control of the Creator who made them. He has integrated them into a system; they are all connected and operate like a single obedient unit.

For the Being who possesses such great power, resurrecting humans is no difficulty whatsoever. His essence is magnificent, He has no equal, and He is the most powerful of all; He is the True God, and calculating the deeds of humans is a trivial matter for Him.

ضَرَبَ لَكُمْ مَّثَلًا مِّنْ اَنْفُسِكُمْ ؕ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ شُرَكَآءَ فِيْ مَا رَزَقْنٰكُمْ فَاَنْتُمْ فِيْهِ سَوَآءٌ تَخَافُوْنَهُمْ كَخِيْفَتِكُمْ اَنْفُسَكُمْ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْقِلُوْنَ ﴿۲۸﴾

30|28| He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]? Thus do We detail the verses for a people who use reason.

بَلِ اتَّبَعَ الَّذِيْنَ ظَلَمُوْۤا اَهْوَآءَهُمْ بِغَيْرِ عِلْمٍ ۚ فَمَنْ يَّهْدِيْ مَنْ اَضَلَّ اللّٰهُ ؕ وَ مَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿۲۹﴾

30|29| But those who wrong follow their [own] desires without knowledge. Then who can guide one whom Allah has sent astray? And for them there are no helpers.

Self-Conceit and Misguidance:

The previous verses presented scientific evidence for Tawhid (the Oneness of God). This verse now offers arguments concerning our social behaviour.

We observe that, driven by self-conceit or a display of power, we often consider our employees and subordinates to be inferior, simply because we possess greater wealth or authority than them. Even though these individuals—our servants, employees, or subordinates—are equal partners and assistants in the success of our business, we deem them lesser. Similarly, we regard those equal to us in status as important but do not grant the same significance to our subordinates. This is a recurring feature of human psychology seen in every society since the beginning.

However, in their relationship with God (Allah), when people fall into misguidance, they begin to seek help from or pay homage to His creatures—whether animate or inanimate (such as idols)—as if they were God. This is despite the fact that these creatures are merely the lowest of Allah's creation, His servants or subordinates, yet humans elevate them to a status equal to God. Ironically, the very same individual refuses to grant equal status to those below him.

Human behaviour reveals a failure to appreciate Allah's true status; it operates on deception and double standards, which is fundamentally wrong.

Allah Almighty has provided humanity with all the necessary means, information, and guides for guidance. When a person chooses to ignore these means of guidance and leans toward misguidance—due to following his desires and the influence of Satan—Allah directs him further toward his own chosen path, and he becomes completely engulfed in error. At this point, all paths to guidance are closed off, which is a consequence of his own actions.

For this reason, it is stated that whoever sinks into misguidance will have no helper. The cause of this is the person's choice to follow his desires, which Satan makes alluring and implants in his mind.

For instance, the polytheists of Makka believed in Allah but also worshipped idols, considering them representatives of God, even though the idols were merely conceptual deities made of clay. They ascribed a relationship to God that had no basis in reality. In such a situation, misguidance becomes a person's fate.

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ؕ فِطْرَتَ اللّٰهِ الَّتِیْ فَطَرَ النَّاسَ عَلَيْهَا ؕ لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ؕ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۙ﴿۳۰﴾

30|30| So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.

The Natural Religion (Deen Al-Fitrah):

The statement, “Every group is happy with its own ideas/path,” can be interpreted in two ways:

(1) Human differences are under God’s decree (His system/destiny). Therefore, wisdom is preferable to hatred.

(2) The second key guidance is to adhere to Allah’s innate nature and remain single-mindedly devoted to Him, which is the most suitable way of life for humanity. This involves adopting a natural way of living.

The definition of Fitrah is encompasses the religion of Islam, which is the most appropriate for human mental acceptance, alongside respect for human creation itself, which is the highest form of nature’s craftmanship.

Allah Almighty granted humans intellect and understanding, elevating them above all other creatures on Earth and giving them the greatest degree of control. Based on this intellect, a person naturally senses the presence of a Creator and Master whose power and might are evident throughout the universe. Whatever word is used for this force—be it Nature, Power, or God—the concept remains the same. The human tendency to acknowledge the greatness of God is innate.

As a child grows and their senses develop, their surrounding environment, whether at home or school, influences them. Because the mind is developing, it quickly accepts incoming ideas, which then become ingrained. This is why most children are heavily influenced by the ideas of their parents or the school where they are educated.

This confirms and proves the Hadith (Prophetic saying) that a child is born upon the *Fitrah* (the natural religion)—meaning they possess a concept of a great power and Creator. However, their parents or environment then turn them into a Hindu, Magian, Jew, Christian, Muslim, or atheist. It is therefore necessary for Muslims, in light of this Hadith, to ensure the proper upbringing of their children.

Changes and Structure of the Human Body:

The natural creation (Fitrah) of the human being, specifically their sex and natural physical structure, is highly important. The design of the human body created by Allah is perfectly suited. For the male, the physical structure includes the growth of a beard and moustache, and then the greying of hair and development of wrinkles with age. Similarly, the female physical design has a prominent chest instead of a beard. Greying hair and wrinkles are also signs of ageing and physical weakness. Differences in diseases, habits, and human and sexual disorders also exist according to the male and female body designs.

Islam considers the act of hiding the truth as a form of deception or falsehood. Thus, it has been discouraged to use black dye on grey hair, as grey hair is a sign of age, and dyeing it black is an attempt to conceal one's age to appear younger. Similarly, the beard is a sign that a man has passed from adolescence into full manhood. Shaving the beard is seen as an attempt to portray oneself as a youthful adolescent, which amounts to concealing reality. This is why it is discouraged in the blessed Hadiths—to ensure a person's reality remains manifest.

Respect for Intersex Individuals (Khunthā) and Appearance:

This principle also applies to plastic surgery and other matters. When matters of contracts are involved, such as marriage, changing one's appearance to conceal reality is strictly forbidden because it constitutes deception. Similarly, the Prophet (peace be upon him) forbade wearing a wig for marriage to give the appearance of more hair, as this is also deceit in contractual matters.

Where it is merely a general style, it is considered disliked (*makruh*) because it hides the manifestation of one's true nature. This is why using black dye is forbidden, but the use of red dye (like henna) is permitted (though for the purpose of state defence (in the war) blackening the hair may be allowed for that one instance). Corrective plastic surgery for medical treatment is permitted.

Changing the human form is also forbidden to prevent deception. This principle applies to transgender individuals—specifically, those in whom sex hormones are not heavily skewed toward one gender but remain in an intermediate state. Therefore, their physical appearance may sometimes resemble a male and sometimes a female, and their sexual capability may not match.

A simple, natural principle applies to them: If their outward appearance includes a beard, regardless of the strength of their sex hormones, they are granted all the rights of a male (inheritance, testimony, etc.). If they have a prominent breast (chest) and no beard, they are granted all the rights of a female (inheritance, testimony, and general rights). However, discrimination or prejudice against them is strictly forbidden. Furthermore, if a person's paternal lineage is unclear, punishment of anyone who taunts him with it, is considered liable for the Hadd of Qadhf (the physical punishment for false accusation), as it is a false accusation.

In the Era of Ignorance (pre-Islamic) people would disfigure an enemy's face or mutilate limbs out of enmity or anger, similar to the practice of throwing acid today. This act is forbidden in Islam. The respect for the human form (organ) is essential. Disfiguring a person, whether alive or dead, out of enmity, anger, or revenge is forbidden.

Some scholars have mistakenly applied these rulings to organ donation to save human lives, equating it to disfigurement done out of enmity. This comparison is incorrect because the objectives are different, and in the principles of Islamic jurisprudence, rulings are applied according to objectives (Al-Umūr bi Maqāsidihā wa Al-A'māl bi Al-Niyyāt - *Matters are judged by their objectives and actions by their intentions*). In reality, the body will decompose and return to the earth after death, so the face or body parts will be destroyed anyway. If they can serve another human being, this is a very high and beneficial objective, which Islam not only accepts but promotes and gives preference to.

Gender Reassignment:

For individuals who do not have a clear male/female sex due to a deficiency of one set of hormones, making them neither clearly male nor female, gender reassignment surgery was not possible fifty years ago. However, due to advances in genetic engineering and surgery, gender reassignment is now possible upon reaching puberty.

This change can be done either in accordance with or against human nature (Fitrah). While many Western countries permit and perform it, the Islamic perspective holds that changing one's natural state is wrong and forbidden, even if a person claims it is their right, as it is the use of a right against one's natural capacity and capability.

According to Islamic principles, an individual with a beard is counted as male, and an individual with a prominent chest and no beard is counted as female. These two natural signs indicate the hormonal majority or preference. This means that for individuals with beards, the male hormonal rulings and surgery are more aligned with natural hormonal and more likely to succeed. Similarly, for an individual with a prominent chest, female surgery is more appropriate and successful.

This Islamic interpretation, established 1400 years ago when surgery did not exist, has now been proven correct. Surgery that aligns with nature is highly successful, while surgery performed against nature due to a person's emotional or romantic reasons causes severe problems that make that person's life difficult.

This has been experienced by many young people in the UK. They underwent surgery contrary to the signs of their sex hormones and repeatedly faced issues. Conversely, a Portuguese university recently analysed data from gender reassignment operations performed over the past year. The analysis of approximately 200 cases concluded that individuals who transitioned in a way that aligned with their clear natural signs (e.g., those with beard growth transitioning to male, and those with prominent chests transitioning to female) were highly successful, and their post-treatment lives improved significantly. Individuals who had operations against their natural signs faced many difficulties after

treatment, with the operation or treatment becoming a problem in their lives (Google News 25/5/2022).

This research proves that the Islamic principle for determining sex aligns with the natural pattern (*fitrah*). The role of governments in modern medical research is crucial. The appropriate approach, under the principles of a welfare state, is to ensure that operations for affected individuals (transgender) are performed according to their physical condition and to prohibit unnatural (against physical condition) gender reassignment, ensuring a better future life for individuals. Since the age of 13 to 18 is a period of rapid hormonal change, young people are often emotional and make decisions under peer influence. If a decision is made against their nature, that person will suffer practical difficulties and distress, making supervision necessary to prevent this.

Finally, according to Islamic law, the only sexual division between individuals for matters of inheritance, employment, and social respect is male and female, and any form of prejudice, hatred, or contempt against anyone is a punishable crime. Its full implementation is essential. Islam upholds the highest standard in respecting humanity, but unfortunately, due to a failure to implement Islamic rulings, Islamic societies are not maintaining this standard. This discrimination is particularly prevalent in India and Pakistan due to Hindu influences, with women and transgender individuals being the primary victims.

مُنِيْبِيْنَ اِلَيْهِ وَ اتَّقُوْهُ وَ اَقِيْمُوا الصَّلٰوةَ وَ لَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَۙ﴿۳۱﴾

30|31| [Adhere to it], turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah

مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَ كَانُوْا شِيَعًاؕ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُوْنَ﴿۳۲﴾

30|32| [Or] of those who have divided their religion and become sects, every faction rejoicing in what it has.

Sectarianism and its Solution:

After mentioning the scientific arguments for monotheism (Tawheed) and the psychological reasons for misguidance, the text guides the way to righteousness, emphasizing the necessity of turning to the being of Almighty Allah. This return (*rujoo'*) implies complete obedience, where the very notion of disobedience is absent. Obedience is fundamentally centred on upholding Allah's commands and His worship, the highest form of which is prayer (Salah).

Simultaneously, it is commanded that people often choose misguidance even within divine obedience. This happens when individuals elevate their personal opinions and preferences to a religious status, forming a new sect or group and then propagating it. Satan takes full advantage of this opportunity, embellishing and exaggerating the importance and necessity of a person's ideas (thereby strengthening them in their thoughts). Subsequently, the person becomes rigid in these beliefs, leading to violence and considering others as misguided. This is how various groups are born, a fact proven by the history of human religions. Numerous sects have arisen, for example, within Buddhism, Hinduism, Zoroastrianism, Sabeanism, Judaism, Christianity, and Islam. In these groups, every person considers their own sect to be correct and is unwilling to even listen to other viewpoints.

This is a psychological reality of humankind. The solution is for a person to read and understand the translations of the Holy Qur'an and the Hadith. A common-level understanding is sufficient for this purpose. Following this, they should study the *Fiqh* (jurisprudence) of the method/sect they consider correct, and simultaneously study other schools of *Fiqh*. This allows them to compare them and identify what is better. They should then adhere to what they are satisfied with, avoiding hatred or declaring disbelief (*kufr*) toward others. All sects that believe in one Qur'an, one *Qibla* (direction of prayer), one Last Prophet (seal of Prophethood), and one *Kalimah Shahadah* (testimony of faith) are Muslims (as referenced in *Fiqh al-Akbar* by Imam Abu Hanifah). The differences, therefore, lie only in details or preferences. This is because the Prophet (PBUH) adopted different approaches considering the diversity of human psychology and temperaments. Therefore, any approach of the Prophet (PBUH) that was adopted is acceptable and correct. Islam is a humanitarian religion. Hating a person is a sin. In reality, it is necessary to hate bad deeds, not the person. For preaching (*Tabligh*), it is essential to adopt the methods of wisdom (*hikmah*) and beautiful exhortation (*mau'izah hasanah*).

وَ اِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُّنِيْبِيْنَ اِلَيْهِ ثُمَّ اِذَآ اَذَاقَهُمْ مِّنْهُ رَحْمَةً اِذَا فَرِيْقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ۙ﴿۳۳﴾

30|33| And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord,

لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ؕ فَتَمَتَّعُوْا ۫ فَسَوْفَ تَعْلَمُوْنَ﴿۳۴﴾

30|34| So that they will deny what We have granted them. Then enjoy yourselves, for you are going to know.

اَمْ اَنْزَلْنَا عَلَيْهِمْ سُلْطٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوْا بِهٖ يُشْرِكُوْنَ﴿۳۵﴾

30|35| Or have We sent down to them an authority, and it speaks of what they were associating with Him?

When a person faces a calamity—when all their resources and supports are exhausted, and despair sets in—their heart and mind, having lost hope in worldly means, stand in anticipation of an unseen power and strength. At that very moment, they remember the Creator of the universe, recognize His power and might, and promise to follow His commands. They make this vow with complete sincerity.

These events occur in the life of nearly every person at one point or another, and their psychological behavior/attitude is perfectly in line with the Qur'anic verses. However, once this difficult phase passes, the person quickly forgets the past distress or difficulty and returns to their old path. The human state of misguidance can reach a point where they begin to associate other powers or causes as partners with Allah (Shirk).

This shift in human thought is influenced by the channels of Satan. It can manifest as an internal thought, or external sources of information, friends, companions, or the media can become the cause. Yet, the person fails to contemplate the reality of these influences and proceeds on their chosen path, even though it lacks strong evidence.

Despite these actions, Allah Almighty does not immediately punish the person for their denial; instead, He grants them a respite. As a result, the person may either emerge from misguidance, but more often than not, they remain astray and will then face their punishment on the Day of Judgment (Qiyamah).

وَ اِذَاۤ اَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوْا بِهَا ؕ وَ اِنْ تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ اِذَا هُمْ يَقْنَطُوْنَ﴿۳۶﴾

30|36| And when We let the people taste mercy, they rejoice therein, but if evil afflicts them for what their hands have put forth, immediately they despair.

اَوَ لَمْ يَرَوْا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَ يَقْدِرُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ﴿۳۷﴾

30|37| Do they not see that Allah extends provision for whom He wills and restricts [it]? Indeed, in that are signs for a people who believe.

فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَ الْمِسْكِيْنَ وَ ابْنَ السَّبِيْلِ ؕ ذٰلِكَ خَيْرٌ لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ اللّٰهِ ۫ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ﴿۳۸﴾

30|38| So give the relative his right, as well as the needy and the traveler. That is best for those who desire the countenance of Allah, and it is they who will be the successful.

Human Behaviour in Hardship and Comfort:

This discusses human behaviour, noting that life involves both hardship and comfort. When a person's financial and physical circumstances are favourable, they become very happy. They fail to consider that this state will not last forever. They overlook the fact that many others, similar to them, do not possess the same advantages of wealth and health. While these pleasant moments persist, the person is extremely joyous. Then, when illness replaces health, financial hardship replaces prosperity, and anxiety replaces peace of mind, the person instantly becomes despondent. They do not mention their good times but continuously dwell on their troubles. If it were in their control, every person would always be healthy, financially secure, and prosperous, living their life in joy and happiness, but this is not the case. This shows that human affairs are outside of human control.

Similarly, we observe that in this world of means and causes (*Alam-e-Asbab*), Allah Almighty has provided means. Using these yields desired results to a certain extent. The effort of the hardworking person is usually not wasted. Those with habits of laziness and inertia rarely achieve success. Despite this, one person is granted expansion and abundance in their provision (*Rizq*), while another, under similar circumstances, is not. This difference is a manifestation of Divine Decree (*Taqdeer-e-Ilahi*). Although, according to Allah's principle of justice, most outcomes align with human effort, there are times when failure occurs despite hard work, or provision is received nonetheless. These events do not conform to the general principle of cause and effect. Hence, there is the saying of Hazrat Ali(R.A) I came to know my Lord through the failure of my resolutions (despite the means)." (*araftu raabi bifask il azaim*). This knowledge becomes clear if we contemplate (analyse) it, and then it is easy for those who believe in the being of Allah to recognize and understand these truths.

Social Welfare:

Following the analysis of human behaviour during hardship and comfort, and the discussion of human action and its result in financial matters—including the distribution of sustenance where some individuals receive abundance and others scarcity—commands are given towards solving this issue.

Those individuals who have been given abundance in provision are told that their provision contains a right (*Haq*) for their relatives, as well as for the poor (*Masakeen*) and the travelers. Here, *Haq* does not mean a mandatory duty like *Zakat* (which is compulsory for Muslims), but by using the word *Haq*, the importance of this act is emphasized. This counters the notion—like in the capitalist system—that one's wealth is

considered entirely for oneself. It refutes this idea, urging that a person should not forget the role of humanity and welfare within society, and should help the needy, whether they are relatives, neighbours in the locality or city, or travellers from outside.

Given the importance of this action, the word *Haq* (right) is used: if this is the right of the deprived, then the giver must maintain the awareness that they are not doing a favour or an act of charity, but merely fulfilling a right. They should maintain an attitude of gentleness and affection towards them.

The importance of this is mentioned in multiple *Ahadith*, with priority given to giving to one's relatives. This encompasses not only charity (*Sadaqah*) but also the reward for maintaining kinship (*Silat-ur-Rahm*). Another blessed *Hadith* states, "You are granted provision because of your weak and vulnerable ones." (maskin).

It is essential that this action is done solely for the pleasure of Allah—meaning, no compensation or benefit is sought from the person who is being helped. The reward for this is immense with Allah Almighty, and those who perform this act are successful in this world and the Hereafter. We observe that according to economic principles, this improves wealth distribution. Social and economic disparity within society is reduced, which decreases crime and maintains better relationships among individuals. In addition to these worldly (social) benefits, Allah will also reward it on the Day of Judgment. These are the Islamic practices that make both our worldly life and the Hereafter peaceful; the need is to act upon them.

وَ مَآ اٰتَيْتُمْ مِّنْ رِّبًا لِّيَرْبُوَا۟ فِيْۤ اَمْوَالِ النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللّٰهِ ۚ وَ مَآ اٰتَيْتُمْ مِّنْ زَكٰوةٍ تُرِيْدُوْنَ وَجْهَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ ﴿۳۹﴾

30|39| And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah - those are the multipliers.

اَللّٰهُ الَّذِيْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ؕ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّفْعَلُ مِنْ ذٰلِكُمْ مِّنْ شَيْءٍ ؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿۴۰﴾

30|40| Allah is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your "partners" who does anything of that? Exalted is He and high above what they associate with Him.

Gifts, Charity, and Recompense:

In the mention of charity to the poor and cooperation with them, a reference has also been made to the gift that weak individuals present to their wealthy relatives, or to their employers/managers, or to a ruler. Their intention behind this is that the recipient, realizing the vulnerable state of the giver, will give them a better gift or return in exchange. This way, they will receive a greater compensation. Islam has permitted this, but there is no reward or merit in this act. Most commentators hold the view that this verse refers to just such a gift/present which results in gaining increased wealth. Since this act is labelled as a gift or present, it was made clear that there is no spiritual reward. However, the excess wealth received in return in this manner is permissible.

One view is that this refers to the very same interest *(Riba)*which was later prohibited (this surah is Makkan, and Riba/intrest was prohibited later in Medina). Sa'di stated that this verse is about the interest that the tribe of Thaqif practiced with the Quraysh.

Generally, the objectives of a gift can be three: (1) It is given as charity or for the pleasure of with the intention of gaining reward; Almighty will grant the reward. (2) It is given for

human public relations and appreciation, which strengthens relationships. This carries no reward, only the improvement of relations or gaining fame. (3) The purpose of the gift is to seek a return/compensation. This is permissible, and the giver can take back the gift before receiving the compensation. The hadith of the Prophet (peace be upon him) states that actions are judged by intentions, and every person receives the fruit of their intention.

Almighty creates man (through parents), and then man is given the means of sustenance in this world, which he strives to obtain. Man passes through phases of health, illness, hardship, and prosperity, and then completes his lifespan and departs from this world. This cycle has been ongoing since man's arrival on Earth. Then, on the Day of Judgment, Allah (SWT) will resurrect mankind. The powers that man considers to be his ultimate provider have no inherent strength, therefore, to make these powers objects of worship is clear misguidance and straying.

ظَهَرَ الْفَسَادُ فِى الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ اَيْدِى النَّاسِ لِيُذِيْقَهُمْ بَعْضَ الَّذِىْ عَمِلُوْا لَعَلَّهُمْ يَرْجِعُوْنَ﴿۴۱﴾

30|41| Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].

قُلْ سِيْرُوْا فِى الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلُ ؕ كَانَ اَكْثَرُهُمْ مُّشْرِكِيْنَ﴿۴۲﴾

30|42| Say, [O Muhammad], "Travel through the land and observe how was the end of those before. Most of them were associators [of others with Allah].

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ الْقَيِّمِ مِنْ قَبْلِ اَنْ يَّاْتِىَ يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ يَوْمَئِذٍ يَّصَّدَّعُوْنَ﴿۴۳﴾

30|43| So direct your face toward the correct religion before a Day comes from Allah of which there is no repelling. That Day, they will be divided.

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ۚ وَ مَنْ عَمِلَ صَالِحًا فَلِاَنْفُسِهِمْ يَمْهَدُوْنَ ۙ﴿۴۴﴾

30|44| Whoever disbelieves - upon him is [the consequence of] his disbelief. And whoever does righteousness - they are for themselves preparing,

لِيَجْزِىَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنْ فَضْلِهٖ ؕ اِنَّهٗ لَا يُحِبُّ الْكٰفِرِيْنَ﴿۴۵﴾

30|45| That He may reward those who have believed and done righteous deeds out of His bounty. Indeed, He does not like the disbelievers.

In the preceding verses, the text discussed the human reaction to both hardship and comfort in life. It mentioned the share of others in God's provision and the importance of social welfare. Following this, the verses addressed the accountability for human deeds after life, urging people to reflect on these matters and correct their actions.

The Causes of Punishment:

There is the presence of Iblis (Satan), an invisible, immaterial force that has the power to influence the human mind and lead people astray. To understand this, a simple contemporary analogy is the transmission of digital media—voice, image, or text. Look at how easily and quickly these are sent to one another, how rapidly they proliferate, and how much they impact the human brain or thought process. This entire process is immaterial, conducted through a force akin to electromagnetic energy. The actions of

Satan or Iblis are far more complex and advanced than this. All sources that spread evil are subservient to him.

Satan injects thoughts and concepts into the human mind, which is constantly active. Then, the power of the human brain modifies these thoughts—increasing or decreasing their intensity—to bring them into action. Oppression, corruption, cruelty to humans, social and economic disparity, hatred, envy, and arrogance are all emotions that push humans toward evil. When a society becomes saturated with these vices, Allah (God) destroys it as a form of punishment. This destruction manifests as corruption (injustice), economic hardship (inflation/high costs), the end of justice, hatred among people, and class division.

Historically, when nations committed such injustices, their entire communities were destroyed following the curses of their Prophets. This destruction, however, was not arbitrary action from God, but the consequence of the people's own evil deeds. The purpose is to make people aware so they can reform themselves. In reality, those who commit a crime often don't realize the gravity of their own offense. This is why the blessed Ahadith (sayings of the Prophet) commanded 'Amr bil Ma'ruf wa Nahi anil Munkar' (enjoining good and forbidding evil). It is a duty for both the government and individuals, and if it is not fulfilled, the entire society will become rife with corruption, and even the pious and devout will be caught in the resultant punishment.

Historical Lessons and Modern Calamities:

If we study history, many empires rose and were subsequently destroyed. For the disbelievers of Mekkah, the archaeological ruins of the older nations like 'Ad, Thamud, Salih, and Hud were visible along their trade routes to Yemen and Syria, serving as a warning to them.

After the Torah, and by the grace of the Last Prophet (PBUH), complete annihilation no longer occurs. Instead, the punishment for their deeds comes in the form of insecurity, fear, economic instability, inflation, oppression, and the absence of justice.

Beyond these social calamities, natural disasters also strike: floods, tsunamis, and earthquakes. All these problems, particularly environmental and climate change, have become a huge issue for all people living on Earth, affecting developed and developing nations alike.

In addition, recent examples of human destruction by human hands include:

(1) World War I

(2) World War II (where approximately 70-80 million people died)

(3) Atrocities against Muslims in Yugoslavia

(4) The destruction of Iraq and Afghanistan

(5) The wars in Yemen and Syria

(6) The devastation of Libya

(7) The oppression of Muslims in Palestine and the Rohingya Muslims in Myanmar.

Due to rising global temperatures, ice and glaciers are melting, the sea level is rising, which threatens inhabited areas. There is drought in some places and devastating floods

in others. Wild animals are dying in forest fires caused by the heat. All this destruction is a result of humans' unnecessary industrial pollution and waste.

The guidance to practice Islam is for the Prophet, his companions, and all of humanity. If God's commands are not followed, societies will become deserving of God's punishment, and this will be the direct consequence of their own actions.

On the Day of Judgment, there will be absolute justice. Those who committed evil deeds will be punished according to their actions, and those who performed good deeds will be rewarded with Paradise. Furthermore, God does not befriend those who commit oppression and disbelief because of their deeds.

وَ مِنْ اٰيٰتِهٖۤ اَنْ يُّرْسِلَ الرِّيَاحَ مُبَشِّرٰتٍ وَّ لِيُذِيْقَكُمْ مِّنْ رَّحْمَتِهٖ وَ لِتَجْرِيَ الْفُلْكُ بِاَمْرِهٖ وَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۴۶﴾

30|46| And of His signs is that He sends the winds as bringers of good tidings and to let you taste His mercy and so the ships may sail at His command and so you may seek of His bounty, and perhaps you will be grateful.

وَ لَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلٰى قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَيِّنٰتِ فَانْتَقَمْنَا مِنَ الَّذِيْنَ اَجْرَمُوْا ؕ وَ كَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ ﴿۴۷﴾

30|47| And We have already sent messengers before you to their peoples, and they came to them with clear evidences; then We took retribution from those who committed crimes, and incumbent upon Us was support of the believers.

اَللّٰهُ الَّذِيْ يُرْسِلُ الرِّيٰحَ فَتُثِيْرُ سَحَابًا فَيَبْسُطُهٗ فِي السَّمَآءِ كَيْفَ يَشَآءُ وَ يَجْعَلُهٗ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهٖ ۚ فَاِذَاۤ اَصَابَ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖۤ اِذَا هُمْ يَسْتَبْشِرُوْنَ ۚ ﴿۴۸﴾

30|48| It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice

وَ اِنْ كَانُوْا مِنْ قَبْلِ اَنْ يُّنَزَّلَ عَلَيْهِمْ مِّنْ قَبْلِهٖ لَمُبْلِسِيْنَ ﴿۴۹﴾

30|49| Although they were, before it was sent down upon them - before that, in despair.

فَانْظُرْ اِلٰۤى اٰثٰرِ رَحْمَتِ اللّٰهِ كَيْفَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ ذٰلِكَ لَمُحْيِ الْمَوْتٰى ۚ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۵۰﴾

30|50| So observe the effects of the mercy of Allah - how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent.

Life Renewed (Resurrection):

Following the mention of Allah Almighty's Justice, the text speaks of His rewards. Life on Earth—not just human life, but also that of animals and plants—is all dependent on water. The best source of water for humans, animals, birds, and insects is rain, which causes vegetation to emerge from the surface of the earth. The rainwater flows into rivers and lakes and eventually joins the sea.

Before it rains, weather conditions are gauged by observing masses of clouds or storm clouds in the sky, accompanied by a cool wind that brings the rain and the clouds

themselves. Where there are clouds, there will be rain. Plants, agriculture, and forests are possible by the rain, water form the basis of human and wildlife existence.

The significance of winds for the weather has been highlighted by modern science. In ancient times, before the steam engine, large ships used sails through and carry goods across the sea, facilitating trade. This trade was a blessing from Allah that provided people with various commodities. Even now, clouds and winds are critical for human life and for the Earth's atmosphere. Approximately three-quarters of the atmosphere is covered with clouds.

In deserts, plains, and mountains, the blessing of rain causes all those seeds or foundations of plants, which were buried in a state of semi-life, to spring forth. As soon as the rainwater reaches them, the chemical substance necessary for life within them begins to grow, and the plant emerges. This "rain of mercy" brings a message of joy and comfort to human life.

In the view of Sufis, Divine Mercy revives dead hearts, and the flowers of Divine Love bloom. Human souls become delightful, just as spring arrives in a desolate land.

The DNA of plants in barren land is in a semi-dead state, which then comes back to life. Similarly, on the Day of Judgment, by the command of Allah, the blast of the Trumpet by Israfil will create the state and condition that will cause the disintegrated human components to reassemble and stand up, just as they were when they died in the world. The soul will return to them, and the material body will become alive again by rejoining its components. The soul will be identified from the final segment of the spinal cord (referred to here as DNA, according to the hadith), and man will be in his complete form.

Allah Almighty sent Prophets for the guidance of mankind. Those who followed their commands will be successful, and those who denied them were misguided and perished. The lives of those who act upon the commands of Allah are successful. Allah Almighty helps those who act upon and have faith in His commands, and they remain victorious and successful through the stages and challenges of this world.

وَ لَئِنْ اَرْسَلْنَا رِيْحًا فَرَاَوْهُ مُصْفَرًّا لَّظَلُّوْا مِنْۢ بَعْدِهٖ يَكْفُرُوْنَ﴿۵۱﴾

30|51| But if We should send a [bad] wind and they saw [their crops] turned yellow, they would remain thereafter disbelievers.

فَاِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَ لَا تُسْمِعُ الصُّمَّ الدُّعَآءَ اِذَا وَلَّوْا مُدْبِرِيْنَ﴿۵۲﴾

30|52| So indeed, you will not make the dead hear, nor will you make the deaf hear the call when they turn their backs, retreating.

وَ مَاۤ اَنْتَ بِهٰدِ الْعُمْيِ عَنْ ضَلٰلَتِهِمْ ؕ اِنْ تُسْمِعُ اِلَّا مَنْ يُّؤْمِنُ بِاٰيٰتِنَا فَهُمْ مُّسْلِمُوْنَ﴿۵۳﴾

30|53| And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [in submission to Allah].

The Nature of Humankind:

An analysis of human deeds and character reveals that when a person is given ease and comfort, when cool breezes herald the message of rain, they become very happy. They consider this their own success. However, when they are met with strong, hot winds, their crops turn yellow, and the yield decreases, they begin to express ingratitude. They lack patience and fail to remember the good times and the blessings they received.

This Surah is Makki (revealed in Makka). When the Prophet (PBUH) was preaching in Makka, the Makkan polytheists were strongly opposing him. They would demand new miracles and would not pay attention to the Qur'an or the Prophet's preaching.

Therefore, it is stated that despite possessing intellect, understanding, and sound limbs, their attitude makes them deaf and their state is like that of the dead. There is no benefit in trying to make them listen. They are turning their backs on guidance, and despite having eyes, their behaviour is like that of the blind. They will remain in their misguidance.

The Prophet is advised not to be distressed by their straying. These directives will only be accepted by those who have faith.

اَللّٰهُ الَّذِیْ خَلَقَكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْۢ بَعْدِ قُوَّةٍ ضَعْفًا وَّ شَیْبَةً ؕ یَخْلُقُ مَا یَشَآءُ ۚ وَ هُوَ الْعَلِیْمُ الْقَدِیْرُ ﴿۵۴﴾

30|54| Allah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.

وَ یَوْمَ تَقُوْمُ السَّاعَةُ یُقْسِمُ الْمُجْرِمُوْنَ ۙ مَا لَبِثُوْا غَیْرَ سَاعَةٍ ؕ كَذٰلِكَ كَانُوْا یُؤْفَكُوْنَ ﴿۵۵﴾

30|55| And the Day the Hour appears the criminals will swear they had remained but an hour. Thus they were deluded.

وَ قَالَ الَّذِیْنَ اُوْتُوا الْعِلْمَ وَ الْاِیْمَانَ لَقَدْ لَبِثْتُمْ فِیْ كِتٰبِ اللّٰهِ اِلٰى یَوْمِ الْبَعْثِ ۙ فَهٰذَا یَوْمُ الْبَعْثِ وَ لٰكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿۵۶﴾

30|56| But those who were given knowledge and faith will say, "You remained the extent of Allah 's decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know."

فَیَوْمَىٕذٍ لَّا یَنْفَعُ الَّذِیْنَ ظَلَمُوْا مَعْذِرَتُهُمْ وَ لَا هُمْ یُسْتَعْتَبُوْنَ ﴿۵۷﴾

30|57| So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allah].

The Journey of Life:

The Holy Qur'an contains scientific proofs of God's existence that can be more effectively substantiated through natural science. This sacred verse (or verses) was revealed fourteen hundred years ago and narrates the story of the development of the human body, its organs, and its senses. Medicine (medical science) fully accepts this, even confirming its truth.

When a baby is born, its senses are not fully functional; it even has to strive for the smooth flow of breath. The very first sense to develop is the sense of touch, which is enhanced by drinking milk from the mother's chest and by being carried and put to sleep. Subsequently, the digestive system begins to work. After that, hearing starts functioning, followed by sight and speech. These senses develop gradually and become functional by the age of three, continuing to grow with the body.

By the time a person reaches puberty (around 18 years), these senses are fully functional. They gain further strength, and the phase of complete human vigour lasts from twenty to fifty years. After this, the human organs or faculties begin to weaken. As age advances, memory, vision, and hearing all deteriorate. The digestive and respiratory systems and all other organs become frail, making life a burden, until death releases the person from this vortex.

The story of life's progression—starting with the weakness of childhood, moving to the vigour and strength of youth, and then the gradual decline into the frailty of old age—is clear proof that this entire process has been organized and created with a purpose. This ensures a balance between the human population and the resources (livelihood) on earth, and the Creator of all this is none other than Allah. Clearly, He is the One of great power and knowledge. This entire system cannot operate without knowledge and power.

When a person is in the prime of their life, their deeds are a result of their knowledge and intellect. Therefore, it is in accordance with God's system of justice that they receive recompense for their actions. The existence and strength of a human being are a result of Allah's mercy, but the short life of this world is insufficient for a complete reckoning of human deeds. For this reason, their accountability will take place in a second life after death, where good deeds will be rewarded and bad deeds punished. This day will be the Day of Judgment (Qiyamah and Hashr).

Many people who do not believe in God and consider life to be a mere accident, or who believe in God but not in the Day of Judgment and accountability, or who have committed evil deeds, will offer various excuses on the Day of Judgment. They will cite the shortness of life and pledge to return to perform good deeds. However, on that day, their pleas will be ignored, and they will face their punishment.

Conversely, those who believe in Allah, the Day of Judgment, and accountability, and who perform good deeds, will remind the wrongdoers of their denial and wickedness, recalling how engrossed they were in worldly life and completely disregarded God's commands. For these sinners, their cries of agony will be of no avail. The occurrence of the Day of Judgment is in accordance with the Divine System of the Universe, which is recorded in the Preserved Tablet (Loh-i-mahfooz). Righteous individuals will receive an excellent reward for their good deeds.

A noble Hadith beautifully depicts this journey of human life:

It is narrated from Anas bin Malik (MAPWH) that the Messenger of Allah (PBUH) said: "As long as a child has not reached puberty, their good deeds are written in the account of their parents (due to the parents' upbringing), and any bad deed is written neither for the child nor the parents (because the child's understanding is incomplete).

When the child reaches puberty, the pen is set in motion for them (meaning their accountability begins), and the two angels who reside with them are commanded to protect them and give them strength.

When a person reaches the age of forty years in a state of Islam, Allah protects them from three kinds of ailments: insanity, leprosy, and leukoderma (this is medically proven).

When they reach fifty years, Allah grant discount in their account (accountability of deeds).

When they reach sixty years, Allah grants them the ability to turn towards Him (in repentance and devotion).

When they reach seventy years, all the inhabitants of the heavens begin to love them.

And when they reach eighty years, Allah records their good deeds and forgives their bad deeds, and grants them the right of intercession for their family members. Their intercession is accepted (their prayer is accepted).

Their title becomes 'Aminullah' (Trustee of Allah) and 'Asirullah fil-Ardh' (Prisoner of Allah on Earth) (Musnad Ahmad + Tabarani)."

This noble Hadith presents profound and general scientific facts and is an expression of Allah's justice and love for humanity. Accountability for deeds begins after puberty. The Hadith mentions the diseases that change with the human body's stages, medically recognized as specific to childhood or maturity. As a person ages, their accountability is eased due to their established habits. At sixty years, as the body weakens, worldly desires, the lure of power, and other cravings also diminish due to the frailty of the organs.

At the age of seventy and eighty, a person weakens further. Generally, people, after their weakness and life experiences, mentally affirm the existence of God or a Supreme Power before whom man is helpless. Therefore, Allah shows mercy to them (this applies to a Muslim; the non-Muslim's matter concerning the rights of God will be different). In old age, their prayers for their household are accepted. This subtly hints that one should care for and please the elders in the home and seek their prayers.

This is the Islamic society that Islam implements for humanity. All Islamic commandments are for the general welfare of mankind, and every good deed is a part of Islam, whether explicitly mentioned in a Hadith or not. This is because the Prophet (PBUH) said that "Wisdom (or good) is the lost property of the believer, and wherever he finds it, he has the most right to it." (al-hakmah dhalat-ulmumin min haysu wajduha ahaqu biha). Human salvation depends on a person's good deeds (*maruf*), which fall under God's system of justice, and despair is forbidden. Striving for good deeds *(maruf*) is obligatory.

وَ لَقَدْ ضَرَبْنَا لِلنَّاسِ فِیْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ ؕ وَ لَئِنْ جِئْتَهُمْ بِاٰیَةٍ لَّیَقُوْلَنَّ الَّذِیْنَ كَفَرُوْۤا اِنْ اَنْتُمْ اِلَّا مُبْطِلُوْنَ ﴿۵۸﴾

30|58| And We have certainly presented to the people in this Qur'an from every [kind of] example. But, [O Muhammad], if you should bring them a sign, the disbelievers will surely say, "You [believers] are but falsifiers."

كَذٰلِكَ یَطْبَعُ اللّٰهُ عَلٰی قُلُوْبِ الَّذِیْنَ لَا یَعْلَمُوْنَ ﴿۵۹﴾

30|59| Thus does Allah seal the hearts of those who do not know.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ لَا یَسْتَخِفَّنَّكَ الَّذِیْنَ لَا یُوْقِنُوْنَ ﴿۶۰﴾

30|60| So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith].

The text discusses the attitude of the Makkan disbelievers. The Holy Qur'an presented numerous examples to explain the existence of Allah, the creation of humanity, and the concept of being resurrected after death,so that people might reflect and understand.

A person generally has greater certainty about material objects that they can see or touch, like trees and mountains. However, they face difficulty believing in things that are invisible. This is why the Qur'an emphasizes faith in the Unseen (*ieman-bilghaib*), but it also provides intellectual and rational proofs. Yet, due to their stubbornness, arrogance, and failure to reflect upon these proofs, the disbelievers were deprived of guidance, as if a seal of disbelief or misguidance had been placed upon them.

The Prophet (PBUH) and the Muslims are being reassured not to let the stubbornness and opposition of the disbelievers cause them distress or weaken their patience. They

were told to continue their preaching and guidance, as the ultimate victory would belong to the Muslims.

At the beginning of the Surah, the Muslims, who were distressed by the defeat of the Byzantine (Roman) Empire by the Persian (Iranian) Empire, were given the good news that the Byzantines would eventually be victorious, and historical events proved this to be true. Similarly, at the conclusion of the Surah, the Muslims are urged to exercise patience in the face of the oppression, opposition, and denial of the Mekkan disbelievers, and they are assured of victory.

Indeed, within eight years of the emigration from Makka, the city came under the control of the Muslims once again. Those who had denied the message either fled or embraced Islam. Both pieces of good news (victory of Christian and defeat of Mekkan disbeliever) were fulfilled.

End of surah al-Roume. Rev.9/25.

31 - Surah Luqman

Introduction:

The Surah is named Luqman after the mention of Prophet Luqman in verse 12. In this Surah, Luqman advises his son. Regarding the reasons for its revelation, it is written that the Quraysh of Makka asked the Prophet (peace be upon him) about Luqman, in response to which this Surah was revealed. The Surah was revealed in Makka. In terms of the order of the Quran, it is number thirty-one (31), and in terms of revelation, it is fifty-seven (57). This Surah was revealed after Surah As-Saffat and before Surah Saba. The Surah consists of thirty-four (34) verses and four (4) sections.

In terms of subject matter, it has a similarity with Surah Ar-Rum. Both Surahs begin with the mention of the greatness and attributes of the Quran. There is also mention of the resurrection of man. It mentions man's psychological weakness, that he believes in Allah in fear and difficulty, and then forgets in ease.

The Surah mentions the advice of Luqman to his son, the purpose of which is to guide the common people, to abstain from (distance from) polytheism, to be good to parents, to stay away from evil, and to command humility and modesty. These habits and manners are very important for the beauty of human society. There are arguments for the oneness of God. The greatness and power of Allah are expressed. His power over the universe has been described.

الٓمّٓ ﴿١﴾

31|1| Alif, Lam, Meem.

تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِۙ ﴿٢﴾

31|2| These are verses of the wise Book,

هُدًى وَّ رَحْمَةً لِّلْمُحْسِنِيْنَۙ ﴿٣﴾

31|3| As guidance and mercy for the doers of good

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَ هُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝٤

31|4| Who establish prayer and give zakah, and they, of the Hereafter, are certain [in faith].

اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝٥

31|5| Those are on [right] guidance from their Lord, and it is those who are the successful.

The Surah begins with the Muqatta'at letters, Alif, Lam, Meem. These have been discussed in detail in Surah Al-Baqarah. These letters are among the mysteries of the Quran, and later scholars have explained their interpretations. Alif refers to Allah, and Lam refers to kindness and bestowal(lutaf), which is His unlimited attribute, and the entire universe benefits from it. Meem refers to His sovereignty, glory, and praise (majad). His greatness is undeniable. Alif also alludes to affection, by which the veils are lifted from the hearts of His lovers , and Lam refers to kindness, and 'Ain refers to bestowal, by which His seekers are lost in the love of His mysteries, and Meem refers to His glory and majesty, by which his lovers become independent (unconcerned) from creation and needs.

The verses of this Surah are the verses of the Holy Book, which are full of wisdom. They are a source of guidance for all humanity. They contain truthful narratives and stories. It is entirely guidance. That is, whether it is an individual or a society, whoever acts upon its commands will succeed in this world and the hereafter and will be protected from corruption and disorder. The life of this world will be peaceful and comfortable. There will also be success and prosperity in the hereafter. It is guidance and mercy for those who do good deeds. Good deeds, by acting upon the commands of the Quran, bring rewards. The qualities of those who do good deeds (*Muhsineen*) have also been mentioned so that it is easy to know and recognize them. The qualities that have been mentioned are three: (1) They establish prayer (Salah). (2) They pay Zakat (charity). (3) They believe in the Hereafter, that is, the Day of Reckoning.

Prayer:

Here, prayer means the worship of Allah Almighty, and the method of worship that the Prophet (peace be upon him) showed us by practicing it, and about which there are indications in the Quran and explanations and practical demonstrations in the Hadith.

Establishing prayer means that the act of prayer should be permanently implemented in life, and all facilities should be arranged and taken care of for its implementation. The blessings of performing prayer and its pillars have been written.

Purity and cleanliness are necessary before prayer. Cleaning the body through Istinja and Wudu (ablution). The clothes should be clean, and in this way, the place where the prayer is offered should be clean. In Islam, all the earth is pure except the place where there is visible filth. After that, it is necessary to start the prayer with great love and respect so that its benefits can be obtained. Which is indicated in the Hadith, *that worship Allah as if you are seeing the essence of Allah, and if this position is not available, then at least keep in mind that the God is seeing you*. If the prayer is offered under this principle, then the blessing of the prayer is obtained. The reward of the congregation is separate. Its *social and psychological benefits* are enormous. There are *some etiquettes of the mosque, that there should be silence, the environment should be conducive to worship, it should be clean and pure.* Similarly, there are the rights of the worshipers, that the one who joins the congregation should not be a patient with and contagious disease,

nor should he go after eating garlic or onions, so that his breath does not bother his companions. The clothes should not be dirty, stained, or smelly. The clothes should be worthy of the glory of Allah. One should not run in the mosque, *nor should there be any noise, and young children (under the age of seven) should not be brought so that there is no noise in the mosque during the prayer or congregation*.

Hazrat Amr bin Shuaib narrates from his father and he from his grandfather that the Messenger of Allah (peace be upon him) said: *When your children reach the age of seven, order them to pray, and when they reach the age of ten, beat them (frighten them) for (not offering) prayer and separate their beds. (Musnad Ahmad / Sunan Baihaqi). This Hadith set a standard for psychology and child training*. When children see their parents praying in their homes before the age of seven, they will have basic knowledge of it. Then it is the duty of the parents to teach them to pray and take them to the mosque. At the age of ten, children start to become stubborn, so the method of punishment and reward (i.e. Prizes) should be used to make them get into the habit of prayer, and this should be taken care of until the age of thirteen. If children are trained under this principle, very useful results will come out, and modern psychology also prefers this style and method. Parents' own actions are most important for children.

Meeting and socializing of the participants after the congregation is very important from a social and societal point of view, and preference should be given to those who have administrative status for the *Imamat* (leading prayer), such as a judge, governor, administrative head or councillor, in this way they will also have the facility of contact with the people and will also encourage others to pray. After that, the preference is for knowledge and practice, age and health. Fear and love of Allah Almighty during prayer is very important. Just as there is attention to outward qualities (purity of body, clothes, place), in the same way, during the prayer, there should be fear of Allah, acknowledgment and expression of His greatness, human weakness, helplessness, and humility should be evident from the performance of the prayer. When the face is towards the Qibla, the heart should also be fully focused towards Allah Almighty. After taking care of all these matters, the benefits and blessings of the prayer will be revealed. If the sustenance is not lawful, worship will not be accepted. The purpose of this system of prayer is the reformation and peace and tranquillity of the society, otherwise, the essence of Allah Almighty is independent of the worship of human beings. The whole universe is under His control. It is the duty of man to acknowledge His favours and express them through his actions and character. The meaning of establishing prayer is to implement prayer in the whole life.

Zakat (Charity):

After the establishment of prayer, the virtue that has been mentioned is the payment of Zakat. Like prayer, Zakat is also a system, which Allah Almighty has commanded mankind to follow through all the prophets. Where there is a command to worship Allah, there is a command for Zakat, and it expresses Allah Almighty's love for human beings, especially the weak and needy, and generally a command to eliminate discrimination among people.

The meaning of Zakat is to purify and cleanse. By paying Zakat, a person's wealth becomes pure and clean. That is, the use of wealth is correct for its objectives, and he will also be rewarded for it. In the Quran, Zakat and Salah are mentioned together in many places. Which shows the importance of both of them. The Islamic (fiqh/legal) definition of Zakat is that the assets or wealth that is equal to the Nisab (minimum amount liable for Zakat) and is in excess of the necessary needs (food, clothing, shelter) and one year (lunar) has passed over it, one-fortieth (2.5%) of that wealth should be given or used

directly for any Muslim (according to Hanafi Fiqh, who is not a Hashmi), who is not the owner of the Nisab or is a under debt (even owner), a traveller, poor, destitute or other welfare work, on education and human welfare. Its details are available in the books of Fiqh (law). The Nisab (minimum limit of ownership below which there is no Zakat) is: (1) The value of silver is equal to fifty-two (52) tolas and gold, seven and a half (7 ½) tolas or the value of commercial goods equal to these (gold/silver). The calculation of zakat on animals (live stock), agricultural land, mines (minerals) is separate. The details of which are available in the books of Fiqh. The Zakat money should be separated and given to the deserving people of Zakat (Hanafi Fiqh), this is not mandatory in other Fiqh. There are clear commands in the Quran and Hadith about the uses of Zakat. Islam is the first religion that collected funds under an organized system and established a practical system of a welfare state by distributing them in an organized way to the deserving, weak members of the society. Allah Almighty has commanded Zakat through all the prophets. Through this, practical steps have been taken to eliminate economic and social discrimination in the society, and it is the duty of the Islamic government to take steps to minimize social and economic discrimination in the society through other means (such as taxes, etc.) besides Zakat so that the society does not become a victim of class division but is a manifestation of human equality.

Hazrat Abu Bakr (may Allah be pleased with him) said, "By Allah! I will surely fight against the person who differentiates between prayer and Zakat. Because Zakat is the obligation of wealth, and by Allah, if they refuse to give me the young one of a goat which they used to give in the time of the Messenger of Allah (peace be upon him), I will surely fight them for their refusal." Hazrat Umar (may Allah be pleased with him) said: "So by Allah, this is the thing for which Allah Almighty opened the heart of Hazrat Abu Bakr (may Allah be pleased with him). So I knew that this is the truth" (Sahih Bukhari / Muslim / Abu Dawood / Tirmidhi / Nisai).

Hazrat Abdullah bin Masood (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) commanded us to establish prayer and pay Zakat and said, "Whoever does not pay Zakat, his prayer is not (accepted)" (Al-Mu'jam Al-Kabeer Al-Tabarani).

There are many hadiths about Zakat and many chapters in the books of hadiths. Books have been written on the social and economic benefits of Zakat. The Islamic system of Zakat was the first practical system of a welfare state fourteen hundred years ago in the human history.

According to the people of Safa (Sufi or Mystic -those who do not have worldly desires in the love of Allah), in order to purify their hearts and keep them empty from the world, all the excess wealth should be given in the charity (way of God) and the standard of Zakat for the Muqarrabin (those close to Allah) is that going beyond wealth, they should also spend their existence for the achievement of the goal (pleasure of God).

O! courageous endeavour, reach the essence of Allah. (keep the target high)

Hereafter:

The third quality they possess is their belief in the Hereafter. The Hereafter refers to the Day of Judgment and the reward and punishment for deeds after the reckoning of man's deeds. The Hereafter is important because the life of this world, then after the Barzakh (time in the grave), this will occur. People of faith have a firm belief that after death they will be resurrected (come back to life). Their deeds in this world will be accounted for, and as a result, they will go to Paradise or Hell. When this belief is firmly rooted in the human mind, then his actions will automatically be in accordance with the commands of

Allah, otherwise, there is only verbal acknowledgment, but no real belief. That is why actions are not correct, neither is prayer performed correctly, nor is Zakat paid correctly, but man remains lost in his own desires.

Based on these qualities, i.e., as a result of their actions, they are on guidance from their Lord because they act upon the commands of their Lord, and they are successful. A successful person is one who achieves his purpose and objective (target). He has two objectives, one is success in this world, and the other is success in the Hereafter.

Four things are important for success in the Hereafter, which are achieved through the system of Salah, Zakat, and complete faith in the Hereafter. (1): There should be *permanence, not annihilation*, i.e., actions should be performed whose effects are long-lasting. Until after life. (2): There should be *honour, not disgrace.* That is, there should be such actions because of which there is goodness in this world and also success in the Hereafter. (3): There should be *sufficiency, not poverty*. That is, there should be such actions that do not end on the Day of Reckoning, but their reward is received, and in this world too, the love of wealth is reduced so that crimes do not occur because of it. Wealth is not sin, it is the love of it which is sin or evil. (4): There should be *knowledge, not ignorance*. That is, one should be illuminated by the light of knowledge so that one can distinguish between good and bad deeds.

If actions are performed in accordance with these principles, then success is certain, and inclusion among the successful people is possible. For acting upon these good deeds, one should always beg Allah for help and guidance because Satan is always trying to make man fail in this world and the Hereafter and go to Hell with him.

وَ مِنَ النَّاسِ مَنْ يَّشْتَرِیْ لَهْوَ الْحَدِیْثِ لِیُضِلَّ عَنْ سَبِیْلِ اللّٰهِ بِغَیْرِ عِلْمٍ ۖ وَّ یَتَّخِذَهَا هُزُوًا ؕ اُولٰٓىِٕكَ لَهُمْ عَذَابٌ مُّهِیْنٌ ۝۶

31|6| And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment.

وَ اِذَا تُتْلٰى عَلَیْهِ اٰیٰتُنَا وَلّٰى مُسْتَكْبِرًا كَاَنْ لَّمْ یَسْمَعْهَا كَاَنَّ فِیْۤ اُذُنَیْهِ وَقْرًا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِیْمٍ ۝۷

31|7| And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.

اِنَّ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتُ النَّعِیْمِ ۝۸

31|8| Indeed, those who believe and do righteous deeds - for them are the Gardens of Pleasure.

خٰلِدِیْنَ فِیْهَا ؕ وَعْدَ اللّٰهِ حَقًّا ؕ وَ هُوَ الْعَزِیْزُ الْحَكِیْمُ ۝۹

31|9| Wherein they abide eternally; [it is] the promise of Allah [which is] truth. And He is the Exalted in Might, the Wise.

Occasion of revelation:

The reason for the revelation of this verse is related to Nadr ibn Harith. He was a leader of the Quraysh tribe and used to travel to Persia (Iran, Iraq) for trade. There, in addition to goods, he would listen to and memorize the stories of Rustam and Isfand (Sohrab), and then come back and narrate them to the people. He was a staunch opponent of

Islam and made every effort to prevent people from listening to the Quran. He would say that the stories in the Quran were about the people of Aad and Thamud, and that he could tell them the stories of Rustam and Isfand instead. Therefore, he would urge them to listen to his stories. For this reason, the disbelievers of Makka were also happy about the Persian victory over the Romans.

In addition, at that time in Makka, several Quraysh leaders had slave girls with melodious voices who would entertain people with singing and dancing. This Surah is Makkan, which is why it strongly prohibits singing. There are also several narrations in the Hadith in this regard, which prohibit singing and musical instruments. It is narrated from Anas bin Malik that the Messenger of Allah (peace be upon him) said: "Whoever sits with a slave girl to listen to her singing, molten gold will be poured into his ears." (Jami al-Saghir)

Ali ibn Abi Talib (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "When fifteen qualities appear in my Ummah, calamities will descend upon them." He was asked, "O Messenger of Allah, what are these qualities?" He said:

(1) When the spoils of war are treated as personal wealth (i.e., public funds).

(2) When trust is treated as spoils of war.

(3) When Zakat is considered a fine.

(4) When a man obeys his wife.

(5) When he disobeys his mother.

(6) When he is kind to his friend.

(7) When he is disloyal to his father.

(8) When voices are raised in mosques.

(9) When the most wicked person is made the leader of the people.

(10) When a person is respected out of fear of his evil.

(11) When wine is drunk openly (in public).

(12) When silk is worn.

(13) When singing girls are kept.

(14) When musical instruments are kept.

(15) When the later generations of this Ummah curse the earlier generations.

At that time, wait for red winds (storm) or for the earth to swallow you up (earthquick), or for transformation (of faces). (Tirmidhi)

When Ibn Masood (may Allah be pleased with him) was asked about this verse (6), he said: "It refers to singing and music." Dahhak said that singing wastes wealth, angers the Lord, and makes one forget the remembrance of Allah.

Music and Sound:

All the commentators and scholars agree that singing (*ghina*) that arouses romance in the hearts, sexual love, attraction towards women, their beauty, and mentions or encourages wine (intoxication) is forbidden. *Melodious voice is a blessing from Allah. When Prophet Dawood (peace be upon him) used to recite praises and thanks in a melodious voice*, even birds and animals would stop. This is why singing in a melodious voice ignites emotions, and if praises and thanks are recited and death is remembered, it brings tears to the eyes.

Therefore, some Sufis listen to Sufi poetry (poetry that expresses the love and power of Allah, and mentions human helplessness) in the form of Qawwali and consider it permissible, while others do not consider it correct because the conditions and environment necessary for it are not provided or available, so the possibilities of evil and going astray are greater.

Poetry that is free from the material of female beauty, female love, wine and foods, worldly pleasures, and worldly desires, and is in small quantity, is permissible to sing and listen to on happy occasions such as Eid, weddings, or any festival.

Similarly, in hard labour, verses can be sung and listened to in order to remove the hardship with joy. Similarly, "Hudi" songs can also be sung in caravans or while driving camels, provided that their subject matter and content are correct. Such incidents occurred in the life of the Prophet (peace be upon him) and he permitted it. (Al-Jami al-Ahkam al-Quran lil-Qurtubi)

An example of this is the reception of the Prophet (peace be upon him) by the girls upon his arrival in Madinah, singing: "The moon has risen upon us from the hills of Wada..."

And during the Battle of the Trench, the Companions recited poetry and the Prophet (peace be upon him) recited:

"By God, if Allah had not guided us, we would not have been guided, nor would we have given charity, nor would we have prayed."

And the Companions would say:

"We are the ones who pledged allegiance to Muhammad for Jihad as long as we live."

And he would reply:

"O Allah, there is no life except the life of the Hereafter."

On one occasion, two girls were singing with a tambourine in the presence of Aisha (may Allah be pleased with her), and Abu Bakr (may Allah be pleased with him) forbade them, but the Prophet (peace be upon him) said: "Leave them, O Abu Bakr, for these are the days of Eid (joy)." (Bukhari and Muslim)

Another narration from Aisha (may Allah be pleased with her) is that when a bride was ready in a marriage to a man from the Ansar, the Prophet (peace be upon him) said: "O Aisha, did you not have any entertainment (singing) with you, for the Ansar like entertainment (singing) on such occasions?" (Bukhari Sharif). This event was for female only.

One point is that if the content is correct and religiously beneficial to humanity, and the environment is extremely good, where there is no possibility of bad behaviour or emotions, then it can be sung and listened to. By environment, it is meant that men and women are separate, and it is on some occasion or appropriate time, which is permissible, i.e., marriage, festival, a specific time for listening, then it is allowed. But

despite this, generally singing and music is a bad practice, in which the disadvantages are greater.

The current environment is extremely misleading, in which the instruments, lyrics and environment, where young boys, men and girls and women are present, the dress and style are also provocative, are absolutely forbidden, and it is also very bad to show such programs, which should be forbidden.

The melodiousness of the voice and its effect is a natural fact, and if a person wants, he can entertain himself in solitude with his own voice and instrument. He can improve his condition by remembering God and death, or it can be listened to. In all situation segregation of adult male and female is necessary. In fact prevention is better than cure, and every action that distracts you from your duties and the remembrance of Allah is a kind of entertainment (futile) and avoiding it is not only useful but necessary.

In the present era, electronic media has made singing and dancing so common that it is difficult to avoid, for which great effort is needed. There are some good things (programs or informative material) in it, but the majority is inclined towards frivolity and entertainment, so the ruling is given by looking at the majority of the material and its use.

The attitude of the polytheists of Makka was harsh, they turned away from the Quran and the preaching of the Prophet (peace be upon him), and forbade people from it. It is mentioned that they do not ponder over the truths of the Quran and mislead people, even though they have no knowledge of these truths and events. Only because of opposition, they themselves do not reflect and turn away in arrogance. They will be punished for their wrong attitude, which will be a severe punishment, and in contrast, those who pondered over the Quran and the teachings of the Prophet (peace be upon him), accepted and did good deeds, will be rewarded with high residences in Paradise, rather, they will get Gardens where they will live forever.

The verses compare (contrast) two types of characters, some individuals who believe in divine guidance and do good deeds and earn rewards in their lives and hereafter, and on the other hand, people who are heedless and arrogant in the presence of guidance. They waste their time in misguidance and frivolities, dancing and singing, as a result of which they will be punished in the fire of Hell. All the promises of Allah are true because He is the possessor of great power and might.

خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَ اَلْقٰى فِى الْاَرْضِ رَوَاسِىَ اَنْ تَمِيْدَ بِكُمْ وَ بَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ؕ وَ اَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ﴿۱۰﴾

31|10| He created the heavens without pillars that you see and has cast into the earth firmly set mountains, lest it should shift with you, and dispersed therein from every creature. And We sent down rain from the sky and made grow therein [plants] of every noble kind.

هٰذَا خَلْقُ اللّٰهِ فَاَرُوْنِىْ مَا ذَا خَلَقَ الَّذِيْنَ مِنْ دُوْنِهٖ ؕ بَلِ الظّٰلِمُوْنَ فِىْ ضَلٰلٍ مُّبِيْنٍ ﴿۱۱﴾

31|11| This is the creation of Allah. So show Me what those other than Him have created. Rather, the wrongdoers are in clear error.

Scientific evidence is presented for the existence and power of God, which is simple, easy to understand, and yet profound for research. Every person sees the sky/space, and no pillars are visible in it. Above it (in space), we see the sun, moon, and clusters of stars. In another place in the Quran, the word *Falk* "sphere" has also been used for the sky, that the sun, moon, and all are floating in their respective orbits. The sky has

surrounded the earth from all sides. One proof of the absence of pillars is that there is no visible, material pillar for the sky that a person can see, and the second is that the existence of the sky is established without a pillar. Modern science has explained the sky as a space filled by Ether, in the space the celestial bodies are floating within it in their respective orbits. This is mentioned in Quran. (Srah Yaseen).

In physical science, the sky refers to the area of the sun's rays' limits, in which the planets of the solar system are floating, and beyond it is space, which extends to galaxies and beyond. According to physics, there are six different layers of the sky, but now, new research, especially from the voyage of Voyager 1, which has been ongoing for the past forty-five (45) years and has left our solar system, has revealed from its incoming signals that after a long boundary, there is a special kind of shield or protective umbrella, which blocks various X-rays or gamma rays (radiation waves) coming from space, which come from other stars or galaxies. Similarly, a shield or umbrella is also protecting our earth from radiation waves. This system of the sky, which has different layers, is established on one another, and by what force are they supporting each other? Is it a pushing force that keeps them away from each other at a specific proportional distance?

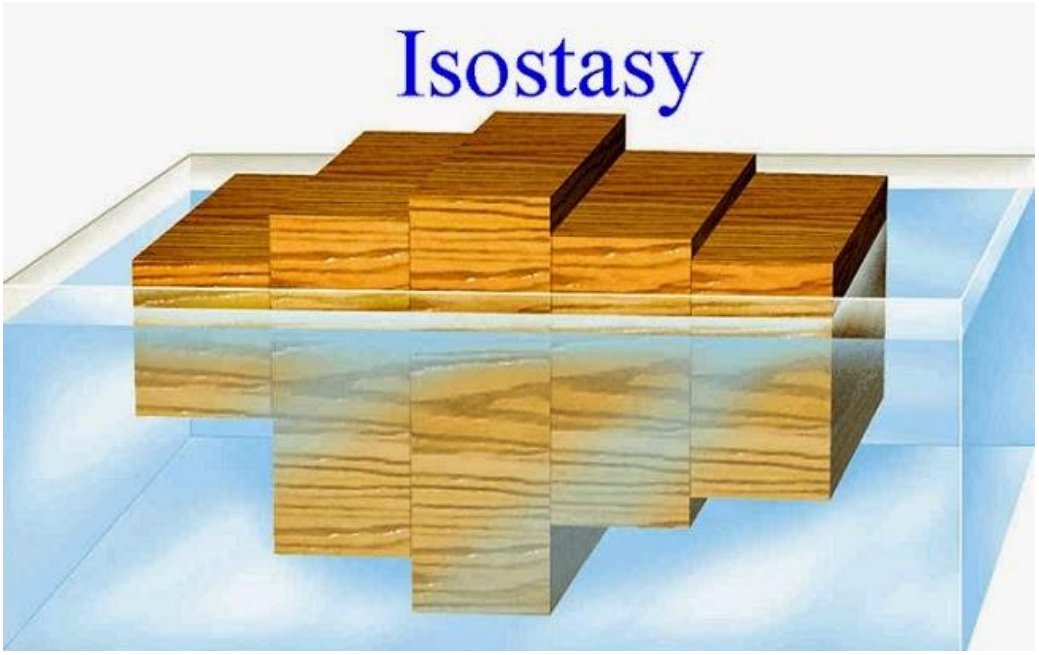
In the light of the Quran and Hadith, the first sky is the earthly sky (world), in which there are stars and galaxies. Its distance is 30,000 light-years from the earth, and there are many galaxies beyond it as well. The second galaxy is 70,000 light-years away from the first (these are all estimates). A light-year refers to the speed of light, which is 300,000 kilometres per second, then the calculation of minutes, then hours, then days, then months, then years will have to be done. For details of a light-year, please refer to the interpretation of Surah Al-Anbiya, verse 16. Imagine how great the being who created this creation (celestial bodies) is, and surely the creator will be before the creation.

Mountains:

Another manifestation of power and strength is the existence of mountains on Earth. The existence of mountains is very important for humans and animals. The peaks of mountains are covered with snow and melt to provide fresh water to 60 to 80 percent of the human population. They help in rain by cooling the upper atmosphere and cooling the clouds. The world's population relies on the rivers flowing from the mountains for their food and agriculture.

Mountains are large pieces of the Earth's surface (hundreds of miles long and wide). They are formed by fault blocks, which are created by the pressure of the Earth's inner plates, so the centre of earthquakes is in the mountains, and in the Quran, they are likened to being firmly embedded like pegs. In geography or geophysics, this is called Isostasy

The mountains create gravitational pressure on the Earth due to the layers or pressure inside the Earth, and thus create balance on the Earth (as mentioned in the article by Dr.



Muhammad Khairuddin Ibrahim, Malaysia).

Just as mountains are raised above the ground, they also have roots in the ground (Mantle) that are deeper than their height. That is why lava comes out of volcanic mountains. That is why many minerals are extracted from mountainous areas that are used in human life. Similarly, special kinds of forests and animals are also found in the mountains. All these matters are so vast that research has been going on for centuries in the sciences of geography (surface of the earth) and geology (inside the earth), and all this is telling the story of the greatness of their creator.

Animals:

Animals were created on Earth, a sign of the greatness of God. Animals cannot survive unless they have food and a suitable environment for protection according to the season, and at this time, according to an estimate, there are about 8.7 billion different species of organisms. Of these, one to two million are animals, and some scientists say that their number is up to fifty million. All these are estimates and opinions of scientists (refer to the number of animals on Earth from www.petonmom.com). Perhaps this number will increase with more information and improved estimation techniques. God has created different regions and seasons and conditions for all these different species of animals, and their lives or food are also provided.

Rain:

Food is essential for the life of humans and animals. For food, plants, vegetation, and grains are necessary, and for these, fertile land and rain water are also essential. God created the arrangement or system of all these. Rain keeps moisture in the ground, which produces agriculture and provides food for living things. Water collects in rivers or lakes. The atmosphere is covered with clouds. Approximately 66% of the atmosphere is covered by clouds, which are lifted and moved by the wind, and these clouds contain water moisture, and droplets are formed from the moisture. When the droplets become

heavy, they fall on the ground in the form of rain and wet the ground and remove dust and dirt from the atmosphere. They clean the leaves of trees and plants. They irrigate the crops and greenery grows on the earth. Barren land also blooms with plants. Clouds collide with mountains and become colder. That is why there is more rain and snowfall on the mountains. This system, which seems simple to us, has thousands of complexities within it. Which man has been trying to know for thousands of years, but it is still incomplete. There is a specific science for its details, which is called Meteorology. This is just very tiny part of Allah's (God) system.

Plants:

After the rain, the number of plants on the earth is innumerable. It includes large trees, fruit and non-fruit shrubs, and flowering plants. According to an estimate, there are four hundred thousand (400,000) different types of plants on earth, which have different sizes and volumes. They grow and grow in different types of environments (refer to Daily Science 2022 www.dailyscience.com). God created plants in pairs (male and female organs). Details are available in the science (Botany). A flower has a male (male) part, which is called Stamen, and a female (female) part, which is called Pistil, and sometimes other parts are called Sepals, Petals, and Nectar Gland, from the combination of which seeds are produced. This whole system was created by God so that man could benefit from it in the life of the world, and all the people living on the earth are benefiting.

This whole system is a proof of its creator and whoever created it certainly existed before it and had the power through which it was created and this is the proof of the existence of God and the manifestation of his power and might. But unfortunately, man only takes the support of nature, although nature is also a part of God's manifestations.

These blessed verses are inviting human beings, especially Muslims, to reflect so that human beings can realize their creator and acknowledge Him, worship Him and thank Him. Who can create and run such a universe? It is not difficult to resurrect man again for accountability, whose first existence has passed in the world. It is unfortunate that due to the weakness of Muslims in the sciences, people do not pay attention to the existence of God and spend time on the existing causes. Just as people did not pay attention to this during the time of the Prophet (PBUH), they are not paying attention to it even today and are being hunted by Satan. The beings that man worships, where do they have so much power and might that they can become gods of man? They are dependent on someone for their own existence.

وَ لَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ ؕ وَ مَنْ يَّشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَ مَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ﴿۱۲﴾

31|12| And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy.

وَ اِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَ هُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ؕ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ﴿۱۳﴾

31|13| And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice."

Refutation of Polytheism:

The Makkans were given a reason to reject polytheism, that the polytheism they were involved in was wrong, and what the Prophet (peace be upon him) was telling them was correct. Before this, intelligent and wise people had also rejected polytheism. This was

not a new thing, and among those wise people was the wisest and most judicious person, Hazrat Luqman, whose stories of wisdom were famous among the Arabs, and in fact became a proverb of wisdom and prudence.

Hazrat Luqman

Information about his personality is mostly based on traditions, because written documents was non-existent at that time. He was mentioned by the poets of the Period of ignorance, and his storey continued from mouth to mouth in people's sayings. There is disagreement among scholars about his personality and the era in which he lived. Most traditions are inclined towards the fact that he was from the progeny of Azar and was a contemporary of Hazrat Dawood (peace be upon him). He believed in the oneness of God (Tawhid). He was not a prophet, but a chosen servant of God, whom God bestowed with wisdom and understanding and discernment. According to some, he was from the region of southern Egypt (Sudan). He was dark in colour and had thick lips. Hazrat Ibn Abbas mentioned Hazrat Luqman as an Abyssinian slave. He was from the Nuba region of southern Egypt. According to one tradition, he came from Nuba (southern Egypt) to the present-day Jordan, Palestine region. The Arabic language of the region of Madian and Aika was, therefore, his sayings were quoted in Arabic. Some scholars have written his profession as a carpenter and some have mentioned you as a slave.

Wisdom

Wisdom is a great blessing of God. (1): Wisdom means intellect, understanding and intelligence (Ibn Abbas). (2): Intellect, jurisprudence (understanding) and speaking the truth is wisdom (Imam Ibn Jarir). (3): Knowledge of the existing things and doing good deeds is wisdom (Raghib Isfahani). (4): The words from which advice is received and man is admonished by those words, people quote (mention) those words as wisdom. (5): The wise men said that the knowledge of the realities of things according to human power is wisdom (Rooh Al-Maani). (6): Some said that it is the knowledge of what is useful and what is harmful. (7): According to the Sufis, the knowledge of the afflictions of the self and Satan is wisdom.

In the Qur'an, wisdom has been mentioned as a blessing and reward. Hazrat Luqman was also bestowed with this wisdom, due to which his sayings still guide people. The blessed Hadiths of our Prophet (peace be upon him) are also full of this wisdom.

Gratitude

It is said about gratitude that it is a positive emotion. Which expresses gratitude and appreciative words and expressions. When it is expressed while feeling someone's blessings or goodness, in this way devotion, warmth and other feelings of respect and love are expressed for the benefactor. This emotion is very beneficial for a person's psychological and physical health.

The expression of this emotion depends on, or should be, according to the kind of blessing or benefit received. In which there are matter of our daily life and especially, if the blessings of God are felt and estimated, then its quality is very important and necessary. Therefore, keeping in view the blessings of God, one should be grateful to Him, but rather become grateful all the time.

Benefits of Gratitude

The greatest benefit of gratitude is the acknowledgment and feeling of the blessing that a person receives. From this emotion, some chemical hormones are produced in the human brain, which are called Dopamine, which provide relief. From relief and

contentment, mental peace is found in human life, which is also beneficial for physical peace and is also necessary for mental health. Due to this, the internal will and productive power of a person become better. In view of the importance and necessity of this emotion, it is very important for human beings in Islam and is one of the human duties. According to a hadith, it is also necessary to be grateful to individuals, just as it is very important to be grateful to God for His blessings and kindness. In return for this, God bestows an increase in blessings, and a person should be grateful to God all the time and express it through his actions and character. Acting on the commands of God is also an expression and acknowledgment of blessings.

The benefit of gratitude is beneficial for both the person who expresses gratitude and the person who bestowed the blessing. In view of the importance of gratitude in the blessed verse, it has been made clear that its benefit will be for the person who is grateful. The essence of God is independent and the whole universe is in need of him. If someone is grateful, it does not increase His greatness and divine power, and if he does not, it does not decrease. The benefit of being grateful will be for man only in the form of peace of mind and in the form of increase in God's blessings. Knowledge, intellect, health, existence, strength and organs of body are all the blessings of God for which gratitude is obligatory.

The second important advice to the boy was to avoid polytheism. The Prophet (peace be upon him) was also forbidding people from polytheism. All the blessings and honours upon man were bestowed by God by making him His caliph. Created, gave sustenance, health and intellect, heavenly books and prophets were also sent to guide man so that he could lead a better life. All other powers, whether heavenly or earthly, are inferior to man. Leaving the real creator and worshiping them is the greatest injustice and crime. The meaning of injustice is to remove something from its original place. That is why it is a great injustice to place someone else in the place of worship. This topic has been mentioned in many places in view of its importance and necessity so that man may understand its importance and prove by his actions that he does not consider anyone else as God.

وَ وَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّ فِصٰلُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَ لِوَالِدَيْكَ ؕ اِلَيَّ الْمَصِيْرُ ﴿۱۴﴾

31|14| And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.

وَ اِنْ جَاهَدٰكَ عَلٰۤى اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا وَ صَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوْفًا ۪ وَّ اتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۱۵﴾

31|15| But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

Kind Treatment Towards Parents:

These verses are the commands of Allah Almighty, which enjoin special treatment towards parents. The greatest benefactor a person has in this world is their parents. A human child cannot survive without protection, and this duty is fulfilled by their parents. Among parents, the mother suffers a great deal for her child, which starts from the moment of conception, and as the weight of the pregnancy increases, the suffering increases, and it has to be borne all the time, whether sleeping or waking. Then there is

severe labour pain at the time of birth, and sometimes the mother even gives her life. This series does not end here with the birth, but the care and provision of food also remain. This stage of breastfeeding is according to the verse up to two years, which is why most jurists have fixed the duration of breastfeeding (Riza'at) as two years, but in the opinion of Imam Abu Hanifa, Riza'at will remain until the use of solid food comes. However, the maximum period is two and a half years (thirty months). Just as there is a verse: *"And his bearing and weaning [period] was thirty months" (Al-Ahqaf:15)*, and the minimum period of pregnancy is six (6) months.

Hazrat Abu Hurairah (R.A) narrates that a person came to the service of the Messenger of Allah (peace be upon him) and asked, "Who is the most deserving of my good service?" He (peace be upon him) said, "Your mother." He asked, "Then who?" He said, "Your mother." He asked, "Then who?" He said, "Your mother." He asked, "Then who?" He said, "Your father."[1] (Sahih Bukhari and Sahih Muslim). There are also many other hadiths besides this.

If parents ask a person to commit sin, then their word should not be obeyed. If they prevent him from fulfilling the commands of Islam, then their word should not be obeyed (i.e., obligatory duties are meant, not desirable acts). But along with this refusal, their respect and service should be maintained, and even if the parents are non-Muslims, their service and respect are obligatory. The right of the mother is prior to the right of the father.

A role model is very important for the completion of human character, for which a person learns quickly. For the obedience of the commands of Islam and the development of character, it is also commanded that those people should be followed who are repentant to Allah Almighty. The highest example (specimen) of this are the Prophets, and especially our Prophet (peace be upon him), who is the last prophet. Apart from this, the righteous (those who fully act on the Sharia, good character in dealings) are the people. Along with this, man has been informed that the record of deeds is being kept. When there will be accountability after death, all the deeds will be told.

يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يَاْتِ بِهَا اللّٰهُ ؕ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ﴿١٦﴾

31|16| [And Luqman said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَ اْمُرْ بِالْمَعْرُوْفِ وَ انْهَ عَنِ الْمُنْكَرِ وَ اصْبِرْ عَلٰى مَآ اَصَابَكَ ؕ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿١٧﴾

31|17| O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.

Record of Deeds and Information:

There are two types of motivations for good deeds. One is internal, that a person, due to their knowledge and intellect, finds things useful or acts due to physical desire. If there are good deeds, then their benefits, and if bad deeds, then their harms will be found in this world and the hereafter. Among external motivations are the environment, the encouragement of another person, or reward/fear. Even if it is in the mind that someone is watching or recording my movements, then a person also stops from bad deeds. Just in the modern social system crimes are reduced due to the fear of camera recording. This is the advice that Hazrat Luqman gave to his son, which the Quran mentioned for all human beings. The human actions are recorded all the time. In earlier days it seemed

difficult, but now through modern technology and satellite cameras, information about the surface of the earth is available. While for humans, Allah Almighty has two angels, just think there are two chips (Chip Devices) inside our shoulders, which are connected to our brain and senses, and our every movement, whether sleeping or waking, is being recorded, and then it is transferred to the Preserved Tablet or the record of Allah Almighty (for accountability) and is being stored. Which will be shown to humans on the Day of Judgment as evidence/proof. Similarly, there is also a record of whatever is located on the entire surface of the earth or inside it or in its space, and the least of the least, which can be called a nanogram (millionth of a gram) or the smallest part of an atom in modern technology. Apart from this, there is also a record of all the bodies and objects of the universe and the existing things in whatever state and condition they are in. The essence of Allah is Subtle (Omniscient) and Khabir (All-Knowing). Keeping this state and condition in mind, the advice that has been given:

(1) Establish prayer. (2) Enjoin good. (3) Forbid evil. (4) Be patient in afflictions.

Spreading Goodness and Eradicating Evil:

It is necessary to offer prayer with its conditions, etiquette, and obligations and prescribed time, with humility and steadfastness. The Invisible benefits (psychological/spiritual) blessings may be for an individual or group, especially praying in congregation. (Details are mentioned in verse number 4 of the surah). It is necessary to enjoin good for any society. It has been mentioned many times in the Holy Quran. The Prophet (peace be upon him) emphasized it through numerous hadiths. Among the Islamic human duties, *Amr bil Maroof* (preaching of virtue) is obligatory on every Muslim to the extent of his ability, and he will be questioned about it on the Day of Judgment. By good/virtue is meant those deeds which are commanded to be done, and these are beyond (outside) the obligations. If the obligations are not fulfilled, then there will be a question. These matters are among the *wajibats* (about which there will be a question). Hazrat Anas (R.A) narrates that the Messenger of Allah (peace be upon him) said: Help your brother, whether he is unjust or oppressed. The Companions said, O Messenger of Allah! We help the oppressed, but how do we help the unjust? He said! You hold his hands (i.e., do not let him do injustice and make him realize it). (Bukhari/Tirmidhi).

The command to prevent evil is also as important and necessary as the command to do good. Both actions, if not taken together, will not make the society successful and peaceful. Among the Islamic duties, "*Nahi Anil Munkar"* preventing evil is also obligatory on every Muslim to the extent of his ability, and he will also be questioned about it. The real basis of the acts of preventing evil are those acts which Islam has forbidden or are considered bad under the ethics of human society or have been forbidden by law. Apart from this, *Makroohat(disliked)* are also included. Similarly, according to the hadith, evil should be stopped, either by hand or by tongue, or then it should be considered bad from the heart, which is a sign of weak faith. Social boycott of the people of bad deeds is also an important way through which the feeling of evil can be expressed.

Patience:

Patience in afflictions is a very great quality. There are afflictions as well as comforts in human life. Especially if a person spends his life according to principles, that is, acts on virtue and promotes or urges it, prevents himself and others from evil. His desires which are against the commands of Islam and the local laws where he resides (lives), in that case he will face difficulties which will be from his community or from the desires arising in his own self. It is necessary to be patient and control them. Jn fact this is a great act of bravery and courage, whether the calamities are from human sources or heavenly sources, not to complain. In case of diseases and problems to remain silent and take

practical steps to reduce it has great reward. Similarly, controlling one's emotions at the time of the dominance of lust or at the time of anger is true patience. These actions have been declared as *Azm Al-Umoor (high performane)*, because high moral deeds are difficult. In human character, individuals (humans) are afraid of difficulties, worries, and hasty in taking revenge.

وَ لَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَ لَا تَمْشِ فِی الْاَرْضِ مَرَحًا ؕ اِنَّ اللّٰهَ لَا یُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ۚ﴿۱۸﴾

31|18| And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.

وَ اقْصِدْ فِیْ مَشْیِكَ وَ اغْضُضْ مِنْ صَوْتِكَ ؕ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِیْرِ ﴿۱۹﴾

31|19| And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

Arrogance and Its Manifestations:

Tas'eer means to turn one's neck away in arrogance (Al-Mufradat by Asfahani). It refers to ignoring the person being addressed during conversation, turning one's face away with a stiff neck. This is an expression of arrogance, which a person displays towards the person he is talking to or others. Initially, a person, knowingly or unknowingly, considers himself superior to others, and then his neck stiffens. He turn his face away while speaking as a sign of superiority and display stiffness in his gait. Arrogance is a psychological or spiritual ailment that damages relationships between people.

Considering others inferior leads to the beginning of classism. Human respect diminishes, and obstacles arise in the pursuit of justice. According to a Hadith, *"Whoever has even a mustard seed's worth of arrogance in their heart will not enter Paradise" (Tirmidhi)*. In another Hadith, "Whoever drags his garment trailing behind him out of pride, Allah will not look at him (on the Day of Judgment) due to this expression of arrogance" (Musnad Ahmad). A companion asked the Prophet (PBUH), "O Messenger of Allah, a man likes his clothes to be clean and good, and it is also an expression of Allah's blessing, is this arrogance?" The Prophet (PBUH) replied, "This is not an expression of arrogance, because arrogance means considering others inferior." Expressing and using Allah's blessings is permissible. In contrast to arrogance, humility and modesty are pleasing to Allah, which increases feelings of love and respect in society.

Moderation:

The next instruction is moderation in one's style and demeanour. *Qasd* is derived from *iqtisad*. *Qasd* means moderate. There are two purposes of a moderate gait. In the literal sense, it refers to a suitable pace that is in accordance with the body and strength. Walking at this pace is a general instruction which is beneficial in life. Walking fast should be done, when necessary, otherwise, walking fast all the time is against dignity and not in accordance with the general way of life. Walking fast consumes more energy and leads to fatigue. It is fine when needed, but in a general way, it gives an impression of haste and is not appropriate for dignity.

The second purpose is to maintain a moderate standard in the general economic and social life of a human being so that life can be spent in comfort and ease. It means keeping expenses within one's means, avoiding extravagance, avoiding stinginess and miserliness, and maintaining a standard according to need and circumstances. The style of life should not appear artificial. There should be no sense of pride and arrogance, nor should helplessness and destitution be apparent. There is a Hadith that says, "The best

course of action is the middle course" (*Khairul Umoor Awsatuha*). There are many Hadiths in this regard.

Style of Speech:

The style of speaking is very important. When we speak to someone, our words are understood by our tone. A loud and shouting voice is considered undesirable. Here too, it refers to gentleness in the general style of speaking. When conversing with someone, it should be done with attention. The voice should be appropriate so that it is neither difficult for the listener to hear it nor does it create a situation of shouting and screaming, which makes the listener feel disgusted. If you have to call from a distance or address a large gathering, then a loud voice is necessary. There should be no arrogance in the style of speaking, nor should it be so humble that the listener ignores the words. The tone of the voice should be appropriate to the occasion. If it is not appropriate to the occasion, then it is like the voice of a donkey. Although a donkey is a very useful animal in human life, its voice is much louder and harsher than its size, which is why it (voice) is disliked despite being a useful animal. Similarly, the style of speaking should be according to the status of the person being addressed. These antiquates are very important for living a successful life in this world, and their benefit will be for everyone who acts upon them in this world.

اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ وَ اَسْبَغَ عَلَیْكُمْ نِعَمَهٗ ظَاهِرَةً وَّ بَاطِنَةً ؕ وَ مِنَ النَّاسِ مَنْ یُّجَادِلُ فِی اللّٰهِ بِغَیْرِ عِلْمٍ وَّ لَا هُدًی وَّ لَا كِتٰبٍ مُّنِیْرٍ ﴿۲۰﴾

31|20| Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him].

وَ اِذَا قِیْلَ لَهُمُ اتَّبِعُوْا مَاۤ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَیْهِ اٰبَآءَنَا ؕ اَوَ لَوْ كَانَ الشَّیْطٰنُ یَدْعُوْهُمْ اِلٰی عَذَابِ السَّعِیْرِ ﴿۲۱﴾

31|21| And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that upon which we found our fathers." Even if Satan was inviting them to the punishment of the Blaze?

Following the discussion of ethics, there is once again mention of God's grace and blessings. In the heavens and the earth, there are countless things, all of which benefit humanity directly or indirectly. This subjugation is under human control, which humans utilize and benefit from through their intellect. Some entities or factors are beyond human control, but due to the (natural) system, they benefit humanity. For example, the sun, air, light, sunshine, earth's gravity, water's buoyancy, and many other things are not yet within human control. This also refers to apparent and hidden blessings, meaning the resources, rewards, and benefits that humans acquire on earth during their worldly life and which they have knowledge or control over. Hidden refers to what is still concealed from humans; surely, humans are benefiting from them but do not have knowledge of them, just as gravity, electricity, electronic waves' benefits, water's buoyancy, air pressure, and light waves came into human knowledge later, but their benefits have been ongoing since humans came into existence, and there are many more that will be discovered in the days to come.

Due to this information or intellect, humans have gone astray and, in addition to researching the causes and resources, have started discussing the existence of the Creator of causes and resources, questioning what the Creator of the universe (God) is

like. They have started discussing His attributes, His existence, and His relationship with creation, which humans do not have the means to know. The essence of the Creator of resources is beyond these means. They do not pay attention to the divinely revealed books that have come for human guidance, nor do they ponder or trust the commands and guidance of God's chosen messengers, as a result of which they get lost in misguidance.

Regarding apparent and hidden blessings, Hazrat Junayd Baghdadi said that apparent blessings mean good character, and hidden blessings mean divine knowledge (Awarif al-Maarif). Another meaning of apparent is knowledge, and hidden is the pursuit of truth. Some Sufis have interpreted apparent as avoiding misguidance and hidden as keeping the heart away from heedlessness.

The polytheists of Makka used to deny the Quran and the Prophet's guidance and preferred the polytheistic customs of their forefathers. They respected Prophet Abraham but practiced and persisted in polytheistic actions and beliefs, even though this way would lead them to Hell.

Blind Following:

Blind following is misguidance. While respecting parents is obligatory, acting upon their misguided thoughts, beliefs, or actions is forbidden. It is necessary for every individual to verify and investigate before acting, what is wrong or right in it, and why it is being done. All the commands of Islam prioritize human interests. All matters and social systems are based on this principle. In fact, even worship is a cause of goodness and peace in a person's worldly life, and the rewards in the Hereafter are separate. If a person has an average level of knowledge and repeatedly reads the Quran and Hadith with translation, many clear commands become known, which are necessary. For additional commands, a person can contact a reliable scholar according to their knowledge and get guidance, but being harsh or hateful towards those who disagree is against the Islamic spirit. Contemplation and reflection on Islamic rulings are essential. Blind following (without contemplation or investigation) has been strictly forbidden in Islam, and this is the purpose of this blessed verse.

وَ مَنْ يُّسْلِمْ وَجْهَهٗۤ اِلَى اللّٰهِ وَ هُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰىؕ وَ اِلَى اللّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿۲۲﴾

31|22| And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold. And to Allah will be the outcome of [all] matters.

وَ مَنْ كَفَرَ فَلَا يَحْزُنْكَ كُفْرُهٗؕ اِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوْاؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۲۳﴾

31|23| And whoever has disbelieved - let not his disbelief grieve you. To Us is their return, and We will inform them of what they did. Indeed, Allah is Knowing of that within the breasts.

نُمَتِّعُهُمْ قَلِيْلًا ثُمَّ نَضْطَرُّهُمْ اِلٰى عَذَابٍ غَلِيْظٍ ﴿۲۴﴾

31|24| We grant them enjoyment for a little; then We will force them to a massive punishment.

وَ لَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ لَيَقُوْلُنَّ اللّٰهُؕ قُلِ الْحَمْدُ لِلّٰهِؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿۲۵﴾

31|25| And if you asked them, "Who created the heavens and earth?" they would surely say, "Allah." Say, "[All] praise is [due] to Allah "; but most of them do not know.

After the denial of the disbelievers or humans, there is mention of those individuals who believe in God and submit themselves to God's commands. This act is their great success because God's commands are a strong source and support, to which life will be successful in this world and the hereafter. By strong support is meant the Quran, the Prophet Muhammad (peace be upon him), and the commands of the Quran and Hadith. These are the beacons of light for the guidance of humanity.

Despite these instructions, even at that time and today, a large part of the world is wandering in misguidance. They do not listen to or believe in God's commands. At that time, the Prophet Muhammad (peace be upon him) was making full efforts, but the disbelievers of Makka were very intense in their opposition to Islam. Due to this, the Muslims had to leave Makka, and they were even prevented from leaving Makka. Non-believer's attitude saddened the Prophet Muhammad (peace be upon him). To console him, it was said: *"Continue your preaching and do not grieve over their misguidance. They have to come to Us (God) after death, and there they will be rewarded or punished according to their deeds. Nothing is hidden from God Almighty."*

Those who do not believe in God's commands, but instead of worshiping God as the true God, they worship creatures in their own delusion, despite their this great sin, God Almighty gives them respite in this short worldly life. This respite is a guarantee of punishment for them, that when the time of reckoning comes, they will be dragged and thrown into Hell. This avoidance of punishment in the world does not mean that they are right, but rather they are buying misguidance. Although these people do not believe in God, if they are asked about the greatness of the universe, they acknowledge that it is God who created it. But this acknowledgment of theirs is not from the heart, because in their actions they do not worship the true Creator. Do not worry about them, this is the result of their ignorance, which is due to their lack of contemplation and turning away from the preaching of the Quran and the Prophet Muhammad (peace be upon him). Show gratitude to Allah that at least they (Makkan) acknowledge God. They will surely receive the punishment for their evil deeds.

لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِ ؕ اِنَّ اللّٰهَ هُوَ الْغَنِیُّ الْحَمِیْدُ ﴿۲۶﴾

31|26| To Allah belongs whatever is in the heavens and earth. Indeed, Allah is the Free of need, the Praiseworthy.

وَ لَوْ اَنَّ مَا فِی الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّ الْبَحْرُ یَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِیْزٌ حَكِیْمٌ ﴿۲۷﴾

31|27| And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise.

مَا خَلْقُكُمْ وَ لَا بَعْثُكُمْ اِلَّا كَنَفْسٍ وَّاحِدَةٍ ؕ اِنَّ اللّٰهَ سَمِیْعٌۢ بَصِیْرٌ ﴿۲۸﴾

31|28| Your creation and your resurrection will not be but as that of a single soul. Indeed, Allah is Hearing and Seeing.

اَلَمْ تَرَ اَنَّ اللّٰهَ یُوْلِجُ الَّیْلَ فِی النَّهَارِ وَ یُوْلِجُ النَّهَارَ فِی الَّیْلِ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ ۙ كُلٌّ یَّجْرِیْۤ اِلٰۤی اَجَلٍ مُّسَمًّی وَّ اَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ خَبِیْرٌ ﴿۲۹﴾

31|29| Do you not see that Allah causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running [its course] for a specified term, and that Allah, with whatever you do, is Acquainted?

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَ اَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهِ الْبَاطِلُ ۙ وَ اَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ﴿۳۰﴾

31|30| That is because Allah is the Truth, and that what they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.

After mentioning God Almighty's power, His oneness, and humankind's disobedience and their punishment for it, God's strength and power are expressed. By heavens and earth is meant the entire universe. Apparently, the human eye sees only the earth and the sky, but God's power and might are beyond that, as conveyed by the names of Paradise, Hell, the Throne, the Seat etc., which humans are now discovering through radio waves, galaxies other planets and stars. If we reflect upon this, how many trees, animals, insects, birds, and other living and non-living things exist on earth? The human being's own existence is so complex that physicians, intellectuals, doctors, and Pharmacist experts have all been engaged in researching it since thousands years, but the information that has been obtained so far is less than what is being sought and what is unknown. Similarly, birds, animals, insects, minerals inside the earth's surface, trees - indeed, this is a long and never-ending series, and all of this is a testament to the power and greatness of God Almighty, who is their Creator and Master. We do not even have any knowledge about the rest of the solar system and the other universe. That is why it was said that if the water becomes ink and the trees become pens, and more seas are added, even then it will not be enough to describe the greatness and power of God Almighty, which is evident from this entire universe, including oceans and jungles. All of these are moving under a coordinated system, which is proof of the One Creator.

Far away from the earth in the solar system, the day, night, seasons, moon, sun, and the relationship of humans with them, how deep is their connection with the earth and the beings on it? The night and day, by which we estimate the length of our lives. Their connection with the seasons - all these planets and stars are performing their duties by moving in their orbits. All of these are proof of the greatness of God Almighty. Then, resurrecting humans again is not a problem for such a great power, but it is as easy as creating a single human being. Despite these facts, if a person considers any other power to be so great that he worships it instead of God, then what could be more foolishness than this? The Being (God) with such great power is indifferent to the obedience of all these creatures. Just as it is mentioned in a Hadith: *"If all creatures become obedient, they cannot add an atom to God's power and might, and if they become disobedient or defiant, they cannot subtract an atom from it*." That Being is far exalted. A person should acknowledge this from his heart, which is why it was said that even if the seas become ink and the trees become pens, they cannot describe the greatness, power, and craftsmanship of God Almighty.

اَلَمْ تَرَ اَنَّ الْفُلْكَ تَجْرِيْ فِى الْبَحْرِ بِنِعْمَتِ اللّٰهِ لِيُرِيَكُمْ مِّنْ اٰيٰتِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿۳۱﴾

31|31| Do you not see that ships sail through the sea by the favor of Allah that He may show you of His signs? Indeed in that are signs for everyone patient and grateful.

وَ اِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ فَلَمَّا نَجّٰىهُمْ اِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ؕ وَ مَا يَجْحَدُ بِاٰيٰتِنَاۤ اِلَّا كُلُّ خَتَّارٍ كَفُوْرٍ ﴿۳۲﴾

31|32| And when waves come over them like canopies, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, there are [some] of them who are moderate [in faith]. And none rejects Our signs except everyone treacherous and ungrateful.

Among the signs of God Almighty are the sea, water, and rain. Ships in ancient times and even today carry seventy percent of the world's trade through sea routes, which is why the warm water seas are very important. In the movement of a ship in the sea, human intervention is very minimal. In fact, it is the buoyancy of the water that lifts the ship or vessel. Then, through the wind, it is pushed in the appropriate direction. Earlier there were sails. Now, since the ships move forward by throwing water backwards through the engine. The pressure of water, the pressure of wind, are signs of God's power. These forces are very useful for humans and there are countless other things for human life. The one who understands these objects becomes a grateful servant of God. He is thankful for the blessings and patient in difficulties. During a sea voyage or any journey, especially if it is an airplane, if the plane gets caught in a storm, or air pockets, it is very dangerous and frightening. The passengers feel greatly worried and panic. Everyone begs for safety with their own humility and supplication and there is only one way for help. Then storm subsides. Such storms are beyond the power of humans, so the help of a supernatural power is sought and that is the divine being who controls the seas and winds. When the storm subsides, some people, taking a lesson from this incident, spend their lives according to the commands of the divine power(God) and fulfil their promise of abidance and walk on the straight path or some keep a middle path that they believe but are weak in practice. Most people forget and get lost in their revelries and forget the commands of God. These individuals are extremely unfaithful, because the forgiveness they sought and the promise they made during the storm or trouble, they forgot as soon as the difficulty was resolved. Similarly, they are extremely ungrateful because it was obligatory to be grateful when the trouble and distress were removed, but they forgot it. Such people are being told about the condition of the Day of Judgment.

Sabbar (patience) and *Shukur* (gratitude) are two pillars of faith. Abandoning human desires is patience and mentioning the blessings is gratitude, which is through the tongue and limbs. The way of thanking with the tongue is to acknowledge the blessings of God. The gratitude of the limbs is to obey and worship. The gratitude of the heart is to be present at all times in the reflection of God's attributes and the observation of His essence. That is why half of faith is patience and half is gratitude. These are important qualities for nearness to God. Hazrat Ali (R.A) says that the place of the head in the body. Similarly, the place of patience in faith. According to Hazrat Junayd Baghdadi, patience is to endure hardships without expressing displeasure. Amr bin Uthman said: To remain steadfast on the commands of God Almighty and His decrees and to happily welcome the calamities is patience.

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ وَ اخْشَوْا يَوْمًا لَّا يَجْزِیْ وَالِدٌ عَنْ وَّلَدِهٖ ۫ وَ لَا مَوْلُوْدٌ هُوَ جَازٍ عَنْ وَّالِدِهٖ شَيْـًٔا ؕ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۪ وَ لَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿۳۳﴾

31|33| O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver.

The scene of the Day of Judgment will be one of utter chaos. Everyone will be worried. The relationship between father and son, which is the most precious in the world, and for which parents risk their lives to save their children, will be forgotten on the Day of

Judgment, and everyone will be preoccupied with their own reckoning. Neither any friend nor any other power will be of any help. Those who deny the occurrence of the Day of Judgment and the reckoning are being warned that the One who created this entire universe, who sustains it under a system, it is not difficult for Him to bring it to an end, therefore it is necessary to believe in the end. The success lies in reforming one's actions according to His (God) commands. The relationships, duties, and rights of parents and children, their accountability, and their reward and punishment will all take place during the Day of Reckoning. This is recorded with God and justice will be done accordingly. The fear and panic, the intensity and horror of the occurrence of the Day of Judgment are beyond this.

Deceptions in worldly life:

In worldly life, there are many such things that keep a person deceived from righteous deeds and believing in the reckoning of the Day of Judgment. Most people consider only the causes and phenomena of the universe to be eternal and consider it to be a never-ending series. Now, with the advancement in space, after the information about the planets and stars, it has become certain that our solar system on which our life depends will come to an end. Apart from this, the attraction of the world makes a person negligent. Sometimes a person, forgetting or ignoring the commands of God, relies only on God's mercy and ignores the commands of justice. Sometimes he does not care about the teachings of the Prophet Muhammad (peace be upon him), but hopes for intercession. In short, Satan, by putting various kinds of deceptions in the human mind, misguides him and these affect a person through various means. Strict emphasis has been laid on avoiding these deceptions so that man can avoid punishment on the Day of Judgment.

اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَ يُنَزِّلُ الْغَيْثَ ۚ وَ يَعْلَمُ مَا فِى الْاَرْحَامِ ؕ وَ مَا تَدْرِىْ نَفْسٌ مَّا ذَا تَكْسِبُ غَدًا ؕ وَ مَا تَدْرِىْ نَفْسٌۢ بِاَىِّ اَرْضٍ تَمُوْتُ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿۳۴﴾

31|34| Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.

This passage discusses the power and might of God Almighty. Prophet has been asked by the people that when is the day of judgment? there is wisdom for humankind in keeping the Day of Judgment hidden. It provides a truly free environment for their examination, otherwise, different situations would arise due to fear, and human freedom would be restricted due to fear. The scientific estimates of the present era depend merely on incoming signals from the space and from the analysis of bone fragments found from the earth. Their estimation is in millions of years. Therefore, this is not knowledge, but an educated estimate that has no importance for human actions. The Prophet Muhammad (peace be upon him) said about the signs of the Day of Judgment, regarding the appointed day, that only God Almighty knows. By knowledge, the unknown ends, and if there is no knowledge, then the unknown exists. The source of all knowledge is the essence of God Almighty, and then human knowledge is the result of God's blessing and His mercy. Similarly, the weather conditions, which are indicated through rain, are beyond human knowledge. Through satellites in space, the direction of winds or air pressure is estimated, which is quite accurate, but it is not always 100% correct because the local climate changes. Therefore complete knowledge is with the essence of God Almighty and depends on His decisions.

The decisions regarding air pressure, the direction of clouds, the required increase or decrease in temperature, are enforced by God Almighty through His angels, who are a

type of energy. The radioactive rays of the sun play an important role. No one knows about the establishment of pregnancy. Millions of chromosomes meet (X and Y), when its result will occur or all will be wasted. Whether it will be a boy or a girl, healthy or with any deficiency, its complete knowledge is with the God Almighty. We get information when the existence is established and its image is taken through different rays, which has its own effect. Similarly, a person's destiny, his success and failure, places of birth and death, are not known to that person, nor is the future known. A healthy person can become ill and a sick person can become healthy or can be involved in accidents or can be saved.

In some of these matters, fairly accurate estimates can be made through human information, these are through human knowledge, which God has given to man as a distinction of knowledge, but what will be 100% is known only to the essence of God Almighty or to whom He conveys information about it. God's essence is aware and all-knowing about the knowledge of the entire universe. Man should obey His commands and worship Him so that there may be success in this world and the hereafter.

The beginning of the Surah was with the greatness of the Quran and its end is with the scene of the Day of Judgment. All praise is due to Allah.

End of Surah Luqman. Rev.9/25.

32 - Surah Al-Sajdaa

Introduction

The Surah is named "As-Sajdah" because it mentions the act of prostration (sajdah). It is mentioned in verse 15 as a commendable trait of the believers. This Surah was revealed in Makka. From the style of its contents, it appears to have been revealed during the middle Makkan period. In terms of subject matter, it is similar to Surah Luqman. Surah As-Sajdah was revealed after Surah An-Namal and before Surah Nuh. In order of revelation, it is number seventy-five (75), and in the order of the Mushaf (the compiled Quran), it is number thirty-two (32). It has thirty (30) verses and three (3) sections (ruku').

According to traditions, the Prophet (peace be upon him) used to recite Surah As-Sajdah in the Fajr (morning) prayer, and before going to sleep at night, he would recite Surah Al-Mulk and Surah As-Sajdah.

The Surah begins with the declaration of the magnificence of the Quran, stating that it is revealed from Allah, and confirming the prophethood of Muhammad (peace be upon him). It provides information about Allah's creation of the universe. It makes known the facts about human existence. It mentions the punishments and rewards for the disobedient and the obedient. It gives warnings about the punishments of previous nations. It informs about the resurrection and the Day of Judgment. Among other prophets, it mentions Moses (peace be upon him).

الٓمّٓ ﴿١﴾

32|1| Alif, Lam, Meem.

تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ﴿٢﴾

32|2| [This is] the revelation of the Book about which there is no doubt from the Lord of the worlds.

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُوْنَ ﴿٣﴾

32|3| Or do they say, "He invented it"? Rather, it is the truth from your Lord, [O Muhammad], that you may warn a people to whom no warner has come before you [so] perhaps they will be guided.

The Surah begins with Huruf Muqatta'at (isolated letters), which indicate the importance of the discourse. The Huruf Muqatta'at have been explained in Surah Al-Baqarah. These are letters, words, and they have their own meanings and secrets. Later commentators have given various interpretations or explanations. For example, it is said that Alif refers to "Ulfat" (love), indicating that He (Allah Almighty) has placed the love of closeness in the hearts of His lovers. Laam refers to "Liqa" (meeting), pointing towards the longing for meeting Him and the glad tidings of meeting Him. And Meem refers to their "Murad" (intention), meaning that the lovers of Allah have annihilated their will in the will (pleasure) of Allah. They have no desires of their own. Allah's will and decree is their desire. (Mulla Ali Qari)

This (message) is a response to the objections of the disbelievers of Makka, stating that this book is from Allah Almighty. There is no doubt in it, and He is the Lord of all the worlds. Man is one creature among billions of creatures, and those who doubt are wrong.

The deniers of Makka used to call the Quran the word of the Prophet (peace be upon him) and denied that it is the message of God. They were told that it is the message of Allah. There is no doubt or suspicion in it. This is clear from the style, words, coherence, and effect of the discourse. The purpose of this discourse was to guide the Quraysh of Makka (the disbelievers), because after Prophet Ismail (peace be upon him) and Prophet Shuaib (peace be upon him), no warner had come to this region. This period was more than two thousand years long, and the innovation of idol worship was started by a person named Amr ibn al-lji. Although even during this era of idol worship, some individuals hated idols. This was a message a provision of guidance from Allah Almighty for the people of Hijaz, and especially for the people of Makka. The people of Makka were vehemently opposing.

اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ؕ مَا لَكُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِيٍّ وَّ لَا شَفِيْعٍ ؕ اَفَلَا تَتَذَكَّرُوْنَ ﴿٤﴾

32|4| It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or any intercessor; so will you not be reminded?

يُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَى الْاَرْضِ ثُمَّ يَعْرُجُ اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗۤ اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ ﴿٥﴾

32|5| He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.

ذٰلِكَ عٰلِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعَزِيْزُ الرَّحِيْمُ ﴿٦﴾

32|6| That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful,

Creation of the Universe:

The proofs of Allah Almighty's power, existence, and Lordship are both scientific and otherwise. This Earth, on which humans and millions of other creatures live, and according to our science (physics), all forms of matter that exist on Earth will remain as they are. There will be no increase or decrease. Earth's gravity keeps it within its limits. Then there is mention of the heavens, which is space. It has several layers, of which seven are mentioned in the Quran. Humankind does not have such clear evidence to determine the exact number, although there are scientific estimations obtained through satellites and radio waves in the space. In this space is our solar system, the moon, and if we include the stars, the visible stars are our galaxy, which is thousands of light-years away from us. These are scientific estimates of physics and astronomy (cosmology), and these pieces of information will also change due to advancements in space satellites. According to the Quran, Allah Almighty created them in six days. These six days are actually periods, because the details, or rather the indications, given in the Hadith mention various matters, that the earth was (created) on such and such a day, and the mountains on it on such and such a day, meaning changes in the internal and external conditions of the earth, then the trees and greenery were created, what a long process or system it was, Allah Almighty knows best. Therefore, the word "day" here means a process that will span many years, which will have evolutionary stages. In this way, after the trees, animals were created. This was also part of a long process. Similarly, light or radiance was created, and finally, humankind was created (Muslim/Musnad Ahmad). Whatever estimates our science makes, their duration will be counted within these "days," because "days" refers to each process, which, to make it understandable to the human mind at that time, was referred to as "day" (Yaum), which means the duration of the process.

After this, there is mention of Istiwa (Ascension) on the Throne. Istiwa means to be seated majestically, which is appropriate. Because Allah's essence is free from limits, size, form, quality, and quantity. Therefore, whatever befits Him is what is intended. However, one thing is clear from a scientific (physics) point of view: besides our galaxy (solar system and galaxy), there are places for the Throne (*Arsh*), the Footstool *(Kursi*), Paradise, and Hell, which are mentioned in the Quran, and our science (Cosmology), which is making various estimations through signals coming from space. Human information depends on the capacity of human-made instruments and the interpretations of the signals through them. In which there is a possibility of error at every point. This is the reason why scientific theories keep changing, just as at one time the earth was stationary and today it is moving. The sun was moving, today it is the centre of the solar system, but it is moving (orbiting) in relation to the galaxy. The same has happened and will continue to happen in the definition and explanation of various theories, for example, matter, energy, components, and compounds. Scientific discoveries will continue to be made before humankind, and old theories will be forgotten. The Quran has given a framework that does not require a large academic degree to understand, but research is needed. These verses guide those who are learned and believe in the heavenly religions to research and about the existence of the Creator of the universe, and to those who deny the existence of the Creator of the universe.

The System of the Universe:

In the following verses, there is an indication about the system of the universe, how this system is running, and how its Supreme Administrator has arranged and planned it. Terrestrial affairs are managed from the heavens, meaning space or the cosmos. On the one hand, it is being said that the essence of Allah Almighty has arranged this entire system, whose Throne is the highest and above the earth. Secondly, it is stated that the

conditions of space control the events that occur on the surface of the earth. Their system is also in this way, as was pointed out in the blessed Hadith that the angels of Allah, who are created from light, are commissioned to implement the commands in space. This system runs by the system and planning of Allah Almighty. The word "planning" indicates an interconnected system. This was said at a time when people, due to ignorance, used to worship the sun, moon, stars, and animals. If we look at the explanation of these blessed verses in the light of the blessed Hadith, then today's scientific information is proving them. We see how clouds in space, the direction of winds, the heat of the sun, the light and gravity of the moon, various meteorites coming from space, the decrease and increase in solar radiation, and the effects of the gravity of the stars, affect the weather conditions of the earth. This knowledge has now been gained since humankind stepped into space and correctly discovered estimates or approximations in the sciences through artificial intelligence. Our solar system itself is so complex that humankind has not yet fully understood it.

In this system, the information system is very important, which is a high part of Allah's system. A simple example of this is human contact with satellites in space based on human-made artificial intelligence (computers) and the interpretation of signals through radio space telescopes (Hubble/Sky Eye). The human-made spacecraft named Voyage-1 (1973) has been traveling in the opposite direction of the sun for the past forty-five years, and it takes about twenty (20) hours for its signals to reach. Now its connection with Earth has weakened, rather it is becoming non-existent, and their explanation or identification is not possible. Allah Almighty's information system is far higher than this.

In the Quran, there is mention of one thousand years and somewhere fifty thousand years regarding organized information or reckoning. Scholars have explained it that in the blessed verse (As-Sajdah), one thousand years of human time has been mentioned as the Day of Judgment for reckoning, that the performance of the creatures that they did on earth in their lives, its time according to human information or days will be so long. This is one interpretation. This time (of reckoning) will not feel heavy and long to the people of faith and purity. Two angels are appointed for the record of every human's deeds, for example, imagine that two chips are present in the body which are being charged by the body's heat and every moment they are recording our creations and actions and sending this information to their centre where it is being stored. Again, on the Day of Judgment, they will be shown before us as evidence so that divine justice is maintained in the reckoning and no injustice is done to anyone. According to Sheikh Akbar (Ibn Arabi), this length of days, the information system (thousand years, fifty thousand years or moments) is related to different places, planets, the messages and commands of the stars. For example, there is the system of galaxies (stars), the system of planets. (Ruh al-Ma'ani). Similarly, it can be about the system of creatures, jinn and humans, the system of insects and animals, etc. As humankind progresses, its information will continue to increase until the time of Dajjal comes. One interpretation is that after planning for a thousand years and planning affairs and commands, the commands of implementation are given to the angels.

Angels are made of light. According to our science (physics), the speed of light is three hundred thousand kilometres per second. In the blessed Hadith also, the power and speed of the angels have been mentioned that the power of Azrael, Gabriel, Michael is such that the whole earth and all the creatures on it are as if lying on a plate. These same angels implement the divine commands on the universe and the earth.

From all these matters, it is clear that the power, strength, and knowledge of the Divine Being are such that we cannot comprehend or even imagine, and He is the Most Powerful, and with that, He is also Merciful. He forgives mistakes. All knowledge is with

Allah Almighty, and humans have only what they have acquired. Allah Almighty bestows the highest degree of knowledge upon the prophets (peace be upon them) because of their responsibility. But no one can have any relation with Allah's knowledge, He is the Knower of all present and absent matters. Therefore, we should worship Him alone.

الَّذِیْۤ اَحْسَنَ كُلَّ شَیْءٍ خَلَقَهٗ وَ بَدَاَ خَلْقَ الْاِنْسَانِ مِنْ طِیْنٍۚ(۷)

32|7| Who perfected everything which He created and began the creation of man from clay.

ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ مِّنْ مَّآءٍ مَّهِیْنٍۚ(۸)

32|8| Then He made his posterity out of the extract of a liquid disdained.

ثُمَّ سَوّٰىهُ وَ نَفَخَ فِیْهِ مِنْ رُّوْحِهٖ وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْاَبْصَارَ وَ الْاَفْـِٕدَةَؕ قَلِیْلًا مَّا تَشْكُرُوْنَ(۹)

32|9| Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful.

The Power of God:

The text describes the power and perfection of God. Whatever exists on Earth, and whatever humans investigate, reveals a system of perfection. This perfection is evident in the design of its existence, the life system of that creation, and how it perfectly meets its needs. Whether it's a tiny mosquito or the enormous whale, the largest of animals, the same holds true. The same applies to birds, insects, and animals of the forest. The same is true for the creatures of the sea, for trees and plants. The colours and fragrance of flowers, the green meadows, all convey a message of excellent creation. On closer inspection of any creature, a new chapter of the perfection and beauty unfolds.

The Human Existence:

The text discusses the creation of humans. The human form/existence was created from soil because the components necessary for the human body, such as proteins, fats, minerals (proteins, carbohydrates), are all related to the soil. There are also indications of human growth. After the human body, the continuation of the human species occurs through the reproductive organs of male and female individuals, which exist in the form of a liquid solution and then develop into a solid state and body. These components transform from blood into a clot, then into a body, and from that body into a beautiful form. Each organ is unique. If you look at the eye, it's a whole world. The ear, nose, hands, feet, calves, neck, head, arms, ribs, digestive system, respiratory system, nerves, brain, heart – every part provide the proof of perfect, beautiful creation. After this, the great gift is the power of knowledge, which includes touch, taste, sight, hearing, smell and intellect. Then, further proof of mercy and grace are the divine spirit, which is the existence of life and the existence of the soul. The proof of human greatness and being the best of creation is intellect, meaning the power of understanding and the power of analysis, which surpasses even that of Jinn and Angels. This spiritual honour has been bestowed upon humans. This honour is also a test. Through this intellect and wisdom, some reflection of God's attributes has been created in humans, which is why their deeds will be accounted for. Despite these countless gifts and favours, humans are ungrateful and do not fulfil even the slightest right of worship and gratitude to their true Creator.

The Human Soul:

One explanation of the soul is that, as a creation, it is a divine command, a non-material creation. It is defined as a force that, when present in the body, keeps life (breath) flowing.

When it leaves, life ends, and all the perceptive faculties (human senses) present in the human body cease. Because it is a force, humans do not have physical or natural perception of it. This force is non-material, so it does not cease after leaving the body, and the body, after ceasing to exist, merges back into the earth in the form of other substances. It is not perceived, so science remains silent about it. One scientific explanation is that it is a form of energy (light), and according to physics, energy does not cease but rather changes form and transforms into other energy. Thus, the soul is not annihilated but rather has permanence, as proven by the Hadith. According to one Hadith, one soul meets another soul (Musnad Ahmad, Kanz al-Ummal, narrated by Hazrat Khuzayma bin Thabit). This means that the souls of the living and the dead meet in dreams. Another explanation is in the form of shadow bodies (modern holograms or 3D technology) in the literature of mysticism.

وَ قَالُوْٓا ءَاِذَا ضَلَلْنَا فِی الْاَرْضِ ءَاِنَّا لَفِیْ خَلْقٍ جَدِیْدٍ ؕ بَلْ هُمْ بِلِقَآیِٔ رَبِّهِمْ كٰفِرُوْنَ ﴿۱۰﴾

32|10| And they say, "When we are lost within the earth, will we indeed be [recreated] in a new creation?" Rather, they are, in [the matter of] the meeting with their Lord, disbelievers.

قُلْ یَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ الَّذِیْ وُكِّلَ بِكُمْ ثُمَّ اِلٰی رَبِّكُمْ تُرْجَعُوْنَ ﴿۱۱﴾

32|11| Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned."

The disbelievers of Makka acknowledged the existence of God due to their adherence to the Abrahamic faith. However, they did not believe in the Day of Judgment and the subsequent accountability. They found it difficult to accept that a human being, born into the world with a large physical form, living and then dying, and decomposing into the earth, could have their scattered components reassembled to recreate the same form they had at the time of death. This was despite the fact that all the elements of the earth remain within it, neither decreasing nor increasing, a concept supported by modern physics. The Quraish did not believe in this.

They did believe in the reality of death. It is argued that while the cause of death may appear to be something visible, as the world operates on cause and effect, an angel named Malak-ul-Maut (Angel of Death) is appointed to take the souls of humans. In accordance with God's universal system, this angel takes the soul of every living being. Since angels exist in the form of energy, distances and time are not an issue to them. This is exemplified by the various programs created and distributed through artificial intelligence, which are available on Earth and in space. According to the interpretations of scholars and a Hadith, Malak-ul-Maut (Azrael, peace be upon him) sees the world as if it were in the palm of his hand. He seizes whomever he wills without any difficulty. He captures the souls of creatures from the East and the West, and angels of mercy and punishment assist him. The angels of mercy are for the believers, and the angels of punishment are for the disbelievers (those who deny). (Imam Baghawi, Ruh al-Ma'ani)

As the world operates on cause and effect, various apparent causes lead to death. Where Malak-ul-Maut is not commanded to take a soul, a person survives despite illness or accidents. And where he is commanded to take a soul, even a healthy person can lose their life due to a trivial cause. Modern science only relies on apparent causes. However, people of faith acknowledge the true power beyond these causes.

This serves as a guide for the disbelievers of Makka and those who deny resurrection. Therefore, it is explained that after the death of all individuals, the soul will return, they

will be resurrected, and they will be presented before God. The details of this will be explained in the following verses.

وَ لَوْ تَرٰۤى اِذِ الْمُجْرِمُوْنَ نَاكِسُوْا رُءُوْسِهِمْ عِنْدَ رَبِّهِمْ ؕ رَبَّنَاۤ اَبْصَرْنَا وَ سَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا اِنَّا مُوْقِنُوْنَ﴿۱۲﴾

32|12| If you could but see when the criminals are hanging their heads before their Lord, [saying], "Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain."

وَ لَوْ شِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ هُدٰىهَا وَ لٰكِنْ حَقَّ الْقَوْلُ مِنِّيْ لَاَمْلَـَٔنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَ النَّاسِ اَجْمَعِيْنَ﴿۱۳﴾

32|13| And if We had willed, We could have given every soul its guidance, but the word from Me will come into effect [that] "I will surely fill Hell with jinn and people all together.

فَذُوْقُوْا بِمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ۚ اِنَّا نَسِيْنٰكُمْ وَ ذُوْقُوْا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُوْنَ﴿۱۴﴾

32|14| So taste [punishment] because you forgot the meeting of this, your Day; indeed, We have [accordingly] forgotten you. And taste the punishment of eternity for what you used to do."

The State of Deniers on the Day of Judgment

The verses describe the condition of those who deny the Day of Judgment and accountability in this world. When it occurs, the same people will be resurrected, with their souls reunited with their bodies. Their deeds in this world will be shown before them. Due to their denial of God's existence, associating partners with Him, oppressing people, and denying accountability, they will be condemned to Hell for violating human rights or obligations and the rights of God. Upon experiencing the torment of Hell, they will plead with God, admitting their mistakes. Their denial will turn into affirmation and certainty. They will beg to be sent back to the world so that they may perform righteous deeds and obey His commands. There will be supplication and entreaty. However, since the decision will have been made, their request will be rejected, citing their deeds and denial in the world. Just as they disregarded God's commands, their pleas will be disregarded. "Forgetting" here means not acting upon the commands despite having knowledge and ability.

Human Choice and Action:

God created animals, insects, birds, and sea creatures, as well as angels, and made them obedient to Him. He did not give them the capacity to disobey, so they are entirely submissive. There is no reward of Heaven or punishment of Hell for them. If God had wanted to impose this compulsion on humans, He could have done so, and everyone would have lived according to His commands. There would have been no disbelievers or sinners, but this would have been contrary to God's wisdom. Therefore, He created a being with choice, who could obey by their own will. For this reason, humans were given intellect, choice, and free will. They were given distinction and superiority over other creatures. In the world, things that entice towards faith and disbelief, good and evil, were created before them. Prophets and messengers were sent to call towards goodness and faith. Similarly, Iblis and his followers among the jinn, who were created from fire, were also created for disbelief and disobedience. The paths of good and evil were made clear. So, whoever chooses the path of goodness and righteousness by their own will and choice, God will create good deeds (resources) for them, and they will receive a good reward for their good deeds. Similarly whoever chooses the path of evil and wickedness

by their own will and choice, God will create evil deeds (resources) for them (make them easy), and they will be punished for their evil deeds. Similarly, the Jinn were also given choice. Based on God's eternal knowledge, humans and jinn will enter both Heaven and Hell. Thus, Hell will be filled.

Because the worldly desires and comforts, pleasures and delights, are immediately apparent, humans do not bother to think deeply and rush towards the apparent. In contrast, the rewards of the Hereafter are not visible, so belief in them is weak. Due to this reason, the majority of jinn and humans choose the wrong path, as a result of which they will be punished, and the majority of them will go to Hell.

اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا وَّ سَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَ هُمْ لَا يَسْتَكْبِرُوْنَ ۩ ﴿۱۵﴾

32|15| Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant.

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّ طَمَعًا ۫ وَّ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۱۶﴾

32|16| They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.

فَلَا تَعْلَمُ نَفْسٌ مَّاۤ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ ۚ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۱۷﴾

32|17| And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.

اَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ؕ لَا يَسْتَوٗنَ ﴿۱۸﴾

32|18| Then is one who was a believer like one who was defiantly disobedient? They are not equal.

اَمَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فَلَهُمْ جَنّٰتُ الْمَاْوٰى ۫ نُزُلًۢا بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۱۹﴾

32|19| As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do.

Sajdah Tilawat - Prostration of Recitation:

The reciter should perform a prostration when reciting verses that require it, to obey God's commands and to supplicate in the prostration with prayers that are appropriate to the verse. (**This clarifies that when the Holy Quran is read, it should be understood so that the correct effect and blessing of the Holy Word can be received.**) For example, "O Allah! Include me among those who prostrate and glorify You in accordance with Your will and command, and I seek refuge from being among the disobedient." However, if verses requiring prostration are recited during prayer, then the prostration and glorification should be performed like the prostrations of the prayer itself. If the verse requiring prostration is near the bowing (Ruku), approximately within three verses, then the prostration of recitation can be performed along with the bowing and prostrations of the prayer. For detailed information, referring to books of Islamic jurisprudence (Fiqh) is better.

Obedient Humans:

After describing the condition and punishment of those who deny God's commands, the text mentions those who give priority to God's commands in their lives. The purpose is to allow for a comparison between the two, so that a better path of life can be chosen. The text describes the attributes of God's obedient servants, stating that they believe in

God. They contemplate and act upon the commands written in God's word. They prostrate before God and declare His majesty and praise. Along with this, they do not show arrogance. They have humility and submissiveness. They leave their warm beds at night and stand before God (pray tahjjud). Hazrat Abu Hurairah (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "The best prayer after Ramadan is the night prayer (Tahajjud)." (Sahih Muslim/Tirmidhi).

Hazrat Abdullah bin Salam (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "O people! Spread greetings (Salam). Meet by saying 'Assalamu Alaikum,' meet with a smile, feed food (to the needy and hungry), maintain ties with relatives, and stand up for prayer at night when people are asleep. You will enter Paradise in peace." (Ibn Majah and Tirmidhi). Along with worship, spreading greetings and feeding food are also included.

They also fear their Lord, His majesty, His punishment, His justice, and His indifference, and they hope for His mercy. As a hadith states, faith is between fear and hope. They love creation. They do not consider their sustenance as their sole right, but they also consider it the right of their deprived brothers and members of society, spending it on them. They consider sustenance as a gift from God and give it to the deprived. How can people of this character be like those who are disobedient and liars in word and deed? They deny the Day of Judgment and accountability and spend their lives striving to fulfil their desires. They do not care about the deprived and do not respect the rights of others. These two types of people, although similar in human form, are completely different in character and deeds, so their rewards are also completely different. Those who act upon God's commands will receive palaces in Paradise, where they will live an eternal life due to their good deeds, and there will be so many rewards, comforts, and pleasures that humans cannot even imagine.

Hazrat Abu Hurairah (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "Allah, the Exalted, says: 'I have prepared for My righteous servants those blessings which no eye has seen, no ear has heard, and no human heart has conceived, besides those which Allah has informed you about.' Then he recited the verse: 'No person knows what delights of the eye are kept hidden for them, as a reward for what they used to do.'" (Surah As-Sajdah, 17). (Sahih Muslim/Ibn Majah).

Believer and Transgressor (Denier):

A believer is a person who worships and obeys God, and a transgressor (Fasiq) is a person who violates the laws of Sharia. This term applies to both Muslims and non-Muslims.

Non-Muslims: Combatant and Protected

In this verse, the difference between those who deny God's commands, whether they are Muslims or non-Muslims, is made clear, and this will be in accordance with God's justice on the Day of Judgment. Some scholars have used this as evidence to differentiate in worldly rulings, such as whether a Muslim can be punished with Qisas (retaliation) for killing a protected non-Muslim (Dhimmi). Some scholars have said, based on this verse, that there will be no Qisas (retaliation) but rather blood money (Diyya). Imam Abu Hanifa's opinion is that a Muslim will be punished with Qisas for killing a protected non-Muslim, as the Prophet (peace be upon him) implemented in his lifetime (Dar Qutni). A hadith that does not mention Qisas is actually about a combatant non-Muslim (Harbi), where there is an ongoing war. In their case, there is no Qisas for killing them.

All citizens of a Muslim government are equal, and Islam is a religion of human values, equality, and noble character. The Quran also mentions "a life for a life." Hazrat Ali (may Allah be pleased with him) also implemented Qisas for a Muslim who killed a protected non-Muslim during his caliphate. Hazrat Abu Bakr (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "Whoever kills a protected non-Muslim without a rightful cause (Sharia evidence), Allah will forbid Paradise for him." (Abu Dawood/Nasa'i).

Hazrat Ibn Umar (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) executed a Muslim in retaliation for killing a protected non-Muslim and said: "I am the most honourable among those who fulfil their covenants." (Dar Qutni).

وَ اَمَّا الَّذِيْنَ فَسَقُوْا فَمَاْوٰىهُمُ النَّارُ ؕ كُلَّمَاۤ اَرَادُوْۤا اَنْ يَّخْرُجُوْا مِنْهَاۤ اُعِيْدُوْا فِيْهَا وَ قِيْلَ لَهُمْ ذُوْقُوْا عَذَابَ النَّارِ الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ﴿۲۰﴾

32|20| But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, "Taste the punishment of the Fire which you used to deny."

وَ لَنُذِيْقَنَّهُمْ مِّنَ الْعَذَابِ الْاَدْنٰى دُوْنَ الْعَذَابِ الْاَكْبَرِ لَعَلَّهُمْ يَرْجِعُوْنَ﴿۲۱﴾

32|21| And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent.

وَ مَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ ثُمَّ اَعْرَضَ عَنْهَا ؕ اِنَّا مِنَ الْمُجْرِمِيْنَ مُنْتَقِمُوْنَ﴿۲۲﴾

32|22| And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution.

Then, there is mention of the disobedient and the transgressors. Based on their deeds, their destination will be Hell, a place of severe punishment. They will be punished with fire, and whenever the criminals (i.e., the disobedient and transgressors) try to escape from there, the angels will seize them again and throw them back into the fire of Hell. They will suffer their punishment there.

Warning Regarding Evil Deeds:

In this world, Allah Almighty has established a system of guidance. However, humans do not pay attention to it. They are deceived by their desires and the temptations of Satan, and they do not perform righteous deeds. Nevertheless, Allah Almighty still warns humans to repent. These warnings come in the form of tribulations and sufferings in this world. Some of these are for individuals, and some are for rulers, so that they may reflect and individuals may rectify their behavior, and rulers may evaluate their governance.

When individuals become disobedient, they are sometimes given respite throughout their lives, only to fall into the pit of Hell. Sometimes, out of mercy, they are subjected to personal hardships as a reminder, where they are made to realize their helplessness. For example, illness, failure in a goal, disobedience of children, reduction in sources of income, domestic afflictions, and troubles, so that despite having resources and power, a person may realize their helplessness and seek the support of their Creator to escape from the whirlpool.

Collectively, countries experience famines, floods, earthquakes, tsunamis, wars, and people suffer due to killings/crimes and destruction. If rulers are wise, they take heed of these warnings, repent, and change their character and governance system. If they do not, they become deserving of punishment. The next greater punishment is the

punishment of eternal dwelling in Hell. Since the duration of the world is short, spanning several years, the punishment here is small or lesser.

One interpretation of this is the famine in Makka for the disbelievers and their defeat in the Battle of Badr. The punishment of the eternal life after the Day of Judgment is the greater punishment. This is the consequence of the oppression that a person commits during their life, either against themselves or against others.

Oppression (*Zulm*) refers to the act of displacing something from its proper and suitable place, and these are the evil deeds that have been forbidden. Oppression includes associating partners with Allah (Shirk) in matters of His rights, and in matters of the rights of people, it includes not fulfilling Zakat, good morals, and social justice, human respect or not implementing them in society. The punishment for this is Hell.

Allah Almighty has endowed humans with the blessing of intellect, which enables them to distinguish between good and evil. They can analyse and make decisions. Intention and decision are made by human. Allah Almighty has placed countless signs of His existence and power, upon which one can reflect and recognize the Creator of the universe, even beyond external guidance (i.e., revealed books and prophets). The celestial bodies (sun, moon, stars), along with rain, clouds, earthquakes, floods, human birth and death, all point to a Creator. A person's own existence and system also indicate a Creator. There are His revealed books (Torah, Psalms, Gospel, Quran, and other unknown ones). Then, prophets were sent to almost every region, and the final Prophet Muhammad (peace be upon him) and his messages. Who is more unjust and heedless than the one who ignores all these and follows his desires and oppresses others? They will certainly receive the recompense for their oppression, and the final place of justice will be the field of the Day of Judgment, and after that, Hell will be their destination. May Allah Almighty protect us all. Amen.

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَلَا تَكُنْ فِيْ مِرْيَةٍ مِّنْ لِّقَآىِٕهٖ وَ جَعَلْنٰهُ هُدًى لِّبَنِيْۤ اِسْرَآءِيْلَ ﴿۲۳﴾

32|23| And We certainly gave Moses the Scripture, so do not be in doubt over his meeting. And we made the Torah guidance for the Children of Israel.

وَ جَعَلْنَا مِنْهُمْ اَىِٕمَّةً يَّهْدُوْنَ بِاَمْرِنَا لَمَّا صَبَرُوْا ؕ وَ كَانُوْا بِاٰيٰتِنَا يُوْقِنُوْنَ ﴿۲۴﴾

32|24| And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.

اِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿۲۵﴾

32|25| Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

اَوَ لَمْ يَهْدِ لَهُمْ كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنَ الْقُرُوْنِ يَمْشُوْنَ فِيْ مَسٰكِنِهِمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ ؕ اَفَلَا يَسْمَعُوْنَ ﴿۲۶﴾

32|26| Has it not become clear to them how many generations We destroyed before them, [as] they walk among their dwellings? Indeed in that are signs; then do they not hear?

The story of Prophet Musa (Moses) (peace be upon him) is also mentioned. Since there were many Jews in Arabia (Hijaz), Prophet Musa (peace be upon him) is mentioned frequently. Furthermore, Jews, Christians, and Muslims all believe in Prophet Musa (peace be upon him). He was bestowed with the Torah.

Prophet Muhammad (peace be upon him) met Prophet Musa (peace be upon him) during the event of Miraj (the Prophet's ascension). Another interpretation is the certainty of their meeting on the Day of Judgment. As long as the Bani Israel (Jews) followed the commandments of the Torah correctly and patiently endured and faced difficulties in adhering to the truth, Allah's mercy continued to descend upon them. Many prophets were born among them.

Resolution of Disputes:

Subsequently, differences arose among the nations. Each group remained content with their own beliefs and ideologies, paying no attention to others. Therefore, in the case of internal doctrinal disputes, the matter should be left to Allah. He will decide who is right and who is wrong on the Day of Judgment. This clarifies a commandment: in internal doctrinal or interpretational disputes, violence should not be employed, and the matter must be left to Allah Almighty.

Those nations that disobeyed were subjected to punishment. The people of Prophet Salih, Prophet Lot, and Prophet Shu'aib (peace be upon them), their remnants exist, and travellers witness them. It is essential to learn lessons from these events. Muslims learned their lessons and adopted the divine commandments. Now, the polytheists are invited to reflect and bring faith. The Holy Quran has repeatedly urged humans to contemplate so that the truth may become clear.

اَوَ لَمْ يَرَوْا اَنَّا نَسُوْقُ الْمَآءَ اِلَى الْاَرْضِ الْجُرُزِ فَنُخْرِجُ بِهٖ زَرْعًا تَاْكُلُ مِنْهُ اَنْعَامُهُمْ وَ اَنْفُسُهُمْ ؕ اَفَلَا يُبْصِرُوْنَ ﴿۲۷﴾

32|27| Have they not seen that We drive the water [in clouds] to barren land and bring forth thereby crops from which their livestock eat and [they] themselves? Then do they not see?

وَ يَقُوْلُوْنَ مَتٰى هٰذَا الْفَتْحُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۲۸﴾

32|28| And they say, "When will be this conquest, if you should be truthful?"

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِيْنَ كَفَرُوْۤا اِيْمَانُهُمْ وَ لَا هُمْ يُنْظَرُوْنَ ﴿۲۹﴾

32|29| Say, [O Muhammad], "On the Day of Conquest the belief of those who had disbelieved will not benefit them, nor will they be reprieved."

فَاَعْرِضْ عَنْهُمْ وَ انْتَظِرْ اِنَّهُمْ مُّنْتَظِرُوْنَ ﴿۳۰﴾

32|30| So turn away from them and wait. Indeed, they are waiting.

"There are proofs of Allah Almighty's oneness and control. Man sees that the land lies barren, then rain falls, and immediately greenery sprouts, providing sustenance for animals and benefiting humans. Humans have no role in the rainfall.

All these matters are for the benefit of humans. However, at that time, the disbelievers denied the existence of the Day of Judgment and repeatedly insisted about the verses of punishment, asking when it would come. While the non-arrival of the punishment was better for them, they are being answered that when the punishment comes, no repentance, confession, or pledges of obedience will be of any benefit. This is the time, and if it is wasted, it will not come again. Therefore, if they do not believe and persist in their obstinacy, then, O Prophet, turn away from them and do not be distressed. Just as they are waiting due to their disbelief, you too wait with certainty.

The beginning of the Surah was with the affirmation of the Quran as the word of Allah and for the guidance of mankind, and the ending was with a warning to the disbelievers and deniers of the Day of Judgment and resurrection that if they remain in denial, they should await the punishment.

Alhamdulillah, Surah As-Sajdah is completed. 1st Muharram 1444 Hijri, Saturday, corresponding to July 30, 2022, Manchester, UK."rev.9/25.

33 - Surah Ahzab

Introduction:

The word "Ahzab" is the plural of "Hizb." "Hizb" means group or party. This refers to the Battle of the Trench or Ahzab, in which all the opponents of Islam united to eliminate Islam. In this, the polytheists (infidels of Makka), Jews, and other tribes joined together and attacked Medina. Therefore, this battle is called the Battle of Ahzab or the Trench due to the defence of Medina, a trench was dug in the area where an attack was expected, for stopping the enemies of Islam. Surah Al-Ahzab is named due to the mention of these "Ahzab" in verse 20 of the Surah.

Surah Al-Ahzab was revealed in Medina. It has nine (9) Rukus (sections) and seventy-three (73) verses. In terms of the order of revelation, this Surah is number ninety (90), and in terms of the Mus'haf (Quran) order, it is number thirty-three (33). This Surah was revealed after Surah Al-Anfal and before Surah Al-Ma'idah. Its time of revelation is approximately 5 Hijri.

The hypocrites are mentioned in detail. Their character, enmity towards the Prophet (peace be upon him), and joy at the suffering of Muslims are described. The hypocrites are refuted.

There are rulings regarding adopted sons, that they should be called by their biological father's name, and inheritance is for the real heirs. This is regarding Hazrat Zaid bin Harith (may Allah be pleased with him), who was previously known as Zaid bin Muhammad (peace be upon him). The customs of ignorance (Jahiliyyah) were abolished. Rulings on divorce and marriage are given. Etiquette, Hijab (veil), and permission for Walima (wedding feast) after marriage are mentioned.

The inheritance of brotherhood (Muwakhat) which the Prophet (peace be upon him) established upon arriving in Medina was abrogated, and real inheritance (kinship) was established. The status of the Prophet's wives (Ummahatul Momineen), their divorce, their double reward, and double punishment are mentioned. The love for the Prophet (peace be upon him), his status, his being superior to the lives of Muslims, especially believers, and the declaration of love are mentioned. The help for Muslims during the Battle of Ahzab, especially by sending a wind storm, and the defeat of the enemies are mentioned. The breach of covenant by the Jews is mentioned. Rulings on ZIAHAR (a pre-Islamic form of divorce) were revealed, and the customs and traditions of Jahiliyyah were abolished, and the ruling was implemented on real objectives. May Allah grant us the ability to understand and act upon the Holy Quran. Ameen.

Reasons for the Battle of the Trench (Ahzab):

Banu Nadir and Banu Qurayza were two major Jewish tribes settled in Medina (Yathrib). Initially, they were with the Muslims, but when the influence of the Prophet (peace be upon him) increased, they became opponents and established relations with the infidels of Makka. On the other hand, they increased relations with the hypocrites through Abdullah bin Ubayy and his companions and secretly incited them to oppose.

In Rabi'al-awwal, 4 Hijri, two individuals from Banu Amir, who had a treaty of alliance with the Muslims, were killed by men from Banu Nadir. For the ransom (justice) of these murdered men, the Messenger of Allah (peace be upon him) demanded blood money from Banu Nadir on behalf of Banu Amir. Banu Nadir said, "You sit, we will consult among ourselves." The Prophet (peace be upon him) was with Hazrat Abu Bakr (may Allah be pleased with him), Hazrat Umar (may Allah be pleased with him), and Hazrat Ali (may Allah be pleased with him). He sat in the shade of a wall. The Jews conspired to kill him in his unawareness by throwing a heavy stone from the top of the wall. The Prophet (peace be upon him) was informed by Hazrat Jibreel (Gabriel, peace be upon him) and immediately left and returned to Medina. He appointed Hazrat Abdullah bin Umm Maktum (may Allah be pleased with him) in charge of Medina and set out to subdue Banu Nadir. He besieged them for six days. Banu Nadir were confined in the fort. They expected help from the hypocrites, with whom they had prior contact, but no help came. Their trees were cut down because they were used in the war. When no help came, Banu Nadir requested that they not be killed but be allowed to go into exile and take whatever goods they could load onto their camels. For the sake of peace, their request was accepted, they were spared, and they left Medina towards Khyber, while some went towards Syria.

The Battle of the Trench (Ghazwa-e-Ahzab):

When the Banu Nadir settled in Khaybar, they incited other tribes against the Muslims. Meanwhile, they began conspiring with the people of Makka. Among the other tribes, they allied with Ghatafan and Banu Sulaim on one side, and Banu Murra, Ashja', and Banu Asad on the other. Together, these tribes formed an army of approximately twelve thousand or more. The Prophet Muhammad (peace be upon him) was aware of the surrounding situation. When he learned of their preparations, he consulted with his companions about what to do. The Jewish tribe of Banu Qurayza was allied with the Muslims and had no disputes with them. On one side was the mountain of Uhud, on the other side were other mountains, and on one side were dense orchards that made a large army's attack impossible. One side was very suitable for an attack, so a plan was discussed to prevent an attack from that direction. Salman al-Farsi (may Allah be pleased with him) suggested digging a wide trench on that side to prevent anyone from crossing and attacking. Fighting such a large army in an open field was considered unwise. The Prophet (peace be upon him) always consulted with his companions on such occasions. Women and children were sent to the city's secure fortresses, and he himself went out of the city with three thousand companions and dug a trench hundreds of feet long and several feet wide. The Prophet (peace be upon him) also dug the trench with his companions and, due to a shortage of food, tied stones to his stomach to make it appear normal, so that his companions would not feel weak. The army of the disbelievers attacked from that side and was surprised to see the trench. Due to its width and depth, it was impossible for foot soldiers and cavalry to cross. A brave warrior from the Quraysh, Amr ibn Abd Wudd, and one or two others managed to cross the trench and challenged the Muslims. Ali (may Allah honour his face) defeated Amr ibn Abd Wudd and beheaded him. Seeing the fate of their bravest warrior, the others fled. The Quraysh and other tribes maintained the siege. During this time, their supply lines weakened. Meanwhile, Huyayy ibn Akhtab went to the Banu Qurayza and persuaded them to join the disbelievers. They began to harass the Muslims, and the women and children were left vulnerable. Many

hypocrites returned home under various pretences. Supplies ran out. Discord arose between the Quraysh and the Banu Qurayza. The tribes also became disheartened. The cold weather made living difficult. One night, a severe storm struck, accompanied by thunder and lightning. All the tents were uprooted, and supplies were overturned. During this chaos, the tribes and the Quraysh decided to retreat, and everyone returned during the night. The Banu Qurayza also returned to their territories.

In this battle, six Muslims were martyred, including Sa'd ibn Mu'adh, the chief of the Aws tribe, who was struck by an arrow. In the Prophet's Mosque, Rufayda al-Ansariyyah set up a tent and treated the wounded. During the digging of the trench and the battle, some prayers were missed, which were later performed.

The Battle of Banu Qurayza (Ghazwa-e-Banu Qurayza):

The Banu Qurayza were allies of the Muslims, but under the influence of the Jewish leader Huyayy ibn Akhtab, they turned against the Muslims and broke their covenant. They conspired with the Quraysh and, in addition to harassing Muslim women, joined the disbelievers. The Prophet (peace be upon him) immediately led three thousand companions after the Zuhr prayer and besieged their fortress. The siege lasted for twenty-five (25) days. Finally, they agreed to appoint Sa'd ibn Mu'adh as their judge. Sa'd ibn Mu'adh ruled according to their law, that the punishment for treason was the execution of the men and the capture of the women and children. Consequently, approximately six or seven hundred people were executed.

Miracles during the Battle of the Trench/Ahzab:

Bara' ibn Azib (may Allah be pleased with him) narrates that during the digging of the trench, a hard rock appeared that no one could break. The Mujahideen complained about it. The Prophet (peace be upon him) came and descended towards the rock. He took a pickaxe, said "Bismillah" (in the name of Allah), and struck it. A light flame appeared, and the rock completely shattered into pieces. The Prophet (peace be upon him) said, "Allahu Akbar! The keys of Yemen have been given to me, and I see the gates of Sana'a." He also mentioned Madain. These kingdoms were conquered during the time of Umar (may Allah be pleased with him), a few years after the Prophet's death. The Prophet's words were fulfilled exactly.

Jabir ibn Abdullah (may Allah be pleased with him) narrates that when the trench was being dug, he saw signs of hunger on the Prophet's face. He went to his wife and asked her if she had anything to eat, as he had seen severe signs of hunger on the Prophet's face. She brought out a bag containing four kilograms of barley, and they had a pet goat. He slaughtered the goat, and his wife ground the barley into flour. She finished with him. He put the goat meat into a pot and went to the Prophet (peace be upon him). His wife said, "Do not embarrass me in front of the Prophet (peace be upon him) and his companions." He went to the Prophet (peace be upon him) and whispered, "O Messenger of Allah, we have slaughtered a young goat and ground a sa' (four kilograms) of barley that we had. Please come to our house with a few companions." The Prophet (peace be upon him) announced loudly, "O people of the trench! Jabir has invited you." So, they all went. The Prophet (peace be upon him) told Jabir, "Do not remove the pot from the fire or bake bread until I come." Jabir returned home, and the Prophet (peace be upon him) came with his companions. Jabir's wife said, "You will be disgraced and ridiculed." He said, "I did what you told me." Then she brought out the kneaded dough. The Prophet (peace be upon him) blew on it and put his saliva in it, praying for blessings. He then went to their pot, blew on it, put his saliva in it, and prayed for blessings. He said, "Call another woman to help you bake bread." They took out the stew from the pot but did not remove it from the fire. There were a thousand companions present. By Allah,

everyone ate, and food was left over. When the Prophet (peace be upon him) left, their pot was still boiling, and their kneaded dough was still enough to bake bread. (Bukhari/Muslim/Musnad Ahmad).

There were many ignorant customs regarding adopted sons. If a beautiful child was seen, they would adopt him. In reality, he was someone else's son. Thus, the name of the second father would be added to his name, and the first one would be forgotten. Often, out of ignorance and arrogance, people would give inheritance to adopted sons and deprive their real sons, intending to show a false display of generosity and arrogance. Similarly, the adopted son was given all the rights of the real sons in inheritance. Thus, the adopted son was caught between two fathers. Similarly, the wife, siblings, and other relatives of the adopted son were considered forbidden (for marriage). This ignorant custom was abolished, and only true lineage was upheld. In the implementation of this law, after Zaynab (may Allah be pleased with her) was divorced, her marriage to the Prophet (peace be upon him) took place by divine command.

The verses concerning the laws of Hijab (veiling) are mentioned. The Prophet (peace be upon him) was given permission regarding his wives, and they were given glad tidings of a high status in the Hereafter. The hypocrites and polytheists were warned of their destructive end, and the believers were given glad tidings of Paradise.

يٰۤاَيُّهَا النَّبِىُّ اتَّقِ اللّٰهَ وَ لَا تُطِعِ الْكٰفِرِيْنَ وَ الْمُنٰفِقِيْنَ ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۙ﴿۱﴾

33|1| O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise.

وَّ اتَّبِعْ مَا يُوْحٰۤى اِلَيْكَ مِنْ رَّبِّكَ ؕ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۙ﴿۲﴾

33|2| And follow that which is revealed to you from your Lord. Indeed Allah is ever, with what you do, Acquainted.

وَّ تَوَكَّلْ عَلَى اللّٰهِ ؕ وَ كَفٰى بِاللّٰهِ وَكِيْلًا ﴿۳﴾

33|3| And rely upon Allah; and sufficient is Allah as Disposer of affairs.

The beginning of the Surah (chapter) is with a vocative particle, which highlights the importance of the addressee and the message. It is commanded not to care about others, especially the deniers (disbelievers) and hypocrites (who falsely claim Islam) in the matters of Islamic commandments, because the matter of commandments is with Allah, the All-Knowing and All-Wise. Therefore, divine obligations and commandments are best for all humanity, and when there is certainty, one should not care for any blame. Act according to the commandments given through revelation and after acting upon all matters, rely on Allah for the outcome or result. In this way, there will be success, because Allah is the Greatest Disposer of affairs. According to the Sufis, as stated by Hazrat Dhul-Nun, Tawakkal or reliance is to abandon self-management and sever or detach the heart's attachment except for attachment to the Lord.

The background of the verses is that Hazrat Zaid bin Haritha (may Allah be pleased with him) had divorced his wife, Hazrat Zainab (may Allah be pleased with her), due to her harsh behaviour. Then came the command for her marriage (to the Prophet). In this way, Hazrat Zainab (may Allah be pleased with her) became the fifth wife of the Prophet (peace be upon him), while the permission was for four. Due to these matters, non-Muslims and hypocrites could spread propaganda, which led to the command, not to care about their (hypocrite) propaganda and to clarify the rulings about adopted sons, that they are not like real children, but everyone must be called by their real father's name. Similarly, the rulings of inheritance and the prohibition of marriage are exclusive

to real children. Therefore, the Prophet (peace be upon him) should not care about their opinions. Similarly, it is a command to all Muslims not to give importance to any blame or objection in fulfilling Allah's commandments (obligations and duties). In their actions, they should only fear Allah and abstain from forbidden matters. Allah is sufficient for them. He is All-Knowing, Powerful, and Aware.

Another narration regarding the occasion of revelation is that important leaders from the disbelievers of Makka, Abu Sufyan bin Harb, Ikrimah bin Abi Jahl, Abu A'war Amr bin Abi Sufyan, came to Medina after the Battle of Uhud and went to Abdullah bin Ubayy. The Prophet (peace be upon him) allowed them to speak. They said that the Prophet should stop speaking ill of Lat, Uzza, and Manat and their idols and say that whoever worships them will have their intercession and protection, and they would stop opposing the Prophet (and his Allah) and Islam. The Prophet (peace be upon him) disliked their words. Hazrat Umar (may Allah be pleased with him) was present and asked for permission to kill them. The Prophet (peace be upon him) said that he had given them safe passage and told Hazrat Umar to take them out of Medina. (Asbab al-Nuzul by Al-Wahidi).

Resemblance in outward appearance(dress):

One explanation of not obeying the hypocrites and disbelievers is that resemblance with them is forbidden in matters that are specific to their corrupt beliefs and false deeds (sinful acts), meaning those matters that are against the clear commands of the Quran and Sunnah. However, there is no harm in doing those acts that are common to humans (such as regional clothing, language, food, and other customs) and those acts that are beneficial to humans. In fact, Islam prefers to adopt and act upon good deeds. According to a Hadith, good and beneficial deeds are the lost property of a believer; wherever he finds it, he has the right to it. (*Al-Hikmah dallatu al-mu'min, haythu wajada-ha fa-huwa ahaqqu biha*).

Unfortunately, some people consider outward appearances to be the reality. Therefore, they associate the Dhoti (loincloth) with Hindus and Trousers(patloon) with Christians (English). However, the Quran mentions clothing as a means of comfort and adornment for the body, and **the real clothing should be that of piety (character)**. At the beginning of Islam, in Makka and Medina, everyone used the same language, the same clothing, and the same food. The only difference was in character, and that the slaughtered animal should be halal. Due to poverty, the clothing of Muslims at the beginning was very simple. The economic condition of Muslims improved significantly during the time of Hazrat Abu Bakr (may Allah be pleased with him) and Hazrat Umar (may Allah be pleased with him). Therefore, imitating clothing, whether it is a dhoti, trousers, or a desert cloak, has no connection with Islam. These clothes are specific to their regions, according to the area climate. The prohibition of resemblance (imitation) in the Hadith is related to those matters in which a person is mentally influenced and starts following their false deeds (bad deeds), and this is because it shows a lack of confidence in a person. It is evidence of weakness of character and has a negative impact on human performance.

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِیْ جَوْفِهٖ ۚ وَ مَا جَعَلَ اَزْوَاجَكُمُ الّٰٓـِٔیْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ وَ مَا جَعَلَ اَدْعِیَآءَكُمْ اَبْنَآءَكُمْ ؕ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ؕ وَ اللّٰهُ یَقُوْلُ الْحَقَّ وَ هُوَ یَهْدِی السَّبِیْلَ ﴿۴﴾

33|4| Allah has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful your mothers. And he has not made your adopted sons your [true] sons. That is [merely] your saying by your mouths, but Allah says the truth, and He guides to the [right] way.

Heart (Qalb) vs. The Brain:

The old scholars used the word "heart" (qalb) in the sense of the brain. There was a lack of knowledge about surgery and the internal human body, and generally, a person would die quickly from a chest wound, which gave importance to the heart. In this respect, the heart is important because it supplies blood to the whole body. However, the centre of human emotions, memory, thought, analysis, and movement or nervous system in the body is the brain. Now, with modern medicine having considerable knowledge about the internal body, all thoughts, intentions, thinking, commands, and control processes occur in the brain. The heart is a body part that is very important for blood purification and circulation. Here, in the verse, the intended meaning is the brain, that two ideas cannot simultaneously act within a person. It is not possible for both evil and good, misguidance and guidance, turning to Allah and deviating from Allah to coexist at the same time. Two contradictory matters cannot be gathered in one heart. Therefore, there is a Hadith that says the heart is between two "lammat" (influences). One "lammat" is under the influence of Satan, the place of his whispers, and the other "lammat" is under the influence of an angel, the place of his inspiration. Meaning, thoughts of disbelief and thoughts of faith, desires for sins and hatred of sins, peace and restlessness arise there, but at the time of action, only one side is acted upon. In fact, modern medical science research has established that the human brain is the centre of thought and decision-making.

Calling One's Wife "Mother":

The verse commands that no one should equate his wife to his mother. In Islamic jurisprudence (fiqh), if a person compares his wife or any of her body parts to his mother's body or body part, it is called "zihar," and with zihar, kissing, embracing, and sexual intercourse with the wife are forbidden until the expiation (kaffara) of zihar is paid. If it was merely out of respect, there is no divorce, and if the intention was divorce, there is still no divorce, but he will be sinful. Details are available in the books of fiqh (law).

During the pre-Islamic era (jahiliyyah), people considered this statement as a form of divorce for their wives. Islam has forbidden this, because this action is against a factual matter. Therefore, the command to forbid it has come so that what is reality should be understood as correct.

Adopted Sons (Mutabanna):

During the pre-Islamic era, people sometimes adopted beautiful children or others and gave them inheritance and attached them to their names, just like real children. Allah has forbidden this. The Prophet (peace be upon him) had declare Zaid bin Harith (may Allah be pleased with him) his son before Islam.

Briefly, the story is that Zaid (may Allah be pleased with him) belonged to a tribe in Yemen. He had gone to his maternal relatives when robbers kidnapped him and then sold him at the Ukaz fair, where Hakim bin Hizam, the nephew of Khadija (may Allah be pleased with her), bought him and gave him to Khadija (may Allah be pleased with her) to serve her. When Khadija (may Allah be pleased with her) married the Messenger of Allah (peace be upon him), she gifted Zaid to the Prophet (peace be upon him). This incident happened before Islam. The Prophet (peace be upon him) was famous before Islam for his high character, morals, truthfulness, and honesty. He freed Zaid (may Allah be pleased with him), but Zaid (may Allah be pleased with him) preferred to stay with him.

“Meanwhile, when Hazrat Zaid's father learned that he was in Makkah and a slave, he came to Makkah. He met the Prophet (peace be upon him) and said that he wanted to take Zaid with him and would pay whatever the Prophet (peace be upon him) asked as compensation. The Prophet (peace be upon him) told him, "Call your son Zaid and give

him the choice. If he wishes to go with you, then you can take him without any ransom. And if he prefers to stay with me, then by God! I will not take ransom for someone who chooses to stay with me (i.e., I will not take money and separate him, thus crushing his desire)." Then, the Prophet (peace be upon him) called Hazrat Zaid (may God be pleased with him) and asked, "Do you recognize them?" He said, "Yes. They are my father and uncle." The Prophet (peace be upon him) said, "Do you know who I am and how I treat you?" So, you have the choice to choose me or them (your father and uncle). Hazrat Zaid (may God be pleased with him) said, "I do not prefer anyone over you. You are my father and uncle." Hazrat Zaid's (may God be pleased with him) father and uncle reproached him for preferring slavery over freedom and him(prophet) over his family. Hazrat Zaid (may God be pleased with him) said, "Yes. I have seen such character and morals in him that I cannot prefer anyone over him." When the Prophet (peace be upon him) saw this love of Hazrat Zaid (may God be pleased with him), he took him in his lap and said, "O people! Bear witness. Indeed, Zaid is my son, and he will inherit from me, and I will inherit from him." Hazrat Zaid's (may God be pleased with him) father and uncle were pleased to see this and went back (Tareekh Damishq /Syrea). Hazrat Zaid (may God be pleased with him) was called Zaid bin Muhammad before and after Islam. And when this verse was revealed, he was called Zaid bin Harithah. The Prophet (peace be upon him) married Hazrat Zainab bint Jahsh to Hazrat Zaid. Before that, Hazrat Zaid was married to Umm Ayman, from whom Hazrat Usama was born. Then Hazrat Zaid divorced Hazrat Zainab bint Jahsh. Then the Prophet (peace be upon him) married him to Umm Kulthum bint Uqba. Hazrat Zaid was the first to become Muslim (among those who accepted Islam). He participated in all the battles and was the commander of the army in the Battle of Mu'tah, where he was martyred. The verse commands that an adopted son should be called by his real father's name. Since this matter is against reality, Allah Almighty forbade it, so that the bond of love remains, but he should be called by his real father's name. When the adopted son was called by his real father's name, the rules of inheritance, veil, and prohibitions in marriage also changed. Hazrat Sa'd bin Abi Waqas (may God be pleased with him) narrates that he heard the Prophet (peace be upon him) say, "Whoever attributes himself to someone other than his father, knowing that he is not his father, Paradise is forbidden for him" (Darimi/Muslim). Hazrat Abu Huraira (may God be pleased with him) narrates that the Prophet (peace be upon him) said, "Do not turn away from your fathers, for whoever turns away from his father, it is disbelief" (Bukhari and Muslim).

It is necessary to maintain the relationship of love and religious or general brotherhood with someone who is declared and named an adopted son. This change is merely for the sake of stating the truth, not for disrupting relationships".

اُدْعُوْهُمْ لِاٰبَآىِٕهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ ۚ فَاِنْ لَّمْ تَعْلَمُوْۤا اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِى الدِّيْنِ وَ مَوَالِيْكُمْ ؕ وَ لَيْسَ عَلَيْكُمْ جُنَاحٌ فِيْمَاۤ اَخْطَاْتُمْ بِهٖ ۙ وَ لٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝٥

33|5| Call them by [the names of] their fathers; it is more just in the sight of Allah. But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allah Forgiving and Merciful.

"The blessed verse warns of punishment for actions done with intention, while those said or done forgetfully are forgiven. Allah Almighty has shown His mercy and love."

اَلنَّبِیُّ اَوۡلٰی بِالۡمُؤۡمِنِیۡنَ مِنۡ اَنۡفُسِہِمۡ وَ اَزۡوَاجُہٗۤ اُمَّہٰتُہُمۡ ؕ وَ اُولُوا الۡاَرۡحَامِ بَعۡضُہُمۡ اَوۡلٰی بِبَعۡضٍ فِیۡ کِتٰبِ اللّٰہِ مِنَ الۡمُؤۡمِنِیۡنَ وَ الۡمُہٰجِرِیۡنَ اِلَّاۤ اَنۡ تَفۡعَلُوۡۤا اِلٰۤی اَوۡلِیٰٓئِکُمۡ مَّعۡرُوۡفًا ؕ کَانَ ذٰلِکَ فِی الۡکِتٰبِ مَسۡطُوۡرًا ﴿۶﴾

33|6| The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers. And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed.

The Status of the Prophet:

This blessed verse expresses the relationship of the Prophet (peace be upon him) with the Muslims, and the Quran has clarified its standard. It is essential for believers to hold the person of the Holy Prophet dearer than their own lives, wealth, and children, and if this is not the case, their faith is deficient. This declaration has been repeated several times in the Quran and has been established as the standard of faith. Whatever command the Prophet (peace be upon him) gives is obligatory to follow. This is why the blessed Hadith is also a foundation of Islamic laws. In fact, the person of the Prophet (peace be upon him) takes precedence even over one's own self because the desires of the self can lead a person towards corruption, while the person of the Prophet (peace be upon him) leads towards goodness and success, hence it is more important.

The Welfare State:

Hazrat Abu Huraira (may Allah be pleased with him) narrates that the Prophet (peace be upon him) said: "By the One in whose hand is the soul of Muhammad, I am closer to every believer on earth than all other people. Whoever among you dies leaving behind a debt or dependents, I am his guardian, and if he leaves behind wealth, it is for his heirs." (Sahih Muslim/Kitab al-Fara'id). This Hadith clearly outlines the blueprint of an Islamic welfare state, where the state, to the best of its ability, will play a role for the dependents of the needy and the poor, because the Prophet (peace be upon him) was the representative of the state, and after him, the Rightly Guided Caliphs also remained representatives and presented the practical method of a true Islamic welfare state.

The Prophet (peace be upon him) also said, "I am the guardian of the believers, rather the guardian of the Muslims. If anyone dies and leaves behind a debt and no inheritance, then I am his guardian and I will pay it." Therefore, in an Islamic government, the status of the head of state is like that of a father or guardian, and it is obligatory upon this Caliph to protect every citizen. It is obligatory upon the Islamic state to take special care of the weaker sections (the poor and the needy), to arrange for education, just as the Prophet (peace be upon him) did through the prisoners after the Battle of Badr.

The Status of the Wives of the Prophet:

When this is the status of the Prophet, then the status of the wives of the Prophet is like that of the mothers of the believers. Their respect is necessary. After the death of the Prophet (peace be upon him), marriage with them is forbidden for any Muslim. This is a status of respect. However, the command of Hijab (veil) remains the same with them, and the degree of relationships with their children or other relatives is not the same as with them. This status of respect is for all the wives of the Prophet (peace be upon him), but it is unfortunate that one group differentiates with Hazrat Aisha (may Allah be pleased with her). Other wives of the Prophet (peace be upon him) undertook journeys for Hajj after the death of the Prophet (peace be upon him), and Hazrat Umar (may Allah be

pleased with him) made arrangements for them, because the journey of Hajj was an act of virtue, which was not prohibited.

Hazrat Ali (may Allah honour his face) and Hazrat Aisha Siddiqa (may Allah be pleased with her) were both saddened by the events of the Battle of Jamal, and he (may Allah be pleased with him) sent Hazrat Aisha (may Allah be pleased with her) to Madinah with great respect.

The damages of the Battle of Jamal and the Battle of Siffin, or such events, cannot be denied, but neither can sincerity be denied, and one who makes a mistake based on his sincerity is not deserving of punishment, and excessive discussion, analysis, and judgment in their matter is against etiquette. Doubting their degree of sincerity is a sin. According to the majority, the Ijtihad (independent reasoning) of Hazrat Ali (may Allah honour his face) was more correct.

When the Muslims came to Madinah, the Prophet (peace be upon him) established brotherhood between the Muhajirin (emigrants) and the Ansar (helpers), in which the Ansar offered half of their inheritance to their Muhajir brothers, and thus both were made heirs to each other. However, after this verse, the inheritance relationship of brotherhood, like that of an adopted son, was abolished and limited to one's real relatives. But the relationship of love, affection, and brotherhood remained. Priority was given to relatives (kinship ties) in inheritance. It was made necessary to give preference to one's relatives in Zakat and charity. If it is desired to give something to friends or someone else, then relatives should not be deprived, and by acknowledging the right of the giver, wealth can be given by adopting the method of gift, endowment, or will. The will has been limited to 1/3 of the total inheritance (Fiqh Hanafi). Details are available in the books of Fiqh.

وَ اِذْ اَخَذْنَا مِنَ النَّبِيّٖنَ مِيْثَاقَهُمْ وَ مِنْكَ وَ مِنْ نُّوْحٍ وَّ اِبْرٰهِيْمَ وَ مُوْسٰى وَ عِيْسَى ابْنِ مَرْيَمَ ۪ وَ اَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ۙ﴿۷﴾

33|7| And [mention, O Muhammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant.

لِّيَسْـَٔلَ الصّٰدِقِيْنَ عَنْ صِدْقِهِمْ ۚ وَ اَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا اَلِيْمًا ﴿۸﴾

33|8| That He may question the truthful about their truth. And He has prepared for the disbelievers a painful punishment.

What is meant by "*Ahd*" (Covenant)?

(1) One meaning of "Ahd" is to fulfil the responsibility of prophethood completely, which is expected from every prophet, and every prophet fulfils it. Although a large number of prophets graced the world (estimated to be one hundred and twenty-four thousand), only the prophets with high performance are mentioned.

(2) Another interpretation is that all the prophets, according to Hadith, are brothers with one father and different mothers. This is explained by the fact that all of them were standard-bearers of Islam. They believed in and propagated the oneness of Allah, His divinity, the Day of Judgment, accountability, and reward and punishment, but the social and societal laws varied according to the circumstances. This was the difference, and they also gave news and confirmation of the coming prophet until the last prophet arrived.

(3) Another interpretation is that the prophet who comes after the last prophet will follow his Sharia (Islamic law). There will be no new Sharia. Just as we believe in the descent of Jesus (peace be upon him), and according to a Hadith, if Moses

(peace be upon him) were to return to this world, he would follow the Sharia of Muhammad (peace be upon him), because this is the final Sharia and a proof of the unity of Islam and the covenant.

Regarding the observance and upholding of this covenant, Allah will question the prophets and other creatures(humans) about their adherence to it, so that those who claim to be truthful, that is, to act accordingly, can also provide proof of it. This command is not only for the prophets, but also for other humans (creatures), to see how truthful they are in acting upon these commands.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّ جُنُوْدًا لَّمْ تَرَوْهَا ؕ وَ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۚ﴿۹﴾

33|9| O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing.

اِذْ جَآءُوْكُمْ مِّنْ فَوْقِكُمْ وَ مِنْ اَسْفَلَ مِنْكُمْ وَ اِذْ زَاغَتِ الْاَبْصَارُ وَ بَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ وَ تَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَا ﴿۱۰﴾

33|10| [Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions.

هُنَالِكَ ابْتُلِىَ الْمُؤْمِنُوْنَ وَ زُلْزِلُوْا زِلْزَالًا شَدِيْدًا ﴿۱۱﴾

33|11| There the believers were tested and shaken with a severe shaking.

War is a Stratagem:

These blessed verses are about the Battle of the Trench *(Ghazwa-e-Ahzab*), which took place in 5 AH. When Banu Nadir went towards Khyber, they incited all the Arab tribes against the Muslims. They told Abu Sufyan and the people of Makka to bring an army. They allied with the tribes of Ghatafan etc. from Najd. Their leader was Uyayna bin Hisn bin Badr, and Abu Sufyan was the leader of the people of Makka. Their total number was close to ten thousand, and they attacked Medina and stopped near the mountain. The eastern side of the city was easy to attack. Therefore, the Muslims started digging a trench. The idea of digging a trench was given by Hazrat Salman Farsi (may Allah be pleased with him), which was approved by the Messenger of Allah (peace be upon him). Thus, the attackers stopped seeing the trench and could not cross it. A rider, Amr, crossed it, but Hazrat Ali (may Allah be pleased with him) killed him. The other attacker fled with him. The trench was so large that it could not be crossed by jumping or by horse. The Muslims were surrounded from all sides. One side of Yathrib inside the city was safe, where the Jewish tribe of Banu Qurayza lived. There was an agreement between them and the Muslims that they would defend Medina with the Muslims in case of an attack, but at the instigation of the leader of Banu Nadir, they broke the agreement and joined the enemies. In these circumstances, there was a severe threat of attack from all sides, especially from Banu Qurayza. This siege lasted for about a month. During this time, the Prophet (peace be upon him) continued to implement the best strategies internally and externally.

The Ghatafan tribe was with the Quraish and was part of the army. A person from their branch, Ashja, named Naim bin Masood, became a Muslim and offered his services to the Prophet (peace be upon him) and also informed him that no one knew about his conversion to Islam. The Prophet (peace be upon him) told him to create discord among

the enemies because war is a stratagem in which deception is permissible *(Al-Harb Khuda'ah)*. He created discord between the Ghatafan tribe and Banu Qurayza and created doubts and suspicions between the two. He told Banu Qurayza that the siege had been going on for more than twenty days and Banu Ghatafan were tired. Therefore, they would leave. It was necessary for Banu Qurayza to keep some of their important men as hostages or guarantees before they attacked. On the other hand, he told the Ghatafan tribe that Banu Qurayza would stay with the Muslims, so if they wanted to keep hostages or some people as guarantees, they should not give them because they would hand them over to Prophet Muhammad (peace be upon him) and clear their issues. When Banu Ghatafan said, "Let's attack together, you from the inside and we from the outside," Banu Qurayza asked for people as guarantees, which they refused. Thus, during this time, trust was lost between the two tribes (sides).

Unseen Help:

Many days had passed (about 25 days). The supply of rations was coming to an end. The spirit of fighting was waning, and the weather was also cold. The Arabs were not used to cold weather. This time, nature helped; the cold was also severe. One night, a severe storm came. There was also thunder and lightning. Due to the storm, the tents were uprooted. The bedding and war equipment, pots were overturned, the stoves were extinguished and scattered, all the equipment was scattered by the storm. Horses and camels started running away. Fear and panic spread throughout the army. The leader of each group said, "Let's go back." Thus, fighting was not possible, and at night, everyone returned to their respective areas. When the Muslims saw in the morning, there were no tents on the opposing sides, nor was there any army. The intensification of this storm, then the events of the conversion of an important person from Banu Ghatafan to Islam and his creating misunderstandings between the two tribes, was unseen help, which Allah provided through His army of angels. All the young men of the enemy became frightened. Despair prevailed, and they not only intended to return but also started their journey in the dark night.

During those days, the Prophet (peace be upon him) said to the Companions, "Who will go towards the Quraish (towards Uhud) and bring back news of them at night?" It was also very cold during those days. No one was ready, so the Prophet (peace be upon him) told Hazrat Hudhayfa (may Allah be pleased with him), "You go and bring back news of them, but do not do anything that would harm us." Hazrat Hudhayfa (may Allah be pleased with him) says, "The wind was very strong and the cold was very severe, but I took my shield and sword and went and saw that Abu Sufyan was warming his back by lighting a fire to protect himself from the cold. I immediately took out my arrow and bow and intended to kill him by shooting an arrow, but then I immediately remembered the Prophet's (peace be upon him) command that nothing should be done that would cause harm. I saw their tents and returned after going around." Everyone was inside the tents due to the cold and wind. After returning, I gave all the information to the Prophet (peace be upon him) and was tired. It was cold. The Prophet (peace be upon him) was praying at that time and said, "Hudhayfa, go to sleep and put his cloak over me." The Prophet (peace be upon him) always used to get complete information about the enemies so that no unexpected incident would happen.

There was an agreement between Banu Qurayza and the Muslims. Despite this, the Prophet (peace be upon him) made arrangements for the protection of those living in Medina and kept getting information about the situation of Banu Qurayza. When he found out that they had broken the agreement, he did not announce it but took protective measures. But this was the time when all the Muslims were in a state of extreme distress,

and then the hypocrites made an excuse of Banu Qurayza and returned, which is mentioned in the next verse.

وَ اِذْ یَقُوْلُ الْمُنٰفِقُوْنَ وَ الَّذِیْنَ فِیْ قُلُوْبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللّٰهُ وَ رَسُوْلُهٗۤ اِلَّا غُرُوْرًا﴿۱۲﴾

33|12| And [remember] when the hypocrites and those in whose hearts is disease said, "Allah and His Messenger did not promise us except delusion,"

وَ اِذْ قَالَتْ طَّآىِٕفَةٌ مِّنْهُمْ یٰۤاَهْلَ یَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوْا ۚ وَ یَسْتَاْذِنُ فَرِیْقٌ مِّنْهُمُ النَّبِیَّ یَقُوْلُوْنَ اِنَّ بُیُوْتَنَا عَوْرَةٌ ۛؕ وَ مَا هِیَ بِعَوْرَةٍ ۛۚ اِنْ یُّرِیْدُوْنَ اِلَّا فِرَارًا﴿۱۳﴾

33|13| And when a faction of them said, "O people of Yathrib, there is no stability for you [here], so return [home]." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are unprotected," while they were not exposed. They did not intend except to flee.

وَ لَوْ دُخِلَتْ عَلَیْهِمْ مِّنْ اَقْطَارِهَا ثُمَّ سُىِٕلُوا الْفِتْنَةَ لَاٰتَوْهَا وَ مَا تَلَبَّثُوْا بِهَاۤ اِلَّا یَسِیْرًا﴿۱۴﴾

33|14| And if they had been entered upon from all its [surrounding] regions and fitnah had been demanded of them, they would have done it and not hesitated over it except briefly.

The Hypocrites' Behaviour:

The verses describe the behaviour of the hypocrites, that on the one hand, they were slow and lazy in digging the trench, and then when they found out about Banu Qurayza that they had joined the other Jews (Banu Nadir) and the disbelievers of Makka, they asked the Prophet (peace be upon him) for permission to return, saying that their homes were unsafe and they had children. The hypocrites would join every battle because of greed. During the digging of the trench, the Prophet (peace be upon him) had given glad tidings of the Muslims' victory over the Romans, Iranians, and Yemen, which increased their greed, but when the armies came from all sides and Banu Qurayza also became enemies, they started saying that they had been deceived and started thinking of fleeing. Their condition was such that if an attack occurred and the attacking Jews and disbelievers of Makka told them to, they would turn against the Muslims. They told their hypocrite companions to return to Yathrib (Medina).

Before the Hijra (migration), Medina was called Yathrib. The Prophet (peace be upon him) named it Medina Tayyiba. The reason for the name Yathrib is that in ancient times, the Amalekites camped

there, and the name of that person was Yathrib bin Ubaid bin Mahlail. According to one tradition, a person named Yathrib from the descendants of Noah (peace be upon him) started living here.

وَ لَقَدْ كَانُوْا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ لَا یُوَلُّوْنَ الْاَدْبَارَ ؕ وَ كَانَ عَهْدُ اللّٰهِ مَسْـُٔوْلًا﴿۱۵﴾

33|15| And they had already promised Allah before not to turn their backs and flee. And ever is the promise to Allah [that about which one will be] questioned.

قُلْ لَّنْ یَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ مِّنَ الْمَوْتِ اَوِ الْقَتْلِ وَ اِذًا لَّا تُمَتَّعُوْنَ اِلَّا قَلِیْلًا﴿۱۶﴾

33|16| Say, [O Muhammad], "Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little."

قُلْ مَنْ ذَا الَّذِیْ یَعْصِمُكُمْ مِّنَ اللّٰهِ اِنْ اَرَادَ بِكُمْ سُوْٓءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ؕ وَ لَا یَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِیًّا وَّ لَا نَصِیْرًا ﴿۱۷﴾

33|17| Say, "Who is it that can protect you from Allah if He intends for you an ill or intends for you a mercy?" And they will not find for themselves besides Allah any protector or any helper.

This passage discusses the character of the hypocrites. In the Battle of Uhud, Abdullah bin Ubayy withdrew with three hundred of his companions. After this, they openly began claiming that they would be at the forefront whenever an opportunity arose. Within a year, when the Battle of the Trench occurred, they were lazy in digging the trench and then retreated. They even told their associates that the Muslims would be defeated, so they should save their own lives. They will surely be held accountable, or punished, for proving false in their promises. Death is inevitable; if they flee from battle, will they escape death? When death comes, no one can stop it. If Allah wants to punish a person, through illness, hardship, sorrow, or distress, no one can save them. Similarly, if He bestows His favour and grants ease and comfort, no one can inflict harm. Therefore, their notion of escape was merely a deception, and their falsehood was exposed.

قَدْ یَعْلَمُ اللّٰهُ الْمُعَوِّقِیْنَ مِنْكُمْ وَ الْقَآىِٕلِیْنَ لِاِخْوَانِهِمْ هَلُمَّ اِلَیْنَا ۚ وَ لَا یَاْتُوْنَ الْبَاْسَ اِلَّا قَلِیْلًا ﴿۱۸﴾

33|18| Already Allah knows the hinderers among you and those [hypocrites] who say to their brothers, "Come to us," and do not go to battle, except for a few,

اَشِحَّةً عَلَیْكُمْ ۚ فَاِذَا جَآءَ الْخَوْفُ رَاَیْتَهُمْ یَنْظُرُوْنَ اِلَیْكَ تَدُوْرُ اَعْیُنُهُمْ كَالَّذِیْ یُغْشٰی عَلَیْهِ مِنَ الْمَوْتِ ۚ فَاِذَا ذَهَبَ الْخَوْفُ سَلَقُوْكُمْ بِاَلْسِنَةٍ حِدَادٍ اَشِحَّةً عَلَی الْخَیْرِ ؕ اُولٰٓىِٕكَ لَمْ یُؤْمِنُوْا فَاَحْبَطَ اللّٰهُ اَعْمَالَهُمْ ؕ وَ كَانَ ذٰلِكَ عَلَی اللّٰهِ یَسِیْرًا ﴿۱۹﴾

33|19| Indisposed toward you. And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death. But when fear departs, they lash you with sharp tongues, indisposed toward [any] good. Those have not believed, so Allah has rendered their deeds worthless, and ever is that, for Allah, easy.

یَحْسَبُوْنَ الْاَحْزَابَ لَمْ یَذْهَبُوْا ۚ وَ اِنْ یَّاْتِ الْاَحْزَابُ یَوَدُّوْا لَوْ اَنَّهُمْ بَادُوْنَ فِی الْاَعْرَابِ یَسْاَلُوْنَ عَنْ اَنْۢبَآىِٕكُمْ ؕ وَ لَوْ كَانُوْا فِیْكُمْ مَّا قٰتَلُوْۤا اِلَّا قَلِیْلًا ﴿۲۰﴾

33|20| They think the companies have not [yet] withdrawn. And if the companies should come [again], they would wish they were in the desert among the bedouins, inquiring [from afar] about your news. And if they should be among you, they would not fight except for a little.

The state of the hypocrites is being described. Abdullah bin Ubayy and his companions had returned from the trench and were discouraging others from working on the trench, constantly mentioning the strength of the disbelievers and the numerical weakness of the Muslims. If people went to the city of Medina, they would try to stop them as well. Their inner condition is described as being greedy. When it comes to the matter of spoils of war, they become greedy for wealth by talking excessively and claiming their sincerity. When cooperation or assistance is needed from them for defence, they refuse by making excuses. They are deserters on the battlefield and lag behind at the time of danger. Due to this character, they are deprived of true faith. Although they verbally profess faith and recite the 'Kalima' (declaration of faith). They also perform prayers and take the name of Islam, but when the time of trial comes, they falter, therefore, their verbal faith and Islam

will not benefit them. Their outward actions (prayer and fasting) will be wasted. The real matter is sincerity with action, and they are based on the principle of greed and personal gain instead of sincerity. These commandments will remain valid not only for that time but until the end of the world. Regarding the occasion of revelation, Imam Ibn Abi Hatim has narrated from Ibn Zayd that one day a person left the army of the Messenger of Allah (peace be upon him) and went to his brother. He had bread, roasted meat, and Nabidh (date drink). He said to his brother: 'You are enjoying yourself here while the Messenger of Allah (peace be upon him) is amidst swords and spears.' His brother said: 'You also come here. I swear that Muhammad (peace be upon him) can never confront them.' He said: 'You are lying, I swear that I will go to the Prophet (peace be upon him) and tell him this.' When he went to inform him, Angel Gabriel descended with this verse (Tafsir Ibn Abi Hatim).

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَ الْيَوْمَ الْاٰخِرَ وَ ذَكَرَ اللّٰهَ كَثِيْرًا ﴿٢١﴾

33|21| There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

"There are two applications of the blessed verse: one according to the specific occasion of its revelation, and the other as a fundamental principle. The hypocrites deceived every time and prioritized personal interests. They are being made aware that they should bring their character up to the standard of their leader's character. That leader who does not seek any special benefit for himself, but lives with all people, and often at a lower standard than them. During the Trench (Battle of the Trench), he endured hunger and thirst like an ordinary Muslim. During the digging, he dug like an ordinary person, and in the battlefield, he was always at the forefront. In fulfilling rights, he was the most diligent, and always prioritized the public good over personal interests. It is necessary to follow the way of this leader of high character. The hypocrites should feel ashamed of their actions and repent.

Remembrance of Allah (Dhikr):

The remembrance of Allah is very important. Allama Nawawi has written that, according to Islamic law, the remembrance that is considered valid is that which is a complete sentence according to Arabic grammar. For example, '*Subhan Allah walhamdulillah wa la ilaha illallah wa Allahu Akbar wa la hawla wa la quwwata illa billah.*' Mere words like Allah, Al-Qadir, Al-Basir, are names and are not considered valid remembrance according to Islamic law unless a complete statement is formed from these words. The person performing the remembrance does not receive the full reward of that remembrance. The important point is that the meanings of the remembrance should be known to the one who is performing it, and they should not be heedless of them, but rather fully attentive. Such remembrance will receive the complete reward, and if one is heedless, they will be deprived of the reward (Ruh al-Ma'ani). Incomplete remembrance will have a minor reward.

Best Role Model (*Uswa Hasana*):

The character and morals of the Prophet (peace be upon him) was and is a role model or example for all people. It is necessary for every Muslim to follow him. Every moment of life should be in accordance with him, and he practically demonstrated every role, from a labourer, merchant, shepherd, teacher, judge, and father and husband, to a ruler, which should be followed.

The second important application is that it is necessary for Muslim political and religious leaders to follow him. After his passing, his Rightly Guided Caliphs made his high character their standard, and within thirty years, not only did they establish a high welfare state, but Islam spread to a quarter of the world.

To follow him is necessary for every person because his noble morals were mentioned first as a role model. Especially those who believe in Allah, the Day of Judgment, and the Day of Recompense, hope for mercy from Allah and their hearts are filled with the remembrance and love of Allah for them, it is obligatory, and they live their lives accordingly (follow the prophet)."

وَ لَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا هٰذَا مَا وَعَدَنَا اللّٰهُ وَ رَسُوْلُهٗ وَ صَدَقَ اللّٰهُ وَ رَسُوْلُهٗ ۫ وَ مَا زَادَهُمْ اِلَّاۤ اِيْمَانًا وَّ تَسْلِيْمًا ﴿۲۲﴾

33|22| And when the believers saw the companies, they said, "This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth." And it increased them only in faith and acceptance.

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَ مِنْهُمْ مَّنْ يَّنْتَظِرُ ۖ وَ مَا بَدَّلُوْا تَبْدِيْلًا ﴿۲۳﴾

33|23| Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration -

لِّيَجْزِيَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ وَ يُعَذِّبَ الْمُنٰفِقِيْنَ اِنْ شَآءَ اَوْ يَتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿۲۴﴾

33|24| That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allah is ever Forgiving and Merciful.

“The previous verses mentioned the character of the hypocrites. These verses mention the character of the believers. There is a comparison of the actions and effects of both characters. Where the hypocrites were spreading despair in addition to fear and anxiety, and became pessimistic due to the difficulties of Allah and His Prophet, in contrast, the people of faith (believers) did not become distressed in this trial and difficulty, rather their belief in Allah and His Messenger increased. According to a narration (from Hazrat Ibn Abbas), the Prophet (peace be upon him) had told his companions that the groups of disbelievers would gather to attack you on the ninth or tenth date, and when they saw that the armies of the disbelievers had arrived for the attack at the appointed time, they were not afraid, but rather their belief in Allah and His Messenger increased. Another interpretation is that while breaking the rock, the Prophet (peace be upon him) gave news of the conquests of Persia, Rome, and Yemen, and they had complete faith in that as well. Whereas the hypocrites were complaining and worried on both occasions. Similarly, among the Companions, those who were not included in the Battle of Badr, especially Hazrat Nadhr bin Anas, were saddened for not participating in the Battle of Badr and had vowed to give their lives in the next battle. In the Battle of Uhud, he fought with great bravery and said that he could smell the fragrance of Paradise. His body had 80 wounds. His sister identified his body by his finger (Muslim Sharif). Then, seeing the blessed body of Hazrat Mus'ab bin Umair, the Prophet (peace be upon him) gave him the glad tidings of Paradise and recited this blessed verse (Al-Mustadrak). Hazrat Sa'ad bin Mu'adh was severely wounded in this battle and wished that if he lived, he would be blessed with Jihad against the disbelievers of Makka, otherwise, he would be martyred from this

wound. He was granted martyrdom. This was the spirit of sincerity and faith of the believers, which Allah mentioned, referring to them as *'Rijal'*, meaning men of high resolve. It was announced for the hypocrites that if they did not repent from their evil deeds, that is, hypocrisy, their end would be Hell. If they repent with sincere intention and action, it is possible that Allah may accept them, or He may reject them and punish them for their evil deeds. Since they are those who profess the *'Kalima'* (declaration of faith), they have been given respite".

وَ رَدَّ اللّٰهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ لَمْ يَنَالُوْا خَيْرًا ؕ وَ كَفَى اللّٰهُ الْمُؤْمِنِيْنَ الْقِتَالَ ؕ وَ كَانَ اللّٰهُ قَوِيًّا عَزِيْزًا ۚ﴿۲۵﴾

33|25| And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might.

وَ اَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ الْكِتٰبِ مِنْ صَيَاصِيْهِمْ وَ قَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ فَرِيْقًا تَقْتُلُوْنَ وَ تَاْسِرُوْنَ فَرِيْقًا ۚ﴿۲۶﴾

33|26| And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party you killed, and you took captive a party.

وَ اَوْرَثَكُمْ اَرْضَهُمْ وَ دِيَارَهُمْ وَ اَمْوَالَهُمْ وَ اَرْضًا لَّمْ تَطَـُٔوْهَا ؕ وَ كَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرًا ۚ﴿۲۷﴾

33|27| And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah, over all things, competent.

The blessed verses describe the conditions at the end of the battle and the aftermath. The tribes of the disbelievers, the Jews, the disbelievers of Makka, and then within Medina, the Banu Qurayza also betrayed and joined the disbelievers. On the other hand, the disbelievers failed to attack the Muslims due to the trench, mountains, and dense forests (palm trees). Allah granted victory to the Muslims in this intense battle, which lasted for approximately one month (25 days), through unseen means.

(1) The Prophet (peace be upon him) devised an excellent strategy and invented the method of the trench as an obstacle.

(2) The siege lasted a long time (25 days), the disbelievers' supplies and food dwindled, and their fighting spirit waned.

(3) A few brave individuals attempted to leap across the trench and attack, but they were immediately cut down (killed) in full view. Their zeal was less than the Muslims' spirit of Jihad. Hazrat Ali (may Allah be pleased with him) killed their most courageous warrior.

(4) Allah helped through the weather. It became very cold. The nights were long, and the longer wait was nerve-wracking.

(5) Allah sent a severe windstorm at the end. In the dark night, a fierce thunder and strong wind uprooted their tents. The cold wind was piercing their bodies. Camels and horses also fled. All their belongings were scattered. Stoves and food supplies were overturned. There was intense fear and panic. Visibility was impossible due to the blowing sand and darkness. Animals were also frightened. There was fear of a Muslim attack in their hearts. They even felt as if they were being attacked and heard the sounds of slogans (Allahu Akbar) (these narrations were told by those who later became Muslims). Tribel leaders and others were

gripped by the fear that the Prophet (peace be upon him) (whom they didn't believe was a prophet) had performed magic, and all the leaders announced their retreat and departed.

(6) Doubts and suspicions arose between Banu Qurayza and Banu Ghatafan, and the attack plan failed (the Prophet (peace be upon him) had instructed someone to do this). Among all these factors, the most significant role was played by the windstorm, which thwarted all the disbelievers' plans and caused them to retreat. Only six Muslims were martyred. Allah granted victory to the Muslims without any major losses.

The next morning, when the storm subsided, the Muslims saw that the field in front was empty and the armies had gone. Upon checking the lower areas, they found that people had also left from there, and the Muslims returned to Medina victorious and triumphant.

The Battle of Banu Qurayza:

As soon as the Prophet (peace be upon him) arrived at noon and was planning to bathe due to the dust, Angel Gabriel (peace be upon him) appeared and said, "You have laid down your weapons, but we (the angels) have not." The Banu Qurayza, who had betrayed and joined the Banu Nadir, were now in their fortress. They were planning to attack from behind in collaboration with the disbelievers of Makka. It was necessary to punish them. The Prophet (peace be upon him) had already planned to punish the Banu Qurayza for their treachery.

Respect in Differences of Opinion:

The Prophet (peace be upon him) ordered the Companions to perform the Asr prayer in the area of Banu Qurayza because their area was at quite distant and time was required. All the Companions set out after Zuhr. The distance was long, so it became evening. Some Companions performed the prayer at sunset during the journey, while others said that since the order was to perform the Asr prayer in the area of Banu Qurayza, they would not perform it until reaching there. Their prayer was missed, and they performed the missed prayer (Qada) after Maghrib upon arrival. Both groups were correct in their compliance. The Prophet (peace be upon him) approved the actions of both. This teaches a lesson of tolerance and respect in jurisprudential differences.

The Banu Qurayza locked themselves in their fortress and declared resistance. The Prophet (peace be upon him) ordered the Companions to besiege them. In this expedition, the Prophet (peace be upon him) gave the flag to Hazrat Ali (may Allah honour his face) and left Hazrat Ibn Maktum in Medina to take care of it. The Banu Qurayza were psychologically or nervously afraid of the Muslims because they had unilaterally violated the treaty without any announcement and joined the enemies, and they had also attacked the homes of the Muslims, which the Muslim women bravely thwarted. It was only Allah's help that they became afraid and were concerned for their lives.

When the siege prolonged, the Prophet (peace be upon him) ordered the cutting down of their trees, which they were using as cover. When the trees were cut down and the siege became prolonged, lasting twenty-five (25) days, the Banu Qurayza finally said that they would come down from the fortress, but their decision would be made by Hazrat Sa'ad bin Mu'adh (may Allah be pleased with him), who was the chief of the Aws tribe. The Aws tribe was an ally of the Banu Qurayza before Islam. They thought that Hazrat Sa'ad bin Mu'adh (may Allah be pleased with him) would favour them. The Prophet (peace be upon him) accepted their proposal that Hazrat Sa'ad bin Mu'adh (may Allah be pleased with him) be made their judge. Hazrat Sa'ad (may Allah be pleased with him)

was injured and was being treated in a tent near the Prophet's Mosque. He was called, and he made a just decision (which was in accordance with the custom and the Jewish religion) that the men would be executed for treachery, and the women and children would be taken as prisoners, and their wealth would be confiscated. Accordingly, the decision was implemented, and their men were executed, and the women and children were taken as prisoners and distributed among the people. Since these women lived in the Medina area, those who had relations and connections with them were handed over to them out of sympathy, and those who had no connections were distributed as such, and their wealth was also distributed. Upon searching, it was found that the Banu Qurayza had provided fifteen hundred (1500) swords, three hundred (300) armours, two thousand (2000) spears, and thirty-five hundred (3500) shields for the Battle of the Trench (Ahzab). The Prophet (peace be upon him) approved the decision of Hazrat Sa'ad bin Mu'adh (may Allah be pleased with him), and it was implemented because the Banu Qurayza had appointed Hazrat Sa'ad bin Mu'adh (may Allah be pleased with him) as their ruler (judge), and it was his decision.

The fear of the Muslims over the Banu Qurayza was also due to Allah's mercy and unseen help. They accepted defeat without causing any harm to the Muslims. Their properties were acquired by the Muslims without any trouble. The Muslims punished the Banu Nadir for opposing their blood money (enforcement of justice), and similarly, the Banu Qurayza were punished for their breach of treaty and treachery. Justice and adherence to treaties are obligatory in Islam. After this, Medina became free from the opposition and deception of the Jews. However, the hypocrite Abdullah bin Ubayy and his group were still present among the Muslims.

This success was mentioned in the blessed verse. The second good news was that Allah made those Muslims the owners of lands that the Muslims had not yet conquered. This refers to the Muslim rule in Hijaz and Arabia. The conquests of Makka, Khyber, Taif, Yemen, were all completed during the life of Prophet (PBUH) and similarly, the conquests of Syria and Iran were all completed within ten years of his passing, fulfilling this prophecy.

After the success of the Battle of the Trench (Ahzab), the Muslims became the strongest power in Hijaz."

يٰۤاَيُّهَا النَّبِىُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَ اُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ﴿۲۸﴾

33|28| O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release.

وَ اِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَ رَسُوْلَهٗ وَ الدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ﴿۲۹﴾

33|29| But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward."

يٰنِسَآءَ النَّبِىِّ مَنْ يَّاْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ؕ وَ كَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿۳۰﴾

33|30| O wives of the Prophet, whoever of you should commit a clear immorality - for her the punishment would be doubled two fold, and ever is that, for Allah, easy.

When the wealth of Bani Nadir and Bani Qurayza in Medina came into the possession of the Muslims, the financial condition of the Muslims improved significantly. Subsequently, Khyber was also conquered, further augmenting their wealth. Almost

every household was prosperous, but the Prophet's (peace be upon him) home continued to experience scarcity and a lack of adequate clothing. The wives of the Prophet (peace be upon him), being human, naturally desired a better standard of living, including finer clothing, jewellery, and food, especially considering their position as the wives of a leader and ruler. This was a natural human desire.

The Prophet (peace be upon him) received one-fifth of the one-fifth share of the spoils of war, but he would give it all away in charity, fulfilling the needs of those who asked, while his own household often went hungry. All the wives collectively requested the Prophet (peace be upon him) to increase their expenses, including food and clothing, so that they would not feel inferior to others and could lead an easier life. Their request was natural, in accordance with human needs and desires. The Prophet (peace be upon him), who personally preferred poverty and disliked the pomp and splendour of the world, was troubled by their request and reduced his inclination towards domestic life. Approximately a month passed in this manner, and then this blessed verse was revealed.

Hazrat Jabir bin Abdullah (may God be pleased with him) narrates that Hazrat Abu Bakr (may God be pleased with him) came and sought permission to enter the presence of the Messenger of Allah (peace be upon him). Hazrat Abu Bakr (may God be pleased with him) saw that people were sitting at the door of the Messenger of Allah (peace be upon him) and no one was being allowed inside. Then Hazrat Abu Bakr (may God be pleased with him) was granted permission. Then Hazrat Umar (may God be pleased with him) came and sought permission, and he was also granted permission. They saw that the Messenger of Allah (peace be upon him) was sitting, surrounded by his wives, and he was sitting in a state of sadness and silence. Hazrat Umar (may God be pleased with him) thought to himself, "I will definitely say something to make the Messenger of Allah (peace be upon him) laugh." He said, "O Messenger of Allah (peace be upon him)! If only you could see that the daughter of Kharijah is asking me for maintenance, and I am about to wring her neck!" Upon this, the Messenger of Allah (peace be upon him) laughed and said, "These women you see sitting around me are asking me for maintenance." Then Hazrat Abu Bakr (may God be pleased with him) stood up and started to wring the neck of Hazrat Aisha (may God be pleased with her). Then Hazrat Umar (may God be pleased with him) intended to wring the neck of Hazrat Hafsa (may God be pleased with her). Both of them were saying to their daughters, "Are you asking the Messenger of Allah (peace be upon him) for something that he does not have?" They said, "By Allah! We will never again ask the Messenger of Allah (peace be upon him) for anything that he does not have." After this, the Messenger of Allah (peace be upon him) separated from his wives for one month or twenty-nine (29) days. Then this blessed verse was revealed to the Messenger of Allah (peace be upon him). (*Then Allah Almighty revealed the command to give his wives the choice to be content with what he gave them and to happily act upon the commands of Allah Almighty, or else the Messenger of Allah (peace be upon him) would divorce them if they were not satisfied with the expenses he provided.)*

The Prophet (peace be upon him) began with Hazrat Aisha (may God be pleased with her) and said, "O Aisha! I am presenting something to you, and I prefer that you do not rush into it until you consult your parents." Then the Prophet (peace be upon him) recited this verse to her. Hazrat Aisha (may God be pleased with her) said, "O Messenger of Allah (peace be upon him)! Should I consult my parents regarding you? Rather, I choose Allah, His Messenger, and the Hereafter. I ask you not to inform your other wives about my decision." He said, *"Whoever among them asks me about it, I will tell her. Indeed, Allah has sent me as a teacher and facilitator, not as one who makes things difficult or puts people in hardship." (*Muslim / Bukhari / Tirmidhi).

The Greatness of the Prophet (peace be upon him):

This incident is very important and worthy of reflection. The values of Islam emphasize awareness of both this world and the hereafter. It is not acceptable for a Muslim to become solely worldly, sometimes focused on the afterlife, sometimes a slave to desires, and sometimes a servant of God. Sincerity with Allah and whatever hinders the path to the hereafter must be removed. Islam does not forbid comfort and ease in this world, but considers it a sin to forget the hereafter and humanity for the sake of worldly comforts. The Prophet's (peace be upon him) companions and his wives were at the highest level of sincerity and devotion to the hereafter and in following the Prophet. Despite this, human desires were not extinguished within these noble souls. They were cleansed of the impurities of the world, but human (natural) tendencies and the desire for a pleasant life remained.

Some people, in their claims of love and reverence, make the mistake of attributing unrealistic lives to the Prophet (peace be upon him), his companions, and his noble descendants, or they fail to recognize them as complete human beings. Instead, they strip them of all human emotions and desires, believing they are elevating them. This is a mistake. By doing so, we turn these noble figures into unreal characters. We create a halo of illusions around them, within which their perfect human qualities disappear, and thus the human connection between us and them is severed, making them imaginary figures. We begin to think that perhaps they were beings unlike us, devoid of human characteristics. This leads to a sense of despair, wondering how we can become like them and accomplish what they did. In this way, a crucial element of the Prophet's (peace be upon him) and his companions' lives—the greatness of their character and their determination—is lost to us.

This also reveals the wisdom behind Allah creating messengers as humans and mortals, not as angels or any other beings. They had desires and emotions. They purified their inner selves from the impurities of the world through their noble actions and character. The status of a human is higher than that of angels and light.

The Home Environment (Choice of Divorce and Respect for Women):

This incident highlights natural human desires and presents a method for resolving them. (1) Hazrat Abu Bakr and Hazrat Umar (may Allah be pleased with them) were fathers, but the Prophet (peace be upon him) did not allow them to strike their daughters, nor did he ever strike his wives or servants. (2) He presented an alternative solution to his wives with kindness and good manners. (3) He gave his wives ample time to reflect and consult with their trusted advisors or parents to make a correct decision. This issue involves human desires. If these desires are legitimate, they should not be suppressed but fulfilled. (4) The exercise of choice or rights should be free, without any pressure, to avoid difficulties in implementation. (5) When making a choice, one should reflect on the long-term and short-term, i.e., the life of this world and the hereafter, and the lesser and greater benefits, to facilitate action.

The Prophet's (peace be upon him) wives, after considering all these matters, chose to remain with him and exercised their choice willingly and happily. They prioritized the hereafter over the worldly life, which pleased the Prophet (peace be upon him).

We should also use this method to resolve our own affairs to ensure harmonious domestic situations. Household matters should be resolved according to financial circumstances, and if they cannot be resolved, separation should be accepted gracefully, and life should be lived peacefully.

In Islamic law (Fiqh), a man has the right to delegate the option of divorce to his wife. Additionally, a woman has her own right to seek divorce through Khula (mutual separation) or other valid reasons. Details are available in books of Fiqh. If the husband does not explicitly specify the duration of the delegated right of divorce, there are differing opinions, which are found in books of Fiqh. This is a testament to Islam's enlightenment and respect for human rights, as it granted women rights fourteen hundred years ago that they only achieved in Europe after great struggle during the nineteenth century.

Importance and Responsibility of Status:

When the wives of the Prophet (peace be upon him) chose Allah, His Messenger, and the Hereafter, they were reminded of their status, that they were of a higher rank than all other Muslim women. Therefore, they should first and foremost take care of their position and fulfil its requirements. An example of this in Islamic law is that the punishment for a male or female slave is halved due to their servitude and compulsion, while the punishment for a free man is doubled due to his status and freedom. Therefore, more good deeds and piety are expected from the wives of the Prophet (peace be upon them), and if they commit a sin, their punishment will also be doubled. Similarly, the reward for good deeds will also be greater. This command is in the next verse. Here, *fahisah mubeinah*" (open immorality) refers to sin. Scholars have interpreted it as opposition to the husband and immoderation in domestic affairs. For the wives of the Prophet (peace be upon him), any action that would sadden the Prophet (peace be upon him) or cause him difficulty or hardship is inappropriate, and this is also a standard for a virtuous wife so that domestic life may be peaceful.

وَ مَنْ يَّقْنُتْ مِنْكُنَّ لِلّٰهِ وَ رَسُوْلِهٖ وَ تَعْمَلْ صَالِحًا نُّؤْتِهَآ اَجْرَهَا مَرَّتَيْنِ ۙ وَ اَعْتَدْنَا لَهَا رِزْقًا كَرِيْمًا ﴿۳۱﴾

33|31| And whoever of you devoutly obeys Allah and His Messenger and does righteousness - We will give her her reward twice; and We have prepared for her a noble provision.

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّ قُلْنَ قَوْلًا مَّعْرُوْفًا ﴿۳۲﴾

33|32| O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.

وَ قَرْنَ فِيْ بُيُوْتِكُنَّ وَ لَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى وَ اَقِمْنَ الصَّلٰوةَ وَ اٰتِيْنَ الزَّكٰوةَ وَ اَطِعْنَ اللّٰهَ وَ رَسُوْلَهٗ ؕ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيْرًا ﴿۳۳﴾

33|33| And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.

وَ اذْكُرْنَ مَا يُتْلٰى فِيْ بُيُوْتِكُنَّ مِنْ اٰيٰتِ اللّٰهِ وَ الْحِكْمَةِ ؕ اِنَّ اللّٰهَ كَانَ لَطِيْفًا خَبِيْرًا ﴿۳۴﴾

33|34| And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things].

Caution in Interaction and Dealings:

Just as the punishment was doubled in the previous blessed verse, so too is the reward for good deeds doubled. This is because ordinary people adopt the character of their

leaders or guides, without much scrutiny. Thus, their good character influences the general public, and goodness and virtue spread. This is why rulers and scholars also face increased punishment and reward, as their knowledge and social status have significant impacts.

It is worth noting that these commands and warnings are for the Mothers of the Believers, about whom no one could imagine being influenced by the illness or greed of a mentally ill person. These commands are from the time of the Prophet (peace be upon him), whose status and standards were unmatched then and will remain so. Reflect in what era is given this warning? The core issue is that Allah, who created mankind, knows that if a woman speaks in a subdued, soft, or flirtatious manner, she can arouse wrong thoughts in the hearts (of men and create discord, especially in the minds that are already diseased(polluted). These diseased hearts are present in every era and every society. Such individuals can be attracted to any woman. No environment can be purified until the causes of impurity are addressed or eliminated. This is why Islam has commanded the loose covering of the body for young females (up to menopause age).

The standard for conversation is that when a strange man and a strange woman speak to each other, there should be no evil (reprehensible) speech. Sometimes, even soft-spoken conversation can lead to deviation. There should be no insinuations in tone or manner. Speech should be clear and serious, without leading to other inclinations or wrong thinking. Allah knows the temperament of His creation very well (He is All-Seeing and All-Aware), and it is He who addresses the Mothers of the Believers, (prophet's wives) even though that was the era of the best generation. This command is a standard for all eras and all Muslim women.

The Importance of Home:

"Remain in your homes with dignity." (From *"qarrana,"* meaning to settle firmly in a place). This does not mean being confined indoors and never leaving. It is a subtle indication that a woman's best place is her home. Any other place is temporary or out of necessity and is detrimental in the long run. One should only leave for necessary purposes. Islam has obligated men (husbands) to provide for women's expenses, food, clothing, shelter, and necessities so that they do not have to worry about these aspects of life. They should not have to spend time in labour or work. They should be able to focus on raising and nurturing children and enhancing the home's atmosphere and joy. A woman who works and is exhausted, burdened with job concerns and duties, spends her time and energy outside the home. It becomes impossible for her to bring joy to her home. Her weak and innocent children are left at the mercy of nurseries, and the home becomes a hotel. A true home is created by a homemaker, which can only be achieved by a good wife and mother.

Modern research conducted in America, involving a survey of thousands of women, revealed that divorce rates are significantly higher among working women and those who freely interact with men. Now, due to financial independence, women prefer to live alone. Sexual desires are fulfilled through casual encounters and friendships, and the desire for children is sacrificed on the altar of this freedom. This is why some countries have negative population growth. This unrestricted mixing leads humanity into the quagmire of animalistic desires, where only physical gratification exists. Therefore, Islam has established marriage and hijab(vail) to protect the family and ensure women's security in old age. This does not mean women cannot leave their homes, but rather that aimless wandering is discouraged or prohibited.

Based on this verse, the Prophet (peace be upon him) made his rooms the property of his wives. This is why Hazrat Umar (may Allah be pleased with him) sought permission

from Hazrat Aisha (may Allah be pleased with her) to be buried there. *Based on this, there is a legal ruling that a woman should be given the house she lives in upon divorce, so she can have shelter and not be homeless (as referenced in Ruh al-Ma'ani and Tuhfa Ithna Ashariya by Hafiz Ghulam Muhammad al-Aslami*). This approach is essential for a welfare state, and governments in Western countries are implementing it. This reduces divorce rates and eases women's lives. In the case of a second marriage, the husband becomes responsible for the second woman (or the house is divided).

Avoiding the Display of Ignorance (Jahiliyyah):

The command is given not to display the adornments of ignorance (Jahiliyyah). That is, if one must leave the house, it should be done in a simple and dignified manner. During the time of the Prophet (peace be upon him), women went out for prayers, and it is still not forbidden in Islamic law. After menstruation ends (menopause) and if there is no desire for a marriage, a woman's hijab is not necessary. When going out, the body should be covered appropriately, the face and hands can be left uncovered, and there is no prohibition after maintaining their natural state. Hazrat Aisha (may Allah be pleased with her) said that the wives of the believers would participate in the morning prayer with the Prophet (peace be upon him), then return wrapped in their cloaks, and they were not recognized due to the darkness (Bukhari/Muslim). Hazrat Umar (may Allah be pleased with him) designated a specific door for women in his time and did not allow men to use it.

Scholars have explained the display of ignorance (Jahiliyyah) as follows: (1) Women would walk among men (Mujahid). (2) They would walk with flirtatious gestures (Qatadah). (3) They would wear headscarves in a way that revealed their earrings and necklaces (Muqatil). (4) Women would go out among men with their chests exposed and nothing covering them. Sometimes, their necks and hair braids were bare, and their earrings were visible (Ibn Kathir).

Islamic society purifies human taste. Exposing the human body is a provocative (carnal) and backward desire. It is a dishonest taste (vulgar) compared to serious and sound taste. It lacks the spirit of modesty and consciousness. The taste of ignorance (vulgar /Jahiliyyah) is merely physical, while true taste of beauty consists of the perception and consciousness of beauty, seriousness, and dignity.

Ignorance (Jahiliyyah) is not the name of a specific (pre-Islamic) era. In reality, time is not ignorant; people are ignorant. Ignorance (Jahiliyyah) is a state of being. It involves specific concepts, and these states and concepts, these customs and traditions, can exist in any time and place. Our duty is simply to avoid them.

Acts of Worship and Personal Conduct (Transactions):

Along with this virtue, the command for prayer, meaning divine acts of worship, and Zakat, meaning service to the poor and needy, was given. Additionally, obedience to Allah and His Messenger is also obligatory. Although the verse mentions the wives of the Prophet (peace be upon him), this command is general in terms of time and individuals and is primarily obligatory for ordinary women.

Unfortunately, a group misinterpreted the meaning of *"remain in your homes."* After the revelation of this verse, the Prophet (peace be upon him) took his wives with him on journeys for Hajj and Umrah. Moreover, he continued to take them on journeys for battles. Thus, the purpose of remaining in homes, besides for good intentions, is to avoid mixing in markets and with the general public. The Prophet (peace be upon him) said that permission to leave the house is granted for necessities. (Bukhari and Muslim).

Even after the Prophet's (peace be upon him) passing, his wives performed Hajj during the time of Hazrat Umar (may Allah be pleased with him), and Hazrat Umar (may Allah be pleased with him) sent companions with them or appointed them for their protection. Hazrat Aisha (may Allah be pleased with her) also went for Hajj during the time of Hazrat Uthman (may Allah be pleased with him), and during the hajj journey, Hazrat Uthman (may Allah be pleased with him) was martyred in a very tragic manner. Peace and respect ended in Medina, which caused her great distress and sorrow. This turmoil was very distressing to her. During this time, Hazrat Talha, Hazrat Zubair, Hazrat Numan bin Bashir, Hazrat Ka'b bin Umair, and many other companions (may Allah be pleased with them) left Medina for Makka out of fear of the murderers of Uthman. The murderers of Uthman were publicly slandering Hazrat Uthman (may Allah be pleased with him) and, being numerous, were beyond the control of Hazrat Ali (may Allah be pleased with him). Hazrat Aisha (may Allah be pleased with her) said that as long as the murderers are in Medina, Hazrat Ali (may Allah be pleased with him) is unable to exact retribution from them or remove them. You should not return to Medina and wait in another city until Hazrat Ali (may Allah be pleased with him) properly controls the situation. These people liked this suggestion and decided to go to Basra, where there was a Muslim army, and asked the Hazrat Aisha (Mother of the Believers) to accompany them and that they would return when Hazrat Ali's (may Allah be pleased with him) government became stable. Hazrat Aisha (may Allah be pleased with her) set out with them with the intention of reconciliation and to protect the senior companions. She was accompanied by her nephew, Hazrat Abdullah bin Zubair (may Allah be pleased with him).

The murderers of Hazrat Uthman (may Allah be pleased with him) gave Hazrat Ali (may Allah be pleased with him) a false report, portraying it as a rebellion. Hazrat Ali (may Allah be pleased with him) was pressured to go to Basra and control these people to end the rebellion. Hazrat Ali (may Allah be pleased with him) set out for Basra with his army, which included some of the murderers of Hazrat Uthman. Upon reaching there, he sent Hazrat al-Qa'qa' (may Allah be pleased with him) to the Hazrat Aisha (Mother of the Believers), Hazrat Talha (may Allah be pleased with him), and Hazrat Zubair (may Allah be pleased with him). These people said that they wanted to implement the prescribed punishment upon the murderers of Hazrat Uthman (may Allah be pleased with him) so that it would be a deterrent. Hazrat al-Qa'qa' (may Allah be pleased with him) said that this was only possible through unity. Hazrat Ali (may Allah be pleased with him) was pleased with this and decided to return. Hazrat Ali (may Allah be pleased with him) met with Hazrat Talha (may Allah be pleased with him) and Hazrat Zubair (may Allah be pleased with him). Both of them stepped back, and peace was almost achieved. During this time, at night, individuals from the murderers of Uthman attacked the companions of Hazrat Talha (may Allah be pleased with him) and Hazrat Zubair (may Allah be pleased with him) without Hazrat Ali's (may Allah be pleased with him) knowledge. They thought that Hazrat Ali (may Allah be pleased with him) had broken his promise, and they responded to the attack with an attack. Meanwhile, these troublemakers spread the word that Hazrat Talha (may Allah be pleased with him) and Hazrat Zubair (may Allah be pleased with him) had attacked, and thus, a fierce battle erupted between the two sides, resulting in the death of approximately ten thousand people. Hazrat Ali (may Allah be pleased with him) prevailed in this battle. He sent Hazrat Aisha (may Allah be pleased with her) back to Medina with respect, and both Hazrat Ali (may Allah be pleased with him) and Hazrat Aisha (may Allah be pleased with her) always regretted this war. In the battle, someone killed (martyred) Hazrat Zubair (may Allah be pleased with him), and Hazrat Talha (may Allah be pleased with him) was also killed (martyred). Hazrat Aisha's (may Allah be pleased with her) journey was not for war. Her purpose was to reconcile the two sides. The companions intended that peace would be achieved due to the respect for the Mother of the Believers, but fate prevailed, and the Muslim community

suffered great loss. This was the greatest tragedy after the martyrdom of Uthman (may Allah be pleased with him).

The status of Purity:

In the blessed verse, Allah Almighty intended to remove impurity from the Ahl al-Bayt (family of the Prophet, peace be upon him) and purify them. This contains several indications. All of them are of love, gentleness, and compassion. It mentions adherence to commands, prayer, Zakat, and education. The purpose of all of this is purity, as if it were a great household and a centre of guidance. Ahl al-Bayt refers to the house of the Prophet (peace be upon him), like the example of the House of Allah (Kaaba). In the Quran, "ahl" is also used for wives. Therefore, the wives of the Prophet (peace be upon him) are primarily included in this, and according to a Hadith, the Prophet (peace be upon him) included Hazrat Hasan, Hussain, Hazrat Ali (may Allah be pleased with them), and Hazrat Fatima (may Allah be pleased with her) and covered them with a cloak. Unfortunately, a sect excludes the wives of the Prophet (peace be upon him) and uses the logic that the pronoun "*kum*" is in the masculine plural form, so the wives are not included, even though Hazrat Fatima (may Allah be pleased with her) is feminine. (1) In Arabic, when the addressees are both male and female, the masculine form is used for ease, which includes everyone (including the feminine). (2) Ahl al-Bayt is also a masculine word, so the masculine pronoun is used.

Extremism in Love:

Wherever there has been extremism in love, there has been harm to religion, and humans have been imagined as superhuman. This is what the Jews did for Hazrat Uzair (Ezra) (peace be upon him) and the Christians did for Hazrat Isa (Jesus) (peace be upon him), and among Muslims, too, people go to supernatural extremes in their love, which amounts to disregarding the human greatness, courage, and noble character of these holy figures. The Quran emphasizes avoiding extremism in numerous places. Extremism opens the door to violence. Although, according to the teachings of the Quran, Allah Almighty will decide these disputed matters on the Day of Judgment. Disagreement is a natural process, but making violence and hatred the basis of religion is not correct, when everyone believes in the same declaration of faith, the same Qibla, the same Prophet, and the same Book(Quran).

اِنَّ الْمُسْلِمِيْنَ وَ الْمُسْلِمٰتِ وَ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ وَ الْقٰنِتِيْنَ وَ الْقٰنِتٰتِ وَ الصّٰدِقِيْنَ وَ الصّٰدِقٰتِ وَ الصّٰبِرِيْنَ وَ الصّٰبِرٰتِ وَ الْخٰشِعِيْنَ وَ الْخٰشِعٰتِ وَ الْمُتَصَدِّقِيْنَ وَ الْمُتَصَدِّقٰتِ وَ الصَّآئِمِيْنَ وَ الصّٰٓئِمٰتِ وَ الْحٰفِظِيْنَ فُرُوْجَهُمْ وَ الْحٰفِظٰتِ وَ الذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّ الذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِيْمًا ﴿۳۵﴾

33|35| Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.

Gender Equality:

The characteristics of a Muslim mentioned in the holy verses include the separate and equal mention of men and women with every role and characteristic. The purpose of this is to clarify in a society where men had a privileged status that there is no difference between them (men and women) as human beings and honest Muslims. The Islamic

society the status that a man has, is also similar for a woman. There is no distinction between men and women in the Islamic way of life, faith, worship, ethics, and social actions. However, each gender has appropriate actions according to its natural organs and characteristics, which it can perform in the best way. In internal (domestic) affairs, a leader is appointed to facilitate management.

It is written in the context of revelation that Hazrat Umm Ammara Ansariyah (may Allah be pleased with her) said, "Like men, I do not see the command for women mentioned in the Holy Quran," so this verse was revealed. (Tirmizi). In this verse, men and women are mentioned equally, which is proof of human equality in terms of gender.

Exalted Qualities:

These are the qualities that play an important role in the training of the human soul.

Islam:

Islam is to surrender to the commands of Allah, to accept all commands with sincerity of heart. Both of these matters are fundamental for men and women.

Faith (Iman):

Faith means belief and then confirmation, that is, to accept from the heart. There is a deep relationship between them, and each (commands of Islam and belief in them) is deeply connected to the other. Where there is true confirmation, there will be surrender. This quality is equally important for both men and women.

Qaniteen:

Qunut means the command of obedience, but this obedience should be based on faith and Islam. The motivation for this obedience should be internal, not through any external pressure or coercion. It should be with joy and consent, not by compulsion. Men and women.

Truthfulness (Sadaqat):

Truthfulness means being true in one's words, actions, and deeds. It is an important quality of a Muslim and a believer. This is a fundamental quality. One who is not truthful is not a believer, and is outside the Muslim community. It is mentioned repeatedly in the Holy Quran.

Patience (Sabr):

Patience is the quality without which a Muslim and a believer are not complete. They cannot fulfil their duties. Patience is needed at every step: in dealing with carnal desires, difficulties in achieving goals, the harm caused by people, weaknesses of the heart (human wish), difficulties and trials, sorrow and happiness. In short, patience is necessary in every situation. This is equally necessary for both men and women.

Humility (Khushu):

The fear and awe of Allah. Humility is related not only to the external body but also to the heart and mind. That is, both the heart and the body should feel the greatness and majesty of Allah and remain fearful.

Charity (Sadqa):

Giving charity, feeling the deprivation of the deprived people in one's society and taking responsibility, feeling their pain and suffering, is the way of every Muslim man and woman. It is necessary to share their sorrow. Participation in their happiness is important.

Fasting (Roza):

Fasting is also a quality of a believing man or woman. Fasting and taking care of it is a duty of a believer. Through fasting, it is intended to restrain desires and wants to a certain extent. The purpose is to achieve patience, firmness of will, and the dominance of human qualities over animalistic impulses so that the Muslim society may be a beautiful society.

Guarding Chastity (Hifz Furooj):

Guarding one's private parts, adopting purity, and controlling strong natural tendencies or sexual desires that are a part of human nature. These tendencies are so strong that only those who have the mercy of Allah can control them. The purpose of this is to have an organized relationship (marriage) between men and women in society, through which the family is established. Sexual tendencies and desires are to be subjected to Islamic Sharia. In addition to all these qualities, which are the pinnacle of human values and character, there is the remembrance of Allah.

Remembrance of Allah (Zikr-e-Ilahi):

This remembrance of Allah connects the entire life of a person with the exalted human qualities and makes it peaceful. Life becomes as peaceful and calm as the ocean. The human heart always has the feeling and awareness that Allah is watching. Every action of his is being recorded. In this way, he firmly grasps the link and connection of Allah. By remembering Allah, his heart is illuminated and his life becomes clean and bright.

Hazrat Abdullah bin Busr (may Allah be pleased with him) narrates that a person said, "O Messenger of Allah (peace be upon him)! The commands of Islam are too many for me, tell me something that I can cling to." The Prophet (peace be upon him) said, "Let your tongue always be wet with the remembrance of Allah." (Tirmidhi/Musnad Ahmad). The tongue will always call out because the heart and mind will have His remembrance, and before doing any action, by this remembrance, the commands of the divine being, will come to mind, and actions will be according to it.

Those people (men and women) in whom above mentioned qualities are gathered become complete, distinguished, and successful in this world and the hereafter. O Allah, include us among them. Amen.

وَ مَا كَانَ لِمُؤْمِنٍ وَّ لَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَ رَسُوْلُهٗۤ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ؕ وَ مَنْ يَّعْصِ اللّٰهَ وَ رَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ؕ﴿۳۶﴾

33|36| It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.

Submission and Acceptance (Tasleem and Raza):

Islam means to bow down, peace, submission, and acceptance, and for a believer (Momin), whose status is higher than a Muslim, submission and acceptance are fundamental qualities and conditions. To accept the commands of Allah and His Messenger with heart and soul is submission and acceptance. Coercion is excluded from this, meaning that complete acceptance and consent should be present while performing an action. This subject has been mentioned multiple times.

The context of the revelation of the verse is that Zainab bint Jahsh, the daughter of Umayyah bint Abdul Muttalib (the Prophet's paternal aunt), and her brother Abdullah, requested the Prophet (peace be upon him) regarding Zainab, stating that she was in his custody. The Prophet (peace be upon him) accepted and then asked her to marry his freed slave and adopted son, Zaid bin Harithah (may Allah be pleased with him). Zainab and her brother said that they were from the Quraysh or a noble family, and Zaid, although freed, was a former slave. Therefore, they considered him inferior in terms of lineage. They refused. At this point, the verse was revealed. When they learned about the verse, Abdullah bin Jahsh and Zainab said that they retracted their decision. Then the Prophet (peace be upon him) married Zainab to Zaid bin Harithah (may Allah be pleased with him). However, after the marriage, Zainab continued to harbour the same thoughts, and their marital life became bitter, which Zaid bin Harithah (may Allah be pleased with him) complained to the Prophet (peace be upon him).

According to one narration, it is about Umm Kulthum bint Uqbah bin Abi Mu'ait, who was the first woman to migrate and offer herself to the Prophet (peace be upon him). The Prophet (peace be upon him) then married her to Zaid bin Harithah (may Allah be pleased with him). She and her brother were displeased with this marriage and said that they had intended for the Prophet (peace be upon him) to marry her, but he married her to his freed slave. At this point, this verse was revealed.

Human Equality:

There were major causes of discrimination in Arab societies. Lineage was a significant one. People boasted about their lineage. Similarly, even if slaves were freed, they were considered inferior. They did not receive equal respect and honour. **Islam is a religion of humanity. In Islam, superiority was not based on lineage, language, or colour, but on character.** Therefore, it was necessary to eliminate this discrimination. The Prophet (peace be upon him) started this from his own household to set an exemplary model and eliminate this discrimination. The Prophet (peace be upon him) married his paternal aunt's daughter (Zainab bint Jahsh) to his freed slave and former adopted son, Zaid bin Harithah (may Allah be pleased with him). Subsequently, he also married Umm Kulthum bint Uqbah bin Abi Mu'ait, who, according to the custom of the time, was of noble lineage. Following the Prophet's (peace be upon him) example, other companions also acted similarly. Abu Hudhaifah, who was from Utbah bin Rabi'ah bin Abd Shams (Quraysh), adopted Salim as his son. Salim (may Allah be pleased with him) was a slave of an Ansari woman. Abu Hudhaifah married his own niece, Hind bint Al-Walid bin Utbah bin Rabi'ah, to him. This was the revolution of humanity in Islam fourteen hundred years ago, while in America and Europe, the descendants of slaves from Africa still do not have the same status as those from Europe, and the indigenous Red Indians, who had a brown complexion, were almost eliminated by the Europeans or forced to live as subjugated people. The same situation prevailed in South American countries like Brazil and Argentina. Unfortunately, some scholars are not fully aware of this greatness of Islam and do not consider the importance of *"Kufu"* (compatibility) or lineage to be against Islam, even though the Prophet (peace be upon him) rejected it through his own actions.

Preference in Marriage:

Hazrat Abu Hurairah (may Allah be pleased with him) narrates that the Prophet (peace be upon him) said, "A woman is usually married for four reasons: (1) her wealth and possessions, (2) her noble family traits, (3) her beauty and appearance, (4) her religiousness (character). So strive for religiousness (character), may your hands be covered in dust (this is a phrase of affection for the addressee)." The Prophet (peace be

upon him) gave preference to a woman's character. Trustworthiness, truthfulness, and good deeds are essential, along with knowledge.

These matters clarify that Islam is a religion of human equality. If someone boasts based on race or lineage, it is wrong and misleading. The importance of wealth and beauty is also temporary and can fade away. Noble family traits are only beneficial when they lead to good character, otherwise, they are useless. The teachings of the Prophet (peace be upon him) are still a beacon of light today.

وَ اِذْ تَقُوْلُ لِلَّذِیْۤ اَنْعَمَ اللّٰهُ عَلَیْهِ وَ اَنْعَمْتَ عَلَیْهِ اَمْسِكْ عَلَیْكَ زَوْجَكَ وَ اتَّقِ اللّٰهَ وَ تُخْفِیْ فِیْ نَفْسِكَ مَا اللّٰهُ مُبْدِیْهِ وَ تَخْشَى النَّاسَ ۚ وَ اللّٰهُ اَحَقُّ اَنْ تَخْشٰىهُ ؕ فَلَمَّا قَضٰى زَیْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَیْ لَا یَكُوْنَ عَلَى الْمُؤْمِنِیْنَ حَرَجٌ فِیْۤ اَزْوَاجِ اَدْعِیَآىِٕهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَ كَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿۳۷﴾

33|37| And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you bestowed favor, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.

مَا كَانَ عَلَى النَّبِیِّ مِنْ حَرَجٍ فِیْمَا فَرَضَ اللّٰهُ لَهٗ ؕ سُنَّةَ اللّٰهِ فِی الَّذِیْنَ خَلَوْا مِنْ قَبْلُ ؕ وَ كَانَ اَمْرُ اللّٰهِ قَدَرًا مَّقْدُوْرَا ﴿۳۸﴾

33|38| There is not to be upon the Prophet any discomfort concerning that which Allah has imposed upon him. [This is] the established way of Allah with those [prophets] who have passed on before. And ever is the command of Allah a destiny decreed.

الَّذِیْنَ یُبَلِّغُوْنَ رِسٰلٰتِ اللّٰهِ وَ یَخْشَوْنَهٗ وَ لَا یَخْشَوْنَ اَحَدًا اِلَّا اللّٰهَ ؕ وَ كَفٰى بِاللّٰهِ حَسِیْبًا ﴿۳۹﴾

33|39| [Allah praises] those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah as Accountant.

These blessed verses are about the divorce of Zainab (may Allah be pleased with her) from Zaid bin Harithah (may Allah be pleased with him) and her marriage to the Prophet (peace be upon him) after her waiting period (iddah) had passed.

The favours bestowed upon Zaid included his freedom. Then, he had the companionship and training from the Prophet (peace be upon him), as a result of which he immediately embraced Islam. Subsequently, he was married to the Prophet's paternal aunt's daughter. The Prophet (peace be upon him) entrusted him with leadership in several expeditions (saraya). Zainab, after obeying the commands of the Holy Quran and the Messenger, did marry Zaid bin Harithah (may Allah be pleased with him), but she always remained preoccupied with her noble lineage and did not accept him wholeheartedly, which made Zaid bin Harithah's domestic life unsatisfactory. The Prophet (peace be upon him) arranged Zaid's marriage, providing the dowry and other necessary items. Because the Prophet (peace be upon him) loved Zaid bin Harithah, he used to call him Zaid bin Muhammad before the verse regarding adopted sons was revealed. After the verse about adopted sons, all adopted sons were called by their biological fathers' names, and Zaid was also called Zaid bin Harithah instead of Zaid bin Muhammad. Zaid repeatedly complained to the Prophet (peace be upon him) about Zainab, his intention being to divorce her and to seek the Prophet's permission or approval. The Prophet (peace be

upon him) advised him to be patient. Eventually, Zaid bin Harithah divorced Zainab, and her waiting period passed. After the divorce, Zaid had no inclination or desire for Zainab, nor did he feel any sense of separation. This is what is mentioned in the blessed verse, that when he (Zaid) had fulfilled his purpose. The subsequent events are mentioned in the verse.

Regarding the revelation of the verse, commentators have given various interpretations. However, the most authentic one is that during the disputes between Zainab and Zaid bin Harithah, the Prophet (peace be upon him) had already been indicated by Allah that when Zaid divorced his wife, he (the Prophet) would have to marry her. This command was given to demolish the firmly established customs regarding adopted sons. The first step was to call them by their biological fathers' names, so that their true lineage was declared and accepted. Secondly, it was to prevent the practice of depriving biological children of inheritance or rights because of adopted sons. Thirdly, it was to abolish the prohibited relationships that had arisen from treating them as biological sons. To strike a decisive blow against this, it was intended to start from the Prophet's household, so that it would become a reality and shatter the customs of ignorance forever. The influence of these customs was so deep that the Prophet (peace be upon him) also felt how intense the pressure from the opponents would be on the Muslims and how much his person would be targeted. The Muslims were already under pressure from the hypocrites, Jews, and Arab tribes and were facing criticism. This action would provide further opportunity, but on the other hand, it was very necessary to start from the Prophet's house to practically implement the wrong custom and practice that Allah had abolished, so that an exemplary model could be established.

The Prophet (peace be upon him) repeatedly advised Zaid (may Allah be pleased with him) to be patient. He wanted to postpone it so that there would not be an increase in temporary resistance to Islam and so that Muslims could be spared the taunts of the hypocrites and Jews. Allah rejected this expediency of the prophet and commanded the marriage. The Prophet (peace be upon him) sent a message through Zaid bin Harithah and included Zainab among his wives (Ibn Jarir, Ibn Kathir, Ruh al-Ma'ani).

Allah rebuked this expediency, stating that even a minor lapse was not appropriate at this juncture, and informed the Muslim community that religious matters should not yield to any kind of blame or pressure. Indeed, this is what happened. After the Prophet's marriage to Zainab, the Jews and hypocrites engaged in extensive propaganda, and this did not end there. Non-Muslim historians and religious leaders, especially Jewish scholars, continue to spew venom on this matter to this day. They distort events and provide false interpretations to fuel their hostility towards Islam. "It was a matter decreed" clearly indicates that this marriage took place by Allah's command, and this is why Zainab (may Allah be pleased with her) also used to boast that her marriage was the result of a divine command. With this marriage, the number of his wives increased from four, and he was granted special permission by Allah to have more than that number, which led to their number reaching eleven, even though he was in the later part of his life. Similarly, in the case of the previous prophets, the fulfilment of Allah's commands was like an irrevocable decree, and it was obligatory to act upon it, regardless of anyone's opposition, even if the whole world opposed it. This was the practice regarding the wives of the previous prophets. The previous prophets also had a much larger number of wives than the Prophet (peace be upon him), which was with Allah's approval. The life story of Zaid (may Allah be pleased with him) has been mentioned in the previous blessed verse (regarding adopted sons). A brief biography of Zainab is as follows.

Hazrat Zainab bint Jahsh (may Allah be pleased with her):

Hazrat Zainab (may Allah be pleased with her) was the daughter of the Prophet's (peace be upon him) paternal aunt, Umayyah bint Abdul Muttalib. Her father's name was Jahsh. According to one narration, he was from Banu Asad (Qurtubi). She was among the women who migrated first and reached Medina. Her initial name was 'Barrah,' which the Prophet (peace be upon him) changed to Zainab. Her kunya was Umm al-Hakam. Her brother's name was Abdullah bin Jahsh. Hazrat Zainab (may Allah be pleased with her) offered herself to the Prophet (peace be upon him) through her brother. The Prophet (peace be upon him) wanted to marry her to Hazrat Zaid bin Harithah (may Allah be pleased with him), but Hazrat Zainab and her brother refused, considering him inferior to their lineage. Hazrat Zaid bin Harithah (may Allah be pleased with him) was a member of a respected tribe in Yemen but was bought as a slave in Makka, so Hazrat Zainab considered him inferior. Then, upon the command of a verse, Hazrat Zainab (may Allah be pleased with her) agreed to the marriage. However, she retained a sense of her own greatness and disdain for her husband, which led to an unhappy domestic life. Eventually, Hazrat Zaid divorced her. When the Prophet (peace be upon him) married her, Hazrat Zainab (may Allah be pleased with her) was 35 years old. Hazrat Zainab (may Allah be pleased with her) was a very pious, devout, and charitable woman. Hazrat Zainab (may Allah be pleased with her) passed away in 20 AH, and Hazrat Umar (may Allah be pleased with him) led her funeral prayer, and she was buried in Jannat al-Baqi'. At the time of her death, she was fifty years old (Al-Bidayah wan-Nihayah).

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَ لٰكِنْ رَّسُوْلَ اللّٰهِ وَ خَاتَمَ النَّبِيّٖنَ ؕ وَ كَانَ اللّٰهُ بِكُلِّ شَیْءٍ عَلِيْمًا ﴿۴۰﴾

33|40| Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.

"When Zaid bin Harithah (may Allah be pleased with him) refused to go with his parents, the Prophet (peace be upon him) adopted him, and he was then known as Zaid bin Muhammad. This occurred before the declaration of prophethood. Zaid was among the first adult converts to Islam, as was Abu Bakr Siddiq (may Allah be pleased with him). Later, when the verse was revealed stating that adopted sons should be called by their biological fathers' names, Zaid was named Zaid bin Harithah. Subsequently, a verse confirmed, 'Muhammad is not the father of any of your men.' The Prophet (peace be upon him) had four daughters (Zainab, Ruqayyah, Kulthum, and Fatimah) and sons (Qasim, Tayyib, and Tahir) from Khadijah (may Allah be pleased with her), all of whom died before Islam. Three of his daughters passed away during his lifetime, and only Fatimah (may Allah be pleased with her) survived. He also had a son named Ibrahim from his salve maid Maria Qibtiyya (given choice to become wife but she refused) who died before reaching puberty (Ibn Kathir).

The Prophet (peace be upon him) was neither the legal father nor the foster father of any man, nor did he legally make anyone his son, because legally, a son is made from someone whose lineage is unknown, and Zaid's father, Harith, was known. The Prophet (peace be upon him) was not the father of any man in any capacity, neither by lineage, nor by fosterage, nor by adoption (Ruh al-Ma'ani).

The Finality of Prophethood:

It is clearly stated in the noble verse that the Prophet (peace be upon him) is the last prophet, and no prophet will come after him. This is his distinction. In numerous other verses, he has been sent as a prophet, a warner, a bearer of good tidings, and a mercy to all of humanity until the Day of Judgment. Furthermore, in numerous hadiths, the Prophet (peace be upon him) explicitly stated that he is the last prophet. Several hadiths

are mentioned, and scholars have written books on this subject, containing nearly two hundred (200) hadiths.

(1) Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: 'My example and the example of the prophets before me is like that of a person who built a beautiful house, but left a space for a brick in one of its corners. People began to go around the house, marvelling at it and saying, "Why was this brick not placed?"' The Prophet (peace be upon him) said, 'I am that brick, and I am the last of the prophets' (Bukhari/Muslim/Sunan al-Kubra/Musnad Ahmad).

(2) Thawban (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: 'Indeed, Allah folded the earth for me, and I saw its east and west...' (until he said) 'And soon, there will be thirty liars among my Ummah, each claiming to be a prophet, but I am the last of the prophets, and there is no prophet after me' (Sunan Abi Dawud/Sahih Muslim/Sunan al-Tirmidhi/Sunan Ibn Majah, and in Sahih Bukhari: 'Soon, thirty liars will emerge, each claiming to be the Messenger of Allah').

(3) Anas bin Malik (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: 'Indeed, prophethood and messengership have ceased, so there will be no prophet or messenger after me' (Sunan al-Tirmidhi/Musnad Ahmad/Mustadrak al-Hakim/Musnad Abu Ya'la).

(4) Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: 'I have been given superiority over the prophets in six ways: (1) I have been given comprehensive words; (form of speech) (2) I have been aided by awe; (3) spoils of war have been made lawful for me; (4) the entire earth has been made a place of prayer and purification for me; (5) I have been sent as a prophet to all of creation; and (6) the prophethood have been sealed with me' (Sahih Muslim/Sunan al-Tirmidhi/Sunan Ibn Majah/Musnad Ahmad).

Based on the noble verses of the Quran and the authentic, consecutively narrated hadiths, there is a consensus among the Muslim Ummah that the Prophet (Muhammad, peace and blessings be upon him) is the last prophet, and denying this is disbelief (Kufar). The door of prophethood is closed forever, and Khatam an-Nabiyyin (the seal of the prophets) refers to all prophets without exception. Any interpretation or specification of these words is not permissible, and anyone who attempts to do so, denies the consensus and is a disbeliever. All the Companions, jurists, and hadith scholars are in agreement on this matter.

Modern Fitna (Trials):

After the Prophet (peace be upon him), according to hadith, several individuals claimed prophethood, but Muslim rulers brought them to their end (death), and the Muslim Ummah remained safe. Unfortunately, when Christians (western nations) became rulers over Muslims, they supported the emergence of sects and individuals claiming prophethood, spreading their ideas to create division and discord within the Ummah, and they succeeded in doing so. Mahdi Sudani, Baha'i, Mirza'i (Mirza Ghulam Ahmed Qadiani), Alijah, and others falsely claimed prophethood, and they were not only protected but also supported. They also supported anyone who wrote false and offensive material about the Prophet (peace be upon him) to create discord and hurt feelings among Muslims, calling it freedom of speech and writing, while those governments themselves declared themselves secular, which is a pretext.

'Khatam' means conclusion, end, the last act after which there is no addition. Just as it is said, 'Khatam al-qawm,' meaning 'the last of the people,' 'Khatam al-qawm' refers to the last person of a people or tribe (Lisan al-Arab, Al-Mawrid).

In the last days of the Prophet (peace be upon him) and after his passing away, several people claimed prophethood, and all of them met with a disastrous end. Particularly, Abu Bakr (may Allah be pleased with him) fought against Musaylima (the Liar) (Musaylima al-Kadhab), and his followers were declared disbelievers and enslaved. In addition, individuals dared to make such claims in various periods, but they were all put to the sword because they spoke lies and deceived. Then, when Western powers conquered and subjugated Muslim lands, they created division in religion and strongly supported those who created division. Thus, trials emerged and increased."

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ۙ﴿۴۱﴾

33|41| O you who have believed, remember Allah with much remembrance

وَّ سَبِّحُوْهُ بُكْرَةً وَّ اَصِيْلًا﴿۴۲﴾

33|42| And exalt Him morning and afternoon.

هُوَ الَّذِيْ يُصَلِّيْ عَلَيْكُمْ وَ مَلٰٓئِكَتُهٗ لِيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَ كَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا﴿۴۳﴾

33|43| It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهٗ سَلٰمٌ ۚۖ وَ اَعَدَّ لَهُمْ اَجْرًا كَرِيْمًا﴿۴۴﴾

33|44| Their greeting the Day they meet Him will be, "Peace." And He has prepared for them a noble reward.

"Allah Almighty mentioned His blessings and favours upon the believers. The first command was to remember Allah, which is in addition to the obligatory prayers (five daily prayers). Here, '*abundant remembrance'* refers to remembering Allah in a way that the heart is not absent from observing His divine beauty and is not heedless of His presence. The remembrance of Allah includes glorification (Taqdis), exaltation (Tamjid), declaration of His greatness (Tahlil), praise (Tahmid), and the mention of other attributes at all times and in all situations. The mention of the times of morning and evening includes day and night, and remembering Him in all conditions, whether on land or sea, in travel or residence, in poverty or wealth, in health or sickness, in secret or openly, meaning to be engaged in the remembrance of Allah in every state.

Levels of Remembrance:

(1) Some who remember Allah do so with their tongues but do not reflect on His signs with their minds. Love and intimacy with Allah do not develop in their hearts because their minds are not focused on the remembrance; they remember merely out of absentmindedness and indifference, and their hearts are preoccupied with worldly pleasures and desires. They only move the beads of their rosaries, and this is mere pretence.

(2) Some who remember Allah reflect on its importance and purpose along with the remembrance, but their reflection is very superficial. Love does not develop in

their hearts, nor does absorption. This is the remembrance of the righteous and is more acceptable than the first level.

(3) Some who remember Allah do so by reflecting on His greatness and signs. Love develops in their hearts, but their souls are not absorbed in His remembrance and immersed in His manifestations. This is the remembrance of the Gnostics and Saints.

(4) Some whose remembrance is not only with their tongues but also with their minds, hearts, and souls. They are immersed in divine manifestations. This is the remembrance of the prophets (peace be upon them).

Abdullah bin Umar bin Al-Aas (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: 'Just as iron rusts, so do hearts rust.' It was said to him, 'O Messenger of Allah, how can that rust be cleaned?' He said, 'By reciting the Book of Allah abundantly (with understanding) and by remembering Allah Almighty very much' (Kanz al-Ummal). An Arab came to the Prophet (peace be upon him) and said, 'The laws of Islam are many; tell me an act that I can hold onto firmly.' The Prophet (peace be upon him) said, 'Let your tongue remain moist with the remembrance of Allah' (Tirmidhi/Ibn Majah).

Mention of Rewards:

The honour and reward for those who remember Allah are also mentioned: that Allah sends down His mercies upon them, and not only does the Divine Being bestow mercy and favour, but His angels also pray for them and wish them peace. A Hadith Qudsi states that Allah says, *'Whoever remembers Me in silence (solitude), I remember him in silence, and whoever remembers Me in a gathering, I remember him in a better gathering than theirs' (Bukhari). 'If he remembers Me within himself, I remember him within Myself; and if he remembers Me in a gathering, I remember him in a gathering better than theirs.*

When Allah mentioned His mercy (Salat) upon the Prophet (peace be upon him), some of the Companions wished for the same mercy for themselves, which Allah accepted, mentioning Salat upon those who remember Him in the noble verse *(howa usali elikum wa malikthu*) (Qurtubi). 'He is the One who sends blessings upon you, and His angels (pray for you). That He shows mercy and favour upon those who remember Him, and His angels pray for His mercy and grace upon them. As a result of the believers' remembrance and the Angeles's prayers for them, Allah brings them out of darkness into light. This is interpreted as bringing them from disbelief to faith, from ignorance to knowledge, from sins or disobedience to good deeds or obedience, and similarly, removing bad human traits and giving dominance to good traits so that society is filled with blessings and peace. To turn hearts away from the vices of the world and towards the manifestations of mercy, and to adopt the character of the Prophet (peace be upon him) in one's life. Then, in the Hereafter, to save them from Hell and grant them a place and residence in Paradise.

Special mercy is shown to the believers in this world and the Hereafter, due to which there is success in this world and salvation from punishment in the Hereafter. Remembrance means true remembrance, that the remembrance of Allah comes to mind at every action, that His commands are in sight, and if they are violated, it is a great sin. According to a Hadith, when a Muslim commits a major sin, his faith departs (ends) until he repents and it returns. This mercy does not end here; rather, its reward is that on the promised day, they will have peace or greetings.

In Arabic, '*Tahiyyah' or 'Hayyak Allah'* means to pray for life and peace. A good prayer is called 'Tahiyyah,' and the expression of good wishes at a meeting is also called '*Tahiyyah.*' These greetings will be presented by the angels to the believers when they are welcomed into Paradise, and according to a Hadith narrated by Bara' bin Azib, the angel of death (Malak al-Maut) will greet every believer before taking his soul.

After that, the series of rewards and favours will continue inside Paradise. This is mentioned as a great reward prepared for them, and in Paradise, they will be given high residences, food, clothing, spouses, contact with children and friends, other servants and maids, beautiful scenes, and rewards that we cannot even imagine."

يٰۤاَيُّهَا النَّبِيُّ اِنَّاۤ اَرْسَلْنٰكَ شَاهِدًا وَّ مُبَشِّرًا وَّ نَذِيْرًاۙ﴿۴۵﴾

33|45| O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner.

وَّ دَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَ سِرَاجًا مُّنِيْرًا﴿۴۶﴾

33|46| And one who invites to Allah, by His permission, and an illuminating lamp.

وَ بَشِّرِ الْمُؤْمِنِيْنَ بِاَنَّ لَهُمْ مِّنَ اللّٰهِ فَضْلًا كَبِيْرًا﴿۴۷﴾

33|47| And give good tidings to the believers that they will have from Allah great bounty.

وَ لَا تُطِعِ الْكٰفِرِيْنَ وَ الْمُنٰفِقِيْنَ وَ دَعْ اَذٰىهُمْ وَ تَوَكَّلْ عَلَى اللّٰهِؕ وَ كَفٰى بِاللّٰهِ وَكِيْلًا﴿۴۸﴾

33|48| And do not obey the disbelievers and the hypocrites but do not harm them, and rely upon Allah. And sufficient is Allah as Disposer of affairs.

The Prophet's Testimony:

The noble verses mention the attributes and status of the Prophet (peace be upon him). He is described as a witness. There are various explanations for his testimony: (1) On the Day of Judgment, he will testify on behalf of his Ummah and seek forgiveness for them. He conveyed Allah's message to his Ummah, just as he took witness from the people during the Haj Farewell Sermon. (2) The deeds of the Ummah are presented to him. A Hadith narrated by Abdullah bin Mas'ud (may Allah be pleased with him) states that Allah's angels travel and convey greetings from his Ummah. (3) And the Messenger of Allah (peace be upon him) said, 'My life is better for you. You narrate Hadith, and Hadith is narrated for you, and my death is better for you. Your deeds are presented to me. When I see good deeds, I praise Allah for them, and when I see bad deeds, I seek forgiveness from Allah for them' (Musnad al-Bazzar/Al-Bidayah wa'l-Nihayah).

Absence and Presence:

The performance of the angels as described in the noble Hadith is exemplified today by artificial intelligence. The Prophet (peace be upon him) gave the intelligent people a picture of this, fourteen hundred years ago. Today, in 2022, millions of people are simultaneously watching YouTube and Facebook, and there are many platforms where audio, video, and information are available at all times, time and distance have vanished. The Prophet (peace be upon him) indicated Allah's system, where angels perform these tasks throughout the universe. Angels are made of light (energy), they do not have a material existence, and we cannot see them, just as we cannot see electromagnetic signals. However, we can see their performance, voice, image, or action. Allah's system is many times more advanced and superior to the systems created by humans. The questions in the grave by Munkar and Nakir, the seeing of the Prophet (peace be upon him) in grave, sending blessings and peace upon him, the conveyance and preservation of human deeds and thoughts by the appointed angels (Kiraman Katibin), and the actions

of the devil's agents, the devils and jinn, who influence the human mind, have now become very clearly established. The debate on the knowledge of the unseen, which became a cause of hatred due to mere obstinacy, was only the result of human obstinacy, lack of scientific knowledge, and misunderstanding. Religion had no part in it. All matters and their causes and roles in the universe are carried out by the appointed angels created by Allah, by His command, just as it is in the Hadith that angels travel in the universe and convey messages. The saints (Awliya) also meet and converse through shadow bodies, and instructions are given, for which distance and time have no significance. Just as we see through modern technology today, an example of this is showing the body through 3-D Holoportation. Our Sufis and scholars informed about this (shadow body) a thousand years ago. The relationship between the soul and place is also similar. The soul is a subtle body, an energy that does not cease to exist. Research is currently being conducted that light does not cease to exist. Evidence is given that the light from stars, which are millions of light-years away from Earth, is now reaching us. This means that it has been traveling for millions of years, meaning a kind of (immaterial) existence has remained and will continue to travel".

“In reality, the source and origin of all power in all matters is the essence of Allah. One interpretation of this is the concept of *Wahdat al-Wujud* (Unity of Existence/Being). There are various manifestations, and each manifestation, power, or action has its own style, capacity, and effect. The source of all is the divine essence, which is unique and incomparable. There is nothing like Him in any way. He is One, without partners, and every other being is dependent on Him, whether a prophet, a saint, or anyone else. Therefore, the existence of polytheism (shirk) and the debate about knowledge of the unseen and seen(presence) is merely a controversy and a satanic act. Yes, if someone is completely ignorant and unaware or denies the greatness of God and the reality of His existence, they can commit polytheism and be outside the fold of Islam. To call a person who professes the Shahada (Kalima) and understands its meaning, a disbeliever merely because of differences in explanation and interpretation is a sin. Yes, they can be considered wrong. This issue arose and escalated in the Indo-Pak subcontinent after 1858 as a result of differing interpretations by some religious scholars. Now, their followers are expending all their efforts in propagating their views. They are unwilling to listen to or consider the views of others, which is a misfortune for the Muslim Ummah (in the Indo-Pak region).

'This house was set on fire by its own lamp.' (poetry)

Another testimony is the preaching, guidance, and direction of other prophets. This is detailed in a Hadith narrated by Abu Sa'id al-Khudri (may Allah be pleased with him): The Messenger of Allah (peace be upon him) said, 'On the Day of Judgment, a prophet will come with one person, a prophet will come with two people, and a prophet will come with more people. He will be asked, "Did they convey the message to you?" He will say, "Yes." Then his people will be called and asked, "Did they convey the message to you?" They will say, "No." Then that prophet will be asked, "Will anyone testify on your behalf?" He will say, "The Ummah of Muhammad (peace be upon him)." Then the Ummah of Muhammad (peace be upon him) will be called and asked, "Did they convey the message?" They will say, "Yes!" Then it will be said, "How do you know that?" They will say, "Our Prophet (peace be upon him) informed us that all the messengers conveyed the message"' (Sunan al-Kubra lil-Nasa'i).

The Prophet (peace be upon him) gave information about the existence of Allah, His blessings, Paradise, Hell, reckoning, and the Day of Judgment in the Hadith, in addition to the Quran, which is a testimony to these matters. Similarly, he was shown observations related to these matters during the journey of Mi'raj (Ascension).

Warner and Bearer of Good Tidings: Among the attributes and names of the Prophet (peace be upon him) is Bashir, meaning the bearer of good tidings. He gave the good news of high positions in Paradise to those who follow the commands of Allah and the way of the Prophet (peace be upon him). He gave the good news of Allah's pleasure and His mercy, so that their good deeds would increase, and as a result, Allah's blessings and favours would be bestowed upon them. Those who deny Allah's commands, or if they acknowledge them but do not act upon them, behaving hypocritically, he warned them of Allah's punishment. He warned them of the torment of Hell, the horrors of the Day of Judgment, and punishment in this world, and he conveyed this message to everyone during his lifetime.

Illuminating Lamp (Siraj Munir): The Prophet's (peace be upon him) being was made a bright and illuminating lamp for all humanity, especially for Muslims. By informing humanity of Allah's commands, he brought them out of the darkness of misguidance, disbelief, and ignorance into the light of Islam. Through his being, humanity came to know a superior social and communal system on Earth, which guides humanity until the Day of Judgment. This light (Islam) clarified the status and position of humans. It explained human purposes and the methods to achieve them. It provided solutions to life's problems. The Prophet (peace be upon him) was the one who called towards Allah, the advocate of this ideology. He was not an ordinary preacher, but a designated preacher appointed by the Supreme Power (Allah). Therefore, his commands are obligatory. Denying them is denying that Supreme Power. The Prophet (peace be upon him) not only proved this through his exemplary character but also established a system within ten or eleven years. His being, character, and actions bear witness to this. He proved the existence of Allah, His worship and oneness, the status of humans, and a righteous and peaceful society. The lamps illuminated by the Prophet's (peace be upon him) being were his Companions, especially the Rightly Guided Caliphs (may Allah be pleased with them), who performed great service for humanity.

In the implementation of Islamic laws, the hypocrites, who claimed to be Muslims, shirked (avoid) from complying with the commands. On the other hand, the disbelievers and Jews opposed in every matter. Especially regarding the change of the Qibla (direction of prayer), the Battle of the Trench, the Battle of Tabuk, the veiling of women, the freeing of slaves, women's rights, the implementation of justice, serving the poor and needy, and issues of adoption and veiling, they opposed the commands. The Prophet (peace be upon him) was consoled by Allah, told not to worry about them, and to continue his prophetic duties and his call to Allah. He was told to rely on Allah, use the means, and despite their scarcity, trust in Allah, for He is the best manager and caretaker. These teachings given to the Prophet (peace be upon him) are, in fact, for all humans, especially for those who give the call to truth."

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ ثُمَّ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّوْنَهَا ۚ فَمَتِّعُوْهُنَّ وَ سَرِّحُوْهُنَّ سَرَاحًا جَمِيْلًا ﴿۴۹﴾

33|49| O You who have believed, when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to count concerning them. So provide for them and give them a gracious release.

"In this verse, rulings regarding divorce after marriage are given. The word *'nikah'* in Arabic poetry and literature is used for both '*aqd*' (contract) and sometimes for the act of marital intercourse (coitus) (the meaning of 'contract' is preferred). Generally, the Quran, considering decency and modesty, uses indicative and metaphorical words for coitus, just as the word 'touching' (hand touching) is used here, but the intended meaning is

marital intercourse. In Islam, marriage with the People of the Book (Ahl-e-Kitab) is permissible, and the People of the Book are those who believe in heavenly books. That is, Jews and Christians, and their beliefs are still the same as they were at the beginning of Islam, meaning they consider Prophet Jesus (peace be upon him) a part of divinity (Radd-ul-Muhtar). By mentioning 'believing women' *(mominat),* Muslim men are encouraged to marry believing women. In the jurisprudence (Sharia law), scholars have given different opinions in the interpretation of this verse. If marital intercourse occurs after marriage, the full dowry (mahr) must be given, and it is better to give an additional gift. There is no disagreement on this. The disagreement is in the situation where a person marries and the woman is alone with him where they could perform marital intercourse. If there was no medical, legal, or social (personal respect, time, and occasion) hindrance to this act, then according to Hanafi jurists, the man has effectively performed marital intercourse legally, and he is obligated to give the full dowry. He has effectively 'touched' the woman, because there was no hindrance from the woman's side and she provided the opportunity. Other jurists (Shafi'i and Maliki jurists) say that until marital intercourse is practically performed, the full dowry is not obligatory, and only half of the dowry must be given, and it is better to give a gift along with it, because the verse emphasizes parting with good treatment. This means that no faults should be found in their character. The purpose of not having a waiting period (iddah) is that since there is no possibility of pregnancy, the woman can immediately remarry. For details, refer to books of jurisprudence."

يٰۤاَيُّهَا النَّبِىُّ اِنَّاۤ اَحْلَلْنَا لَكَ اَزْوَاجَكَ الّٰتِىْۤ اٰتَيْتَ اُجُوْرَهُنَّ وَ مَا مَلَكَتْ يَمِيْنُكَ مِمَّاۤ اَفَآءَ اللّٰهُ عَلَيْكَ وَ بَنٰتِ عَمِّكَ وَ بَنٰتِ عَمّٰتِكَ وَ بَنٰتِ خَالِكَ وَ بَنٰتِ خٰلٰتِكَ الّٰتِىْ هَاجَرْنَ مَعَكَ ۫ وَ امْرَاَةً مُّؤْمِنَةً اِنْ وَّهَبَتْ نَفْسَهَا لِلنَّبِىِّ اِنْ اَرَادَ النَّبِىُّ اَنْ يَّسْتَنْكِحَهَا ۗ خَالِصَةً لَّكَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِىْۤ اَزْوَاجِهِمْ وَ مَا مَلَكَتْ اَيْمَانُهُمْ لِكَيْلَا يَكُوْنَ عَلَيْكَ حَرَجٌ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۵۰﴾

33|50| O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation and those your right hand possesses from what Allah has returned to you [of captives] 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 emigrated with you and a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her, [this is] only for you, excluding the [other] believers. We certainly know what We have made obligatory upon them concerning their wives and those their right hands possess, [but this is for you] in order that there will be upon you no discomfort. And ever is Allah Forgiving and Merciful.

"In the blessed verses, there are rulings for the Prophet (peace be upon him) regarding specific wives and marriages. The Prophet (peace be upon him) married his wives with a dower (mahr) and paid the dower. When the Prophet's first marriage was with Hazrat Khadija (may Allah be pleased with her), his age was twenty-five (25) years. Until her death, she remained his wife for approximately twenty-five years. Then, after her death, the Prophet (peace be upon him) married an elderly widow (Hazrat Sawda, may Allah be pleased with her), who remained in Makka for one year. After the migration, the Prophet (peace be upon him) married in Medina. In the second year, Hazrat Aisha (may Allah be pleased with her) was moved to his house (rukhsati). By that time, the number of the Prophet (peace be upon him)'s wives was two, and his age was over fifty years. His dower was five hundred dirhams (Mujahid). Hazrat Umm Habiba (may Allah be pleased with her)'s marriage took place in Abyssinia, and Najashi set her dower at four hundred dinars on his behalf. Hazrat Safiyya bint Huyayy (may Allah be pleased with her)'s dower

was her freedom. The Prophet (peace be upon him) married her; she came as a captive. Similarly, Hazrat Juwayriya (may Allah be pleased with her) bint al-Harith was among the captives of Banu al-Mustaliq. The Prophet (peace be upon him) paid her contract of manumission *(badal-i-kitabat)* to Hazrat Thabit bin Qais and married her. Among the slave girls, Hazrat Rayhana bint Sham'un and Hazrat Maria Qibtiyya, who came from Egypt, preferred to remain slave girls instead of marrying, and from them, his son Hazrat Ibrahim was born, who passed away in his childhood.

Some women gifted themselves, meaning they desired to marry the Prophet (peace be upon him). The Prophet (peace be upon him) was given permission that he could marry them without a dower, but he did not accept anyone or paid the dower. This was a special permission for him. It is not permissible for ordinary Muslims unless they set a dower and marry, and if a dower is not set, then the customary dower (mahr-e-mithl) will be obligatory. Ordinary Muslims are restricted to marrying up to four wives, provided they can do justice and fairness among them. **The dower and witnesses are also necessary, and the woman should be sane, adult, and willing. If she is a minor, the consent of her guardian (wali) is necessary.** The permission for multiple wives is only for the Prophet (peace be upon him) so that his tasks are facilitated and the most information is obtained by women through women, including women of all ages, young and old (middle-aged), because the Arabs were an ignorant nation and the status of women was very low, and training was needed to solve problems, which the Mothers of the Believers fulfilled. Additionally, the Prophet (peace be upon him)'s wives were also from important families of the Quraysh. Hazrat Safiyya and Rayhana were from Jewish families. The Prophet (peace be upon him) freed women and then married them. This showed the broad-mindedness of Islam."

تُرْجِیْ مَنْ تَشَآءُ مِنْهُنَّ وَ تُـْٔوِیْۤ اِلَیْكَ مَنْ تَشَآءُؕ وَ مَنِ ابْتَغَیْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَیْكَؕ ذٰلِكَ اَدْنٰۤى اَنْ تَقَرَّ اَعْیُنُهُنَّ وَ لَا یَحْزَنَّ وَ یَرْضَیْنَ بِمَاۤ اٰتَیْتَهُنَّ كُلُّهُنَّؕ وَ اللّٰهُ یَعْلَمُ مَا فِیْ قُلُوْبِكُمْؕ وَ كَانَ اللّٰهُ عَلِیْمًا حَلِیْمًا ﴿۵۱﴾

33|51| You, [O Muhammad], may put aside whom you will of them or take to yourself whom you will. And any that you desire of those [wives] from whom you had [temporarily] separated - there is no blame upon you [in returning her]. That is more suitable that they should be content and not grieve and that they should be satisfied with what you have given them - all of them. And Allah knows what is in your hearts. And ever is Allah Knowing and Forbearing.

لَا یَحِلُّ لَكَ النِّسَآءُ مِنْۢ بَعْدُ وَ لَاۤ اَنْ تَبَدَّلَ بِهِنَّ مِنْ اَزْوَاجٍ وَّ لَوْ اَعْجَبَكَ حُسْنُهُنَّ اِلَّا مَا مَلَكَتْ یَمِیْنُكَؕ وَ كَانَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ رَّقِیْبًا ﴿۵۲﴾

33|52| Not lawful to you, [O Muhammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allah, over all things, an Observer.

These blessed verses contain rulings pertaining to the Prophet Muhammad (peace be upon him). Regarding the Prophet (peace be upon him), the restriction on the number of wives was lifted. Furthermore, the wives of the Prophet (peace and blessings of Allah be upon him) were also given permission for divorce. The phrase, "keep with you whom you will," implies that considering equality among wives, you used to spend nights with each of them in turn. In this matter, the Prophet (peace be upon him) was given a choice: if he wished to end this equality, he could do so, and if he wished to include someone again, he could. When the Prophet (peace be upon him) had a large number of wives, he would

spend time with each of them in turn so that justice was maintained and jealousy, etc., did not arise among them. After this verse, the Prophet (peace be upon him) was given permission to change this. However, he did not implement it but continued to visit them in turn as before. Change in this practice only occurred when the Prophet (peace be upon him) became seriously ill. Then, after seeking permission from his other wives, he stayed at the residence of Hazrat Aisha (may Allah be pleased with her).

When his wives preferred living with him over the adornments of this world, then Allah Almighty forbade him from divorcing them. There were some specific rulings for the Prophet (peace be upon him). In some matters, he (peace be upon him) was given more leniency compared to the believers, while in others, stricter restrictions were imposed upon him in comparison.

(1) It was forbidden for the Prophet (peace be upon him) and his family (the family of Abdul Muttalib) to receive Zakat.

(2) Voluntary charity was also forbidden for the Prophet (peace be upon him), although it was permissible for his other family members.

(3) Replacing wives was forbidden. When this command came, the number of wives of the Prophet (peace be upon him) was nine.

(4) The Prophet (peace be upon him) had no lineal heir.

(5) The wives of the Prophet (peace be upon him) could not remarry after his death (they would remain in his marriage in the hereafter).

The Prophet (peace be upon him) was granted some special privileges:

(1) One-fifth (1/5) of the spoils of war was made lawful for his expenses.

(2) Permission was given to marry more than four women.

(3) Permission was granted to enter Makka without being in the state of Ihram.

Equality Among Wives:

The Prophet (peace be upon him) himself exemplified equality and commanded other Muslims as well that if they have more than one wife, they should maintain complete equality in outward matters between them and set up a rotation system so that order is established. Hazrat Abu Hurairah (may Allah be pleased with him) narrates that the Prophet (peace be upon him) said, "When a person has two wives and he does not act justly between them, he will be resurrected on the Day of Resurrection with one side of his body drooping." (Numerous books of Hadith). Hazrat Aisha (may Allah be pleased with her) narrates that the Prophet (peace be upon him) was just in the division he made among his wives and used to pray: "O Allah! This is my division in things that I control, so do not blame me for the division in things that You control and I do not control," (meaning being equal in love between them, which is beyond human capability). Numerous books of Hadith.

The Prophet (peace be upon him) instructed that if a man marries a virgin woman on top of his existing wife, he should stay with the virgin for seven days (stay longer), and when he marries a widow on top of his existing wife, he should stay with that widow for three days (after which, he should divide time equally). (Narrations of Hazrat Anas (may Allah be pleased with him), Tirmidhi/Darami/Ibn Majah).

The Prophet (peace be upon him) also permitted seeing a prospective wife before marriage, but the preferred method is to see her without announcing it, so that in case of refusal, her feelings are not hurt. Therefore, it should be done discreetly.

Bakr bin Abdullah al-Muzni narrates that Hazrat Mughirah bin Shu'bah (may Allah be pleased with him) sent a marriage proposal to a woman. The Prophet (peace be upon him) said, "Look at her, for that is more suitable for lasting companionship between you." (Tirmidhi/ al-Nisaaie).

Hazrat Abu Hurairah (may Allah be pleased with him) narrates that an Ansari man sent a marriage proposal to a woman. The Messenger of Allah (peace be upon him) asked him, "Have you seen her?" He said, "No." So, the Prophet (peace be upon him) commanded him to look at her. (Al-Nisaaei).

Human respect, in accordance with human need, how beautiful and beneficial are these instructions. Today in the West (European countries), where a second wife is not allowed, the divorce rate is very high, and children are raised by single parents or state guardians (Fostering), which creates weakness in their personality and character development. In countries where poverty exists, women become a cause of social evils due to lack of employment opportunities, and their lives become difficult, whereas in the case of marriage, the man's responsibility remains, and they are economically less needy. In Islam, in times of hardship, women have the right to demand maintenance and also the right to divorce, which they can use for their benefit. These rights were given fourteen hundred years ago.

In terms of permissibility of relationships for marriage, Islam's system is moderate. In Judaism, a man is allowed to marry his brother's daughter and sister's daughter (niece and nephew). In Christianity, marriage with a paternal uncle's daughter, paternal aunt's daughter, maternal uncle's daughter, and maternal aunt's daughter (cousins) was not permissible. Islam has taken a middle course between

these two, prohibiting marriage with a niece and nephew, but allowing marriage with cousins (daughters of paternal and maternal uncles and aunts).

War Captives:

Before Islam, war captives used to be killed so that they would not become part of the enemy's army again, or they were returned in prisoner exchanges, or they were returned for financial compensation. Islam continued these two practices, i.e., return for compensation or prisoner exchange, or slavery. Slavery was preferred over killing humans so that they would not be deprived of life forever due to enmity. In this way, women whose husbands were killed became a social and economic rehabilitation problem. The government at that time did not have sufficient resources. There was not even an organized salaried army. People used to leave their livelihood and go to war with their weapons to defend. In return, they would also get spoils of war so that their economic loss would be compensated, and then for the rehabilitation of those women whose husbands were killed or captured, the government (army commander) would distribute the captive women equally among the soldiers (Mujahideen). This was a kind of legal contract in which all the responsibility of that woman was on the person to whom she was assigned. Her food, drink, clothing, and the woman would be his servant, and he was also allowed to have marital (sexual) relations with her so that the needs of both the woman and the man could be fulfilled, and they would become a means of comfort for each other, thus improving social relations. There was no restriction on their number.

If the woman's husband was also in captivity, then sexual relations were not permitted. The woman would maintain sexual relations with her husband, but she would serve the person to whom she was assigned by contract. If a woman is pregnant, then her master is also prohibited from having sexual intercourse with her until she gives birth. Sometimes, if problems arise between the master and the servant, there were rules and permissions to transfer those (slaves) to another person so that it would be easier for both the master and the slave. If a servant woman became pregnant and had baby, she would become somewhat free and considered like a wife. She could not be transferred to another person.

In Islam, there are approximately ten or eleven such rulings for which the expiation *(Kaffara*) is to free a slave, for example, breaking a fast, declaring a woman as forbidden (*Zihar*), expiation for breaking an oath, unintentional killing, etc. In addition to this, freeing a slave is as if gaining freedom from Hellfire. The Prophet (peace be upon him) freed his slave Hazrat Zaid (may Allah be pleased with him) and made him a commander of armies in many battles, and he was a commander in one battle when he was martyred. A slave was given the right to seek freedom, and it was made obligatory on the owner that if he sought freedom, he should free him after taking compensation, and the slave could take money from the Zakat fund from the government and gain his freedom, or he could take money from the Sadaqah and Zakat fund from an organization and gain his freedom, or he could get charity and Zakat from individuals and gain freedom. This money was not a loan but rather his right upon the state or it is the responsibility of the state that he should gain freedom and remain a free person. This was the first step towards legally ending slavery. From this, intelligent slaves would become free, and those slaves who considered remaining slaves easier to avoid hard work would remain slaves. If a slave is jointly owned by two people and one of them frees him, then it is necessary for the other to also free him. This was also a great concession.

Slavery was not abolished immediately (at once) by law because it was not possible. How their social and economic rehabilitation would be possible, while the state resources were limited. The result of the rulings of Islam was that slavery gradually ended in Islam, while in Europe and Africa it continued until the eighteent century AD. In Islam, slaves became rulers based on their ability, and in India, there was a dynasty of slaves whose all rulers were slaves. Therefore, the accusation against Islam is merely the prejudice and obstinacy of European scholars.

Now that slavery is forbidden, its prohibition in Islam is of the first degree because Islam is the religion of the highest human ethics and values and human equality and justice. At that time, maintaining slavery was an administrative necessity.

How natural is a system the Creator of mankind has given to humans. This is in accordance with human nature, but unfortunately due to their selfish weaknesses and expediency, humans fall prey to Satan and face failure in their worldly lives. Allah Almighty has repeatedly urged to be saved from the deceit and deception of Satan.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّآ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ ۙ وَ لٰكِنْ
اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَ لَا مُسْتَاْنِسِيْنَ لِحَدِيْثٍ ؕ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِى النَّبِيَّ
فَيَسْتَحْيٖ مِنْكُمْ ۫ وَ اللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ ؕ وَ اِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْـَٔلُوْهُنَّ مِنْ وَّرَآءِ
حِجَابٍ ؕ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَ قُلُوْبِهِنَّ ؕ وَ مَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَ لَآ اَنْ تَنْكِحُوْٓا
اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ اَبَدًا ؕ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ﴿۵۳﴾

33|53| O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited,

then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity.

اِنْ تُبْدُوْا شَيْـًٔا اَوْ تُخْفُوْهُ فَاِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿٥٤﴾

33|54| Whether you reveal a thing or conceal it, indeed Allah is ever, of all things, Knowing.

"These verses are about the veil (hijab). This topic has been discussed previously in Surah Al-Nur as well. The veil was implemented in the fifth year of Hijra. Prior to that, it was not mandatory for women to observe hijab. Hazrat Umar (may Allah be pleased with him) requested the Prophet (peace be upon him), 'O Messenger of Allah! All kinds of people come to you, good and bad, so it would be better if your wives observed the veil' (Bukhari/Musnad Ahmad). However, the Prophet (peace be upon him) always awaited Allah's commands in all matters and then implemented the rulings or laws after receiving them. When the verses regarding the veil were revealed, the announcement of the veil was made. It is written regarding the occasion of the revelation of these verses that when the Prophet (peace be upon him) married Hazrat Zainab bint Jahsh (may Allah be pleased with her), the mother of Hazrat Anas (may Allah be pleased with him) sent a plate of food as a gift for a few people as an invitation Walima. The Prophet (peace be upon him) told Hazrat Anas to call the Companions from outside. Hazrat Anas called whichever Companions he saw, and thus, groups of three or four Companions came and ate. The Prophet's wife, Hazrat Zainab (may Allah be pleased with her), remained seated with her face towards the wall. Several individuals among Companions came and ate, and two or three Companions continued chatting in the room even after finishing their meal, without considering the needs of the Prophet (peace be upon him) and his respected wife. The Prophet (peace be upon him) went outside. After a short while, he returned to find the same people still engaged in conversation, even though the food had been eaten and the plate had been removed. After this, the Prophet (peace be upon him) went outside again and then somehow indicated to them to leave, and they returned to their homes (Bukhari/Muslim/Nasa'i/Tirmidhi).

Generally, if any food came to the Prophet (peace be upon him), he would invite the Companions, as many of them were often hungry, and sometimes when food was being prepared, they would come and sit in anticipation of the meal. They would sometimes continue sitting even after eating. The Prophet (peace be upon him) tolerated this to please the Companions, even though it caused discomfort to him and his family. Through these blessed verses, the Companions were advised to come only when invited for a meal and to leave after eating, so as not to cause discomfort to the family. These principles served as guiding principles for the Prophet (peace be upon him) and other Muslims. Since Arabian society was devoid of human rights and respect due to ignorance, their training was also intended.

The order of the veil was given that if anything has to be asked for, whether it was an item for use or information, it should be asked for from behind the veil. Observing the veil was described as purification of the hearts, so that society could be protected from the negative effects of glances and desires. Some hypocrites said that after the Prophet's death, they would marry his wives, which caused distress to the Prophet (peace be upon him), and it was decreed that the wives of the Prophet (peace be upon him) were the

Mothers of the Believers and that the Prophet's marriage was permanent. Even the thought of marrying them is a sin. These verses highlight the greatness of the Prophet's status. It was also commanded that if you conceal anything, you can conceal it from people, but Allah knows the state of the hearts and everything. Therefore, there will be punishment for such thoughts. Hence, some scholars have written that even bad thoughts about the Mothers of the Believers or the Prophet (peace be upon him) constitute a sin.

While the order of the veil is for the wives of the Prophet (peace be upon him), it is also obligatory for ordinary Muslim women to cover their bodies. People should seek permission before entering homes. Details have been given in Surah Al-Nur. Along with hijab or the veil, women are permitted to go outside for legitimate religious, natural, and worldly needs. There is also a Hadith about this narrated by Hazrat Aisha Siddiqa (may Allah be pleased with her) (Bukhari Sharif).

The purpose of these blessed verses was to eliminate three customs of the Age of Ignorance:

(1) Entering homes without permission and inquiring about the people inside. This could lead to many moral and social evils. Therefore, the system of the veil was implemented to ensure privacy and to protect families and society from the evils of sexual mixing. Information should be obtained from behind the veil. Due to the free mixing of men and women in the United States of America (USA), fifty percent of marriages end in divorce, and families (i.e., children) are scattered, even though second marriages are legally prohibited.

(2) People generally used to visit at meal times, which created a troubling situation for those living in the house. Sometimes, neither could the food be eaten nor could it be served. Therefore, it was ordered that one should only visit at meal times if invited.

(3) After eating or completing work, people would unnecessarily continue to sit inside homes, especially those who were not very close to the family, which disrupted household chores and wasted time. It was forbidden to do so, and it was instructed that one should leave the house after eating or completing the required task, so as not to cause inconvenience to the homeowner.

We see how important these teachings are in today's social and economic conditions. The harms of the free mixing of young men and women have been discussed in detail in Surah Al-Nur.

Those for whom the veil is not required and who are permitted to enter will be mentioned in the next verse."

لَا جُنَاحَ عَلَيْهِنَّ فِيْۤ اٰبَآىِٕهِنَّ وَ لَاۤ اَبْنَآىِٕهِنَّ وَ لَاۤ اِخْوَانِهِنَّ وَ لَاۤ اَبْنَآءِ اِخْوَانِهِنَّ وَ لَاۤ اَبْنَآءِ اَخَوٰتِهِنَّ وَ لَا نِسَآىِٕهِنَّ وَ لَا مَا مَلَكَتْ اَيْمَانُهُنَّ ۚ وَ اتَّقِيْنَ اللّٰهَ ؕ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَیْءٍ شَهِيْدًا ﴿۵۵﴾

33|55| There is no blame upon women concerning their fathers or their sons or their brothers or their brothers' sons or their sisters' sons or their women or those their right hands possess. And fear Allah. Indeed Allah is ever, over all things, Witness.

"The verse mentions those individuals with whom there is a deep connection of life, they are permitted to enter homes. Although the paternal uncle or maternal uncle are not

mentioned in the verse, because they are like the father and mother, and when their offspring are mentioned, they are also included. Similarly, other female servants and women can interact, there is no order of veil for them. It is also stated that the Allah Taala is the guardian and the one who keeps watch. These commands are for all times. It should not be that the veil is observed during the husband's presence and is overlooked during his absence. Allah Almighty is the guardian at all times. Nothing is hidden from Him."

اِنَّ اللّٰهَ وَ مَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا ﴿۵۶﴾

33|56| Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

The Relationship Between the Prophet and His Followers:

The text discusses the relationship between the Prophet Muhammad and his followers. The Mothers of the Believers (his wives) are considered mothers to all Muslims. Any disrespectful thoughts or desires towards the Prophet or the Mothers of the Believers are considered highly inappropriate. This verse explains the nature of the Prophet's connection to God and his followers.

The Meaning of "Salat":

"Salat means prayer. It also refers to the specific ritual prayer (namaz) which itself contains supplications. Another meaning is to honour or glorify. The ritual prayer also involves glorification. When God sends "salat" upon the Prophet and the believers, it signifies revealing the Prophet's honour and excellence and God's mercy and grace upon the believers.

When the Prophet sends "salat" upon the believers, it means he is praying for their blessings. When angels send "salat," they are praying for forgiveness for the believers (Al-Mufradat by Raghib al-Isfahani).

The "salat" of God and the angels upon the Prophet have different meanings (Tibyan al-Quran). Imam Bukhari, Rabi' ibn Anas, and Halimi have written that it means God will manifest the Prophet's honour by raising his name (work) in this world, making his religion prevail, and preserving his law. In the Hereafter, God will make him an intercessor for his followers, multiply his reward, grant him the Station of Praise (Maqam Mahmud), and make him superior to all, past and present, and elevate him above all others (near to God). The mention of his family and companions in the "salat" does not contradict this meaning, as each person's honour is according to their rank and befitting their status (Ruh al-Ma'ani by Allama Sayyid Mahmud Alusi).

When the word "salat" is used with the preposition "ala" it has three meanings: to incline towards someone, to turn to them with love and affection, and to pray for them.

When this word is used for God (Allah), it cannot possibly have the third meaning (praying for someone), as it is inconceivable that God would pray to another. Therefore, it must refer to the first two meanings. However, when this word is used for people, whether angels or humans, it can have all three meanings. It includes the concept of love, praise, and supplication for mercy. Thus, the command for believers to send "salat" upon the Prophet means that they should be devoted to him, praise him, and pray for him.

The word "sallim" also has two meanings: to be safe from all calamities and defects (which we call "salamati" in Urdu), and peace and non-opposition. So, "sallimu taslima"

in relation to the Prophet means to pray for his safety and also to wholeheartedly support him, avoid opposing him, and remain his true followers (Tafhim al-Quran).

The Virtue of Sending Blessings (Durood):

Hadrat Abu Huraira narrates that the Messenger of Allah said: "May that person's nose be covered in dust (humiliated) before whom I am mentioned and he does not send blessings upon me. And may that person's nose be covered in dust upon whom the month of Ramadan enters and ends before he is forgiven. And may that person's nose be covered in dust who finds his parents in old age and they do not cause him to enter Paradise" (Tirmidhi/Musnad Ahmad).

Hadrat Abu Huraira narrates that the Messenger of Allah said: "Whenever a Muslim sends greetings upon me, Allah send to me so that I may respond to his greetings" (Abu Dawud/Musnad Ahmad). Another narration (Hadrat Abdullah ibn Mas'ud) states: "Allah has angels who roam the earth and convey the greetings of my nation to me" (Musannaf Abd al-Razzaq/Al-Mustadrak).

Hadrat Husayn ibn Ali narrates that the Messenger of Allah said: "A miser is the one before whom I am (my name) mentioned and he does not send blessings upon me" (Tirmidhi/Musnad Ahmad).

Hadrat Umar ibn Khattab said: "A supplication remains suspended between heaven and earth; nothing of it ascends until you send blessings upon your Prophet" (Tirmidhi).

The Companions knew about sending greetings (salam) but inquired about sending blessings (durood). The Prophet then taught them the method. Hadrat Ka'b ibn Ujrah narrates: "It was asked, 'O Messenger of Allah, we know how to send greetings upon you, but how should we send blessings upon you?' He said, 'Say:

"*Allahumma salli ala Muhammad, wa ala ali Muhammad, kama sallayta ala Ibrahim, wa ala ali Ibrahim, innaka hamidun majid.*

Allahumma barik ala Muhammad, wa ala ali Muhammad, kama barakta ala Ibrahim, wa ala ali Ibrahim, innaka hamidun majid."

(Bukhari/Muslim/Tirmidhi/Nasa'i/Ibn Majah)

This command for the Muslim nation and all of humanity to send blessings and greetings upon the Prophet came at a time when the enemies of Islam and the hypocrites were attacking his character in every way, spreading propaganda against his noble character, and were shocked by the greatness and success of Islam. So, Allah was raising his name, and His angels were praising him.

On the other hand, people who had received guidance through Prophet Muhammad, who had come from ignorance to light, from oppression to justice, from savagery to the pinnacle of humanity, and who had found the path to success in this world and the Hereafter, were commanded to recognize the value and status of this embodiment of goodness, this epitome of mercy, this greatest guide. They were told to declare their love and obedience to him. Just as Allah was sending His mercy upon him and His angels were praising and praying for him, they were also to pray and praise him in the same way as the angels. They were to exalt his religion, pray for his Station of Praise, hold him in the highest esteem, and ask Allah to grant him mercy and grace according to his status.

The Prophet did not limit the blessings and greetings upon himself but also included his wives, progeny, and family. "Ahl" refers to his family, and "aal" includes all those who follow his way. Those who are his companions and followers are included, and anyone who does not follow his way is excluded. Those who are his followers and are related by blood are primarily included in *"Aal"* (the word *"aal"* is used in the Quran for companions and followers besides family). The Prophet gave the example of the mercy and kindness of Abraham and the family of Abraham, meaning those who believe in prophethood and revelation consider Abraham as their leader, including Jews, Christians, and Muslims. And those who come later and believe in revelation and prophethood should not be deprived of believing in the Prophet Muhammad.

The verse commands sending blessings and greetings, so Imam Abu Hanifa and Imam Malik consider it obligatory to send blessings upon the Prophet once in a lifetime, but it does not require repeated action. Like the declaration of faith (kalima), fulfilling it once is sufficient.

Imam Shafi'i believes that sending blessings in the final *tashahhud* (sitting posture in prayer) is obligatory.

Imam Ahmad ibn Hanbal adopted the view of Imam Shafi'i.

Imam Tahawi's view is that it is obligatory to send blessings upon the Prophet whenever he is mentioned, and it is correct that if he is mentioned repeatedly in a gathering, sending blessings once is obligatory, and sending them every time is recommended.

The Companions and the righteous predecessors did not send blessings every time the Prophet was mentioned. Similarly, *it is not necessary to send blessings while reciting the Quran, listening to the Friday sermon, reciting tasbih and dhikr, or studying religious books.*

According to the majority of the scholars, using the phrase *"sallallahu alayhi wa sallam"* for any prophet other than the Prophet Muhammad is not correct.

اِنَّ الَّذِيْنَ يُؤْذُوْنَ اللّٰهَ وَ رَسُوْلَهٗ لَعَنَهُمُ اللّٰهُ فِى الدُّنْيَا وَ الْاٰخِرَةِ وَ اَعَدَّ لَهُمْ عَذَابًا مُّهِيْنًا ﴿۵۷﴾

33|57| Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.

وَ الَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّ اِثْمًا مُّبِيْنًا ﴿۵۸﴾

33|58| And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.

After mentioning sending blessings and greetings upon the Prophet and following him, the text mentions those who are deprived of this love and obedience. It is impossible to harm Allah, but violating His commands, denying His existence, or denying His attributes and power and associating partners with Him are, from a human perspective, actions against Allah. Similarly, denying the Prophet's commands is denying Allah's commands.

Disobeying the Prophet's words and plotting against him, as the Jews and hypocrites did, is harming him. The punishment for those who do these deeds is very severe. The Prophet often consulted with his Companions, and differing opinions were not considered disrespectful or harmful; rather, the Prophet himself sought them. The harmful act is to reject the Prophet's decisions. Respecting Muslim men and women is very important. Spreading false rumours about them or attributing something to someone that is not true

is slander. Attributing a crime to someone who did not commit it is also slander. According to a hadith, the Prophet was asked what backbiting is,

يٰٓاَيُّهَا النَّبِىُّ قُلْ لِّاَزْوَاجِكَ وَ بَنٰتِكَ وَ نِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ؕ ذٰلِكَ اَدْنٰٓى اَنْ يُّعْرَفْنَ فَلَا يُؤْذَيْنَ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۵۹﴾

33|59| O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.

لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَ الَّذِيْنَ فِىْ قُلُوْبِهِمْ مَّرَضٌ وَّ الْمُرْجِفُوْنَ فِى الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ۖ﴿۶۰﴾

33|60| If the hypocrites and those in whose hearts is disease and those who spread rumors in al-Madinah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little.

مَّلْعُوْنِيْنَ ۚ اَيْنَمَا ثُقِفُوْٓا اُخِذُوْا وَ قُتِّلُوْا تَقْتِيْلًا ﴿۶۱﴾

33|61| Accursed wherever they are found, [being] seized and massacred completely.

سُنَّةَ اللّٰهِ فِى الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ۚ وَ لَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿۶۲﴾

33|62| [This is] the established way of Allah with those who passed on before; and you will not find in the way of Allah any change.

Employment and Veil (Purdah):

There are verses regarding the rules of the veil. In that era, when women went out at night to relieve themselves, mischievous men would harass them. At that time, there were two types of women: one, those whose families provided them with all the necessities of life at home and had no need to go out for work. In those days, generally, the number of women was less than men. *The second type were those women who were servants and had to go out for work. In the light of justice, Islam relaxed the rules of the veil for working servants (maids). For them, the veil was only that their clothing should be up to the shin, the face could be uncovered, the clothes should be loose, and the arms could be uncovered between the elbow and wrist, so that they could have ease and freedom of movement for their work. In addition, their punishment for adultery was also halved because the chances of sin were greater. Another example of this is the difference in punishment for adultery between unmarried and married individuals. The punishment for an unmarried person is 80 lashes because their sexual needs are not fulfilled due to being unmarried. On the other hand, the punishment for a married person is stoning because their sexual needs are fulfilled due to marriage, hence their crime is greater. This is Islam's appropriate method of justice according to need and circumstances.* Hadrat Umar (may Allah be pleased with him) specifically used to prevent these servants from wearing concealing clothing (as narrated by Hadrat Anas in Ruh al-Ma'ani) so that there would be no mistake due to confusion in punishment and reward, and it would be clear who was a working woman and who was not.

In the present era, when the population women is greater than men and slavery has ended (Islam is strongly against slavery), but there are women whose means of livelihood are insufficient and they cannot be provided with everything at home, scholars should make a consensus (ijma) to implement laws for working women, just as they have made changes in the wages for teaching the Quran or leading prayers, which are prohibited in the light of Quran and Hadith, and have made them permissible in the name of the welfare of the public. S*imilarly, they should decide through consensus to relax the*

rules of the veil for working women and apply the principles of the veil and punishment by analogy to servants. The reason for this is that women are more numerous than men throughout the world, they have knowledge and ability, and until they work for their sustenance, their economic problems will increase and will lead to an increase in moral crimes. An example (precedent) for consensus through analogy is the permission (fatwa/ijma) to take wages for leading prayers and the teaching of Quran. It is very necessary for scholars to consider the facts. This is not the abolition of the veil but its true implementation. And those women who do not work and whose husbands and guardians provide them with all their needs at a reasonable standard of living will have the order of the veil and jilbabs (loose abayas) for free women. It is also necessary that working women wear loose clothing so that the shape of the body is not visible. There should be no makeup on the face that could cause arousal and incite sexual crimes.

Unfortunately, even burqas and headscarves or hair buns have become fashionable, and in some countries, fashion shows are held for them by women groups, while on the other hand, the pretext of Islamic symbols is used, and the style and method are entirely un-Islamic and promote obscenity.

The verse uses the plural form for wives and daughters. This is also divine proof of the historical fact that the Prophet had four daughters from Hazrat Khadija, who reached puberty, were Muslims, and three of them passed away during his lifetime, and Hazrat Fatima (may Allah be pleased with her) passed away after his death. Unfortunately, in the love and honour of Hazrat Fatima (may Allah be pleased with her), people harm the Prophet's descendants (other daughters), which is a sin due to exaggeration and is misrepresentation.

Difficulties may arise in the implementation of these matters, so it is said that Allah is forgiving and merciful. The hypocrites, on the one hand, were far behind in respecting women and even adopted criminal methods. At the same time, they spread propaganda against Muslims and internally incited Muslims against the Prophet, especially in the matter of the marriage of Hazrat Zaynab (may Allah be pleased with her). They spread propaganda in the matter of Hazrat Aisha (may Allah be pleased with her). They conspired with the Jews. They constantly spread propaganda about the attacks of the disbelievers on Muslims. If an army went on a campaign, they would predict defeat. Their evil deeds were exposed, and they were told about their terrible end so that they would change their behaviour, otherwise their end would be like that of the Jews and disbelievers.

This was an announcement of punishment from Allah. The Prophet did not punish the hypocrites but only rebuked them. In the end, after the funeral of Abdullah ibn Ubayy, thousands of hypocrites followed (repented). In the previous nations also, those who opposed the prophets were destroyed. It was announced that Allah changes destiny or commands, but there is no change in the system.

Allah's Ways (System/Sunnah):

For the system of the universe, Allah has a system; whoever follows he will succeed, and whoever does not follow he will fail and be destroyed. Man has been given intellect and understanding, due to which he understands it to some extent, and scientific progress is due to knowing these systems. If the lift of the air is used according to the system of nature, then planes will fly, otherwise, they will crash. Similarly, if the buoyancy of water is understood and used, then ships will sail in the sea, otherwise, they will not. Everything on earth falls due to its gravity. To escape the earth's gravity, a very strong force is needed, as mentioned in Surah Rahman, that if a person wants to escape the limits of the earth's gravity, then a great force is required (*la tanfazoo alla bi sultan*) which is

obtained through rockets. Societies in which there is human discrimination and oppression will be destroyed. Societies with justice and equality will be prosperous. The hardworking will go forward, and the incompetent will fail. Things move from high pressure or force to low pressure or weak. Living beings have to end. All our principles of physics and engineering are according to Allah's laws, so they are successful. There can be no change in these laws of Allah. It is possible that some laws may be abolished for the Day of Judgment and the earth and the solar system may be destroyed. (As mentioned in the verses, Allah knows best).

يَسْـَٔلُكَ النَّاسُ عَنِ السَّاعَةِؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِؕ وَ مَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ تَكُوْنُ قَرِيْبًا﴿۶۳﴾

33|63| People ask you concerning the Hour. Say," Knowledge of it is only with Allah. And what may make you perceive? Perhaps the Hour is near."

اِنَّ اللّٰهَ لَعَنَ الْكٰفِرِيْنَ وَ اَعَدَّ لَهُمْ سَعِيْرًاۙ﴿۶۴﴾

33|64| Indeed, Allah has cursed the disbelievers and prepared for them a Blaze.

خٰلِدِيْنَ فِيْهَاۤ اَبَدًا ۚ لَا يَجِدُوْنَ وَلِيًّا وَّ لَا نَصِيْرًاۚ﴿۶۵﴾

33|65| Abiding therein forever, they will not find a protector or a helper.

يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِى النَّارِ يَقُوْلُوْنَ يٰلَيْتَنَاۤ اَطَعْنَا اللّٰهَ وَ اَطَعْنَا الرَّسُوْلَا﴿۶۶﴾

33|66| The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allah and obeyed the Messenger."

وَ قَالُوْا رَبَّنَاۤ اِنَّاۤ اَطَعْنَا سَادَتَنَا وَ كُبَرَآءَنَا فَاَضَلُّوْنَا السَّبِيْلَا﴿۶۷﴾

33|67| And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way.

رَبَّنَاۤ اٰتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَ الْعَنْهُمْ لَعْنًا كَبِيْرًاؕ﴿۶۸﴾

33|68| Our Lord, give them double the punishment and curse them with a great curse."

"The disbelievers of Makka did not believe in the Day of Judgment. For them, the Day of Judgment and the accountability were novel news. They used to mock it. Due to the importance of this concept on human character, they ignored it, opposed it, and asked various questions to belittle it, such as, "When will it come?" "How will it come?" The answer is that its knowledge is with Allah Almighty alone. In the Hadith, the signs of the Day of Judgment and its terrifying conditions are mentioned. The important point is that we should not waste time discussing whether anyone else has knowledge of the Day of Judgment, nor should it be used as a measure of anyone's greatness. Rather, one should increase their good deeds in life and think about the accountability. The scientific world acknowledges that our solar system will one day be destroyed when the sun goes blind, meaning its heat-generating power will cease, and the planets will collide. Mutual attraction and balance will be lost, and destruction will come upon the Earth.

Among the signs of the Day of Judgment, the Prophet (peace be upon him) said, as narrated by Ali ibn Abi Talib (may Allah be pleased with him), "When my Ummah does these things, calamities will be made permitted for them." It was asked, "O Messenger of Allah, what are they?" He (peace be upon him) said: "When the spoils of war (public funds) are taken as personal wealth, and trusts are taken as spoils of war, and Zakat is considered a fine. When people obey their wives and disobey their mothers (do not fulfil the rights of mothers), and when children will favour their companions do good to them and act wrongly towards their fathers (do not fulfil the rights of parent). And when voices

are raised in mosques (disputes occur), and the most despicable person is made the leader of the people, and when a person is honoured out of fear of their evil, and alcohol is drunk, and silk is worn (forbidden dress among men), and singing girls and musical instruments are kept, and the last of this Ummah (young generation) will curse the first (previous generations)." At that time, await red winds (storms), the sinking of the earth (earth quick), and disfigurement (divine punishment. Sunan Tirmidhi). According to a Hadith, this (Day of judgment) will occur on a Friday.

The polytheists asked unnecessary questions about the Day of Judgment, the existence of Allah, and reward and punishment. They were answered and warned about their deeds, stating that what matters on the Day of Judgment is faith and deeds, and they are deprived of these. Therefore, they will burn in the fire. Their faces will be turned upside down and burned, and in this punishment, they will admit their mistakes and sins and blame others, saying, "Our leaders, our chiefs, our elders, whose ways (ideas) we followed, led us astray." Since they rejected the message and advice of Allah and the Prophet, they will request that their leaders and elders receive double the punishment because they led them astray.

This is an expression of human psychology and excuse-making, that despite knowledge and intellect, this quality of intellect was not used. They did not ponder over the words of the Prophet and the words of Allah, followed their own desires, and then blamed others. This advice is not only for the disbelievers of Makka at that time but for all of humanity to come. Because the message of Allah (the Quran) and the teachings of the Prophet (peace be upon him) (Hadith) are present, by acting upon the success can be achieved and painful punishment can be avoided."

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا ؕ وَ كَانَ عِنْدَ اللّٰهِ وَجِيْهًا ؕ﴿۶۹﴾

33|69| O you who have believed, be not like those who abused Moses; then Allah cleared him of what they said. And he, in the sight of Allah, was distinguished.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ قُوْلُوْا قَوْلًا سَدِيْدًا ۙ﴿۷۰﴾

33|70| O you who have believed, fear Allah and speak words of appropriate justice.

يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَ يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَ مَنْ يُّطِعِ اللّٰهَ وَ رَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ﴿۷۱﴾

33|71| He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.

"After the mental state of the disbelievers, information is also provided about those who believed, stating that previous communities inflicted acts of torment upon their prophets, including the Children of Israel. According to traditions, the Children of Israel used to bathe together and were naked (without clothes), while Prophet Musa (Moses), peace be upon him, always bathed in solitude due to modesty. The Children of Israel began to suspect without reason that Prophet Musa (peace be upon him) bathed in solitude to hide a physical ailment (defect) (such as leprosy, etc.). Similarly, once Prophet Musa (peace be upon him) was bathing and placed his clothes on a rock. The rock began to move or roll away and went far, after which Prophet Musa (peace be upon him) had to run naked to collect his clothes. Thus, this incident revealed the physical health of Prophet Musa (peace be upon him), and their doubt was dispelled".

"The Prophet (peace be upon him) was distributing the spoils of war after the Battle of Hunayn. He was giving more spoils to the people of Makka (Ta'if) to win their hearts (love

for Islam), upon which a companion said that this distribution was not fair because the new Muslims were being given more. Abdullah bin Mas'ud (may Allah be pleased with him) conveyed this to the Prophet (peace be upon him), and he replied that Prophet Musa (peace be upon him) was also troubled in this way. Since the companion did not know the wisdom behind it, he did not understand".

Correct information:

"The verse conveys an important message: whenever something is said, all its aspects should be considered, its reality should be known, and then an opinion should be given about it, so that the listeners do not receive a wrong message. This guidance is a fundamental principle for the media, witnesses, and those who convey other information. We see how bad the effect of propaganda is. Information should be with sincere intension, with no element of deception. It should be completely in accordance with reality or the event, i.e., truthful. In such circumstances, if someone unintentionally makes a mistake, Allah Almighty will forgive him".

"The success of every Muslim, indeed every human being, lies in living according to the commands of Allah and His Messenger. This success is so great that worldly life also becomes successful, and in the Hereafter, is also success, i.e., salvation from Hell and abode in Paradise. Acting correctly upon Allah's commands means following the order of obligations as prescribed by Islamic law, i.e., understanding and acting upon the degrees of commands like obligatory, recommended, permissible, disliked, and forbidden acts, and avoiding extremism. This is the best and most desirable form of success".

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ۙ﴿۷۲﴾

33|72| Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.

لِّيُعَذِّبَ اللّٰهُ الْمُنٰفِقِيْنَ وَ الْمُنٰفِقٰتِ وَ الْمُشْرِكِيْنَ وَ الْمُشْرِكٰتِ وَ يَتُوْبَ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۷۳﴾

33|73| [It was] so that Allah may punish the hypocrite men and hypocrite women and the men and women who associate others with Him and that Allah may accept repentance from the believing men and believing women. And ever is Allah Forgiving and Merciful.

Divine Trust (Assignment):

"The blessed verses highlight human intellect, courage, and its utilization. In the realm of souls or at any time (may be before creation of life on solar system/ earth), Allah (SWT) presented His trust, which is the responsibility of justice, fairness, honesty, and acting upon Allah's commands for those who dwell on Earth, to His great creations. These creations included the Earth, the Heavens (stars and planets), and the mountains. All these entities were immensely grand, and the announcement of reward for fulfilling this responsibility properly and punishment for failing to do so was declared. This responsibility was called a **trust** so that it would be fulfilled properly. Based on this, there is a blessed Hadith that states, 'He who has no trust has no faith,' and according to Abdullah bin Mas'ud (may Allah be pleased with him), that this trust is honesty and truthfulness in dealings (finance). (*Hya fi amant-i-amwal kal-widaa wa ghyruha wa ruwia anhu fi kul faridh wa ashdu amanit i-amwal)* (Qurtubi/Al-Muharrar Al-Wajiz).

When these great entities heard about the reward and punishment, they stated that they were already acting according to the Allah's commands and therefore did not take it upon themselves, and that they had no further desire for reward (challenge/trust). Allah endowed humans with a significant power of intellect, which led to them being prostrated to by angels and also to their rule over the Earth and the Heavens (space) based on their intellect. They accepted this challenge for the sake of intellect, but Satan misled them, causing them to fail to fulfil it completely (according to Hadith- ref: Qurtubi). As a result, they were deemed 'Zaluman' (oppressive), as they were not fulfilling the right, and 'Jahulan' (ignorant), as they did not know that they would fail due to Satan's deception.

The time of this trust could also be when Allah created intellect and wanted to give this blessing (power of intellect) to one of His creations, as this blessing also carried responsibilities and duties (trusts), which is mentioned in a Hadith. Then this (knowledge and intellect) was granted to humans and became a test for them, as indicated in the verse.

Scholars have given many interpretations of trusts, but all of them mention divine commands, especially trusts (dealings), and this seems appropriate in light of the traditions. Mountains, Earth, celestial bodies in the Heavens, all are created by Allah, and the Creator knows His creation and how to communicate with these. We know nothing. However, now science and technology have discovered that electronic signals emanate from inanimate objects (stones) (e.g., uranium rocks, limestone, marble, iron ore, and similarly, radio signals come from stars). Modern seismography has now revealed that signals also emanate from the Earth's inner hot layer, and these signals serve as a form of communication, just as we communicate through radio or electronic waves.

If we look at human life and the societies, in their history and present, most societies and humans do not fulfil the commands given by Allah in dealings (social obligations) and acts of worship. The majority are violating them, and this may be the reason why humans and jinn together will fill the Hell (according to the Holy Quran).

Those who deny Allah's commands or His oneness or existence are polytheists (disbelievers), and some humans who acknowledge Allah's existence and claim to act upon His commands but do not act upon them correctly are hypocrites. These two groups will suffer punishment for their deeds, and in contrast, those who obey Allah's commands (fulfil the right of trust), the believers, will be rewarded by Allah, they will be forgiven, and they will attain further ranks due to Allah's mercy.

Due to the equality of humans, male and female, as creatures, Allah has used separate and equal masculine and feminine forms (polytheists/men and women, hypocrites/men and women, believers/men and women), each is responsible for their own deeds. By mentioning mercy and forgiveness, an indication has also been given to overlook minor weaknesses of humans.

The Surah began with the exhortation to follow Allah's commands, not to worry about the blame of disbelievers and hypocrites as they are against Islam, and the Surah ends with the announcement of reward for acting upon Allah's commands and punishment for not acting upon them. May Allah grant us the ability to live our lives according to His commands. Amen.

By the grace of Allah, Surah Al-Ahzab has completed. May Allah grant the ability to complete all the interpretations and present them in the correct manner, and may it become a provision for the Hereafter for me and a means of salvation and success for the readers. Amen.

Date: August 27, 2022, corresponding to 28 Muharram 1444 Hijri."

34 - Surah Sabaa

Introduction:

Surah Saba was revealed in Makkah during the middle period of the Makkan era. It consists of 54 verses and 6 sections (Rukus). In the order of revelation, it is the 58th Surah, and in the order of the Mushaf (Quran), it is the 34th. Its themes are similar to Surah Al-Ahzab. This Surah was revealed before Surah Az-Zumar and after Surah Luqman. This period in Makkah was marked by propaganda against Islam.

The Surah is named after the mention of the people of Saba in verse 15. Saba was a region in Yemen between Sana'a and Hadhramaut, with its central city being Maa'rib. The area was named Saba after the tribe of Saba, descendants of Yashjub bin Ya'rub bin Qahtan. The region was famous for its abundance of gardens, greenery, and agriculture. However, instead of showing gratitude for these blessings, the people disobeyed, leading to their destruction. The Surah presents arguments for the Oneness of Allah, mentions the Day of Judgment and its conditions, and discusses the life after death.

It highlights how the affluent and privileged classes in every era opposed the Prophets and rebelled. It refutes the accusations against the Prophet Muhammad (peace be upon him) of being insane or fabricating lies. He is described as a warner and a bearer of good news, seeking no reward for his preaching. The polytheists are warned that their salvation lies in believing in divine revelation and performing good deeds.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ وَ لَهُ الْحَمْدُ فِی الْاٰخِرَةِ ؕ وَ هُوَ الْحَكِیْمُ الْخَبِیْرُ ۝۱

34|1| [All] praise is [due] to Allah, to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Acquainted.

یَعْلَمُ مَا یَلِجُ فِی الْاَرْضِ وَ مَا یَخْرُجُ مِنْهَا وَ مَا یَنْزِلُ مِنَ السَّمَآءِ وَ مَا یَعْرُجُ فِیْهَا ؕ وَ هُوَ الرَّحِیْمُ الْغَفُوْرُ ۝۲

34|2| He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is the Merciful, the Forgiving.

وَ قَالَ الَّذِیْنَ كَفَرُوْا لَا تَاْتِیْنَا السَّاعَةُ ؕ قُلْ بَلٰی وَ رَبِّیْ لَتَاْتِیَنَّكُمْ ۙ عٰلِمِ الْغَیْبِ ۚ لَا یَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِی السَّمٰوٰتِ وَ لَا فِی الْاَرْضِ وَ لَاۤ اَصْغَرُ مِنْ ذٰلِكَ وَ لَاۤ اَكْبَرُ اِلَّا فِیْ كِتٰبٍ مُّبِیْنٍ ۙ۝۳

34|3| But those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you. [Allah is] the Knower of the unseen." Not absent from Him is an atom's weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register -

The Earth and the Heavens:

The chapter begins with the praise of Allah Almighty and His majesty and perfection. Praise here refers to glorification and commendation, whether or not there is a corresponding favour. The deniers of truth (the disbelievers of Makka) are being told about the power and might of Allah Almighty. Two important entities are before humankind: the heavens in space, containing stars, the moon, the sun, clouds, rain, wind, thunder and lightning, snow, the intense light of the sun, the gentle light of the moon at night, meteoroids appearing in the atmosphere, and radiation from the stars. As human knowledge and information-gathering tools increase, so does our understanding of these phenomena. All these entities are created and controlled by Allah Almighty.

Similarly, the entire earth is under His control. A glimpse of what comes from the earth reveals that there are 435,000 species of plants. It is estimated that 3.04 trillion trees exist on Earth. Additionally, among plants, 369,400 are flowering. 120 types of food crops are produced, and 70 types of minerals are extracted from the earth (Google 2022). These are just a few facts about the earth's potential, and they will continue to increase over time. Similarly, rain from the sky leads to human existence, water reservoirs, then agriculture, and clouds lead to weather, and weather leads to crops—a continuous cycle of which humans have only a very limited understanding. The creator of all this is One. Otherwise, if these diverse systems, actions, entities, planets, and stars in space were controlled by different forces, the system would have collapsed long ago. Scientists themselves are amazed and bewildered by new telescopes (James Webb, Hubble, and Sky Eye).

All of this is under the control of one Being, the Lord of the Heavens and the Earth (Allah), who is unique and the only God of all creation. Various plants, animals, insects, birds, and humans inhabit the land. The number of animal species is 8.7 million. Similarly, many animals live in water, and some live in both water and land. Describing them would fill countless books, and indeed, many have been written. All of this demonstrates the perfection of the Being who created them all. Inside the earth, there are vast reserves of minerals, gas, oil, iron, and copper (70 types). The earth's gravitational force is very strong, pulling everything towards it. All these scientific facts are alluded in the Holy Quran so that those who believe in Allah may reflect upon them, strengthen their faith, and provide evidence to those who do not believe or deny the existence of Allah. Allah is Most Forgiving and Most Merciful, He forgives sins.

Among the entities of the heavens, the sun's heat provides life, and the moon's light provides the sweetness of life. The tides of the sea, the movement of winds, climate, rain, vapours, clouds, and the existence of heat and cold are all proofs of the existence of the Divine Being. Denying such a powerful Being is a great injustice. Moreover, the Being who created such a vast creation can certainly recreate humans. Nothing is difficult for Him because all existence is buried in the earth. It is a testament to His perfection that every entity, down to the smallest unit, which humans cannot fully comprehend—now in our physics, the smallest particle, known as quarks, is about 10,000 times smaller than the components of an atom, neutrons, and protons (BBC 2022). The knowledge of all these particles, raindrops, and snowflakes is recorded by Allah in the Preserved Tablet, the Clear Book. Nothing is hidden from His knowledge or control, nor is anything unrecorded. What a magnificent Being, and what a magnificent record! This also highlights the importance of records (data) for humans.

The disbelievers of Makka, who deny the coming of the Day of Judgment from such a powerful Allah, and reject His word or message, are utterly misguided. They are being told that the Day of Judgment will certainly come, and they should prepare for it, as there

will be accountability, and humans will be rewarded or punished based on their deeds. Therefore, the beginning of life in this world is with the praise of Allah, and the end, in the Hereafter and the Day of Judgment, will also be with His praise, for He alone is worthy of all praise.

لِّيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِؕ اُولٰٓئِكَ لَهُمْ مَّغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ﴿۴﴾

34|4| That He may reward those who believe and do righteous deeds. Those will have forgiveness and noble provision.

وَ الَّذِيْنَ سَعَوْ فِيْۤ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ﴿۵﴾

34|5| But those who strive against Our verses [seeking] to cause failure - for them will be a painful punishment of foul nature.

وَ يَرَى الَّذِيْنَ اُوْتُوا الْعِلْمَ الَّذِيْۤ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ هُوَ الْحَقَّ ۙ وَ يَهْدِيْۤ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ﴿۶﴾

34|6| And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.

Why the Day of Judgment?

"The occurrence of the Day of Judgment is being described that Allah is most powerful. He has immense power over the earth, within it, the skies, and the cosmos, and He has an account of every particle in the universe. He honoured humans with intellect, the power to decide, and the ability to choose. He sent down books and messengers for guidance, showing the path to success. Humans performed their deeds, good or bad, and the recompense for all their deeds is not received during in this life on earth.

The purpose of this is that if humans were to receive punishment on earth before death or immediately after their actions, as happens in governmental laws, many would refrain from their deeds out of fear, and they would not fully exercise their choice. Therefore, they have been informed of reward and punishment after the Day of Judgment, and since they do not witness that Day or the process of reward and punishment, they disregard it and create difficulties for other humans by acting according to their desires. They do not believe in their Creator and take others as their deities, whether it be their desires, rulers, or other entities. They do not act upon the teachings of the prophets. Such people, especially those in power, will have an accounting and a second life to receive their recompense, i.e., punishment. These individuals who denied Allah's commands, disregarded His signs, opposed the prophets, oppressed humans, and did not use their intellect and thought, with their sole aim being the fulfilment of their desires, will have a painful punishment.

On the other hand, those humans who act upon Allah's commands, believed in the teachings of the messengers sent by Allah, and had complete faith in Allah's oneness and divinity, their character was on the straight path bestowed by Allah. For them is forgiveness and a noble provision, meaning they will receive sustenance in Paradise without any hardship, and all their desires will be fulfilled. Those who are knowledgeable, whether from the People of the Book, the Muslims of that time or today's scholars, regardless of their religion, if they reflect, they will be convinced that the Holy Quran and the Prophet Muhammad (peace be upon him) are absolutely correct. This has been mentioned in the Torah and the Gospel, and they will find the truthfulness of the Quran.

The way of life mentioned in the Holy Quran is the path of guidance, which is the most suitable and successful for humans. This path brings a believer closer to the universe.

The universe is moving on the path ordained by Allah, and it points towards its Creator (Allah). By understanding the universe, humans find the Creator of the universe. The Holy Quran guides humans towards a correct and natural way of life, it trains humans, and in this way, humans harmonize with their society and also with other societies, establishing a system of goodness and welfare in the world, and this is the straight path."

وَ قَالَ الَّذِيْنَ كَفَرُوْا هَلْ نَدُلُّكُمْ عَلٰى رَجُلٍ يُّنَبِّئُكُمْ اِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ ۙ اِنَّكُمْ لَفِيْ خَلْقٍ جَدِيْدٍ ۗ (٧)

34|7| But those who disbelieve say, "Shall we direct you to a man who will inform you [that] when you have disintegrated in complete disintegration, you will [then] be [recreated] in a new creation?

اَفْتَرٰى عَلَى اللّٰهِ كَذِبًا اَمْ بِهٖ جِنَّةٌ ؕ بَلِ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ فِى الْعَذَابِ وَ الضَّلٰلِ الْبَعِيْدِ (٨)

34|8| Has he invented about Allah a lie or is there in him madness?" Rather, they who do not believe in the Hereafter will be in the punishment and [are in] extreme error.

اَفَلَمْ يَرَوْا اِلٰى مَا بَيْنَ اَيْدِيْهِمْ وَ مَا خَلْفَهُمْ مِّنَ السَّمَآءِ وَ الْاَرْضِ ؕ اِنْ نَّشَاْ نَخْسِفْ بِهِمُ الْاَرْضَ اَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَآءِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّكُلِّ عَبْدٍ مُّنِيْبٍ (٩)

34|9| Then, do they not look at what is before them and what is behind them of the heaven and earth? If We should will, We could cause the earth to swallow them or [could] let fall upon them fragments from the sky. Indeed in that is a sign for every servant turning back [to Allah].

"The disbelievers of Makka used to mock the Prophet Muhammad (peace be upon him), especially questioning about the Day of Judgment and the accountability of humans, asking how a human, once mixed in the soil, could be resurrected as a complete human and be held accountable. They considered this impossible and regarded this speech or claim as an act of madness, or something baseless attributed to the name of Allah, because it was Allah Almighty who was to carry out the Day of Judgment and the accountability. Many people today still think the same way. Scientists, while believing in the destruction of the solar system, do not believe in resurrection and accountability, as many of them deny the existence of Allah. Many countries have secular governments; hence education is based on secularism.

Science accepts the occurrence of the Day of Judgment on Earth up to the point of the destruction of the solar system, that life will end. If we contemplate the entire universe and the arguments in this verse:

(1) There is space, i.e., the sky, surrounding the Earth. This also gives the indication that the Earth is spherical, encircled by the sky (space) from all sides.

(2) There is lava inside the Earth. There are also voids inside. The Earth has sunk many times in many places, and there have been many volcanic eruption or earthquakes. Such a punishment is possible. Furthermore, heavenly punishments are also possible, such as destruction by rain or fire tornado. Science acknowledges all this information from the Quran. Floods and tsunamis are also forms of punishment.

(3) For the Being who owns all these powers, who controls the Earth, the sky, and all that is within them, is it difficult to resurrect humans, when all the particles of their existence are within this Earth?

How is resurrection possible?

The Prophet Muhammad (peace be upon him) spoke on this scientific aspect fourteen hundred years ago, which is extremely important and a guiding light for the research of scholars. Regarding the Day of Judgment and resurrection, the Prophet Muhammad (peace be upon him) said that on the Day of Judgment, all the land on Earth will become a barren plain. (The sea areas will be filled with mountains, the water will dry up, and all living beings will perish.) Then, for forty years, rain will continuously fall on the Earth, forming mud and mire. In this mire, the parts of the human body, wherever they disintegrated, will gather again (on land or in water) and, joining together, rise from the mire. The majority of humans died in their own populated areas, and from there, they will rise and face their accountability (Ruh al-Ma'ani).

If scholars contemplate all these arguments about the universe, their faith in the Being and power of Allah will be complete, and they will believe in the Day of Judgment and the accountability. For the righteous, this is a great sign.

Allah Almighty has strongly refuted the mockery or thoughts of the disbelievers regarding the Day of Judgment. The news of the Day of Judgment is neither madness, nor an accusation against Allah for false information, but rather an affirmation and expression of Allah's power and a declaration of severe punishment for those who disbelieve."

وَ لَقَدْ اٰتَيْنَا دَاوٗدَ مِنَّا فَضْلًا ؕ يٰجِبَالُ اَوِّبِيْ مَعَهٗ وَ الطَّيْرَ ۚ وَ اَلَنَّا لَهُ الْحَدِيْدَ ۙ﴿۱۰﴾

34|10| And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]." And We made pliable for him iron,

اَنِ اعْمَلْ سٰبِغٰتٍ وَّ قَدِّرْ فِي السَّرْدِ وَ اعْمَلُوْا صَالِحًا ؕ اِنِّيْ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۱۱﴾

34|11| [Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing."

"This recounts the story of Prophet David (peace be upon him). His brief history has been mentioned earlier. He became king after Goliath. He was a very just ruler, deeply concerned for his people. He would inquire about their well-being and alleviate their hardships. God Almighty sent an angel in human form, whom Prophet David (peace be upon him) encountered while patrolling. He sought the angel's opinion on his rule, asking how it was perceived. The angel replied that he was an excellent ruler, and his reign was good, but there was one shortcoming. When Prophet David (peace be upon him) asked what it was, the angel said that he and his family lived off the public treasury. It would be much better if he sustained himself through his own earnings. Prophet David (peace be upon him) acknowledged the truth of this and, upon returning home, prayed to God to teach him a skill so that he could earn his livelihood. God made iron malleable for him and granted him the knowledge of steel engineering, teaching him how to create flexible armour for the human body. He learned to inter-weave rings to make armour dress that would protect a person from sword, spear, or arrow strikes, without causing wounds or discomfort. God appoints prophets as leaders in their time, endowing them with all the qualities of leadership and exceptional human abilities.

He would craft Armor and sell it for four thousand dirhams, keeping two thousand for himself and donating the rest to the poor and needy. He ate very little to empathize with the impoverished, fasting one day and other day without fast. The Prophet Muhammad (peace be upon him) praised his fasting and sustenance. He was exceptionally devoted to worship, deeply grateful to God, and would beseech Him, asking how he could express gratitude for His favours when even the ability to be grateful was a result of His mercy.

God was pleased with his supplication and said, *'You have indeed shown gratitude* (O David! Now you have recognized Me).

Regarding the softening of iron, one interpretation is that he could bend and shape hot iron with his bare hands. Alternatively, he could melt iron at a temperature slightly below its raw state to create desired objects. Thus, his profession was that of an ironworker. All professions are important, and discrimination or division based on profession is wrong. This division exists in Hinduism. Hazrat Miqdam (may God be pleased with him) narrates that the Messenger of God (peace be upon him) said, 'No one has ever eaten better food than that earned by the labour of his own hands, and the Prophet of God, David (peace be upon him), ate from the earnings of his own hands' (Bukhari/Ibn Majah).

The Psalms (Zabur) were revealed to Prophet David (peace be upon him). He had a very melodious voice. According to one narration, his voice was so melodious that it was as if seventy different types of musical instruments were contained within his throat. He would recite supplications with great devotion, often alone in the mountains. When he praised God, he did so loudly, and the enchanting melody of his voice would cause birds to pause and join him in praise. This was a miracle. The beauty and impact of voice are among God's blessings.

One interpretation of the mountains' praise is that echoes are typically produced by vertical (sheer) cliffs or cut-through mountains. When he praised God, echoes and sounds of praise would emanate even from ordinary (sloping) mountains.

In Sufi thought, 'mountains' (*jibal*) refer to the physical world (*alam-ul-mulk*), and 'birds' *(tair*) represent the spiritual realm (*alam-malakut*). 'Iron' (*hadid*) symbolizes the heart, and 'coats of mail' (sabighat) represent the expression of the heart's thoughts through speech."

وَ لِسُلَيْمٰنَ الرِّيْحَ غُدُوُّهَا شَهْرٌ وَّ رَوَاحُهَا شَهْرٌ ۚ وَ اَسَلْنَا لَهٗ عَيْنَ الْقِطْرِ ؕ وَ مِنَ الْجِنِّ مَنْ يَّعْمَلُ بَيْنَ يَدَيْهِ بِاِذْنِ رَبِّهٖ ؕ وَ مَنْ يَّزِغْ مِنْهُمْ عَنْ اَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيْرِ ﴿۱۲﴾

34|12| And to Solomon [We subjected] the wind - its morning [journey was that of] a month - and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command - We will make him taste of the punishment of the Blaze.

يَعْمَلُوْنَ لَهٗ مَا يَشَآءُ مِنْ مَّحَارِيْبَ وَ تَمَاثِيْلَ وَ جِفَانٍ كَالْجَوَابِ وَ قُدُوْرٍ رّٰسِيٰتٍ ؕ اِعْمَلُوْۤا اٰلَ دَاوٗدَ شُكْرًا ؕ وَ قَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ ﴿۱۳﴾

34|13| They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], "Work, O family of David, in gratitude." And few of My servants are grateful.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلٰى مَوْتِهٖۤ اِلَّا دَآبَّةُ الْاَرْضِ تَاْكُلُ مِنْسَاَتَهٗ ۚ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ اَنْ لَّوْ كَانُوْا يَعْلَمُوْنَ الْغَيْبَ مَا لَبِثُوْا فِى الْعَذَابِ الْمُهِيْنِ ؕ ﴿۱۴﴾

34|14| And when We decreed for Solomon death, nothing indicated to the jinn his death except a creature of the earth eating his staff. But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment.

This text mentions the favours and blessings bestowed upon Prophet Solomon (peace be upon him). The story of Prophet Solomon (peace be upon him) has already been mentioned in Surah An-Naml. Allah Almighty subjugated the wind for him, meaning that the speed and slowness of the wind, and its complete stillness, occurred according to his command. Just as an airplane rises due to strong winds and then flies where the updraft is high and resistance is very low, it similarly reduces its speed and altitude by creating wind resistance until it lands. Prophet Solomon's (peace be upon him) court rose in this manner by the command of Allah, flying through the wind, which lifted, propelled, and lowered it according to his command. This throne was very vast. It has been mentioned earlier that it rested on many tall pillars, numbering in the thousands and spread over a vast area, or, according to one account, it was placed on the wide and broad peak of a tall mountain (cliff). Due to the wind, the journey that a person would take in a month, Prophet Solomon (peace be upon him) completed in half a day. That is, he would travel from Palestine (Jerusalem) to Yemen, and similarly from there to the eastern borders of Iraq. He also covered a month's journey to Syria, controlling his entire kingdom. His rule extended from the Mediterranean Sea to the Arabian Sea, and justice and fairness prevailed.

Prophet David (peace be upon him) was granted knowledge and technology regarding steel and iron. For Solomon (peace be upon him), Allah Almighty opened up reserves of copper. Copper is an extremely soft material, and he used it to make various objects. He completed the construction of the Temple in Jerusalem and built large structures. Copper (being an excellent heat conductor) was used to create large statues and artistic pieces. Due to the grandeur of his army, there were pool-like tubs in which food was cooked, and his cauldrons, modelled after furnaces, were used to cook stews and meals. For all these tasks, which were beyond human capacity or strength, Allah Almighty appointed the jinn.

Jinn:

The jinn are a creation of Allah, created from energy, that is, fire (heat). They are fast and generate great power in the form of electricity or other energy. Some jinn were made subservient to Prophet Suliman AS , a miracle granted by Allah (SWT), and they were always under his command. Since they are created from fire, they do not experience sleep or fatigue. The jinn also have free will and intellect, so if any jinn was lazy or refused to work, they were punished, and on the Day of Judgment, the jinn will also be punished in the fire of Hell for their evil deeds.

In the modern era, with the use of artificial intelligence, machines are equipped with artificial intelligence to perform tasks in conditions of heavy, extreme heat or extreme cold (temperature), and now its scope has expanded from the earth to the limits of space (sky). An example of this is that a person sitting in Asia can repair a machine in North or South America through software (artificial intelligence). That is, the hardware is fixed, and both the repairer and the machine being repaired remain in their respective locations. Robotics is an engineering field that uses artificial intelligence to assist humans in performing tasks through artificial bodies. Therefore, the existence of angels and jinn, and their role in delivering messages or other matters, has found a practical manifestation for humans. Unidentified Flying Objects (UFOs) in space are also now recognized as a reality, who changes their size, speed, and altitude.

Mehrab:

Mihrab refers to a high structure. The mihrab of a Muslim mosque was initiated by Umar bin Abdul Aziz, which protrudes from the canter of the mosque wall for the imam. It is necessary for the imam and the congregation to pray in one place, so the imam's feet are outside the mihrab to indicate the congregation's part. The purpose of the mihrab is

also aesthetic, and it has now become a symbol. Prophet Solomon (peace be upon him) spent most of his days in his chamber, worshipping and staying in seclusion. He was leaning on his staff in his chamber when death came and his soul departed. The weight of his body was distributed between his legs and the staff, and he remained standing in that position for many days, as the body becomes stiff some time after the soul leaves, until termites ate his staff, and when the weakened staff broke, he fell. Then the jinn realized that Prophet Solomon (peace be upon him) had passed away, and they abandoned their work and fled, as they no longer feared his punishment. Therefore, it was also clarified that the jinn are not aware of the unseen (Allah's decrees); they try to eavesdrop, but the angels thwart their attempts (with shooting stars). Shooting stars are burning fragments in space that travel very fast.

Through the mention of termites, Allah Almighty made it clear that insignificant creatures sometimes provide knowledge to powerful creatures.

Good deeds are also a form of gratitude:

Due to the favours and blessings of Allah Almighty upon Prophet David (peace be upon him) and Prophet Solomon (peace be upon him), they were urged to express gratitude. And to express gratitude, they were told to perform good deeds, such as the welfare of the poor, justice and fairness, to the extent of human capability. True testimony and helping the weak. The era of Prophet David (peace be upon him) and Prophet Solomon (peace be upon him) was among the highest periods of human welfare in history.

What the Prophet Muhammad (peace be upon him) said about it is a beacon of light. Narrated Abu Huraira (may Allah be pleased with him): The Prophet (peace be upon him) ascended the pulpit and recited this verse: (*Aimilo all Daud shukran w qlil min ebadi alshkoor.Ayah 13*) Then he said, 'Whoever is given three blessings is given the blessings of the family of David.' We asked, 'What are those blessings?' He said, 'To be just in times of pleasure and anger, to maintain moderation in poverty and wealth, and to fear Allah in solitude and in gatherings.' (Nawadir al-Usul, by Imam. Tirmidhi).

Indeed, acknowledging blessings, using them correctly, that is, spending them for the benefit of people for the sake of Allah, is gratitude, and similarly, denying blessings and misusing them is ingratitude. The effects and benefits of expressing gratitude for blessings on human health and peace have already been mentioned.

Unfortunately, most people have forgotten their Creator and Master. They do not express gratitude for His immense blessings that are present in the human body and around us, such as air, water, sunlight, the earth's ability to produce, and trees, but rather deny His existence. They consider all these to be self-created. Therefore, it is mentioned in the Holy Quran that very few people express gratitude. May Allah Almighty include us among the grateful servants."

لَقَدْ كَانَ لِسَبَاٍ فِيْ مَسْكَنِهِمْ اٰيَةٌ ۚ جَنَّتٰنِ عَنْ يَّمِيْنٍ وَّ شِمَالٍ ؕ كُلُوْا مِنْ رِّزْقِ رَبِّكُمْ وَ اشْكُرُوْا لَهٗ ؕ بَلْدَةٌ طَيِّبَةٌ وَّ رَبٌّ غَفُوْرٌ ﴿۱۵﴾

34|15| There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord."

فَاَعْرَضُوْا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَ بَدَّلْنٰهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىْ اُكُلٍ خَمْطٍ وَّ اَثْلٍ وَّ شَىْءٍ مِّنْ سِدْرٍ قَلِيْلٍ ﴿۱۶﴾

34|16| But they turned away [refusing], so We sent upon them the flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees.

ذٰلِكَ جَزَيْنٰهُمْ بِمَا كَفَرُوْا ؕ وَ هَلْ نُجٰزِيْۤ اِلَّا الْكَفُوْرَ ﴿۱۷﴾

34|17| [By] that We repaid them because they disbelieved. And do We [thus] repay except the ungrateful?

After Prophets David and Solomon, there is mention of the people of Saba. Saba is a region in Yemen, located between Safa and Hadramawt, with its important city being Marib. The area is called Saba because it was inhabited by a branch of the tribe descended from Saba bin Yashjub bin Ya'rub bin Qahtan. The people of Saba lived in Yemen. Queen Bilquis was also from this region. Before Queen Bilquis converted to Islam, these people worshipped the sun. A Hadith (narrated by Hazrat Ibn Abbas) states that the Prophet said, "Saba was the name of a man who had ten sons; six of them went to Yemen and four went to Syria."

This region was very lush and fertile. The land was irrigated by springs from the mountains. There were abundant agriculture and trade, both by sea and land routes. The rulers built a dam between two mountains to hold back water, which further improved irrigation and agriculture. All kinds of fruits and grains were available, and this region was famous for its prosperity. After the conversion of the Queen of Saba, these people remained Muslims, and this prosperity lasted for a long time. However, eventually, the people went astray. 'Arim' refers to a dam or embankment. This dam was called Marib, and the city was also named Marib. When this nation went astray, Allah sent down a punishment upon them by breaking the dam, causing all the gardens to be destroyed. Trees were swept away, houses collapsed and were washed away, and after that, wild plants with no fruit grew in abundance on this land, turning all prosperity into adversity.

According to tradition, ten or twelve prophets came to them. They delivered the message of guidance, but intoxicated by wealth, following the temptation of satan they followed their own desires and turned away from the truth. They abandoned good deeds. As a result, the entire city was ruined, and some of its inhabitants moved to Syria and some to Aden in Yemen, while others migrated to Hadramawt. This was the punishment for their evil deeds, which they had initiated. This is the reward for the ungrateful.

وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِيْ بٰرَكْنَا فِيْهَا قُرًى ظَاهِرَةً وَّ قَدَّرْنَا فِيْهَا السَّيْرَ ؕ سِيْرُوْا فِيْهَا لَيَالِيَ وَ اَيَّامًا اٰمِنِيْنَ ﴿۱۸﴾

34|18| And We placed between them and the cities which We had blessed [many] visible cities. And We determined between them the [distances of] journey, [saying], "Travel between them by night or day in safety."

فَقَالُوْا رَبَّنَا بٰعِدْ بَيْنَ اَسْفَارِنَا وَ ظَلَمُوْۤا اَنْفُسَهُمْ فَجَعَلْنٰهُمْ اَحَادِيْثَ وَ مَزَّقْنٰهُمْ كُلَّ مُمَزَّقٍ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿۱۹﴾

34|19| But [insolently] they said, "Our Lord, lengthen the distance between our journeys," and wronged themselves, so We made them narrations and dispersed them in total dispersion. Indeed in that are signs for everyone patient and grateful.

The Blessings and Favors Upon the People of Saba:

The text mentions the blessings and favours bestowed upon the people of Saba. Their entire country was very prosperous, with agriculture and trade flourishing. Due to its

location, it had the Arabian Sea on one side and the Red Sea on the other, and land trade routes extended towards Syria, Iraq, and the Hijaz. The "blessed land" refers to the land of Syria. Scholars have written that the number of settlements exceeded seven thousand, and these settlements were situated along the entire route, i.e., the highway. Because of this, travellers or merchants did not have to carry provisions, as villages were located at convenient intervals, where their needs were met. Travel was very peaceful and safe. Various individuals were available for services, and trade increased. Their sea trade was controlled through the Bab-el-Mandeb Strait, in Arabian sea and at the other corner at Red Sea. Their land trade extended from Yemen to Syria via Hijaz, as well as towards Iraq and Iran. Instead of being grateful for Allah's blessings, they indulged in excessive desires and became subservient to Satan, and instead of ease in travel, they desired distance, longer journeys, and hardship.

Indeed, man is weak and, due to his carnal desires and the desire for change, sometimes inclines towards harmful matters. They were punished for their ingratitude. After the destruction of the dam, the entire city was ruined. All the inhabitants were scattered towards the Hijaz, Syria, Jordan, and Palestine due to food and shelter problems. All the settlements were also deserted due to this destruction, and the entire nation perished. This tale of rise and fall narrates the story of human ingratitude and impatience, and those who are patient and grateful learn a lesson from these events, prostrating and giving thanks before their Lord of the universe. They hold onto patience in times of hardship, and it is they who succeed in this world and the Hereafter.

وَ لَقَدْ صَدَّقَ عَلَيْهِمْ اِبْلِيْسُ ظَنَّهٗ فَاتَّبَعُوْهُ اِلَّا فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ﴿۲۰﴾

34|20| And Iblees had already confirmed through them his assumption, so they followed him, except for a party of believers.

وَ مَا كَانَ لَهٗ عَلَيْهِمْ مِّنْ سُلْطٰنٍ اِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْاٰخِرَةِ مِمَّنْ هُوَ مِنْهَا فِيْ شَكٍّ ؕ وَ رَبُّكَ عَلٰى كُلِّ شَيْءٍ حَفِيْظٌ﴿۲۱﴾

34|21| And he had over them no authority except [it was decreed] that We might make evident who believes in the Hereafter from who is thereof in doubt. And your Lord, over all things, is Guardian.

The Motivator of Bad Deeds:

The blessed verses not only narrate the story of the rise and fall of the people of Saba, but also summarize the actions of mankind. Iblis (Satan) was created from fire (energy). The Jinn are a kind of his offspring, as they were created from fire, and majority follow his direction (thoughts). Since he has been granted respite until the Day of Judgment, and he is an immaterial creature, made of energy (fire), he gains access to the human brain, and by creating movement in the neurons of our brain, he instils thoughts. *These thoughts repeatedly come to a person. It is then the person's own choice whether to act on them or not. Satan or the Jinn do not have the power to force a person to do anything against their will. Satan only presents those thoughts in which there is sixty percent harm and forty percent benefit, but he deceives the person into believing that there is sixty percent benefit. When the person acts, the result is harm. The decision to act is the person's own*.

Allah Almighty has given humans the power of the "reproaching soul" (Nafs-e-Lawwama), which allows them to make better analyses and change decisions, or make correct decisions. Therefore, people of intellect and wisdom use the "reproaching soul," that is, the process of analysis and research, to make correct decisions.

Satan emphasizes outward (worldly) circumstances. He draws attention to the benefits of the current world. Since humans do not have existing evidence about the Hereafter, only faith in the unseen, Satan exaggerates the importance of what is present, denies the concern and reality of the Hereafter, and the person then becomes a target of worldly pleasures and desires. This is the very tactic that Satan (Iblis) uses against humans.

The certainty of the Hereafter is the very concept that keeps a person on the right path (Islam). Before acting, they look towards the divine commandments and consider the success of the Hereafter as the true success. They do not consider worldly matters as the ultimate end. A believer certainly plays their part in the life (world) , but the life to come (hereafter) is more important to them than this worldly life, and this is only possible when there is complete faith in the Hereafter (the Day of Judgment, and accountability.

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللّٰهِ ۚ لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِى السَّمٰوٰتِ وَ لَا فِى الْاَرْضِ وَ مَا لَهُمْ فِيْهِمَا مِنْ شِرْكٍ وَّ مَا لَهٗ مِنْهُمْ مِّنْ ظَهِيْرٍ ﴿٢٢﴾

34|22| Say, [O Muhammad], "Invoke those you claim [as deities] besides Allah." They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant.

وَ لَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهٗۤ اِلَّا لِمَنْ اَذِنَ لَهٗ ؕ حَتّٰۤى اِذَا فُزِّعَ عَنْ قُلُوْبِهِمْ قَالُوْا مَا ذَا ۙ قَالَ رَبُّكُمْ ؕ قَالُوا الْحَقَّ ۚ وَ هُوَ الْعَلِىُّ الْكَبِيْرُ ﴿٢٣﴾

34|23| And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts, they will say [to one another], "What has your Lord said?" They will say, "The truth." And He is the Most High, the Grand.

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمٰوٰتِ وَ الْاَرْضِ ؕ قُلِ اللّٰهُ ۙ وَ اِنَّاۤ اَوْ اِيَّاكُمْ لَعَلٰى هُدًى اَوْ فِىْ ضَلٰلٍ مُّبِيْنٍ ﴿٢٤﴾

34|24| Say, "Who provides for you from the heavens and the earth?" Say, "Allah. And indeed, we or you are either upon guidance or in clear error."

After discussing the causes of straying and mentioning those who have gone astray, the disbelievers are being persuaded with arguments:

Who provides you with sustenance from the earth and then from the sky? Fruits and grains grow on the earth, and greenery comes by rain from the sky. But the idols you consider Gods can do nothing on the earth or in the sky, nor can they have any involvement (help) in Allah's system. On the Day of Judgment, when the misguided (those who believe in idols) receive punishment, these idols will not be able to offer any help (intercession or forgiveness). The polytheists' belief that idols will intercede for them is refuted. On the Day of Judgment, only those whom Allah has given the authority to intercede will do so. Those who will intercede will be prophets or angels. The state of these interceding angels or prophets will be such that when Allah issues a command, they will be overwhelmed by the divine majesty and the severity of the commands. And when someone asks them, they will only reply that Allah's commands are true and just. Since the divine being (Allah)is the one who provides sustenance to all, only by His command will anyone receive intercession in the Hereafter. The decision to be made is whether those who believe in Allah as the only deity are on guidance, or those who believe in idols are on the truth, considering that idols can do nothing, and Allah alone is the provider of sustenance and forgiveness. It is clear that those who believe in Allah are

on the truth. Therefore, Muslims are on the truth, and the polytheists of Makka are in clear error.

قُلْ لَّا تُسْـَٔلُوْنَ عَمَّآ اَجْرَمْنَا وَ لَا نُسْـَٔلُ عَمَّا تَعْمَلُوْنَ﴿۲۵﴾

34|25| Say, "You will not be asked about what we committed, and we will not be asked about what you do."

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ ؕ وَ هُوَ الْفَتَّاحُ الْعَلِيْمُ﴿۲۶﴾

34|26| Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."

قُلْ اَرُوْنِيَ الَّذِيْنَ اَلْحَقْتُمْ بِهٖ شُرَكَآءَ كَلَّا ؕ بَلْ هُوَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ﴿۲۷﴾

34|27| Say, "Show me those whom you have attached to Him as partners. No! Rather, He [alone] is Allah, the Exalted in Might, the Wise."

The disbelievers (polytheists of Makka) are being warned that they will be questioned about their deeds (which are against the truth), and Muslims will also be questioned about their deeds. Allah Almighty will decide on the Day of Judgment, when the people's performance is settled, who is on the truth. Now, consider that regarding idols as equal to the Creator of the universe is utterly wrong, and Allah's being is very powerful. The entire universe is in His grasp, and He is very wise, as the whole system of the universe runs in a coherent manner. His decision will be the true and correct decision.

"Fattah" refers to the ruler who decides on closed, difficult, and seemingly incomprehensible cases. Imam Ghazali (may Allah have mercy on him) said, "Al-Fattah is the one by whose grace every closed matter is opened, and by whose guidance every difficulty is made easy. Sometimes He grants lands to His prophets by liberating them from the enemy's grasp, and sometimes He removes the veils from the hearts of His saints and opens the doors of the beauty of His majesty and the knowledge of His attributes for them." Therefore, a servant should continuously remember Allah and mention Him. *"Aleem*" is the superlative of "Alim," meaning the one who knows everything, and nothing is hidden from Him.

وَ مَآ اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّ نَذِيْرًا وَّ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ﴿۲۸﴾

34|28| And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.

The Guide of Humanity:

Following the stubbornness of the disbelievers, the position of the Prophet Muhammad (peace be upon him) was declared, that he was made a guide for all of humanity. He is a warner against disobedience to Allah and a bearer of glad tidings of Paradise for obedience to Him. However, most people do not acknowledge this due to their obstinacy, ego, ignorance, or worldly interests. They do not accept it, meaning they refuse to comply, in order to follow their own desires.

This theme appears in other places in the Holy Quran. Surah Al-Furqan, verse 1: "Blessed is He who sent down the Criterion upon His servant, that he may be to the worlds a warner" (Tabaraka alladhi nazzala al-furqana 'ala 'abdihi liyakuna lil'alamina nadhira). Surah Al-Anbiya, verse 107: "And We have not sent you, [O Muhammad], except as a mercy to the worlds" *(Wa ma arsalnaka illa rahmatan lil'alamin).* Surah Al-

A'raf, verse 158: "Say, [O Muhammad], 'O mankind, indeed I am the Messenger of Allah to you all'" (*Qul ya ayyuha an-nasu inni rasulu Allahi ilaykum jami'a*).

This theme is also stated in numerous Hadith (sayings of the Prophet): (1) "I have been sent to the red and the black," meaning to all people, regardless of race (Musnad Ahmad). (2) "A prophet used to be sent to his own people specifically, but I have been sent to all of mankind generally" (Bukhari and Muslim). (3) "My advent and the Hour(*Qiamah/End of life*) are like these two," and then he raised two fingers (Bukhari and Muslim). This meant that just as there is nothing between two fingers, there is no prophet between his prophethood and the Day of Judgment, and he is the final prophet until the Day of Judgment.

Scholars have interpreted *"Al-'Alamin"* (the worlds) as referring to the period from the Prophet's time until the Day of Judgment, meaning he was sent as a prophet to all humans and jinn until the Day of Judgment (Surah Al-Furqan, verse 1). Some scholars have included angels in *"al-'alamin,"* and some have included all of creation. However, those who are accountable, meaning those bound by religious laws, are humans and jinn, who have been given superior intellect and choice (Ruh al-Ma'ani). This is a distinction of the Prophet Muhammad (peace be upon him) compared to other prophets. In accounts of his miracles, the animals, inanimate objects (stones), and trees also greeted him.

The Prophet Muhammad (peace be upon him) would inform people of the glad tidings of their good deeds and the punishment for their bad deeds. The final promise of this was the Day of Judgment, which the disbelievers of Makka, and even people today, deny or consider impossible. The next verse mentions this because the disbelievers of Makka repeatedly asked when the punishment or the Day,they were being warned about would occur.

وَ يَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ﴿۲۹﴾

34|29| And they say, "When is this promise, if you should be truthful?"

قُلْ لَّكُمْ مِّيْعَادُ يَوْمٍ لَّا تَسْتَاْخِرُوْنَ عَنْهُ سَاعَةً وَّ لَا تَسْتَقْدِمُوْنَ﴿۳۰﴾

34|30| Say, "For you is the appointment of a Day [when] you will not remain thereafter an hour, nor will you precede [it]."

"Everything has a designated time or measure that comes at its appointed moment, as ordained by Allah. There can be no haste or delay in it, nor does anyone's desire have any influence over it. Nothing in the world is pointless or without purpose. It is not by chance, but every event is created by Allah and according to His decree, and it is also related to the Hereafter. Allah's decree brings these events at their appointed times according to His wisdom, and man is only aware of it to the extent that Allah has given him knowledge, and most of Allah's commands are hidden (unknown). Demanding haste in any of Allah's promises or punishments is, in reality, man's own ignorance and lack of knowledge, because he is unaware of divine wisdom and acts hastily."

وَ قَالَ الَّذِيْنَ كَفَرُوْا لَنْ نُّؤْمِنَ بِهٰذَا الْقُرْاٰنِ وَ لَا بِالَّذِيْ بَيْنَ يَدَيْهِ ؕ وَ لَوْ تَرٰۤى اِذِ الظّٰلِمُوْنَ مَوْقُوْفُوْنَ عِنْدَ رَبِّهِمْ ۖۚ يَرْجِعُ بَعْضُهُمْ اِلٰى بَعْضِ ِۨالْقَوْلَ ۚ يَقُوْلُ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا لَوْ لَاۤ اَنْتُمْ لَكُنَّا مُؤْمِنِيْنَ﴿۳۱﴾

34|31| And those who disbelieve say, "We will never believe in this Qur'an nor in that before it." But if you could see when the wrongdoers are made to stand before their Lord,

refuting each other's words... Those who were oppressed will say to those who were arrogant, "If not for you, we would have been believers."

قَالَ الَّذِيْنَ اسْتَكْبَرُوْا لِلَّذِيْنَ اسْتُضْعِفُوْٓا اَنَحْنُ صَدَدْنٰكُمْ عَنِ الْهُدٰى بَعْدَ اِذْ جَآءَكُمْ بَلْ كُنْتُمْ مُّجْرِمِيْنَ﴿۳۲﴾

34|32| Those who were arrogant will say to those who were oppressed, "Did we avert you from guidance after it had come to you? Rather, you were criminals."

وَ قَالَ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا بَلْ مَكْرُ الَّيْلِ وَ النَّهَارِ اِذْ تَاْمُرُوْنَنَآ اَنْ نَّكْفُرَ بِاللّٰهِ وَ نَجْعَلَ لَهٗٓ اَنْدَادًا ؕ وَ اَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا الْعَذَابَ ؕ وَ جَعَلْنَا الْاَغْلٰلَ فِيْٓ اَعْنَاقِ الَّذِيْنَ كَفَرُوْا ؕ هَلْ يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ﴿۳۳﴾

34|33| Those who were oppressed will say to those who were arrogant, "Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in Allah and attribute to Him equals." But they will [all] confide regret when they see the punishment; and We will put shackles on the necks of those who disbelieved. Will they be recompensed except for what they used to do?

"A vivid depiction of the Day of Judgment's reckoning is being presented so that the reader and listener become aware of this state and learn a lesson. The wealthy and powerful, for their own benefit, deny Allah's commands, and their subordinate weak and greedy individuals follow them in their misguidance purely for their own gain, seeking their favour to reap benefits. On the Day of Judgment, when both groups receive punishment, the weak people, who had knowledge of the truth but pleased their rulers and powerful people, will accuse them, saying, 'We sided with you for your pleasure and rejected Allah's commands and the Prophet's invitation and commands. You are the cause of our punishment.' They will reply, 'We did not force you. You followed us and denied the truth for your own benefit. Therefore, you are responsible for your sins. Do not blame us.'

Then, both criminals (the weak and the arrogant) will be dragged with yokes around their necks, and both groups will be punished according to their evil deeds. That is, Allah Almighty will establish justice and fairness. This scene was for the disbelievers of Makka at that time, and it is a declaration for those who reject Allah's commands for their worldly and temporary benefits even today, to save themselves from this miserable state when there will be no one to save the criminals. Even the Prophet (peace be upon him) will not intercede for those among his followers who disregard his commands and way."

وَ مَآ اَرْسَلْنَا فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالَ مُتْرَفُوْهَآ ۙ اِنَّا بِمَآ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ﴿۳۴﴾

34|34| And We did not send into a city any warner except that its affluent said, "Indeed we, in that with which you were sent, are disbelievers."

وَ قَالُوْا نَحْنُ اَكْثَرُ اَمْوَالًا وَّ اَوْلَادًا ۙ وَّ مَا نَحْنُ بِمُعَذَّبِيْنَ﴿۳۵﴾

34|35| And they said, "We are more [than the believers] in wealth and children, and we are not to be punished."

قُلْ اِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَ يَقْدِرُ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ﴿۳۶﴾

34|36| Say, "Indeed, my Lord extends provision for whom He wills and restricts [it], but most of the people do not know."

Causes of Misguidance:

After discussing the arguments, behaviour, and pitiful state of misguided people on the Day of Judgment, the Holy Quran reveals a reality of human psychology to its readers. Understanding this reality is crucial, and it is evident throughout human history. If we study the lives of all the prophets, this common thread is visible, and it is also clear in today's world. From the beginning, humans have had to strive for survival and sustenance. Those with more resources or power tend to consider themselves superior to others. Their prosperity hardens their hearts, diminishing their empathy. Their temperament changes, and they succumb to desires and the lower self. They become blind to human advice, divine commands, and the plight of the weak, and the light of humanity fades from their hearts. They cling to their false values, which are based on wealth and the misuse of power, and they forget the accountability of the Hereafter. They believe that power and wealth are everything in this world and that they signify success.

The Holy Quran completely rejects this notion. This view is still the crutch of the powerful and wealthy today. The Quran's standard is to follow God's commands and seek His pleasure. Abundance of sustenance and power neither shields a person from God's punishment, nor does it guarantee reward. The matter of reward and punishment does not depend on poverty or compulsion, strength or weakness, but rather on faith and righteous or unrighteous deeds.

Variations in Sustenance:

Wealth, affluence, poverty, and hardship are all evident in our lives. We experience them and feel them intensely. Then Satan stirs up our lower self (the sea of human desires). Therefore, God has clarified this at several places so that humans, by reflecting and observing the realities of the world, can avoid this psychological distress. Sometimes, a person is deceived into thinking that wealth is a great reward. Hence, God has made it clear that the matter of reward and punishment is not tied to scarcity or abundance of sustenance. The righteous and good people who are deprived of the worldly glamor of the wicked, should not be troubled(depressed), nor should it be assumed that poverty and destitution are signs of piety or goodness.

God, according to His will, either provides abundant sustenance or withholds it. Sometimes, He grants abundance to those He is displeased with, and sometimes to those He is pleased with. Sometimes, both the wicked and the righteous face scarcity. The reasons behind these situations are not uniform. Sometimes, the abundance given to the wicked is to lead them further astray so that they receive greater punishment. Similarly, the righteous may receive more sustenance to do more good deeds and earn more rewards. Sometimes, they are deprived to test their patience and gratitude, granting them a higher status in the Hereafter. Sometimes, the wicked, when faced with scarcity, commit more crimes, crossing the limits of oppression and corruption due to their destitution, thus deserving punishment. The measure of one's status and reward with God is not sustenance itself, but rather how one uses wealth and good fostering of their children. Similarly, in times of scarcity, it is a test of one's patience.

These blessed verses were relevant to the companions of the Prophet at that time and are equally relevant to all of humanity, especially Muslims, today.

وَ مَاۤ اَمْوَالُكُمْ وَ لَاۤ اَوْلَادُكُمْ بِالَّتِیْ تُقَرِّبُكُمْ عِنْدَنَا زُلْفٰۤى اِلَّا مَنْ اٰمَنَ وَ عَمِلَ صَالِحًا ۪ فَاُولٰٓىِٕكَ لَهُمْ جَزَآءُ الضِّعْفِ بِمَا عَمِلُوْا وَ هُمْ فِی الْغُرُفٰتِ اٰمِنُوْنَ(۳۷)

34|37| And it is not your wealth or your children that bring you nearer to Us in position, but it is [by being] one who has believed and done righteousness. For them there will be the double reward for what they did, and they will be in the upper chambers [of Paradise], safe [and secure].

وَ الَّذِيْنَ يَسْعَوْنَ فِيْۤ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ فِى الْعَذَابِ مُحْضَرُوْنَ﴿۳۸﴾

34|38| And the ones who strive against Our verses to cause [them] failure - those will be brought into the punishment [to remain].

قُلْ اِنَّ رَبِّىْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَ يَقْدِرُ لَهٗ ؕ وَ مَاۤ اَنْفَقْتُمْ مِّنْ شَىْءٍ فَهُوَ يُخْلِفُهٗ ۚ وَ هُوَ خَيْرُ الرّٰزِقِيْنَ﴿۳۹﴾

34|39| Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Wisdom and Standards in the Variations of Sustenance:

The teachings continue regarding the wisdom and standards in the variations of sustenance. The increase or decrease of sustenance is not important, nor is having more or fewer children. The standard with God is their usage and character. If sustenance is used for good and for the poor, and gratitude is expressed, it will lead to salvation. If it is used for corruption and evil, and gratitude is not shown, that very sustenance will become a burden. Similarly, if children are righteous, they are a source of reward for their parents, and if they are sinful, they are a source of questioning and accountability. The important thing is that a person should decide about their deeds in this world so that there is no distress in the hereafter. Those who spend their wealth for the sake of God, God blesses their wealth. And those who raise their children righteously, and their children do good deeds, God grants them further rewards and honours.

Those who spend their energies on themselves, arrogance, corruption, and oppressing others, are deniers of God's signs and rejecters of His commands. Their end will be in punishment.

God is the provider of sustenance for all humans and living beings. Whatever is spent for God's pleasure, on His creation, the poor, and the needy, God repays the spender. This repayment comes in the form of abundance in their sustenance, ease in life, healing from illnesses, increase in business, and peace and obedience from children.

Hazrat Abu Huraira (R.A) narrates that the Prophet (PBUH) said, *"The one who strives for the widow and the needy is like the one who strives in the path of God, like the one who stands in prayer at night and fasts during the day."* (Bukhari/Muslim). Hazrat Abu Huraira (R.A) narrates that the Messenger of Allah (PBUH) said, *"Allah says, 'O son of Adam! Spend, and I will spend on you.'"* (Bukhari/Muslim).

وَ يَوْمَ يَحْشُرُهُمْ جَمِيْعًا ثُمَّ يَقُوْلُ لِلْمَلٰٓئِكَةِ اَهٰٓؤُلَآءِ اِيَّاكُمْ كَانُوْا يَعْبُدُوْنَ﴿۴۰﴾

34|40| And [mention] the Day when He will gather them all and then say to the angels, "Did these [people] used to worship you?"

قَالُوْا سُبْحٰنَكَ اَنْتَ وَلِيُّنَا مِنْ دُوْنِهِمْ ۚ بَلْ كَانُوْا يَعْبُدُوْنَ الْجِنَّ ۚ اَكْثَرُهُمْ بِهِمْ مُّؤْمِنُوْنَ﴿۴۱﴾

34|41| They will say, "Exalted are You! You, [O Allah], are our benefactor not them. Rather, they used to worship the jinn; most of them were believers in them."

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَّ لَا ضَرًّا ؕ وَ نَقُوْلُ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ النَّارِ الَّتِىْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ﴿۴۲﴾

34|42| But today you do not hold for one another [the power of] benefit or harm, and We will say to those who wronged, "Taste the punishment of the Fire, which you used to deny."

The Beliefs of the Disbelievers of Makka and the Consequent Punishment:

This passage mentions the beliefs of the polytheists of Makka and the punishment that resulted from them. The polytheists of Makka considered the angels to be the daughters of God. The scene of the Day of Judgment is depicted where those whom the disbelievers and polytheists worshipped will be questioned as to why these people worshipped them. The angels will refute the polytheists, saying, "Glory be to You!(God) We are Your slaves and servants. You are our protector. We have nothing to do with their polytheism." These disbelievers also worshipped jinn, who followed Satan. This makes it clear that the worship and devotion of the disbelievers of Makka was a vain and sinful act, which their supposed deities also detested. In response to the angels' answer, the order will be given that on this day, none of you has any power or status, and no one can save the deniers from punishment. You used to deny and reject Our commands; therefore you were wrongdoers; today, taste the punishment of the Fire, i.e., Hell.

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَاۤ اِلَّا رَجُلٌ يُّرِيْدُ اَنْ يَّصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ اٰبَآؤُكُمْ ۚ وَ قَالُوْا مَا هٰذَاۤ اِلَّاۤ اِفْكٌ مُّفْتَرًى ؕ وَ قَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ اِنْ هٰذَاۤ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿۴۳﴾

34|43| And when our verses are recited to them as clear evidences, they say, "This is not but a man who wishes to avert you from that which your fathers were worshipping." And they say, "This is not except a lie invented." And those who disbelieve say of the truth when it has come to them, "This is not but obvious magic."

وَ مَاۤ اٰتَيْنٰهُمْ مِّنْ كُتُبٍ يَّدْرُسُوْنَهَا وَ مَاۤ اَرْسَلْنَاۤ اِلَيْهِمْ قَبْلَكَ مِنْ نَّذِيْرٍ ؕ ﴿۴۴﴾

34|44| And We had not given them any scriptures which they could study, and We had not sent to them before you, [O Muhammad], any warner.

وَ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۙ وَ مَا بَلَغُوْا مِعْشَارَ مَاۤ اٰتَيْنٰهُمْ فَكَذَّبُوْا رُسُلِيْ ۫ فَكَيْفَ كَانَ نَكِيْرِ ﴿۴۵﴾

34|45| And those before them denied, and the people of Makkah have not attained a tenth of what We had given them. But the former peoples denied My messengers, so how [terrible] was My reproach.

This passage discusses the behaviour of the Quraish of Makka. After Prophet Ismail (peace be upon him), no prophet came to the Arabs, while prophets continued to come to the surrounding regions, such as Syria and Palestine. Therefore, they had no knowledge of any divine revelations. When the Prophet Muhammad (peace be upon him) invited them to the truth, forbade them from worshipping idols, and presented the Holy Quran, they opposed him. They called the Prophet (peace be upon him) insane and the Holy Quran false tales, even though they had no knowledge of revealed religions. They opposed him vehemently due to their old, erroneous beliefs. They are being warned that the people of Shu'aib, Saleh, Lot, and Pharaoh were all more powerful and established than them (the people of Makka). They were punished for opposing God's messengers, so the Quraish will also have a similar bad end. It is time to believe in God's word and follow the Prophet (peace be upon him). Abandon opposition.

قُلْ اِنَّمَاۤ اَعِظُكُمْ بِوَاحِدَةٍ ۚ اَنْ تَقُوْمُوْا لِلّٰهِ مَثْنٰى وَ فُرَادٰى ثُمَّ تَتَفَكَّرُوْا ۛ مَا بِصَاحِبِكُمْ مِّنْ جِنَّةٍ ؕ اِنْ هُوَ اِلَّا نَذِيْرٌ لَّكُمْ بَيْنَ يَدَىْ عَذَابٍ شَدِيْدٍ ﴿۴۶﴾

34|46| Say, "I only advise you of one [thing] - that you stand for Allah, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness. He is only a warner to you before a severe punishment.

قُلْ مَا سَاَلْتُكُمْ مِّنْ اَجْرٍ فَهُوَ لَكُمْ ؕ اِنْ اَجْرِیَ اِلَّا عَلَی اللّٰهِ ۚ وَ هُوَ عَلٰی كُلِّ شَیْءٍ شَهِیْدٌ ﴿۴۷﴾

34|47| Say, "Whatever payment I might have asked of you - it is yours. My payment is only from Allah, and He is, over all things, Witness."

قُلْ اِنَّ رَبِّیْ یَقْذِفُ بِالْحَقِّ ۚ عَلَّامُ الْغُیُوْبِ ﴿۴۸﴾

34|48| Say, "Indeed, my Lord projects the truth. Knower of the unseen."

قُلْ جَآءَ الْحَقُّ وَ مَا یُبْدِئُ الْبَاطِلُ وَ مَا یُعِیْدُ ﴿۴۹﴾

34|49| Say, "The truth has come, and falsehood can neither begin [anything] nor repeat [it]."

The disbelievers have been given arguments regarding their claims and opposition, stating that this Prophet was born in Makka, grew up here, and was known as the truthful and trustworthy. If you reflect amongst yourselves, his character is not that of a liar, nor does he have any physical or mental defects. He was involved in the important treaty of Hilf al-Fudul, and he placed the Black Stone. The words he presents are coherent and sublime. He does not ask you for any compensation; rather, he invites you for your own benefit. He seeks his reward from his God. All these facts make it clear that he is showing the path of truth, and the words that are revealed to him are indeed divine words. God knows all secrets. Now the truth has become clear, and falsehood cannot remain, and its end will be disastrous. Therefore, abandon it and seek refuge in the shelter of truth.

قُلْ اِنْ ضَلَلْتُ فَاِنَّمَاۤ اَضِلُّ عَلٰی نَفْسِیْ ۚ وَ اِنِ اهْتَدَیْتُ فَبِمَا یُوْحِیْۤ اِلَیَّ رَبِّیْ ؕ اِنَّهٗ سَمِیْعٌ قَرِیْبٌ ﴿۵۰﴾

34|50| Say, "If I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me. Indeed, He is Hearing and near."

After presenting all the arguments, the Prophet (peace be upon him) gave the disbelievers a final warning: if the divine word is not true, and the claim of prophethood is also incorrect, then the consequences of all this will be upon him (Prophet). The disbelievers must be concerned about themselves. If he (prophet) is on the right path, then his guidance is from God, through revelation. And God is All-Hearing and All-Near. No one can escape His punishment.

وَ لَوْ تَرٰۤی اِذْ فَزِعُوْا فَلَا فَوْتَ وَ اُخِذُوْا مِنْ مَّكَانٍ قَرِیْبٍ ۙ﴿۵۱﴾

34|51| And if you could see when they are terrified but there is no escape, and they will be seized from a place nearby.

وَّ قَالُوْۤا اٰمَنَّا بِهٖ ۚ وَ اَنّٰی لَهُمُ التَّنَاوُشُ مِنْ مَّكَانٍۭ بَعِیْدٍ ۖ﴿۵۲﴾

34|52| And they will [then] say, "We believe in it!" But how for them will be the taking [of faith] from a place far away?

وَّ قَدْ كَفَرُوْا بِهٖ مِنْ قَبْلُ ۚ وَ یَقْذِفُوْنَ بِالْغَیْبِ مِنْ مَّكَانٍۭ بَعِیْدٍ ﴿۵۳﴾

34|53| And they had already disbelieved in it before and would assault the unseen from a place far away.

وَ حِیْلَ بَیْنَهُمْ وَ بَیْنَ مَا یَشْتَهُوْنَ كَمَا فُعِلَ بِاَشْیَاعِهِمْ مِّنْ قَبْلُ ؕ اِنَّهُمْ كَانُوْا فِیْ شَكٍّ مُّرِیْبٍ ﴿۵۴﴾

34|54| And prevention will be placed between them and what they desire, as was done with their kind before. Indeed, they were in disquieting denial.

The scene of the Day of Judgment is being depicted, which will befall those who disbelieve (the disbelievers). They will be terrified by the news of the punishment and will be thinking of fleeing or escaping, but they will be seized immediately. Then they will say, "We believe in the Quran and the Oneness of God, and the prophethood of the Prophet." But this will not be possible at that time, as the time for believing was in their worldly life, which has passed. In the world, they used to disbelieve, make various excuses, and speak indecently about the divine word. They used to mock the Messenger of God. Now their intense desire to escape the punishment, their longing to believe, will remain just a thought, and their punishment will be implemented upon them, just as those before them who denied the commands of other prophets were sentenced to punishment, that is, burning in Hell.

They are being commanded that if they want to escape this painful state, they must believe in the life of the world, and salvation from the punishment and the reward and honour of Paradise lies only in righteous deeds and obedience to the Prophet (peace be upon him).

The Surah began with the majesty of God, His power, and His dominion over the universe. Those who deny the Day of Judgment were warned that it will surely come, and the Surah ends with the description of the punishment and torment for the deniers.

End of Surah Sabaa: rev9/25.

35 - Surah Faatir

Introduction:

The name of Surah Fatir is derived from the word "Fatir" (Creator), which appears at the beginning of the first verse. Another name for this Surah is "Al-Malaikah" (The Angels), which is also mentioned in the verses. This Surah was revealed in Makkah.

Regarding the period of its revelation, based on its themes, it belongs to the middle period when opposition was intensifying, and the leaders of Makkah were fully determined to oppose. Muslims were weak but growing in number.

This Surah contains forty-five (45) verses and five sections (Ruku).

In the order of the Quranic compilation (Mushaf), it is number thirty-five (35), and in the order of revelation, it is number forty-three (43).

The Surah mentions the creation of the earth and heavens and the angels (Malaikah). The Quraysh used to worship angels, which is refuted by stating that they are merely appointed to deliver messages or perform other tasks and are themselves worshippers. The Surah also alludes to the resurrection (Hashr).

Various arguments are presented in support of the Oneness of God (Tawhid). Those who deny are warned of their evil end. The Prophet (peace be upon him) is reassured that guidance and misguidance are related to a person's character and destiny. He is told not to be worried, as all prophets faced opposition from their people. Those who oppose are given a period of respite, and when the time of punishment comes, no one can escape.

اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَ الْاَرْضِ جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولِیْٓ اَجْنِحَةٍ مَّثْنٰى وَ ثُلٰثَ وَ رُبٰعَ ؕ
یَزِیْدُ فِی الْخَلْقِ مَا یَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ۝۱

35|1| [All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent.

"This blessed verse mentions the majesty and power of Allah Almighty, stating that Allah Almighty is the One who brought the heavens and the earth, meaning the entire universe, into existence from nothingness. Before, there was nothing except the Being of Allah Almighty. Then, Allah Almighty created various creatures and entities. Each has its own style and design. Among them are the heavens and the earth, stars and planets. He created the angels, the jinn, and creatures on the earth (plants and animals). He created creatures in the water. He created humans.

Angels:

This verse mentions angels. Angels are creations of Allah who do not have material bodies but are created from light (*Nur*). Angels are mentioned in all divine scriptures. The disbelievers of Makka used to worship angels, sometimes calling them daughters of Allah. This is refuted, stating that they are creations of Allah and obedient to His commands, and their task is to deliver Allah's messages and carry out cosmic tasks.

The mention of wings as a characteristic of angels, both in the past and in present days, indicates that angels are beings who move in space or the atmosphere, meaning flying is not difficult for them like it is for humans or other animals. “Flying” here refers to their movement in space; since they are made of light, their speed is like the speed of light. Another characteristic is their strength. They have different ranks: some with two wings, meaning less capacity, some greater with three, and some further greater with four. Each type carries out Allah's commands according to his power and strength. Among the great angels are Jibril (Gabriel), Mika'il (Michael), Israfil, and Azrael. The Prophet (peace be upon him) said about Jibril that he had six hundred wings, and his wing stretched from the earth to the sky (stars). (Sahih Bukhari) This means that his reach extended beyond the earth and the solar system, even to the stars. Similarly, the Prophet (peace be upon him) described Azrael, saying that the entire earth is like a small tray before him and that he takes the souls of many people on earth at the same time.

"With the discovery and advancement of artificial intelligence, humans have learned many things. The existence of angels is immaterial, but its evidence is being established through artificial intelligence. Just for understanding, as an example, there are human-made software programs that are immaterial entities but carry out human commands millions of miles away in space or the atmosphere, such as artificial satellites, lunar rovers, or the Mars rover, which operate on the moon and Mars.

The noble hadiths mention the attributes of angels, stating that the affairs of the universe, rain, snowfall, storms, human life (soul) and death, and human actions (deeds) are all carried out by angels. Angels create causes, such as increasing or decreasing air pressure, which results in clouds, rain, hail, and snowfall. Changes in solar heat or radio waves, the earth's gravity, and other visible or completely invisible changes are all accomplished by these angels. Causes for earthquakes and tsunamis are created. The forces of attraction and repulsion of stars and planets occur by the command of Allah Almighty and through the angels. Angels also take on human form, as they appeared to Prophet Ibrahim (Abraham), Prophet Lut (Lot), and Maryam (Mary). An example in

modern times is the creation of 3D images through artificial intelligence or Holoportation technology (which has been mentioned).

Increase and Decrease:

Allah Almighty increases or decreases in His creation as He wills. For example, every creature has a standard, and within that standard, Allah changes the various attributes, quantities, conditions, or qualities as He wills. He has complete authority and control. This applies to jinn, angels, humans, animals, and the internal or external conditions of planets or stars. In the past scholars in interpretations (Tafseer) have mentioned changes in human characteristics and angels only, but this principle applies to all of Allah's creations.

Understanding the increase and decrease in humans, animals, or entities on earth is easier for humans; human knowledge about other creatures is very limited, almost non-existent. The blessed verse only mentions increase, but in Allah's complete power, existence, non-existence, increase, and decrease are all possible, and this is evidence of His power and majesty. This is proof of Divine Oneness and evidence of Divinity.

The beginning of the surah with “Alhamdulillah” clarifies the importance of praising Allah Almighty. Then, the details of Allah Almighty's power and strength are given to further clarify the importance of praise. Praising Allah Almighty is necessary at all times."

مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۚ وَ مَا يُمْسِكْ ۙ فَلَا مُرْسِلَ لَهٗ مِنْۢ بَعْدِهٖ ؕ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۲﴾

35|2| Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise.

يٰۤاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ ؕ هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَ الْاَرْضِ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ ۖ فَاَنّٰى تُؤْفَكُوْنَ ﴿۳﴾

35|3| O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?

وَ اِنْ يُّكَذِّبُوْكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ ؕ وَ اِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿۴﴾

35|4| And if they deny you, [O Muhammad] - already were messengers denied before you. And to Allah are returned [all] matters.

"This passage mentions the blessings and power of Allah Almighty. If Allah bestows His grace and favor upon a person, no one can withhold that favor. And if He deprives someone of a blessing, no one can give that blessing to him. Allah's blessings are numerous: life, health, safety, faith, sustenance, knowledge, righteous family—all are blessings that require gratitude. And the reality is that human existence is surrounded by Allah's blessings, just as a fish is surrounded by water. These blessings necessitate constant praise and gratitude to Allah. Praising Allah is an acknowledgment of His blessings. There are numerous prayers of praise and gratitude in the hadiths. The truth is that even the coming and going of breath(respiration) requires gratitude. The Holy Quran and the Prophet Mohammad (peace be upon him) are great mercies.

All the means for human sustenance have been provided on earth. Rain is a great mercy and blessing, which brings about vegetation, animals, crops, rivers, lakes, etc. Rain causes crops to grow on the earth, and every grazing animal, bird, and human obtains

sustenance from it. The interpretation of sustenance coming from the sky refers to clouds, rain, and snow in the atmosphere, which result in vegetation on the earth. Worshipping idols, the sun, or angels instead of the One who gives all these blessings is a great sin and injustice. Their worship is like straying and going astray. And how unfortunate is straying after the guidance of the Quran and the Prophet (peace be upon him).

The Prophet (peace be upon him) was fully engaged in his preaching, but the people of Makka were constantly engaged in misguidance and defending their idols. The Prophet (peace be upon him) was consoled, and the Muslims were also told that this had happened with all the prophets. The previous nations denied their prophets, and their end was destruction. These deniers do not accept such clear evidence due to mere stubbornness and are trapped in their beliefs. Their final destination is to return to Allah on the Day of Judgment, meaning to be present and receive their punishment or reward."

يٰۤاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۪ وَ لَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿۵﴾

35|5| O mankind, indeed the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver.

اِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا ؕ اِنَّمَا يَدْعُوْا حِزْبَهٗ لِيَكُوْنُوْا مِنْ اَصْحٰبِ السَّعِيْرِ ؕ ﴿۶﴾

35|6| Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.

اَلَّذِيْنَ كَفَرُوْا لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ كَبِيْرٌ ﴿۷﴾

35|7| Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds will have forgiveness and great reward.

Reward and Punishment:

"Among the fundamental beliefs of Islam, the belief in Tawhid (Oneness of God), Risalah (Prophethood), and Akhirah (the Hereafter) are very important. In the Hereafter, on the Day of Judgment, there will be reward and punishment for deeds. Until this belief or faith is firmly established within a person, performing righteous deeds is very difficult, and a person easily becomes a target of Satan. The verse emphasizes that people do not believe in the reward and punishment of the Day of Judgment and the Hereafter, but it is a true promise that will surely come to happen. Because it concerns the future, people become engrossed in the desires, blessings, or comforts and pleasures of their present life, which they can see or experience. Due to a lack of faith in life after death, they act only out of their desires or fear. Satan enters the human mind and manipulates its state in various ways. He casts doubts and suspicions about future events. He repeatedly stirs up human desires. He emphasizes the importance of worldly needs and pleasures and completely distracts from the Hereafter, and this is his deception.

The Deception of Deeds:

One of Satan's tricks is to distort human deeds and change their reality. To do this, he creates thoughts in the human mind. He ignites desires. He presents human emotions such as greed for wealth, arrogance, self-display, and fame as necessities and prioritizes actions that lead to these sins (arrogance, self-display, oppression). Often, he magnifies minor good deeds and distracts from major ones, such as praying Tahajjud (night prayer) but missing Fajr (dawn prayer). For example, considering a Urs (death anniversary commemoration) as a reward and neglecting obligatory duties. Considering participation in a Milad procession as the standard of love for the Prophet (peace be upon him) but paying no attention to his character, worship, and ethical conduct. Actions not praying,

lying, not fulfilling the rights of parents, not fulfilling the rights of neighbours. Disregarding the rights of people and, in contrast, holding Khatams (recitations), performing Umrah, donating to mosques for gatherings, or claiming love for the Prophet or love for God by wearing green clothes, green caps, white turbans, or white clothes. Speaking ill of the Companions and the wives of the Prophet (may Allah be pleased with them) in the name of love for the Ahl al-Bayt (family of the Prophet) and thinking that this fulfills the obligation or standard right of love.

All of this is illusion and delusion. That is why Allah Almighty says that Satan should not deceive you about Allah, leading you to believe that God will forgive without accountability and that there will be no justice. This is the deception that makes a person happy with minor deeds and neglect obligatory or important deeds, resulting in loss on the Day of Judgment. The correct way is to follow the order of obligation (commands) and importance established by the Sharia, which is Fard (obligatory), Wajib (necessary), Sunnah (practice of the Prophet), and Mustahab (recommended). Similarly, there are Haram (forbidden), Kabira (major sins), Saghira (minor sins), and Makruh (disliked). If this Sharia order is ignored due to desires, there will be a severe loss in the accountability. Because this order is established according to the commands of Allah and His Messenger. Unfortunately, both the learned and the unlearned fall prey to Satan, only his methods of trapping them differ. The Quran and the Prophet (peace be upon him) have repeatedly emphasized avoiding Satan's thoughts and actions and seeking forgiveness.

Based on human deeds, there will be reward and punishment on the Day of Judgment. That is, reward and degrees for performing good deeds and avoiding evil (forbidden) deeds, and punishment, meaning Hell as a dwelling place, for doing evil deeds. The life in the Hereafter is eternal. The duration of life in this world is until a person's death, but after the Day of Judgment, there will be no death, and one will remain in Paradise or Hell forever. The Quran has clarified both situations. It has given a warning, and the decision is left to human choice. Based on the actions taken according to that choice, the path for both (heaven or hell) is opened for a person."

اَفَمَنْ زُيِّنَ لَهٗ سُوْٓءُ عَمَلِهٖ فَرَاٰهُ حَسَنًا ؕ فَاِنَّ اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ وَ يَهْدِيْ مَنْ يَّشَآءُ ۫ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرٰتٍ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَصْنَعُوْنَ ﴿۸﴾

35|8| Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]? For indeed, Allah sends astray whom He wills and guides whom He wills. So do not let yourself perish over them in regret. Indeed, Allah is Knowing of what they do.

"This blessed verse describes the psychological state of human deception in deeds due to Satan's enticement. A person commits a wrong deed, but Satan makes it seem necessary, compelling them to act on it, even though the action was their own choice. That evil deed is made attractive to the person through some excuse. The person considers it permissible, even though it is a sin. This is the human's mistake. When a person commits this act at Satan's instigation, which is entirely wrong, they do not repent and continue to do it. Then, Allah Almighty makes this act easy for them, and the person remains deceived, thinking they are doing right. They do not analyze or reflect, they do not listen to their inner self (conscience), guidance is taken away from them, and punishment becomes their destiny. This system of deeds has been established by Allah, despite all His powers, so that there is reward and punishment due to the selection of choice.

During the time of the revelation of this Surah, the disbelievers of Makka, despite the teachings of the Prophet (peace be upon him), persisted in their disbelief and considered their deeds to be correct. The Prophet (peace be upon him) is consoled, and told not to be saddened over their corrupt beliefs and evil deeds. Allah Almighty is aware of their deeds and also knows the Prophet's efforts in preaching. They will receive their punishment, and this is the principle for every caller or preacher to truth."

وَ اللّٰهُ الَّذِیْۤ اَرْسَلَ الرِّیٰحَ فَتُثِیْرُ سَحَابًا فَسُقْنٰهُ اِلٰى بَلَدٍ مَّیِّتٍ فَاَحْیَیْنَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ كَذٰلِكَ النُّشُوْرُ ۝۹

35|9| And it is Allah who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection.

Resurrection:

Humans generally do not believe in life after death because such events are not visible and there was not much research in those times. Modern research now shows that a DNA bond can remain intact in any bone for up to 6.8 million years, after which it will decay or be lost. Scientists have so far obtained 800,000-year-old DNA from plants and insects in the Greenland ice region (Google, October 10, 2012). This DNA resides in bones, shells, and the outer hard part of the skin. A similar piece of information was given in a holy Hadith fourteen hundred years ago. Hazrat Abu Hurairah (RA) narrates that the Messenger of Allah (PBUH) said: "The entire body of a human being will decay except for the coccyx. From it, his body will be recreated" (Sahih Bukhari). Another Hadith, narrated by Hazrat Abu Hurairah (RA) in Sahih Muslim, states that the Messenger of Allah (PBUH) said: "There is a bone in a human being that the earth does not consume, and on the Day of Judgment, man will be created from it." The Companions asked, "O Messenger of Allah, which bone is that?" He (PBUH) said, "It is the coccyx" (Sahih Muslim). The thin bone located in the lower part of the back is called the 'Ajb' and 'Ajb al-Dhanab' (coccyx). This bone is the first to be created in a human being and is preserved so that the human body can be recreated from it. The soul will recognize the body through this bone (Sharh Nawawi, Sahih Muslim).

Allah Almighty has given the example of the process of resurrection in the verse, comparing it to the regrowth of plants on barren land after rain. Research in modern agriculture has revealed that a gram of soil contains millions of bacteria of various types. When the soil dries due to lack of rain, these bacteria go into a dormant state, turning into a rudimentary evolutionary genetic code, essentially a dead state. When rain falls and water reaches these microbes, they begin to revive. This initiates the process of nitrogen formation in the soil, which provides the necessary fertilizer for plant growth. Hydrogen ions in water play a crucial role in initiating plant life in the soil. The organic genetic code present in the soil is activated by rain and reappears in the form of plants, and the land is revived (The Quran is a Miracle by Muhammad Abdul Rahman).

Reunion of Soul and Body:

The Holy Quran, in many places, compares resurrection to the growth of plants from barren land after rain. A Hadith also narrates the same. Abu Zarr (RA) narrates from his uncle that he said, "O Messenger of Allah, how will Allah Almighty resurrect the dead?" He (PBUH) said, "Have you never passed by a valley that was once barren and dry, and then passed by it again to find it green and lush?" (Musnad Ahmad). This means that without human effort, plants grow there again due to rain, and the same is true for humans, where their decomposed parts or the DNA of a gene from their bones will be the means of their resurrection.

Imam Ibn Abi al-Dunya narrates in his book "Al-Ba'th" from Hazrat Abu Saeed Khudri that the Prophet (PBUH) was asked, "O Messenger of Allah, what is the 'Ajb al-Dhanab'?" He (PBUH) said, "It is like a mustard seed (microbe)." The first part of a human being to be created is this part, and it is preserved so that the human body can be recreated from it. The wisdom behind preserving this part is so that the angels can recognize which human soul to place in this part, just as the bones of Hazrat Uzair's donkey were preserved. If this part were not preserved for the angels, the soul would not enter the same body, but rather a similar one. The reason for preserving this part is that it is the first part to be created. As for some narrations that state that the head of Hazrat Adam (AS) was created first, the answer is that it was a special case for Hazrat Adam. The first part of his descendants to be created was this part (Umdat al-Qari, Vol. 9, Tibyan al-Quran). These Hadiths are a guiding light for Muslim scientists.

Arabic text of Hadth:(*Wa rawa Ibn Abi al-Dunya fi kitab (al-Ba'th) min hadith Abi Sa'id al-Khudri, qila: Ya Rasul Allah! Ma al-'Ajab? Qala: Mithl habbat khardal. Intaha. Wa yuqalu lahu: 'Ajam, bil-mim kilab wa lazim, wa huwa awwal makhluq min al-adami, wa huwa alladhi yabqa li-yurakkab 'alayhi al-khalq, wa fa'idat ibqa' hadha al-'azm dun ghayrihi ma qalahu Ibn 'Aqil: wa huwa asl al-dhanab wa huwa 'azm latif fi asl al-sulb, wa huwa ra's al-'us'us, wa yuqalu lahu 'Ajam (bil-mim) wa huwa awwal ma tukhlaq min al-adami wa huwa alladhi yabqa minhu li-yu'ad tarkib al-khalq 'alayhi qawluhu 'alayhi al-salam (kullu min Adam ya'kuluhu turab illa 'Ajam al-dhanab)*.Umdatul Qari sharah Bukhari/ Al-Sahih Al-Muslim.

مَنْ كَانَ يُرِيْدُ الْعِزَّةَ فَلِلّٰهِ الْعِزَّةُ جَمِيْعًا ؕ اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهٗ ؕ وَ الَّذِيْنَ يَمْكُرُوْنَ السَّيِّاٰتِ لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَ مَكْرُ اُولٰٓئِكَ هُوَ يَبُوْرُ ﴿۱۰﴾

35|10| Whoever desires honor [through power] - then to Allah belongs all honor. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish.

The Importance of Actions:

Every person desires a high status and to stand out from others. Those who are rulers or tribal leaders consider themselves at high status. It is informed to all human that all honor and status belong to Allah. Every person faces competition somewhere, and the highest status and position belong to Allah, before whom everyone bows down. This being (Allah) elevates the honor and status of those who do good deeds and lowers the status of those who commit sins. All pure words (praises) ascend to Him, meaning their acceptance is in the hands of Allah Almighty. "Tayyibat" (pure words) is a broad term that encompasses all good deeds. It includes obedience to divine commands, acts of worship, remembrance of Allah, especially "La ilaha illallah" (There is no god but Allah), and good deeds such as charity, maintaining family ties, and obeying parents and truth. **Furthermore, by separately mentioning righteous deeds, the importance of actions, especially for Muslims, is emphasized.** This is explained in two ways: firstly, righteous deeds increase the acceptance of good words (prayers), meaning the existence of actions is necessary for the acceptance of words; and secondly, Allah elevates righteous deeds, meaning the status or reward of righteous deeds is greater than mere words (remembrance or prayers).

Those who conspire against Islam or Allah, i.e., against the implementation of Allah's commands, will fail in their conspiracies. They will have a severe punishment. This is a warning to the disbelievers of Makka to abandon their hostility towards Islam. It was they who planned to assassinate the Prophet (PBUH). Present-day people are also advised to refrain from spreading evil and corruption. They too will fail.

وَ اللّٰهُ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ جَعَلَكُمْ اَزْوَاجًا ؕ وَ مَا تَحْمِلُ مِنْ اُنْثٰى وَ لَا تَضَعُ اِلَّا بِعِلْمِهٖ ؕ وَ مَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَّ لَا يُنْقَصُ مِنْ عُمُرِهٖۤ اِلَّا فِيْ كِتٰبٍ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿۱۱﴾

35|11| And Allah created you from dust, then from a sperm-drop; then He made you mates. And no female conceives nor does she give birth except with His knowledge. And no aged person is granted [additional] life nor is his lifespan lessened but that it is in a register. Indeed, that for Allah is easy.

Human Birth:

The birth of a human, from the sperm to conception and delivery, is a scientific marvel that testifies to the greatness of the Creator of mankind. Modern genetic engineering and microbiology have, through their latest research, unveiled many aspects of this reality, and the Holy Quran has repeatedly mentioned it as evidence of Allah Almighty's greatness and existence. After these researches, its importance has become even more clear and established. In fact, the entire life of a human being is a manifestation of Allah Almighty's perfection, as mentioned in Surah Al-Mu'minun.

Creation of Man:

The human sperm is enclosed in a protective nucleus and the membrane is secured in another shell (membrane). This shell contains billions of cells. Then, the interaction and absorption between the male and female occur. The X and Y chromosomes from the male meet with the X chromosome in the female's ovary. The Y cell from the male combines with the X cell from the female, and a new cell is formed. Through successive divisions, a cluster of hundreds of cells is formed in a short period, which enters the female's womb like a sprout. This is referred to as "Alaqah" in the Quran and "Zygote" in science (biology). From there, it develops into "Mudhghah," or an embryo. Some parts of it form flesh, veins, muscles, and bones. Over time, it takes shape, organs are formed, and after nine months, a human being steps into the world. This cycle continues through males and females. That is why Allah created pairs, and this cycle continues. The human population increases through birth and decreases through death. Then the same newborn goes through infancy, childhood, adolescence, youth, and then old age, and finally reaches a decrepit old age and ends.

Record of Deeds:

A few hundred years ago, keeping such records seemed very difficult. But now, the duration of storing human records and the information contained in them has expanded so much that all the verses of the Holy Quran seem like reality. Humans have sent the Golden Record into space via Voyager 1 (1977), which has a lifespan of approximately 5 million years. According to scientific estimates, our sun will become dark and lose its light in about 3.5 million years, and the solar system will end. Then, this human-made and sent record will exist in the universe (if it is not destroyed by any means). This spacecraft has been traveling for 45 years and has now crossed the solar system and moved further (according to NASA information, August 2022).

Similarly, in 2012, 128 gigabytes of data were stored in 20 nanometers (one billionth of a meter). Now, ten years later, its data size will be much larger. This is the human system; therefore, our conception of Allah Almighty's system, i.e., the Preserved Tablet (Data base)/ (Lawh-e-Mahfuz), is beyond our imagination. What is mentioned in the Holy Quran is true and scientifically possible. There is no room for scientific doubt in it. Any variations in human lifespan (in childhood or extreme old age) are part of Allah Almighty's predetermined destiny, which may change if it is non-definitive (*ghir-mubram*)and will not change if it is definitive (*Mubram)*. All these matters of the universe, in which human

deeds or earthly matters are very insignificant, are part of this clear book (Data base). Implementing the system of the universe is very trivial and easy for Allah Almighty.

The creation of humans from the earth means that the basic components of human life are present on the earth. Humans then find food, air, and shelter on this very earth to sustain their existence. All materials originate from the soil (earth) and then return to it upon death. From this very earth, they will be resurrected again. (Blessed is Allah, the best of creators).

وَ مَا يَسْتَوِى الْبَحْرٰنِ ۖ هٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهٗ وَ هٰذَا مِلْحٌ اُجَاجٌ ؕ وَ مِنْ كُلٍّ تَاْكُلُوْنَ لَحْمًا طَرِيًّا وَّ تَسْتَخْرِجُوْنَ حِلْيَةً تَلْبَسُوْنَهَا ۚ وَ تَرَى الْفُلْكَ فِيْهِ مَوَاخِرَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۲﴾

35|12| And not alike are the two bodies of water. One is fresh and sweet, palatable for drinking, and one is salty and bitter. And from each you eat tender meat and extract ornaments which you wear, and you see the ships plowing through [them] that you might seek of His bounty; and perhaps you will be grateful.

"The blessed verses are reminding us of the existence of Allah Almighty, His greatness, and His blessings. The water of the sea comes from rivers, while the water of rivers is sweet and the sea's water is extremely salty. When the river water meets the sea, both remain separate for a long distance. They do not mix; the river water remains sweet and the sea water remains salty. On land, there are sometimes wells of salty water, while rivers of sweet water flow alongside them. Similarly, the fish in rivers, lakes, or seas have the same flesh, while the properties of the water, especially the taste, are completely different. Pearls are extracted from the seas. When water and grains of sand enter seashells, they get trapped and, after a certain period, through a chemical process involving the shell's creature, they turn into pearls. Similarly, coral plants, used for making jewelry, also grow in the sea. The sea is a vast source of oxygen. Ships sail in the sea due to the specific level of buoyancy and density of the water, and it has been an ancient means of trade. Even now, seventy percent (70%) of the world's trade by value and eighty percent (80%) by volume is conducted via sea routes, providing sustenance for millions of people. All these attributes belong to the earth, and the One who created the earth and all the vegetation, water, minerals, and animals on it is Allah, who is worthy of all praise, worship, and gratitude. These arguments were for the disbelievers of Makka at that time, and they are still relevant today for those who do not believe in the divine being but rely on nature for their mental satisfaction."

يُوْلِجُ الَّيْلَ فِى النَّهَارِ وَ يُوْلِجُ النَّهَارَ فِى الَّيْلِ ۙ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ ۖ كُلٌّ يَّجْرِىْ لِاَجَلٍ مُّسَمًّى ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ؕ وَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ مَا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ ﴿۱۳﴾

35|13| He causes the night to enter the day, and He causes the day to enter the night and has subjected the sun and the moon - each running [its course] for a specified term. That is Allah, your Lord; to Him belongs sovereignty. And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed.

اِنْ تَدْعُوْهُمْ لَا يَسْمَعُوْا دُعَآءَكُمْ ۚ وَ لَوْ سَمِعُوْا مَا اسْتَجَابُوْا لَكُمْ ؕ وَ يَوْمَ الْقِيٰمَةِ يَكْفُرُوْنَ بِشِرْكِكُمْ ؕ وَ لَا يُنَبِّئُكَ مِثْلُ خَبِيْرٍ ﴿۱۴﴾

35|14| If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And none can inform you like [one] Acquainted [with all matters].

"The blessed verses present scientific arguments. These arguments have been repeated many times. The reason for this is their importance and their self-evident existence. Every person, big or small, sees them, feels them, benefits from them, and understands their importance. No high education is needed to know them, but if one ponders upon them, there is an ocean of facts whose depths humans have not yet fathomed and perhaps never will. In the Makkan surahs, arguments are given to those who deny the truth.

The arrival of night is the arrival of tranquility. The tired person finds peace. It provides an environment for sleep and rest. Similarly, the arrival of morning brings good news, the beginning of a new day, new endeavors, and new enthusiasm. The daylight provides the mental and physical capacity for the human body to function. Sustenance, research, and knowledge are all daytime activities. How these days and nights are formed is a matter of contemplation, and delving into its details reveals the existence of the Creator of the universe. This is the result of the sun's and earth's rotation. The earth's rotation on its axis creates days and nights, and its rotation around the sun creates seasons. The moon is a satellite that revolves around the earth, shining at night with the sun's light but not visible during the day. Its details are mentioned in Surah An-Nur (Tafsir of verse 94). The moon completes its orbit around the earth in 27.332 days, and a new moon (crescent) is visible after 29.5 days. The size of the moon and its rising and setting times are used to estimate the date of the month.

All these matters are manifestations of Allah Almighty's power and greatness, which is why only Allah should be worshipped. Those who worship other idols are lifeless objects that neither hear nor speak. On the Day of Judgment, Allah Almighty will give them the power of speech and existence, and they will be questioned about the people who worshipped them and made vows to them. They will deny it, saying that they themselves were lifeless and had no fault in it. It was the mistake of their followers. They have no status in this present world because they are made by humans, staying where they are placed, and they will have no status in the Hereafter either. An example of this is the very thin membrane on a date pit. It is so light that if it flies in the air, the earth does not pull it down, and it floats even in calm air. This is an example of the power and status of idols.

The Prophet (peace be upon him) is reassured that all information about past eras and the coming Day of Judgment, the movements of the earth and heavens, is being revealed to him by Allah, the All-Knowing, the All-Aware. On the other hand, the disbelievers of Makka are also told that these events are true and that the Prophet (peace be upon him) receives information through revelation from Allah. Denying the Prophet is tantamount to denying the words and commands of Allah, the consequence of which is burning in the blazing fire of Hell."

يٰٓاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَآءُ اِلَى اللّٰهِ ۚ وَ اللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿١٥﴾

35|15| O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy.

اِنْ يَّشَاْ يُذْهِبْكُمْ وَ يَاْتِ بِخَلْقٍ جَدِيْدٍ ﴿١٦﴾

35|16| If He wills, He can do away with you and bring forth a new creation.

وَ مَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ﴿١٧﴾

35|17| And that is for Allah not difficult.

"After mentioning Allah Almighty's power and greatness over the universe and the earth, the disbelievers of Makka and the people of the world are being addressed. Those who

deny Allah's existence and His commands are being warned that He can destroy rebellious people and give power and strength to other people or nations. He can recreate everyone. All these matters are within His power, and nothing is difficult for Him. Therefore, it is necessary to obey His commands, and in this lies the safety and salvation of mankind in this world and the hereafter."

وَ لَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ وَ اِنْ تَدْعُ مُثْقَلَةٌ اِلٰى حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَىْءٌ وَّ لَوْ كَانَ ذَا قُرْبٰى ؕ اِنَّمَا تُنْذِرُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَ اَقَامُوا الصَّلٰوةَ ؕ وَ مَنْ تَزَكّٰى فَاِنَّمَا يَتَزَكّٰى لِنَفْسِهٖ ؕ وَ اِلَى اللّٰهِ الْمَصِيْرُ ﴿۱۸﴾

35|18| And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their Lord unseen and have established prayer. And whoever purifies himself only purifies himself for [the benefit of] his soul. And to Allah is the [final] destination.

وَ مَا يَسْتَوِى الْاَعْمٰى وَ الْبَصِيْرُ ۙ﴿۱۹﴾

35|19| Not equal are the blind and the seeing,

وَ لَا الظُّلُمٰتُ وَ لَا النُّوْرُ ۙ﴿۲۰﴾

35|20| Nor are the darknesses and the light,

وَ لَا الظِّلُّ وَ لَا الْحَرُوْرُ ۚ﴿۲۱﴾

35|21| Nor are the shade and the heat,

وَ مَا يَسْتَوِى الْاَحْيَآءُ وَ لَا الْاَمْوَاتُ ؕ اِنَّ اللّٰهَ يُسْمِعُ مَنْ يَّشَآءُ ۚ وَ مَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِى الْقُبُوْرِ ﴿۲۲﴾

35|22| And not equal are the living and the dead. Indeed, Allah causes to hear whom He wills, but you cannot make hear those in the graves.

اِنْ اَنْتَ اِلَّا نَذِيْرٌ ﴿۲۳﴾

35|23| You, [O Muhammad], are not but a warner.

The Principle of Accountability:

Allah Almighty has clarified that on the Day of Judgment, people will not be held accountable as a group. Even though in this world, those who do not prevent injustice often share the punishment with the oppressors, on the Day of Judgment, the accountability will be based on the principle of individual responsibility. This accountability will encompass all of a person's deeds. They will receive good rewards for their good deeds and punishment for their bad deeds. They will not be held responsible for what others did, unless their own actions were related, in which case they will share in the punishment. This principle of individual reward and punishment has a profound impact on human ethics. It is essential to understand that a person will be rewarded or punished based on their own actions, not for the misdeeds of others, nor can they escape the consequences of their own bad deeds. When a person understands this principle, acting righteously becomes easier for him. In comparison to Allah's blessings, human worship is very insignificant. It has been made clear that if someone chooses the path of truth and adopts a noble character, it is beneficial for him. Allah is independent of the worship of humans and jinn. Rather, Allah's acceptance is an honor for humans.

The Importance of the Difference in Human Character:

The verses analyze the behavior of humans, stating that Allah punishes those who commit sins and rewards those who obey or follow His commands. This is compared to the vast difference between light and darkness. In darkness, a person becomes blind despite having eyes, while in light, they can see. These two states are different. Similarly, a person with full vision and a blind person have different lives, states, and conditions. Likewise, a shaded area in hot weather and a area without shade are very different (temperature comfort). Similarly, a living person and a dead person are very different. A living person works and has a purpose. They have a role in society, while a dead person is completely dead. They cannot speak, rise to help, or respond. Similarly, a person with a good character, who benefits others by following Allah's commands, and a person who denies Allah's commands, is a slave to his desires, selfish, arrogant, and lives luxuriously by exploiting the wealth of others, are both humans in appearance, but completely different due to their actions, and their rewards or punishments will also be different.

This was the state of the disbelievers of Makka at that time, and it has persisted in all ages. Prophet Muhammad (peace be upon him) was striving hard for the propagation of Islam. Therefore, to console him, it was said that the people walking around in society, who appear alive and active, are like the dead in terms of reflecting and acting upon Allah's commands and his invitation. Just as a dead person cannot react in their grave, they are also deprived of all guidance. Prophet Muhammad (peace be upon him) should not be distressed by their behavior and should disregard their actions, considering them as dead-hearted. He had fulfilled his duty. His duty was to warn them of the punishment for disobeying Allah. He was not responsible for their complete guidance, and this rule (guideline) is for every preacher of religion. What a beautiful analysis of human character!

According to the Sufis, "blind" refers to a disbeliever, and "seeing" refers to a believer. "Darkness" is disbelief, and "light" is faith. "Shade" refers to paradise, and "hot weather" refers to the torment of hell. Similarly, "living" refers to scholars and those who remember Allah, and "dead" refers to the ignorant and heedless. Just as these matters are different from each other, those who turn to Allah and are engrossed in His beauty and majesty are not equal to those whose hearts are veiled and heedless. (Anwar al-Quran by Mulla Ali Qari)

اِنَّاۤ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّ نَذِيْرًا ؕ وَ اِنْ مِّنْ اُمَّةٍ اِلَّا خَلَا فِيْهَا نَذِيْرٌ ﴿۲۴﴾

35|24| Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner.

وَ اِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ وَ بِالزُّبُرِ وَ بِالْكِتٰبِ الْمُنِيْرِ ﴿۲۵﴾

35|25| And if they deny you - then already have those before them denied. Their messengers came to them with clear proofs and written ordinances and with the enlightening Scripture.

ثُمَّ اَخَذْتُ الَّذِيْنَ كَفَرُوْا فَكَيْفَ كَانَ نَكِيْرِ ﴿۲۶﴾

35|26| Then I seized the ones who disbelieved, and how [terrible] was My reproach.

To reassure the Prophet (peace be upon him), it was stated that the deceit and oppressive behavior of the disbelievers in response to his preaching was not new. It has been an ancient practice of mankind, which occurred with the prophets and messengers before him as well. Those who were given scriptures, such as Abraham (peace be upon him) and Noah (peace be upon him), and other noble prophets who were given books, such as Moses (peace be upon him), David (peace be upon him), and Jesus (peace be

upon him), and to every community (tribe/region) a warner, i.e., a prophet, was sent so that people could be guided, avoid straying, and on the Day of Judgment when they would be punished for their disobedience, there would be evidence that it was due to their deeds. Then, those nations who committed sins and disobeyed faced severe retribution, and their very names were erased (destroyed), such as the people of Hud, Saleh, Lot, and Shuaib (peace be upon them). This was both a reassurance for the Prophet (peace be upon him) and a warning for the disbelievers of Makka (those who rejected Islam).

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا بِهٖ ثَمَرٰتٍ مُّخْتَلِفًا اَلْوَانُهَا ؕ وَ مِنَ الْجِبَالِ جُدَدٌۢ بِيْضٌ وَّ حُمْرٌ مُّخْتَلِفٌ اَلْوَانُهَا وَ غَرَابِيْبُ سُوْدٌ ﴿۲۷﴾

35|27| Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black.

وَ مِنَ النَّاسِ وَ الدَّوَآبِّ وَ الْاَنْعَامِ مُخْتَلِفٌ اَلْوَانُهٗ كَذٰلِكَ ؕ اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ؕ اِنَّ اللّٰهَ عَزِيْزٌ غَفُوْرٌ ﴿۲۸﴾

35|28| And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.

The blessed verses mention the majesty and power of Allah Almighty. Clouds constantly fly in the atmosphere, carrying millions of tons of water vapor and electrical force. These clouds cause rain, and rain leads to life on earth, i.e., the growth of plants, forests, and crops, from which animals, insects, birds, and humans obtain sustenance. Then, fruits of various colors are produced. Each fruit has its own color, taste, and size, and each has its own diffrent season and characteristics. All of this is an expression and proof of the perfection of Allah Almighty.

Colors in Mountains:

In addition, there are mountains with vast and extensive sizes, spread out like a mountain chain. Some mountains are completely dry and barren, with an earth-like color. Some are lush green due to abundant rainfall and the fertile soil, filled with forests and trees. And some rocks are black, appearing dark. Moreover, there are also streaks or lines of different colors within a single mountain *(Judud)*. In northwest China, in its Gansu province, the Zhangye Geological Park has mountains with rainbow-like colors, with various colored streaks or rocks. Similarly, in Peru, South America, near Cusco, there are also mountains of different colors, meaning the rocks within a single mountain have different colors. The confirmation of the verse of the Holy Quran is being proven as information becomes more accessible.



This is not only in inanimate objects, but just as fruits have colors, humans and animals also have different colors. Giraffes, zebras, cheetahs, various parrots and birds, peacocks, in short, every type is different from another in color, design, and size. Similarly, there are various colors among humans. Some are completely black, which is generally attributed to regions near the equator. Others are brown in color, living in the tropical area in southern side Tropic of Cancer and the northern side Tropic of Capricorn. Those who live in the far north are mostly white, residing in cold regions. According to the Farewell Sermon of Prophet, all these humans are the offspring of Adam (peace be upon him) and are equal, with distinction only based on piety (good human character). (*Indeed, the most noble of you in the sight of Allah is the most righteous of you*) (Hadith). All these are wonders of the power and perfection of Allah Almighty, He alone is worthy of worship, and then He will resurrect and do justice.

Scholars of Truth:

It is clearly mentioned that those who believe in Allah's essence, His power, and His might are the people of knowledge and virtue. Their hearts are filled with the fear of God. Before every action, they reflect on the instructions of their Creator and Master and act accordingly. The importance of desires is limited to where divine permission allows. When they contemplate the universe, the divine power becomes evident, revealing the true knowledge of Allah Almighty. Seeing the wonders of creation awakens the awareness of Allah's greatness. They fear Allah in the true sense and worship Him (Allah) out of fear and His grace and mercy. Indeed, Allah Almighty is mighty and forgiving. He forgives the sins of His servants who obey and worship him. Hazrat Sufyan Thawri (may Allah have mercy on him) says that there are three types of scholars: (1) *'Alim Billah bi-Amr Allah*; one who fears Allah and knows His limits and obligations. (2) 'Alim Billah laysa bi-Amr Allah; this scholar fears Allah but is ignorant of His limits and obligations. (3) 'Alim bi-Amr Allah Billah; this scholar is knowledgeable of the limits and obligations but unaware of the fear of Allah.

Hazrat Ibn Abbas (may Allah be pleased with him) said, 'A scholar is one who does not associate partners with Allah, knows what is lawful and what is unlawful, protects Allah's commands, and has complete faith in the Day of Judgment.' Hazrat Saeed bin Jubair (may Allah have mercy on him) says that *Khashiyat* (fear of God) is when a person creates a barrier between himself and disobedience to Allah and prevents himself from sinning. According to Hazrat Hasan Basri, scholars fear Allah, act according to His pleasure, and avoid what He dislikes (Ibn Kathir)".

اِنَّ الَّذِيْنَ يَتْلُوْنَ كِتٰبَ اللّٰهِ وَ اَقَامُوا الصَّلٰوةَ وَ اَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّ عَلَانِيَةً يَّرْجُوْنَ تِجَارَةً لَّنْ تَبُوْرَ ﴿٢٩﴾

35|29| Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish -

لِيُوَفِّيَهُمْ اُجُوْرَهُمْ وَ يَزِيْدَهُمْ مِّنْ فَضْلِهٖ ؕ اِنَّهٗ غَفُوْرٌ شَكُوْرٌ ﴿٣٠﴾

35|30| That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.

"The verses analyze human actions and character. Humans generally strive for benefit. In the struggle of life, everyone looks out for their own advantage, whether it's in farming, industry, trade, or employment. Similarly, humans are being reminded of their eternal life. Those who believed and acted upon the books of Allah (previous nations) and those who believe in the present Quran. Reading the book doesn't just mean reciting it aloud or silently, but reflecting upon it, understanding it, comprehending the words, being affected by it, and acting upon its commands. Establishing prayer means offering prayers that deter them from evil. It's not about showing off prayers, but performing prayers according to Allah's commands. Along with this, they spend from their wealth on the poor, needy, and orphans. Sometimes openly, like the obligatory act of Zakat, so that others are also aware, and sometimes secretly, like voluntary charity, to avoid showing off and to protect the self-respect of others.

This act is not only a good deed but also a profitable trade. It's a trade that has no loss, whereas every worldly trade has the possibility of loss. So why shouldn't a person choose this and benefit from it in this world and the hereafter? In this, Allah bestows His grace and kindness, elevating them to eternal ranks in Paradise and giving them more than what they deserve."

وَ الَّذِيْۤ اَوْحَيْنَاۤ اِلَيْكَ مِنَ الْكِتٰبِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ؕ اِنَّ اللّٰهَ بِعِبَادِهٖ لَخَبِيْرٌۢ بَصِيْرٌ ﴿٣١﴾

35|31| And that which We have revealed to you, [O Muhammad], of the Book is the truth, confirming what was before it. Indeed, Allah, of His servants, is Acquainted and Seeing.

ثُمَّ اَوْرَثْنَا الْكِتٰبَ الَّذِيْنَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۚ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ ۚ وَ مِنْهُمْ مُّقْتَصِدٌ ۚ وَ مِنْهُمْ سَابِقٌۢ بِالْخَيْرٰتِ بِاِذْنِ اللّٰهِ ؕ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ﴿٣٢﴾

35|32| Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty.

"The Quran is mentioned and included in the discussion of books. The Quran is truth and reality. Observing human psychological states and physical ailments, the Creator of mankind has given humans a message of truth and guidance, which is the Quran. It confirms the previous revealed books and scriptures (Torah, Psalms, Gospel). It contains information not only about humans but also about the creation of the universe, the reformation of society, and human rights, which, if acted upon, can improve humanity deliver peace and prosperity.

The Honor of the Muslim Ummah:

The Muslim Ummah has been honored by being given the Quran and the Last Prophet. They have been made the inheritors of this true word(Quran). This is a great status and responsibility that needs to be realized. Especially, it is the duty of scholars(Acadmics), Muslims, and religious scholars to convey the message of Islam to God's creation (humans) with wisdom, so that at least they listen attentively. Then, giving guidance is by the bless of Allah.

The condition of humans, especially Muslims (People of the Book), is described as those who wrong themselves because despite guidance and responsibility, they neither convey the message nor become practical examples, resulting in loss in this world and the hereafter. According to commentators, the majority will consist of these people (losers), as they are mentioned first. The second category is those who listened to the message, tried to act upon it, and implemented some aspects. However, they did not perform obligations and other matters well, so their character is moderate. It can be said that they will be in a state of A'raf (the place between Paradise and Hell), where good and evil are equal, and people will await God's mercy, or some other state – Allah knows best. Their number is less than the first group (the wrongdoers), as indicated by the order. The third category is those who reflected on the commands, acted upon them completely, and excelled in good deeds, deserving rewards and honors. May Allah, by His grace and kindness, make it easy for everyone so that after punishment, the wrongdoers are taken out, and the moderate ones are rewarded and elevated to higher ranks or admitted to Paradise. This is a great blessing of Allah upon the Ummah of Muhammad.

One interpretation is that, according to a Hadith, the people of the best generations (Khair al-Qurun) are the ones who receive rewards and honors, the later ones are moderate, and the last ones are among the wrongdoers.

(1) A wrongdoer is one who, when given a blessing, withholds it from others. A moderate person is one who spends the blessing after receiving it. A forerunner is one who gives thanks to Allah even without receiving a blessing and gives it to others when he receives it.

(2) A wrongdoer is one who loves his own desires. A moderate person is one who loves his religion, and a forerunner is one who loves his Lord (Tafsir al-Qurtubi)."

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّ لُؤْلُؤًا ۚ وَ لِبَاسُهُمْ فِيْهَا حَرِيْرٌ ﴿۳۳﴾

35|33| [For them are] gardens of perpetual residence which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.

وَ قَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْۤ اَذْهَبَ عَنَّا الْحَزَنَ ؕ اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرُ ۙ ﴿۳۴﴾

35|34| And they will say, "Praise to Allah, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative -

الَّذِيْۤ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ ۚ لَا يَمَسُّنَا فِيْهَا نَصَبٌ وَّ لَا يَمَسُّنَا فِيْهَا لُغُوْبٌ ﴿۳۵﴾

35|35| He who has settled us in the home of duration out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness [of mind]."

The state of the people of Paradise has been revealed, that they will be happy and content in Paradise. The best blessings of this world, from which they were deprived in their lives, will be bestowed upon them. Magnificent dwellings (palaces), fine clothing (silk and brocade), and luxurious adornments like jewelry and crowns – all these rewards are equal for men and women. In that life, there will be no fatigue, mental or physical illness, distress, or spiritual pain.

The wisdom behind forbidding silk and gold in this worldly life is that people should reduce their desire for them, and the money spent on these precious metals, i.e., jewelry and clothing, should be made available for the poor and needy. This is why spending on the poor is considered a profitable trade. Women, due to their natural inclination, are allowed to adorn themselves, but only for their 'mahram' (those they cannot marry) relatives or within their homes for their husbands.

All these rewards will be attributed by the people of Paradise to Allah's grace, and they will acknowledge that their deeds were not worthy of this favor. It is all the grace and mercy of Allah. Hazrat Aisha (may Allah be pleased with her) narrates that the Messenger of Allah (peace be upon him) said: "Perform deeds correctly and sincerely, and know that none of you will enter Paradise by his deeds alone." The most beloved deeds to Allah are those that are done consistently, even if they are small (Bukhari/Muslim). This refers to the abundance of Allah's blessings, as human deeds are not sufficient to thank Him. Therefore, relying solely on deeds is not correct, and the best deeds are those that are done consistently, so that the reward is continuous.

وَ الَّذِيْنَ كَفَرُوْا لَهُمْ نَارُ جَهَنَّمَ ۚ لَا يُقْضٰى عَلَيْهِمْ فَيَمُوْتُوْا وَ لَا يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا ؕ كَذٰلِكَ نَجْزِيْ كُلَّ كَفُوْرٍ ۚ﴿۳۶﴾

35|36| And for those who disbelieve will be the fire of Hell. [Death] is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one.

وَ هُمْ يَصْطَرِخُوْنَ فِيْهَا ۚ رَبَّنَاۤ اَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ ؕ اَوَ لَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَ جَآءَكُمُ النَّذِيْرُ ؕ فَذُوْقُوْا فَمَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ﴿۳۷﴾

35|37| And they will cry out therein, "Our Lord, remove us; we will do righteousness - other than what we were doing!" But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper.

It is essential to learn a lesson (Advice):

Just as the people of Paradise are mentioned, so are the people of Hell. These reward and punishment are the consequences of human actions, and this comparison is given so that the reader can assess their own deeds and consider their ultimate fate. When the people of Hell suffer punishment, they will scream and cry. They will beg for forgiveness and wish for death so that their torment ends, just as a person in this world finds relief from illness or grief after death. But death will not come. They will long to return to the world, vowing to obey Allah's commands and become obedient servants, avoiding the sins they indulged in before. However, they will be told to consider the length(period) of their lives, which was sufficient. Warners had come to them, who had informed them. These Warners are the prophets (peace be upon them), who are referred to as warners. Similarly, there are righteous scholars, old age, and the deaths of close relatives, all of which serve as reminders of death. Yet, they did not learn any lesson from these, so now they must bear the punishment of their deeds, and they will remain in torment.

Hazrat Abu Huraira (may Allah be pleased with him) narrates that the Prophet (peace be upon him) said: "Allah has established the strongest argument against a person whose death is delayed until he reaches sixty (60) years of age (leaving no excuse)." – Al-Sahih Bukhari.

Some scholars have mentioned the age of forty because, at that time, a person's intellect is fully developed, and they may have acquired sufficient knowledge. Allah, in His justice,

has completed this argument by granting them age and opportunities, but they did not take advantage of them. Therefore, now only punishment is just.

اِنَّ اللّٰهَ عٰلِمُ غَيْبِ السَّمٰوٰتِ وَ الْاَرْضِ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۳۸﴾

35|38| Indeed, Allah is Knower of the unseen [aspects] of the heavens and earth. Indeed, He is Knowing of that within the breasts.

هُوَ الَّذِيْ جَعَلَكُمْ خَلٰٓئِفَ فِي الْاَرْضِ ؕ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ؕ وَ لَا يَزِيْدُ الْكٰفِرِيْنَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ اِلَّا مَقْتًا ۚ وَ لَا يَزِيْدُ الْكٰفِرِيْنَ كُفْرُهُمْ اِلَّا خَسَارًا ﴿۳۹﴾

35|39| It is He who has made you successors upon the earth. And whoever disbelieves - upon him will be [the consequence of] his disbelief. And the disbelief of the disbelievers does not increase them in the sight of their Lord except in hatred; and the disbelief of the disbelievers does not increase them except in loss.

قُلْ اَرَءَيْتُمْ شُرَكَآءَكُمُ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ اَرُوْنِيْ مَا ذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ۚ اَمْ اٰتَيْنٰهُمْ كِتٰبًا فَهُمْ عَلٰى بَيِّنَتٍ مِّنْهُ ۚ بَلْ اِنْ يَّعِدُ الظّٰلِمُوْنَ بَعْضُهُمْ بَعْضًا اِلَّا غُرُوْرًا ﴿۴۰﴾

35|40| Say, "Have you considered your 'partners' whom you invoke besides Allah? Show me what they have created from the earth, or have they partnership [with Him] in the heavens? Or have We given them a book so they are [standing] on evidence therefrom? [No], rather, the wrongdoers do not promise each other except delusion."

The knowledge of Allah Almighty is mentioned, that He knows everything in the universe (the heavens and the earth). Nothing is hidden from Him, and He even knows the thoughts within a person's mind, which remain only in the brain and heart and are never outwardly expressed. This great Lord made man His vicegerent on earth. Despite being physically smaller, man dominates all creatures on earth. His authority extends over the entire earth and space. This power of authority was given to man by Allah. It is the power of intellect and understanding through which he rules over other creatures. Despite these blessings, when man forgets his Creator and Master,(Allah Almighty) or associates others with Him in divinity, all this sin falls upon him. He will bear its punishment.

The disbelievers of Makka and other people who make various objects their deities or representatives are being told to reflect on the role these idols or objects (stars, sun) play in this universe. Have they ever pondered? Did they create the heavens, the earth, or any part of the earth? Has Allah Almighty mentioned in any of His revealed books that idols or any other creation are partners or sharers in His power and might? Which is not the case, so why are the disbelievers of Makka or other deniers of God deceiving themselves? Clear proofs are available, yet they are deceived and deceive others. Their end will be terrible. This is their mutual deception.

اِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَ الْاَرْضَ اَنْ تَزُوْلَا ۚ وَ لَئِنْ زَالَتَآ اِنْ اَمْسَكَهُمَا مِنْ اَحَدٍ مِّنْۢ بَعْدِهٖ ؕ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ﴿۴۱﴾

35|41| Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving.

Along with the mention of the earth and the heavens, it is stated about the sun, the moon, and the earth, which are floating(moving) in their orbits, and the sky, which is established

in its place and boundaries, that these false deities which the people of Makka and other rejectors of Islam consider partners with God have no significance. The earth, the sun, the moon, and the stars, which are revolving in their respective orbits, are all connected by Allah Almighty with a system, and if there is any deficiency in them, no one except Allah can bring them back into their orbits (system).

Some ancient scholars, at the time when Greek philosophers believed that the sun revolved around the earth and the earth was considered stationary, interpreted the phrase "Yumsiku" (holds) in this verse to mean the earth being stationary. However, it actually refers to the earth's fixed orbit and its movement within it. Similarly, another verse does not prove the earth to be stationary but rather exemplifies clinging to an old theory. Many old theories are incorrect because they were merely intellectual and imaginative. There were no modern research tools available then, as they are today, nor was there such advanced education in engineering. Many scientific facts are mentioned in the Holy Quran to demonstrate the existence of Allah Almighty. They only need to be contemplated.

وَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَهُمْ نَذِيْرٌ لَّيَكُوْنُنَّ اَهْدٰى مِنْ اِحْدَى الْاُمَمِ ۚ فَلَمَّا جَآءَهُمْ نَذِيْرٌ مَّا زَادَهُمْ اِلَّا نُفُوْرَاۙ﴿۴۲﴾

35|42| And they swore by Allah their strongest oaths that if a warner came to them, they would be more guided than [any] one of the [previous] nations. But when a warner came to them, it did not increase them except in aversion.

ۛاسْتِكْبَارًا فِى الْاَرْضِ وَ مَكْرَ السَّيِّئِ ؕ وَ لَا يَحِيْقُ الْمَكْرُ السَّيِّئُ اِلَّا بِاَهْلِهٖ ؕ فَهَلْ يَنْظُرُوْنَ اِلَّا سُنَّتَ الْاَوَّلِيْنَ ۚ فَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَبْدِيْلًا ۚ وَ لَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَحْوِيْلًا﴿۴۳﴾

35|43| [Due to] arrogance in the land and plotting of evil; but the evil plot does not encompass except its own people. Then do they await except the way of the former peoples? But you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration.

The Result of Deceit:

This section discusses the attitude of the disbelievers of Makka. When the people of Makka recalled the prophets of the Jews, the divinely revealed books like the Torah and Psalms, and then Jesus and the Gospel, which formed the basis of Christianity, they wished that a prophet or warner sent by God would come to them as well, so that they could follow him like the Jews and Christians.

Now, they are being reminded that when Allah sent His prophet and warner to them, they opposed him and conspired against him in every possible way. At that time, the Quraish of Makka even plotted to assassinate the Prophet Muhammad (peace be upon him) in their meeting place, *Dar al-Nadwa*. They are being told that those who conspire to spread corruption in the world and hinder the path of truth meet with a bad end. As the proverb goes, "He who digs a pit for others falls himself into."

According to Hadith and traditions, a believer does not engage in conspiracy, deceit, or treachery. Honesty and trustworthiness are obligatory towards everyone, whether Muslim or non-Muslim, and a Muslim who falls short in this regard does not reach the level of a true believer. Even before Islam, the Prophet Muhammad (peace be upon him) was known as "the truthful and trustworthy."

The universe operates according to the principles set by Allah. The rise and fall of civilizations on Earth, as seen in ancient ruins, and the changes in governments and

empires, do not depend on human desires but on the principles of the Creator of the universe. Those who disregard these principles become a lesson for others. These principles will not change until the Day of Judgment. One such principle is that disbelief can endure, but oppression cannot. Justice is a command from Allah.

Truth always prevails, and falsehood always fails. This may be delayed, but it is inevitable.

اَوَ لَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ وَ كَانُوْٓا اَشَدَّ مِنْهُمْ قُوَّةً ؕ وَ مَا كَانَ اللّٰهُ لِيُعْجِزَهٗ مِنْ شَىْءٍ فِى السَّمٰوٰتِ وَ لَا فِى الْاَرْضِ ؕ اِنَّهٗ كَانَ عَلِيْمًا قَدِيْرًا ﴿۴۴﴾

35|44| Have they not traveled through the land and observed how was the end of those before them? And they were greater than them in power. But Allah is not to be caused failure by anything in the heavens or on the earth. Indeed, He is ever Knowing and Competent.

وَ لَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِمَا كَسَبُوْا مَا تَرَكَ عَلٰى ظَهْرِهَا مِنْ دَآبَّةٍ وَّ لٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَآءَ اَجَلُهُمْ فَاِنَّ اللّٰهَ كَانَ بِعِبَادِهٖ بَصِيْرًا ﴿۴۵﴾

35|45| And if Allah were to impose blame on the people for what they have earned, He would not leave upon the earth any creature. But He defers them for a specified term. And when their time comes, then indeed Allah has ever been, of His servants, Seeing.

Divine Punishment: Learn from the realities of history:

Many civilizations, empires, and individuals have come and gone, becoming a part of history. Reflect on their actions and their consequences. The people of Makka are being told that whether they travel towards Syria or Yemen, they see the ruins of past nations in their route(waya) (the people of Aad, Thamud, Lot, Shu'aib, etc.). These nations were economically powerful and militarily strong, but they lived against the principles of Allah and rejected the guidance of the Warners (prophets), and as a result of their deeds, they were destroyed. In this universe, sovereignty and power belong to Allah, and the entire universe is subject to Him. Success lies in following His commands.

Allah's mercy is vast. He has a system. He gives His creation ample opportunity and time to choose their actions, and they will be rewarded or punished accordingly. Those who act against His commands are given full opportunity or respite to use all their powers and abilities. But when their appointed time of punishment arrives, no one can save them from it. Allah knows His servants(humans) well. Therefore, humans can be deceived, but Allah's being is powerful and all-knowing.

The beginning of the Surah (chapter) mentions the creation of the heavens and the earth and the power and functions of the angels. He increases and decreases His creation, and the conclusion is an announcement that He gives respite in punishment. He gives time and opportunity for repentance. But when the punishment is decreed, there is no further respite therefore, repentance and obedience to His commands are necessary at all times.

END.

36 - Surah Yaseen

Introduction:

The name of Surah Yaseen is based on its first word.

The Surah was revealed in Makkah. It was probably the middle or late Makkan period when the disbelievers of Makkah were completely opposed to Islamic beliefs. The Surah contains eighty-three (83) verses. The style of the verses is concise and beautiful. It has five (5) sections. In terms of the order of revelation, it is number forty-one (41), and in terms of the order of the Mushaf (Quran), it is thirty-six (36).

There are numerous hadiths regarding the virtues of Surah Yaseen. Hazrat Ma'qal bin Yasar (R.A.) narrates that the Messenger of Allah SWT (PBUH) said: "Yaseen is the heart of the Quran. Whoever reads it seeking the pleasure of Allah SWT and the Hereafter, Allah SWT will forgive his past sins. Recite Yaseen for your deceased." (Ibn Majah/Abu Dawood). Hazrat Abu Dawood (R.A.) narrates that the Prophet (PBUH) said: "Whenever Yaseen is recited near a dying person, Allah SWT makes it easy for him." (Imam Wilmi/Ibn Majah, Mardawiyah). The Surah vividly describes death, resurrection, and the proofs of resurrection. Reading the translation along with the Arabic text will increase faith for those who do not know Arabic. This is the purpose of the hadith, that the throes of death will be made easy. Yaseen also refers to the being (zat) of the Prophet (PBUH).

Beginning with an oath, the truthfulness of the Prophet's (PBUH) prophethood is stated. Those who reject His (Prophet PBUH) claim to prophethood are in heedlessness, and their end will be a lesson (failure). Guidance and success are for those who fear Allah SWT. The story of the Companions of the Town (Ashab Al-Quraish) warns the disobedient about their end.

Those who mock the Prophet's (PBUH) teachings are made to understand through the signs of Allah SWT in the universe. The Day of Judgement is described in detail, and the instructive stories of disobedient people are referenced.

It is clarified about the Prophet (PBUH) and the Quran that it is neither a poetry, nor the Prophet (PBUH) is a poet. The Surah contains proofs of the existence of Allah SWT. Those who take other beings as their deities besides Allah SWT will have a tragic end. The creation of man and then death is proof of His resurrection. Allah SWT's greatness and power are over the entire universe. Creating the next world is possible for Him, and creating man is very trivial.

The style of the sentences and words is heart-touching and eloquent, and due to the importance of the topics, it is called the heart of the Holy Quran.

يٰسٓ ﴿١﴾

36|1| Ya, Seen.

وَ الْقُرْاٰنِ الْحَكِيْمِۙ ﴿٢﴾

36|2| By the wise Qur'an.

اِنَّكَ لَمِنَ الْمُرْسَلِيْنَۙ ﴿٣﴾

36|3| Indeed you, [O Muhammad], are from among the messengers,

عَلٰى صِرَاطٍ مُّسْتَقِيْمٍؕ ﴿٤﴾

36|4| On a straight path.

تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ﴿٥﴾

36|5| [This is] a revelation of the Exalted in Might, the Merciful,

لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غٰفِلُوْنَ ﴿٦﴾

36|6| That you may warn a people whose forefathers were not warned, so they are unaware.

"The Surah begins with disconnected letters: Yaseen. The purpose of these letters is to emphasize the importance of the discourse. Allah SWT Almighty knows their meanings and secrets best. Some commentators have offered speculative meanings regarding them, suggesting that these letters may allude to such meanings. It is narrated from Hazrat Ibn Abbas that Yaseen is among the names of Allah SWT, and Allah SWT has sworn by this name. One narration states that Yaseen means 'O man' in the Ethiopian language. According to some narrations, Taha and Yaseen are among the names of the Prophet Muhammad (peace be upon him). Allah Almighty has sworn by the name of the Prophet Muhammad (peace be upon him). This is a special honor for him, as no oath has been taken by the name of any other prophet. The Quraish of Makkah used to say that the Prophet Muhammad (peace be upon him) was not a prophet, that Allah SWT had not sent him as a messenger. This statement is refuted, stating that he is indeed among the messengers and that he is on the straight path, meaning that the preaching and guidance he is giving is the straight path for humanity. The straight path refers to the Islamic Sharia, which guides one's life. All the Sharia laws at their respective times (of Noah, Abraham, Moses, and Jesus, peace be upon them all) were Islam, and now the final Sharia is that of the Prophet Muhammad (peace be upon him), which is to remain until the Day of Judgement. Those who do not act upon these commands will be punished, for the essence of Allah SWT is mighty and dominant (Al-Aziz), and those who act upon the commands will receive mercy and compassion (Raheem). In the region of the Quraish of Makkah, Hazrat Ismail (peace be upon him) settled and preached, and this continued. On the other hand, in the regions of Syria, many prophets came from the descendants of Hazrat Ishaq (peace be upon him). Hazrat Shoaib (peace be upon him) also came to the Arabian Peninsula. After him, for a long time before the arrival of the Prophet Muhammad (peace be upon him), there was no prophet to guide them, and they became involved in misguidance (idol worship). Then the Prophet Muhammad (peace be upon him) arrived, and he showed guidance through monotheism and prophethood, which the disbelievers of Makkah were denying and opposing. In the blessed verse, they are being told that this Prophet Muhammad (peace be upon him) is for their good and guidance, and instead of opposing him, they should obey him".

لَقَدْ حَقَّ الْقَوْلُ عَلٰٓى اَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُوْنَ ﴿٧﴾

36|7| Already the word has come into effect upon most of them, so they do not believe.

اِنَّا جَعَلْنَا فِيْٓ اَعْنَاقِهِمْ اَغْلٰلًا فَهِيَ اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ﴿٨﴾

36|8| Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft.

وَ جَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّ مِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ ﴿٩﴾

36|9| And We have put before them a barrier and behind them a barrier and covered them, so they do not see.

وَ سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ﴿۱۰﴾

36|10| And it is all the same for them whether you warn them or do not warn them - they will not believe.

"The text describe picture of the disbelief and mental state of the disbelievers of Makkah. They were arrogant due to their wealth, keeping their heads high with stiff necks. Their necks were so raised as if a heavy yoke had been placed around them, higher than their chins, forcing them to keep their chins up and preventing them from lowering their heads. This posture is unnatural, as it disrupts facial balance and prevents them from seeing ahead or below. Their gaze remained fixed on the sky, offering them no benefit. They were oblivious to the stones, ditches, snakes, and other potential harms or benefits in their path, like blind people with eyes. This is an analysis of the disbelievers' mental state: truth and humanity existed in the form of Islam, but, like a stiff neck, they were unable to benefit from it. On the other hand, this also resembles the punishment of a criminal, whose neck is yoked and legs are shackled.

The following description is similar: they were walled in front and behind. Just as a wall in front prevents one from seeing the path ahead, events, and scenery, a wall behind prevents one from returning whence he came. This is the state of a prisoner. To add to this oppression or punishment, their eyes were blindfolded, rendering them incapable of going anywhere. This was the mental and psychological state of the disbelievers of Makkah. They were trapped between two walls of divine sins and crimes due to their actions. Because they completely turned away from the guidance sent to them in the form of the Prophet Muhammad (peace be upon him) and the Quran, vehemently opposing it and closing their eyes to all the evidence and arguments presented. Their persistence in this action, Allah SWT decided to deprive them of guidance or faith. Allah SWT said that no matter how much you preach, they would only increase in their obstinacy and opposition, and their end would be disbelief and punishment. Therefore, continue your work and do not worry. It happened so. Abu Jahl, Utbah, Shaybah, and the opponents of Islam died in disbelief, a consequence of their deeds.

The context of these verses is as follows: the leaders of the Quraish (Abu Jahl, Utbah, Shaybah) said that if they saw the Prophet Muhammad (peace be upon him) praying, they would break his neck with stones. They rose to carry out this plan, but they all became blind and failed, as if a wall had appeared before them. (Zad al-Masir / Ruh al-Ma'ani)."

اِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَ خَشِيَ الرَّحْمٰنَ بِالْغَيْبِ ۚ فَبَشِّرْهُ بِمَغْفِرَةٍ وَّ اَجْرٍ كَرِيْمٍ﴿۱۱﴾

36|11| You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward.

اِنَّا نَحْنُ نُحْيِ الْمَوْتٰى وَ نَكْتُبُ مَا قَدَّمُوْا وَ اٰثَارَهُمْ ؕ وَ كُلَّ شَيْءٍ اَحْصَيْنٰهُ فِيْۤ اِمَامٍ مُّبِيْنٍ﴿۱۲﴾

36|12| Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.

"The blessed verses mention human psychology and character. The leaders of the Quraish, Utbah, Shaybah, and Abu Jahl, were vehemently opposing. They possessed general intelligence and understanding, but instead of evaluating the customs and traditions of their ancestors through reason, they prioritized their imitation and became opponents of Islam. The most crucial belief is that of accountability, for which resurrection is a fundamental necessity so that accounts (of good deeds and evil deeds) can be

settled, and then reward or punishment can be given. They did not believe in this. Even today, many people do not believe in it. They considered it impossible for a human to be resurrected after decaying into the earth and bones remaining, because they did not believe in Allah SWT's power, that is, His might and greatness.

On the other hand, the Muslims, who believed in Allah SWT in this world by reflecting on the evidence of the universe, the heavens, stars, sun, moon, rain, clouds, and the events and causes of birth and death, found the message of Islam very easy. Therefore, those individuals who accepted Allah SWT without seeing Him, and obeyed His commands, their worth and status are mentioned, and they are given the good news of a great reward for their actions.

Along with this, the system of accountability has been mentioned that Allah SWT has arranged, that we will resurrect humans after death. We are recording all their actions so that they can be rewarded or punished justly and fairly. For this, two angels are present in Human bodies, linked to their nervous system (mind). Just like in today's technology, you can place a chip in the body (similar to how a pacemaker is placed with the heart). These angels are recording the sound and image of every action. The record of every action a person performs in this world is being maintained. Similarly, the record of those actions whose effects continue after their death is also being kept, so that they receive their share of the reward or punishment that resulted from that action. And all this record is present in a clear and excellent manner in an open book, which is called the Preserved Tablet (Lawh-e-Mahfuz).

The word 'book' is an analogy, just like there is a register for accounts. Similarly, Allah SWT created the Preserved Tablet, and all these actions are being collected (stored) within it and will be shown to people on the Day of Judgement. The method and manner of keeping these records are very clear, clean, and easy. In the present era, due to technology, record-keeping is a trivial matter, and sending records to distant locations has also become very simple, as messages are being recorded in space, and various commands are sent to spacecraft, which are executed through artificial intelligence. These blessed verses are now proving their truth with existing realities. It is very important for the reader or listener to reflect on them and strengthen their faith."

وَ اضْرِبْ لَهُمْ مَّثَلًا اَصْحٰبَ الْقَرْيَةِ ۘ اِذْ جَآءَهَا الْمُرْسَلُوْنَۚ﴿۱۳﴾

36|13| And present to them an example: the people of the city, when the messengers came to it -

اِذْ اَرْسَلْنَاۤ اِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوْهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوْۤا اِنَّاۤ اِلَيْكُمْ مُّرْسَلُوْنَ﴿۱۴﴾

36|14| When We sent to them two but they denied them, so We strengthened them with a third, and they said, "Indeed, we are messengers to you."

قَالُوْا مَاۤ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا ۙ وَ مَاۤ اَنْزَلَ الرَّحْمٰنُ مِنْ شَیْءٍ ۙ اِنْ اَنْتُمْ اِلَّا تَكْذِبُوْنَ﴿۱۵﴾

36|15| They said, "You are not but human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies."

قَالُوْا رَبُّنَا یَعْلَمُ اِنَّاۤ اِلَيْكُمْ لَمُرْسَلُوْنَ﴿۱۶﴾

36|16| They said, "Our Lord knows that we are messengers to you,

وَ مَا عَلَيْنَاۤ اِلَّا الْبَلٰغُ الْمُبِيْنُ﴿۱۷﴾

36|17| And we are not responsible except for clear notification."

قَالُوْۤا اِنَّا تَطَيَّرْنَا بِكُمْ ۚ لَئِنْ لَّمْ تَنْتَهُوْا لَنَرْجُمَنَّكُمْ وَ لَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ اَلِيْمٌ﴿۱۸﴾

36|18| They said, "Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment."

قَالُوْا طَآىِٕرُكُمْ مَّعَكُمْ ؕ اَىِٕنْ ذُكِّرْتُمْ ؕ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿۱۹﴾

36|19| They said, "Your omen is with yourselves. Is it because you were reminded? Rather, you are a transgressing people."

وَ جَآءَ مِنْ اَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى قَالَ يٰقَوْمِ اتَّبِعُوا الْمُرْسَلِيْنَ ۙ﴿۲۰﴾

36|20| And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers.

اتَّبِعُوْا مَنْ لَّا يَسْـَٔلُكُمْ اَجْرًا وَّ هُمْ مُّهْتَدُوْنَ ﴿۲۱﴾

36|21| Follow those who do not ask of you [any] payment, and they are [rightly] guided.

Companions of the Town:(Ashab al-Qarya):

This is the story of the people of a certain town (Ashab al-Qarya). There are various stories written by early commentators about which city it was, drawn from Christian literature. The majority opinion points to Antioch. There has also been disagreement about whether these messengers were sent by Allah SWT or dispatched by Jesus (peace be upon him) for preaching. However, the truth of the event is clear, and the lesson derived from it is very important. When messengers sent by Allah SWT bring a message of guidance, they face a certain kind of opposition. The people of that region were idolaters. When they were asked to worship Allah SWT, they refused. The reason for their refusal was that "you are humans like us. How can you claim to be prophets or messengers sent by Allah SWT?" In their view, and even today in the view of some, it is necessary for a prophet to be a supernatural being rather than a human. However, humanity is superior to all other creatures. It is necessary for humans to give practical expression to humans. According to human psychology, one human can only learn from another human. **Therefore, the role of a prophet is great**. He presents a practical example to be followed, and a practical interpretation of the divine system is presented. His life is an open book. His capacity for action, the heigh standard of his character, and the firmness of his resolve, despite being human, give him the ability and strength for this important position, and he receives and transmits divine revelation.

They continued their customs and practices, rejected these messengers, and threatened them, saying, "Your ideas are wrong, and if you do not stop your preaching, we will stone you." They considered their presence to be a bad omen (inauspicious) for themselves.

Omens and Bad Luck:

This is a psychological attitude of falsehood. Due to their arrogance and the benefits they derive from the existing system, they oppose any change so that their influence remains intact. Therefore, they oppose any new way and make excuses based on customs and traditions.

Failure or bad luck results from one's own actions. Attributing it to someone else is ignorance and superstition. Within humans, there is the power and inclination towards good and evil. A person acts according to its intention, and the result is either good or evil. Associating bad luck with any object, place, or person is a mental weakness and delusion, which has no reality, and the prophets have always refuted it. These are all excuses for human interests and oppression, hindering the truth.

Where some individuals, especially rulers and privileged people oppose the change, the pious individuals, due to their noble natures, immediately grasp the good. They become aware of the harms of these customs and traditions and accept the truth of change.

A standard for judging those individuals who have the awareness and openly express goodness or truth is whether the preacher practices what he preaches and whether he seeks any compensation or benefit out of that preaching. If he does not seek any personal gain and is sincere, then he is surely striving for the good of others, which is evidence of his truthfulness, and he endures hardships for the sake of truth.

In another part of the city, where these two messengers were being opposed, a man came forward announcing their confirmation, saying, "These are truthful; listen to them and act upon their words. In this lies the success and prosperity of us all." Early commentators mentioned his name as Habib Najjar. However, there is disagreement about the name. The important action was the confirmation and the determination and courage that gave him the strength to announce the truth, confirm the messengers, and act upon their teachings.

وَ مَا لِیَ لَاۤ اَعْبُدُ الَّذِیْ فَطَرَنِیْ وَ اِلَیْهِ تُرْجَعُوْنَ﴿۲۲﴾

36|22| And why should I not worship He who created me and to whom you will be returned?

ءَاَتَّخِذُ مِنْ دُوْنِهٖۤ اٰلِهَةً اِنْ یُّرِدْنِ الرَّحْمٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّیْ شَفَاعَتُهُمْ شَیْـًٔا وَّ لَا یُنْقِذُوْنِ﴿۲۳﴾

36|23| Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me?

اِنِّیْۤ اِذًا لَّفِیْ ضَلٰلٍ مُّبِیْنٍ﴿۲۴﴾

36|24| Indeed, I would then be in manifest error.

اِنِّیْۤ اٰمَنْتُ بِرَبِّكُمْ فَاسْمَعُوْنِ﴿۲۵﴾

36|25| Indeed, I have believed in your Lord, so listen to me."

قِیْلَ ادْخُلِ الْجَنَّةَ ؕ قَالَ یٰلَیْتَ قَوْمِیْ یَعْلَمُوْنَ﴿۲۶﴾

36|26| It was said, "Enter Paradise." He said, "I wish my people could know

بِمَا غَفَرَ لِیْ رَبِّیْ وَ جَعَلَنِیْ مِنَ الْمُكْرَمِیْنَ﴿۲۷﴾

36|27| Of how my Lord has forgiven me and placed me among the honored."

"When the people of the town/city were rejecting the sent messengers, threatening them with murder or stoning, and strongly opposing their teachings, turning away from guidance due to stubbornness and arrogance, there lived a man in another corner of the town, named Habib Najjar by the commentators. When he found out, he rushed to support the truth and give his opinion to the people. He was from among them. The people had known him for years, so he addressed them and said, 'Listen to these messengers, for they are doing this work not for any greed, but for your benefit and by the command of Allah SWT.' He also shared his own understanding, to reassure them and build trust, that he too understood their words to be true, saying, 'Why should I not worship the One who created me, created you all, and to whom we will return after death?' (Everyone knew about death). He added, 'My Lord (Allah SWT Almighty) is all-powerful. He created everything, and these idols, which we consider Allah SWTs or intermediaries, have no power to benefit anyone. If Allah SWT intends to harm or afflict a person, they cannot intercede with Him. Their worship is of no benefit and is against

reason and understanding. If I were to worship these idols (which their people worshipped), I would be in great error, and I seek refuge from that.' He declared before the messengers and all those gathered against them, 'I have indeed believed in the Lord of these messengers, so listen to them and to me, meaning, believe.'

This is the character of a person with sound nature, who wishes well for all people and accepts the true call. He reflects on nature with his own thoughts and understanding and acknowledges its Creator and Master. But this is only possible when a person reflects and comes out of his arrogance, stubbornness, and ignorance, which is based merely on customs.

Upon this man's declaration, the people turned against him as well, even though he was one of them, and according to traditions, they killed him. There are various stories how he was killed. In short, he gave his life for the declaration of truth, and upon his death, he was admitted to Paradise. He then wished that his people knew that these messengers were speaking the truth and that following them would lead to Paradise in the Hereafter, and if they knew about the honor and respect he received, they would immediately repent from their misguidance. This was an expression of his love and sincerity for his people. Therefore, it is essential for a preacher to pray for the correction and well-being of people despite their opposition and to overlook their transgressions. This is the attitude of a believer and a person with sound nature, and our Prophet Muhammad (peace be upon him) emphasized this. On many occasions, when he was asked to curse people, for example, during the journey to Ta'if, where he faced extreme persecution, he did not curse them. Similarly, during the Battle of Uhud, when his face was wounded and a tooth was broken, he did not curse them. All these characters are examples for us to follow."

وَ مَاۤ اَنْزَلْنَا عَلٰی قَوْمِهٖ مِنْۢ بَعْدِهٖ مِنْ جُنْدٍ مِّنَ السَّمَآءِ وَ مَا كُنَّا مُنْزِلِیْنَ﴿۲۸﴾

36|28| And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so.

اِنْ كَانَتْ اِلَّا صَیْحَةً وَّاحِدَةً فَاِذَا هُمْ خٰمِدُوْنَ﴿۲۹﴾

36|29| It was not but one shout, and immediately they were extinguished.

"According to traditions, when the people of the city killed the man who came to confirm the messengers, after his declaration of being a Muslim, they then also martyred the messengers. When this injustice was done to Allah SWT's messengers, Allah SWT appointed an angel to punish them, which resulted in a tremendous explosion or scream in the atmosphere, creating high supersonic shock waves. These waves entered the human body, accelerating blood circulation and stopping the heartbeat. This entire change occurs in human hormones due to the shock waves. Modern science and engineering have conducted laboratory experiments on this. This can destroy large buildings. This is evidence that this form of punishment through angels, which happened to this nation or other nations, has a proven existence in the system of nature.

As a result of this punishment, the entire nation was destroyed, their name and trace were erased, and they became a lesson for others.

This is a warning for the disbelievers of Makkah and those who do not believe in Allah SWT's power. Human-made bombs, especially hydrogen bombs, whose radiation and the heat from the splitting of atoms produce a similar effect, also generate shock waves that destroy humans and buildings. Allah SWT's power is far greater than human means and capabilities, therefore, one should repent at all times."

يٰحَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَاْتِيْهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٣٠﴾

36|30| How regretful for the servants. There did not come to them any messenger except that they used to ridicule him.

اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُوْنِ اَنَّهُمْ اِلَيْهِمْ لَا يَرْجِعُوْنَ ﴿٣١﴾

36|31| Have they not considered how many generations We destroyed before them - that they to them will not return?

وَ اِنْ كُلٌّ لَّمَّا جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ﴿٣٢﴾

36|32| And indeed, all of them will yet be brought present before Us.

"In the sacred verses, regret is expressed over the actions of humans and their consequences. Regret is a state where a person suffers loss and is troubled, but the trouble or loss is not rectified. Due to their bad deeds, humans will be punished. Although they could have earned virtue by performing good deeds, they became deprived by falling into Satan's trap. They became deserving of punishment and were destroyed. This is a place of regret. They mocked the messengers, disregarded their guidance, and even oppressed them, and now they are regretting their actions.

For those with intellect and understanding, the conditions of past nations exist in archaeological remains and books. And this is a message for them to learn from their conditions (destruction), but humans, by acting on Satan's ideas, do not learn. Due to stubbornness and arrogance, they continue on the same path and, despite guidance they are deprived of the straight path. For the reckoning, all humans, who were, are, or will be, whether Muslim or non-believer, will gather on the Day of Judgement and appear before Allah SWT Almighty to give an account of their deeds."

وَ اٰيَةٌ لَّهُمُ الْاَرْضُ الْمَيْتَةُ ۖ اَحْيَيْنٰهَا وَ اَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَاْكُلُوْنَ ﴿٣٣﴾

36|33| And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.

وَ جَعَلْنَا فِيْهَا جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّ اَعْنَابٍ وَّ فَجَّرْنَا فِيْهَا مِنَ الْعُيُوْنِ ۙ ﴿٣٤﴾

36|34| And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs -

لِيَاْكُلُوْا مِنْ ثَمَرِهٖ ۙ وَ مَا عَمِلَتْهُ اَيْدِيْهِمْ ؕ اَفَلَا يَشْكُرُوْنَ ﴿٣٥﴾

36|35| That they may eat of His fruit. And their hands have not produced it, so will they not be grateful?

سُبْحٰنَ الَّذِيْ خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْۢبِتُ الْاَرْضُ وَ مِنْ اَنْفُسِهِمْ وَ مِمَّا لَا يَعْلَمُوْنَ ﴿٣٦﴾

36|36| Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know.

Pairs:

"These verses are evidence of the greatness of Allah SWT Almighty. This evidence is both self-evident (clear) and profoundly scholarly. Until the time of the Prophet Muhammad (peace be upon him) and long after, when humans had not advanced in engineering and their attention was not focused on it, these facts of the universe were clear to everyone, whether they possessed sound intellect or ordinary understanding. It was evident that the earth grows plants after rain. Similarly, fruits and grains grow, and

humans also cultivate them for their food. The earth's property of growing crops is very important. If the earth did not have the property to grow crops, crops would not be produced, and where would humans and animals obtain food?

The Prophet Muhammad (peace be upon him) paid great attention to the use of food and forbade wasting it, instructing its reuse. Narrated by Hazrat Jabir (Sunan al-Tirmidhi). Hazrat Aisha (may Allah SWT be pleased with her) said that the Prophet Muhammad (peace be upon him) said, "Honor bread" (al-Mustadrak). In one hadith, bread should be baked from whole wheat flour (Sahih). All these commands and guidance are for human welfare, and today food is a major issue in the world for which food management is essential.

In forests, these same trees and fruits serve animals, sustaining the lives of humans and animals. Humans have pairs, that is, male and female, from whom the human race continues. Similarly, there is a series of animals. All animals have pairs. Likewise, birds have pairs, male and female. The same is true for insects, reptiles, etc., in which reproduction occurs. At that time, only the date palm was known to have male and female trees, through which pollen was obtained and fruits grew on the tree.

Then, when science, i.e., humans paid attention to agriculture and health and benefited from the intellectual capacity given by Allah SWT because this intellectual capacity for knowledge and analysis was a distinguishing feature of humans, which is why the angels prostrated (Allah SWT taught Adam all the names) more discoveries of pairs were made. All plants and trees also have male and female parts in their flowers, which combine in various ways. Sometimes they are in the same plant or flower, or in different flowers, and are transferred by wind and bees. After understanding Allah SWT's system in agriculture, humans have made great progress. This has been explained in detail in previous surahs. The male part in the flower is called the s*tamen*, and the *stigma* is the female part where seeds are produced.

As humans acquire knowledge from reflection, research, and analysis of the various acts and systems of Allah SWT's universe, they progress. Examples include electricity, magnetism, other things of attraction, properties of liquids, gases, and solids, earth's gravity, the relationship between electricity and magnetism, the relationship between light, electricity, and magnetism, low and high pressure, all these matters are part of Allah SWT's established system of the universe, which is implemented through angels and continues. As humans become aware of these, they progress and soar to uncover the secrets of the universe, even reaching the level of the Antichrist. Artificial intelligence is a prime example of this.

Allah SWT Almighty created pairs, and the initial example of this is the existence of male and female within the human being and the continuation of the human race. Similarly, there is a series in milk-producing animals, from which humans derive various benefits.

Humans have also observed pairs in birds. Similarly, humans have learned about pairs in other reptiles. Then they learned about male and female components in plants and trees. Similarly, they learned about insects, then about positive and negative charges in electricity. Then this series of pairs is also found in low and high pressure, low and high attraction (repulsion). In addition, there are many other things in the universe about which humans do not have information as yet, as mentioned in the verse.

Information about stars, galaxies, and planets is still almost non-existent. All these facts point to their Creator and loudly proclaim His greatness and power. It is a great misfortune that humans abandon the Creator of the universe and rely merely on nature. According to a hadith, do not speak ill (blame) of Time (nature), it represents the Allah

SWT indirectly. The sacred verses remind Muslims of their responsibility to advance in research and, while benefiting from Allah SWT's universe, acknowledge and guide others to acknowledge His existence and pay gratitude to Him."

وَ اٰيَةٌ لَّهُمُ الَّيْلُ ۖ نَسْلَخُ مِنْهُ النَّهَارَ فَاِذَا هُمْ مُّظْلِمُوْنَ ۙ﴿۳۷﴾

36|37| And a sign for them is the night. We remove from it [the light of] day, so they are [left] in darkness.

وَ الشَّمْسُ تَجْرِىْ لِمُسْتَقَرٍّ لَّهَا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ؕ﴿۳۸﴾

36|38| And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing.

وَ الْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ كَالْعُرْجُوْنِ الْقَدِيْمِ﴿۳۹﴾

36|39| And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk.

لَا الشَّمْسُ يَنْۢبَغِىْ لَهَاۤ اَنْ تُدْرِكَ الْقَمَرَ وَ لَا الَّيْلُ سَابِقُ النَّهَارِ ؕ وَ كُلٌّ فِىْ فَلَكٍ يَّسْبَحُوْنَ﴿۴۰﴾

36|40| It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.

Glory be to Allah SWT! These four blessed verses have encompassed all of cosmology, and thousands of years to come will continue to explain them. They are a clear proof of the divine word and miraculous nature of the Holy Quran".

"This topic has been mentioned multiple times in the Holy Quran as a reminder, so that humans, by reflecting upon it, may recognise the Creator of the universe, whom they cannot see with the physical eye, with the eye of intellect, and by bowing before Him, achieve their success".

"Allah SWT Almighty first created darkness, then the sources of light, the bright stars, including the sun.When light was created, He brought forth the day from the darkness. For humans on earth, along with the day, He also provided the night for rest, so that human life could pass his life well, and other living beings could also live well. For this entire life system on the earth, He established the solar system, which includes our earth, moon, sun, and other planets that are not directly related to humans. For human life, only the earth, moon, and sun are relevant, which is why they are mentioned frequently".

"The Sun's Orbit: Allah SWT made the sun a source of light, which provides light and heat to the earth. Now, for the sake of night, He caused the earth to move on its axes and created a slope at a specific angle, through which it rotates, and at times one part gradually comes facing sun, while the other part gradually moves into darkness. This is what Allah SWT has described in the verse, "We draw it out. *"Naslakh"* means to remove, just as a person removes the body of an animal from its skin after slaughtering it, its body gradually comes out of the skin. In this way, Allah SWT Almighty created night and day under a system that will continue to remain under His control, and this is how we see the difference in times on the earth".

"These planets are floating in their orbits (firmament). He created the power of attraction within them so that they remain close to each other. But He set a specific distance, due to which the earth receives heat according to its needs. Seasons are formed; if this distance decreases, the earth will burn from the sun's heat and all livings things will

perish, and if the distance increases, life will end due to cold. This is the decree of the Mighty, the All-Knowing. That is, a system of One with great power and vast knowledge. Then, to keep them floating, He placed the forces of attraction towards the center (centripetal) and repulsion from the center (centrifugal) in a circular motion, which is also a pair. Due to the balance of these two forces, the duration of the day continues equally and will continue until Allah SWT commands and on the Day of Judgement".

"The sun also has an orbit (abode); it moves in the orbit of its galaxy. Its relation to us is very minor. Among the planets of our system, the sun is the largest star, and its gravitational force drives the solar system, which includes our earth. There are many systems in the entire universe, all of which are interconnected, which is evidence of a single Creator. There are many galaxies. Our galaxy is in the first heaven, and the celestial sphere is a circle, a limit, within which various planets or stars float in their respective orbit.

"Hazrat Abu Zar Ghaffari (may Allah SWT be pleased with him) narrates that one day the Messenger of Allah SWT (peace be upon him) said, "Do you know where the sun goes?" The Companions replied, "Allah SWT and His Messenger know best." He (peace be upon him) said, "The sun continues to move until it reaches its abode (place) and prostrates beneath the Throne. Then it remains in that state until it is told, 'Rise and return from where you came.' So it returns and rises from its place of rising (it is circle). This routine will continue, and people will not notice any difference until one day when the sun prostrates beneath the Throne. Then it will be told, 'Rise and rise from your west.' Then in the morning, it will rise from the west." Then the Messenger of Allah SWT (peace be upon him) said, "Do you know what day that will be? It will be the day when the faith of a person who has not believed before will not be accepted, nor of one who has not done any good deed after believing" (various books of Hadith / Bukhari / Muslim, etc.)".

"For many centuries, during and after the time of Prophet Muhammad (peace be upon him), until the invention of the telescope, people and astronomers relied on their own eyesight, divine books, or the revelations of those with spiritual insights to form theories about the sun, stars, and moon in the sky. Prophet Muhammad (peace be upon him) undertook the journey of Mi'raj (ascension), and his knowledge is the most accurate. He was a reformer and guide for humanity. He only briefly and symbolically mentioned celestial and terrestrial realities, the power and might of Allah SWT, and the essence of Islamic beliefs, especially about the Day of Judgement, reward and punishment (Hell and Paradise, angels, jinn), as these were matters of reform. The purpose was solely to express the greatness of Allah SWT, not to provide scientific theories. However, because his statements were based on truth, all future research and discoveries will be valid only within their limits, as are the verses of the Quran, including those being explained here.

Early astronomers and philosophers considered the sky as an orbit. According to their knowledge at that time, the first sky contained the orbit of the moon, the second Mercury, and the third Saturn. These seven planets were in motion. After them was the eighth sky, known as the 'Sphere of the Fixed Stars' or 'Zodiac.' It contains stars that are fixed and do not move. These stars form various shapes, which were named as the twelve zodiac signs: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. The[1] eighth sky is referred to as the 'Kursi' (chair), and the ninth as the 'Arsh' (throne).

Modern research, aided by telescopes, especially radio and electronic telescopes like the James Webb Telescope, has led to further discoveries. The use of computers and trajectory calculations has allowed for more accurate distance measurements. Inventions based on gravity, magnetism, light, and electricity, particularly computers,

have made calculations much easier. The modern understanding of the sky is that it is a circle in space, without a physical existence, but with signals that differ from other circles, and it has a boundary. The measured length of current galaxies spans billions of light-years. Light travels at 300,000 kilometers per second. The universe is 93 billion light-years across. Signals sent out do not return, and the interpretation of human signals, the state of space, and wave density is done through instruments (spectroscopy) and computer decoding or decryption of various signals from web telescope observations. There are still disagreements in these interpretations, indicating that the theories are not 100% accurate, as there would be no different answers otherwise (Nature Astronomy, September 2022, MIT, Harvard, North America).

The Divine Throne is the highest place, and the entire universe is beneath it. Every star and planet is subject to Allah SWT, as are celestial bodies and the Earth. The prostration of humans is according to their physical and intellectual capacity, that of animals according to their physical abilities, and that of trees and inanimate objects according to their nature, as is the case with planets and stars.

The interpretation of scientific verses and the reconciliation of hadith were done by Allama Muhammad Alusi (1270 AH), author of 'Ruh al-Ma'ani,' based on the knowledge of his time three hundred years ago. Current knowledge has advanced significantly, moving beyond philosophical debate into the realm of facts and evidence.

For human understanding, the rising of the sun (sunrise) and its ascent (until midday) represent standing in prayer. The time of its decline (afternoon) is like bowing, and its setting is like prostration, when it disappears from the Earth's surface. Prophet Muhammad (peace be upon him) used these metaphors for the intellectual capacity of his companions and the general knowledge of people, to convey that all celestial bodies, including the sun, moon, and stars, are subject to Allah SWT's power and might. This is evidenced by the system that has been in place for millions of years. The existence and functioning of every planet or star are in accordance with Allah SWT's command and system. The sun rises on one side when it sets on the other, which is why the Quran mentions 'two easts' and 'two wests.' According to hadith, when the sun's rays disappear from an area, it is due to the Earth's rotation on its axis relative to the sun. The disappearance of the sun's rays from an area is by permission, and their appearance in another area is also by permission, as if it is a standing. The disappearance of the sun's rays is like prostration. This cycle of day and night will continue until a time appointed by Allah SWT. When the sun is to appear from the West, the Earth's rotation on its axis, which is currently clockwise/anti-clockwise, will change, and its magnetic force will reverse. Then, the sun's rays will appear from the opposite side, by Allah SWT's command. Modern science has confirmed that the magnetic force at the Earth's poles is shifting, but it is unknown when this reversal will be complete. When it does, the sun's rays will appear from the west instead of the east. Prophet Muhammad (peace be upon him) mentioned this as a sign of the Day of Judgement, after which the movement of the solar system will change, and eventually, the Earth's system will cease. According to science, this destruction will occur when the radiation within the sun, which is the source of light, ends, and the sun becomes a blind star (a dwarf star, as mentioned in Surah Al-Mursalat: 8), leading to collisions in the orbits.

Humans have created devices to divide a second into millions of parts, but Allah SWT's system may have even finer divisions, with His commands being sent every moment. This measure of time applies to all planets and stars, and these commands are continuously delivered by angels, keeping the entire universe in motion. Science also acknowledges an unseen force that exists throughout the universe (Surah An-Nur, verses 41-44)."

The Phases (Orbits) of the Moon:

"Manzil" means a place of descent or a place to stay. When people travel from one country to another or to distant cities, they stop for rest after a day's journey, and that is called a "manzil." Similarly, the moon's journey around the Earth is referred to as "manzil." The moon completes its orbit around the Earth in 28 to 30 days, and it is not visible for the last one or two days. Therefore, Prophet Muhammad (peace be upon him) said that if the new moon is not sighted (due to cloudy weather for several days at the end of a lunar month), the next lunar month should begin after thirty days. According to the days (dates) of the moon, a specific angle is formed relative to the sun, and light is reflected. Initially, this light is curved like an arc and then begins to increase with each passing date. Within two weeks, the full moon shines brightly. After another two weeks, the light on the other side (the moon's circular disc) starts to decrease, eventually becoming an arc again, which is referred to in the verse as "Al-Urjoon Al-Qadeem" (a dried, curved branch). After this, the moon becomes obscured from the sun's rays for one or two days (i.e., the Earth comes in between) and is not visible. Early scholars determined these 28 phases of the moon as follows: (1) Cancer, (2) Batn, (3) Thuraya, (4) Dabran, (5) Haq'ah, (6) Hana'ah, (7) Dhira', (8) Nathrah, (9) Tarf, (10) Jabha, (11) Kharatan, (12) Sarf, (13) Awa', (14) Samak, (15) Ghafr, (16) Zubaniyan, (17) Ikleel, (18) Qalb, (19) Shawlah, (20) Na'aim, (21) Baldah, (22) Sa'd adh-Dhabih, (23) Sa'd Bula', (24) Sa'd as-Su'ud, (25) Sa'd al-Akhbiyah, (26) Al-Fargh al-Muqaddam, (27) Al-Fargh al-Mu'akhkhar, (28) Batn al-Hut. (Al-Jami' li-Ahkam al-Quran by Qurtubi).

Modern research indicates that the moon does not rotate on its axis like the Earth; instead, it is stationary. Therefore, one side of it always faces the Earth, providing light at night. The moon completes its orbit in 27.322 days. The orbit is around the Earth. Allah SWT's power has arranged the moon's orbit in such a way that it constantly reflects light from the sun to the Earth. However, during the day, the moon's light is not visible due to the sun's brightness, nor are the stars visible. When the sun's light disappears, the moon's light, at its specific angle as it orbits the Earth, and due to the angle between the sun and Earth, the part of the moon that shines on Earth decreases and increases. Allah SWT created this to make it easier for people to determine dates. The moon's light, its rising (appearance) and setting (disappearance), and the size of its illuminated portion (disc) help in determining the date. The lunar calendar is based on this. Islamic and Jewish festivals are also calculated according to lunar dates. This entire system is a clear testament to the "Al-Taqdeer Al-Aziz Al-Aleem" (the decree of the Mighty, the Knowing). The moon's axis also rotates counterclockwise (as does the circumambulation of the Kaaba).

The moon's circular motion around its axis is 6.7 degrees relative to the sun, and the full moon increases and decreases at 160 degrees, then 135 degrees, and 90 degrees. Its angle with the Earth during its orbit is 5.145 degrees. Details are available in astronomy books (Google 2022).

All these matters are manifestations of Allah SWT's power, might, and wisdom. These celestial bodies, in their orbits and actions, are obedient to Allah SWT and prostrate before Him, moving according to His commands. Early astronomers, scholars of astronomy, and Sufis wrote about intelligence in celestial bodies, which modern science is now also accepting. Prostration here means obedience, as in Surah Yusuf, where the moon and stars prostrated to Prophet Yusuf in his dream, which was interpreted as the obedience of his brothers. Similarly, after the flood of Noah, the Earth was commanded to absorb the water (Hud 64). The movement, rotation, and running of celestial bodies in their orbits are evidence of their intelligence and understanding (Ruh al-Ma'ani/Sheikh Akbar).

The Quran mentions these matters in several verses (Surah Ar-Rahman: 5, Surah Fatir: 41, Surah Ar-Rum: 5, Surah Yaseen: 8-37, Surah Al-Anbiya: 33), giving a general overview and encouraging Muslims to reveal the hidden secrets of the universe to the world and make them acknowledge Allah SWT's greatness and divinity through evidence.

Unfortunately, despite being the noblest of creatures, humans, in their ignorance, began to worship stars, the moon, and the sun, neglecting the status of Allah SWT. This is a reminder that all these are obedient to Allah SWT. Only Allah SWT is worthy of worship, and these proofs are beacon of guidance for humanity until the end of time."

وَ اٰيَةٌ لَّهُمْ اَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى الْفُلْكِ الْمَشْحُوْنِۙ﴿۴۱﴾

36|41| And a sign for them is that We carried their forefathers in a laden ship.

وَ خَلَقْنَا لَهُمْ مِّنْ مِّثْلِهٖ مَا يَرْكَبُوْنَ﴿۴۲﴾

36|42| And We created for them from the likes of it that which they ride.

وَ اِنْ نَّشَاْ نُغْرِقْهُمْ فَلَا صَرِيْخَ لَهُمْ وَ لَا هُمْ يُنْقَذُوْنَۙ﴿۴۳﴾

36|43| And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved

اِلَّا رَحْمَةً مِّنَّا وَ مَتَاعًا اِلٰى حِيْنٍ﴿۴۴﴾

36|44| Except as a mercy from Us and provision for a time.

"This passage mentions the blessings of Allah SWT upon mankind. The first journey undertaken by humans was by means of a loaded ship, which in water. It was through this very ship that Allah SWT saved the believers during the flood of Noah, while all the disbelievers perished.

Additionally, large ships/vessels were used to travel from one country to another. Furthermore, Allah SWT created animals for the transportation of humans, among which horses, donkeys, and camels were most commonly used. Oxen were also tamed to pull bullock carts. In modern times, trains, cars, airplanes, and large ocean liners serve as means of transportation.

Transportation by animals is also made possible through Allah SWT's creation, just as water transportation is facilitated by the buoyancy of water. If this force did not exist, nothing would remain afloat; instead, everything would sink. Airplanes also fly due to the lift provided by air. All these resources were created by Allah SWT in the universe, which is a testament of His power and control. These facilities are granted to humans for a certain period, and then they are taken away, thus ending their benefit. Allah SWT, whenever He wills, can terminate all these conveniences. Sea storms and atmospheric storms destroy ships. Animals also become disobedient and stubborn. It is essential to be grateful for Allah SWT's blessings. Humans benefit from them throughout their lives but often fail to show gratitude."

وَ اِذَا قِيْلَ لَهُمُ اتَّقُوْا مَا بَيْنَ اَيْدِيْكُمْ وَ مَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُوْنَ﴿۴۵﴾

36|45| But when it is said to them, "Beware of what is before you and what is behind you; perhaps you will receive mercy... "

وَ مَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ﴿۴۶﴾

36|46| And no sign comes to them from the signs of their Lord except that they are from it turning away.

"This passage mentions the attitude of the disbelievers of Makkah, or those people who have forgotten Allah SWT and deny His divinity. When they are told about Allah SWT's punishments in this world, which occur before their very eyes, so that they may reflect upon it and seek protection, and similarly, about the punishments of the Day of Judgement and what follows, so that they may do good deeds and become worthy of Allah SWT's mercy and grace, they turn away instead of acting upon it. Allah SWT has arranged their guidance through the Holy Quran, the person of the Prophet Muhammad ﷺ, and the signs of the universe. However, they have turned away from this and are choosing punishment for themselves."

وَ اِذَا قِيْلَ لَهُمْ اَنْفِقُوْا مِمَّا رَزَقَكُمُ اللّٰهُ ۙ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْۤا اَنُطْعِمُ مَنْ لَّوْ يَشَآءُ اللّٰهُ اَطْعَمَهٗۤ ۖ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۴۷﴾

36|47| And when it is said to them, "Spend from that which Allah has provided for you," those who disbelieve say to those who believe, "Should we feed one whom, if Allah had willed, He would have fed? You are not but in clear error."

وَ يَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۴۸﴾

36|48| And they say, "When is this promise, if you should be truthful?"

مَا يَنْظُرُوْنَ اِلَّا صَيْحَةً وَّاحِدَةً تَاْخُذُهُمْ وَ هُمْ يَخِصِّمُوْنَ ﴿۴۹﴾

36|49| They do not await except one blast which will seize them while they are disputing.

فَلَا يَسْتَطِيْعُوْنَ تَوْصِيَةً وَّ لَاۤ اِلٰۤى اَهْلِهِمْ يَرْجِعُوْنَ ﴿۵۰﴾

36|50| And they will not be able [to give] any instruction, nor to their people can they return.

Satanic (Diabolical) Thoughts:

"This passage describes the character and attitude of those who deny the truth. They mock the message of guidance. They turn away from the instructive events of time and the universal evidence (signs in the universe). When they are asked to do any good deed or kindness, they ridicule it. Allah SWT has commanded us to help the poor and needy who are in our societies. Instead of acting upon Allah SWT's command, they give importance to a diabolical (Satanic) idea: if Allah SWT is all-powerful, why has He kept them needy and poor, and if He has kept them needy, why should we help them? What a negative thought it is!"

Destiny and Divine Decree:

"This is a diabolical idea through which Satan misleads people, and despite their intellect and understanding, they do not reflect that it is Allah SWT's will that humans inhabit the earth. Humans need food, clothing, and shelter to live their lives, and they have to work to fulfill these needs. Along with this, all the necessary provisions have been provided on earth for their needs. These arrangements have been made by Allah SWT. Furthermore, people differ from one another in their abilities and strengths. The purpose of this is that they need each other's cooperation, and human life can be made peaceful through cooperation. For this, various rights, laws, and guidance have been given, by following which humans can achieve higher goals. Fulfilling the needs of the poor, giving to the deprived, and helping the weak are also among Allah SWT's commands, so that society

becomes beautiful and peaceful. Therefore, giving to them is acting upon Allah SWT's commands, and the difference in sustenance, abilities, and strength among people is part of Allah SWT's system. Satan deceives by exaggerating an idea that is ultimately harmful and seemingly reasonable, thereby depriving humans of higher goals and status. Therefore, one should always examine one's thoughts. One should evaluate one's desires according to the standards set by Allah SWT, and act upon those that are in accordance with it, and refrain from acting upon desires and intentions that are contrary to it. In the economic and social system, general equality, equal opportunities, and justice have a fundamental status in the Islamic system. Providing all kinds of facilities to deprived individuals is a priority of the Islamic state. In Islam, all humanity, without distinction of race, color, language, and religion, is Allah SWT's family *(Al-Khalq 'Iyal Allah SWT* - Hadith).

Regarding the occasion of the revelation of the blessed verse, it is mentioned that when Abu Bakr (may Allah SWT be pleased with him) used to serve the poor, Abu Jahl said, 'Since Allah SWT has kept them poor, why do you help them, when Allah SWT could have done it?' Abu Bakr (may Allah SWT be pleased with him) replied, 'Allah SWT has commanded the rich to help the poor, and the poor to be patient.' He replied, 'Your idea is misguided.' The blessed verse strongly refutes this way of thinking and acting, and this mentality, which has no concern for humanity, is considered a punishable act. The blessed verse has alerted us about a human mental state and negative character, so that we may avoid it."

The Occurrence of the Day of Judgement:

"The disbelievers of Makkah used to mock the Day of Judgement, asking how and when it would come, and if it were true, why it wasn't happening. The answer given is that it will definitely occur, and its nature will be a severe and terrifying blast or scream, similar to supersonic shock waves in this world, which can break walls and disrupt human hormones. It will be a similar state, and all the people of the world will perish due to its sudden arrival. It will come so suddenly that, according to a Hadith, two men will be spreading out a piece of cloth for a sale, and the sale will not be completed. A person will be milking his female camel and will not have drunk the milk yet when the Day of Judgement happens. A person will be repairing his pond and will not have drunk water from it yet when the Day of Judgement arrives. And a person will lift a morsel of food to his mouth and the Day of Judgement will overtake him before he eats it (Narrated by Abu Huraira: Bukhari and Muslim). This event will be so sudden and terrifying that all hopes, plans, and programs in people's minds will be shattered, and they will be unable to do anything and will perish wherever and however they are. The angel mentioned for this scream or blast is Israfil (peace be upon him)."

The Benefits of Spending (Charity):

"(*Spend from what Allah SWT has provided for you*. - Verse)"

"In Islam, the Prophet Muhammad ﷺ emphasized charity (Sadaqat) in addition to Zakat. Asma (may Allah SWT be pleased with her) narrates that the Prophet ﷺ said: 'Do not close the mouth of your hand (spend), otherwise Allah SWT will also close the mouth of His treasure from you.' And in another narration, 'Do not count and give, otherwise Allah SWT will also count and give.' (Bukhari/Nasa'i)."

"Abu Huraira (may Allah SWT be pleased with him) narrates that the Prophet ﷺ said: 'Every day when people wake up in the morning, angels descend and pray. One of the angels says: 'O Allah SWT! Destroy the wealth that the miser has saved.' (Bukhari/Muslim)."

"The Prophet ﷺ has advised moderation and prohibited charity that would result in a person and his family needy.

Spending has significant economic benefits. It creates economic activity. Spending increases demand, which leads to increased production. The economic process gains momentum, jobs are created, and society moves towards improvement. Spending (Public expenditure) is preferred in economic policy of Islamic state in the interest of people. Along with spending, it is also necessary to prepare for unforeseen needs, which is why moderation is commanded."

وَ نُفِخَ فِی الصُّوْرِ فَاِذَا هُمْ مِّنَ الْاَجْدَاثِ اِلٰی رَبِّهِمْ یَنْسِلُوْنَ﴿۵۱﴾

36|51| And the Horn will be blown; and at once from the graves to their Lord they will hasten.

قَالُوْا یٰوَیْلَنَا مَنْۢ بَعَثَنَا مِنْ مَّرْقَدِنَا ؕ هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَ صَدَقَ الْمُرْسَلُوْنَ﴿۵۲﴾

36|52| They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth."

اِنْ كَانَتْ اِلَّا صَیْحَةً وَّاحِدَةً فَاِذَا هُمْ جَمِیْعٌ لَّدَیْنَا مُحْضَرُوْنَ﴿۵۳﴾

36|53| It will not be but one blast, and at once they are all brought present before Us.

فَالْیَوْمَ لَا تُظْلَمُ نَفْسٌ شَیْـًٔا وَّ لَا تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ﴿۵۴﴾

36|54| So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.

Resurrection:

"This passage mentions the resurrection after the Day of Judgement. The Quraish of Makkah at that time were also hesitant about the resurrection, and people today still suffer from the same hesitation. Since people do not see the dead being resurrected, they do not believe. The method described in the Hadith seems very realistic.

After the first trumpet (scream or cry - supersonic shock waves), the angel Israfil (peace be upon him) will blow the trumpet a second time, and this time, the blast of the trumpet will bring the dead back to life, and they will emerge from their graves and run into the field in a state of anxiety and confusion. After emerging suddenly, there will be a scene of terror, and they will not understand that their physical condition will be exactly the same as it was in perfect health in the world. The state of Barzakh (after death) will have ended, and they will be worried about it. They will say, 'What has happened? We are seeing a huge crowd of people again, just like we used to see in life,' and due to their anxiety, they will say, 'This is our misfortune that what we denied in life, i.e., resurrection, has become a reality today.' Then they will remember all the guidance given in the books of the prophets, scholars, and divine books about resurrection, accountability, and they will say, 'What we did not believe in has become a reality today. What was said by the prophets and in divine books was true, and we were wrong,' which will further terrify them.

In the second trumpet, all the people will be resurrected from wherever they were buried or died, and their body parts that had dissolved into the earth will assembled again. The length of the scream will be so long that life will return to all bodies in the same way that all bulbs light up when an electrical switch is turned on. Similarly, all souls will recognize

their bodies, which will be gathered in the mud of the earth, by the lowest bone of the spine *(Ajab al-Dhanab*).

Since flesh and skin all dissolve, but human bones, especially the lower part of the spine, neither burn nor dissolve in the soil. It is through this part that every soul will find its body and enter it, making it alive. Even today, the correct investigation of fossils (matter buried in the ground) is done through bones.

Humans will be told about divine justice that today every person will receive the reward for their deeds, no one will be punished for someone else's crime, and no friend or relative will be able to help anyone. There will be true justice. There will be no concept of any privileges like in the world; rather, everyone will receive (reward or punishment) according to their deeds.

Abu Huraira (may Allah SWT be pleased with him) narrates that the Messenger of Allah SWT ﷺ said: 'There will be a gap of forty between the two trumpets.' People asked, 'O Abu Huraira! Forty days or forty months?' He said, 'I cannot say.' People asked, 'Forty years?' He said, 'I cannot say.' Then Allah SWT will send down water from the sky, from which people will grow like vegetation. Abu Huraira (may Allah SWT be pleased with him) said, 'Everything in the human body will decay except for one bone, which is the end of the tailbone (*Ajab al-Dhanab*), and from it, man will be created again on the Day of Judgement.' (Bukhari/Muslim). That is, through this bone, the soul will recognize the human body. That is, the angels will recognize the bone and put the soul back in it, and that person will become alive. One narration mentions forty years of rain. It is likely scientific that the oceans on earth will dry up due to heat. The earthquake of the Day of Judgement will cause mountains to fly and fill all the lower valleys (oceanic regions). The surface of the earth will become level (like a barren field). Then there will be mud from the rain. In this mud, the dissolved human particles will gather again and join with the bone, and the body will be formed. The angels will recognize this bone, which is a sign in Allah SWT's record (like we say DNA), and put its soul, which was previously present, into its body. Man will emerge from the mud without clothes, just as a plant emerges from a seed in soft soil. People will come out like stems and run in fear of their accountability.

A clear example of this is that the mobile signals received by millions of people through their respective mobile numbers simultaneously without any difficulty. Allah SWT's system is far superior to the human system. The Holy Quran and Hadith provide only symbolic guidance so that Muslims who seek knowledge can move forward and uncover hidden secrets, affirming Allah SWT's greatness to the world."

Accountability:

"Regarding accountability, as mentioned in the Hadith, modern electronic and artificial intelligence inventions have practically proven it. Those who died as minors or were insane and completely disabled are, according to the Hadith, exempt from accountability.

Only adults and those of sound mind will be held accountable. Just as a message reaches millions of people simultaneously today, those who receive their record of deeds in their right hand will be happy and will cross the bridge of Siraat (over Hell) at the speed of light and enter Paradise. Those who receive their record of deeds in their left hand will be held accountable. The number of angels is many times greater than the number of humans. Therefore, everyone's accountability will proceed simultaneously, and they will be rewarded or punished based on their faith, deeds and intensions.

These are the facts that the Holy Quran and Hadith have stated. Through understanding and intellect, their reality is becoming clearer and more evident day by day. Therefore,

belief in the Hereafter and resurrection is essential for complete faith, and we should ignore human superstitions that are based on satanic concepts, such as the demand to see things happening by oneself. It is very difficult for a person to have righteous deeds without belief in the Hereafter, which is why it has been repeatedly emphasized."

اِنَّ اَصۡحٰبَ الۡجَنَّةِ الۡيَوۡمَ فِىۡ شُغُلٍ فٰكِهُوۡنَ ۚ﴿۵۵﴾

36|55| Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation -

هُمۡ وَ اَزۡوَاجُهُمۡ فِىۡ ظِلٰلٍ عَلَى الۡاَرَآئِكِ مُتَّكِـُٔوۡنَ ﴿۵۶﴾

36|56| They and their spouses - in shade, reclining on adorned couches.

لَهُمۡ فِيۡهَا فَاكِهَةٌ وَّ لَهُمۡ مَّا يَدَّعُوۡنَ ۖ﴿۵۷﴾

36|57| For them therein is fruit, and for them is whatever they request [or wish]

سَلٰمٌ ۚ قَوۡلًا مِّنۡ رَّبٍّ رَّحِيۡمٍ ﴿۵۸﴾

36|58| [And] "Peace," a word from a Merciful Lord.

The Life of Paradise:

"The conditions of the people of Paradise have been revealed. The people of Paradise will enter Paradise due to their righteous faith, deeds and Allah SWT's grace(Fadl). They will be happy and content in Paradise. They will receive every comfort and desire of life that is beneficial and delightful to human existence. Their palaces will be magnificent, their furniture will be beautiful, their gardens will be lush green, with running springs. They will live in Paradise with their spouses (who are worthy of Paradise). There will be all kinds of fruits and their desires and wishes will be fulfilled. Wife and husbands(couples) of Paradise both will be young and their ages will be proportionate. There will be all kinds of food, and its waste will be out from the body in the form of sweat. There will be a change in the digestive system and the nature of food, but the taste will be exquisite. Allah SWT's special favor will be upon them.

Abu Huraira (may Allah SWT be pleased with him) narrates that the Prophet ﷺ said, 'The people of Paradise (men and women) will be young, beardless, and have kohl-rimmed eyes. Their clothes will be shimmering, and their youth will never perish.' (Tirmidhi/Darimi).

Jabir (may Allah SWT be pleased with him) narrates that the Prophet ﷺ said, 'The people of Paradise will neither urinate, nor have mucus from their noses, nor defecate. They will only belch, and they will be inspired to glorify and praise Allah SWT, just as they are inspired to breath.' (Sahih Muslim/Darimi).

Abu Huraira (may Allah SWT be pleased with him) narrates that the Messenger of Allah SWT ﷺ said, 'Allah SWT Almighty says, 'I have prepared for My righteous servants what no eye has witnessed, no ear has heard, and no human heart has conceived.' *And if you wish, recite this verse: 'No person knows what delights of the eye are kept hidden for them, as a reward for what they used to do.' (As-Sajdah: 17)*. (Sahih Bukhari/Muslim).

Another Hadith, narrated by Umm Salama (may Allah SWT be pleased with her), states that I asked, 'O Messenger of Allah SWT ﷺ, are the women of this world superior, or the large-eyed *Houris*?'(female attendent in Heaven) He ﷺ said, 'The women of this world are superior to the large-eyed *Houris* in the same way that the exterior of the body is superior to the interior (wisdom).' I asked, 'O Messenger of Allah SWT ﷺ, what is the reason for this?' He ﷺ said, 'The reason is that they offered prayers for Allah SWT and

fasted for Allah SWT. Allah SWT Almighty will brighten their faces with light and their bodies will be as soft as silk, their comlextion will be fair, and their dress will be green. They will say, 'Listen! we are the ones who will abide forever, and we will never die. Listen! we will always be full of blessings and we will never be afraid or sad. Listen! we will always reside here and we will never travel from here. Listen! we will always be pleased and we will never be displeased. Congratulations to the one that gets us, and we are for him.' (Al-Mu'jam Al-Awsat).

According to another Hadith, all the negative traits of the human soul, such as envy, malice, lying, deception, hatred, miserliness, will disappear, and Paradise will have the qualities of love, sincerity, truthfulness, generosity, and cooperation. Therefore, Paradise shall be an extremely joyful place.

Allah SWT Almighty will bestow His grace and peace upon the people of Paradise, which is a special honor. Abu Saeed Khudri (may Allah SWT be pleased with him) narrates that the Messenger of Allah SWT ﷺ said: 'Indeed, Allah SWT Almighty will say to the people of Paradise, 'O people of Paradise!' They will say, 'We are present before You and ready to obey You, and all good is in Your hands.' Allah SWT Almighty will say, 'Are you satisfied?' They will say, 'O our Lord! Why should we not be satisfied, when You have given us what You have not given to anyone among Your creation?' Allah SWT Almighty will say, 'Shall I not give you something even better than that?' They will say, 'O our Lord! What could be better than that?' Allah SWT Almighty will say, 'I make My pleasure lawful for you. After this, I will never be displeased with you.' (Bukhari/Muslim/Tirmidhi).

What a supreme reward and expression of love. (*salamun qulan min rabir-raheem*- Peace, a word (of salutation) from a Merciful Lord. ayah- 58)"

وَ امْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ﴿۵۹﴾

36|59| [Then He will say], "But stand apart today, you criminals.

اَلَمْ اَعْهَدْ اِلَيْكُمْ يٰبَنِيْۤ اٰدَمَ اَنْ لَّا تَعْبُدُوا الشَّيْطٰنَ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۙ﴿۶۰﴾

36|60| Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy -

وَّ اَنِ اعْبُدُوْنِيْ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ﴿۶۱﴾

36|61| And that you worship [only] Me? This is a straight path.

وَ لَقَدْ اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيْرًا ؕ اَفَلَمْ تَكُوْنُوْا تَعْقِلُوْنَ﴿۶۲﴾

36|62| And he had already led astray from among you much of creation, so did you not use reason?

هٰذِهٖ جَهَنَّمُ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ﴿۶۳﴾

36|63| This is the Hellfire which you were promised.

اِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُوْنَ﴿۶۴﴾

36|64| [Enter to] burn therein today for what you used to deny."

"In the Holy Quran, comparisons are made between good and evil, truth and falsehood, right and wrong, beneficial and harmful matters, for the guidance and reformation of humanbeing. This is done so that the reader can understand their details and consequences, and with the intellect and understanding given by Allah SWT, choose what is right and beneficial for them. These verses describe the state and condition of

the inhabitants of Hell. They will be separated from others. In Arabic, '*tamiz' and 'imtiyaz*' mean to separate mixed things. All of humanity, including Muslims and non-Muslims, and among Muslims, the polytheists, monotheists, hypocrites, righteous, and sincere, will be mixed together, and they will have received their records of deeds, with their signs being clear.

At that time, these sinners will be separated, and they will pass through their wretched condition in front of their friends, relatives, and companions. Teachers and students, rulers and subject (those who are ruled), spiritual guides and followers, will see their humiliation and honor based on their respective deeds. Many things were hidden in the world, but there, everything will be revealed based on true justice. The cause of their condition will be their deeds and the motivations behind those deeds, which will be brought to light and will be present as evidence.

Worship of Satan (Devil):

They will be reminded that all means of guidance were provided. They were given intellect and understanding, and the power to make correct decisions. The promise of worshipping Allah SWT was explained to the soul, either through intellect or reason. They were also informed about their enemy, Satan, who is envious of humans due to their intellect, distinction, and intellectual superiority. Being a creature of fire (energy), he has access to the human mind. He creates thoughts, including minor benefits or temptations for the intellect, and then deprives humans of greater benefits or success. His aim is that just as he will be punished in Hell, so that will humans be punished. Allah SWT repeatedly warned through His revealed books and prophets and messengers to beware of him, as he will lead astray in every way.

Following Satan is referred to as worshipping Satan, because acting upon his commands is worship. Worship does not mean only prostration, but also obeying all of someone's commands, which is true worship. The worship of Allah SWT is true only when a person obeys all His commands and examines their actions against Allah SWT's commands or teachings before doing anything. If someone abandons Allah SWT's commands and follows the commands of others, such as rulers or the human ego that follows satanic desires, then it is as if they are worshipping Satan. Satan asked Allah SWT for respite until the Day of Judgement, which he was granted, and thus he will continue to lead humans astray until then.

In Islam, the Prophet (peace be upon him) commanded obedience to parents and the system of government or rulers, but set a standard that if their orders contradict Allah SWT's commands (i.e., obligations, duties, and prohibitions), they should not be obeyed. If a ruler forces compliance, then that land/city or area should be left. If that is not possible, then even if the action is performed, it should be disliked in the heart, and a promise should be made to abandon it as soon as possible. This is a concession from Allah SWT. The principle of Islamic law is that burden is according to ability and strength.

Abdullah bin Umar narrates that the Prophet (peace be upon him) said: 'It is obligatory for a Muslim to listen to and obey the commands of rulers, whether those commands are in accordance with their desires or against them, except when they are commanded to disobey Allah SWT.' (Muslim/Bukhari).

If a person makes a mistake or commits a sin, then repentance is very necessary. The details of repentance have been discussed. Allah SWT is Forgiving and Merciful, and He forgives, provided that a person is sincere in their repentance. The path of Islam is easy and beneficial for humanity. Allah SWT has also emphasized following it. All commands contain the welfare of human society. In welfare, collective benefit is prioritized over

individual benefit. Rulers are obligated to keep this principle of Sharia in mind when making new laws.

The blessed verses reveal a human reality: despite such guidance and emphasis, along with the blessing of intellect and understanding and the power of choice given by Allah SWT, humans, due to their carnal weaknesses and desires, become entangled in superficial and apparent benefits instead of using their correct intellect. Satan distances humans from Allah SWT's commands through their individual or group interests, which is why the majority of humans have always been disobedient. This is why Allah SWT sent His prophets in every region and language every few hundred years to remind people, and now the final Prophet is Muhammad (peace be upon him). Today, means of communication and knowledge have advanced so much that distances and time differences have been eliminated. The Holy Quran was written and compiled during the Prophet's (peace be upon him) lifetime, and it is guidance until the Day of Judgement. The Prophet's sayings and teachings were also written down and transmitted to others, and now these beacons of guidance stand until the end of time. Therefore, there is no need for another prophet. It is the duty of righteous scholars to continue reminding people. It is the responsibility of governments in states to provide facilities. Therefore, it is said that despite being given intellect, humans did not use it correctly, and became misguided by following the desires of their ego and the temptations of Satan. As a result, they will reach to Hell, and on the Day of Judgement, they will be told to enter and be thrust into that Hell as a result of their deeds and character, which is the Hell that humans forget in the world and which is mentioned in all revealed books and of which the prophets warned."

اَلْيَوْمَ نَخْتِمُ عَلٰٓى اَفْوَاهِهِمْ وَ تُكَلِّمُنَآ اَيْدِيْهِمْ وَ تَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ﴿۶۵﴾

36|65| That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.

وَ لَوْ نَشَآءُ لَطَمَسْنَا عَلٰٓى اَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَاَنّٰى يُبْصِرُوْنَ﴿۶۶﴾

36|66| And if We willed, We could have obliterated their eyes, and they would race to [find] the path, and how could they see?

وَ لَوْ نَشَآءُ لَمَسَخْنٰهُمْ عَلٰى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوْا مُضِيًّا وَّ لَا يَرْجِعُوْنَ﴿۶۷﴾

36|67| And if We willed, We could have deformed them, [paralyzing them] in their places so they would not be able to proceed, nor could they return.

"On the Day of Judgement, true justice will prevail, and testimony is essential for justice. That is why governments install video cameras to provide evidence through images and sound, as human witnesses are often unavailable. On the Day of Judgement, when sinners receive the details of their sins (accounts), they will deny them and request justice from Allah SWT. Their statements will be false, just as people hide their crimes by lying in this world. But then, Allah SWT will seal their tongues, just as the muscles of the tongue cease to function due to various illnesses, and speech becomes impossible. Then, the parts of their bodies that were used in committing the crimes will testify against them, such as hands, feet, eyes, etc., and they will speak, saying that the crime was committed at such and such a time. There will also be a report (video, account) from the two angels *(Kiraman Katibin*).

In a Hadith, Anas bin Malik narrates: 'We were sitting with the Messenger of Allah SWT (peace be upon him) when he smiled. He asked, 'Do you know why I smiled?' We replied, 'Allah SWT and His Messenger know best.' He said, 'I smiled at the servant's argument

with his Lord, when the servant (human) will say, 'O my Lord! Did You not give me refuge from injustice?' Allah SWT will say, 'Yes, I did.' The servant will say, 'Then I do not allow any witness against myself except myself.' Allah SWT will say, 'Today, your own testimony is sufficient against you, or the testimony of the Kiraman Katibin is sufficient.' The Prophet (peace be upon him) said, 'Then his mouth will be sealed, and his limbs will be told to speak. And his limbs will narrate his deeds. Then, there will be a private conversation between him and his limbs. Then he will say to his limbs, 'Away, be gone! I was arguing on your behalf!' (Sahih Muslim/Sunan al-Kubra).

Fourteen hundred years ago, the idea of limbs speaking or testifying was a novel concept, and people believed in it based on faith, while others did not. Now, with the advancement of scientific research into the human body, especially the internal organs, using various instruments, it has been discovered that human limbs have their own system of understanding, apart from the brain. When a limb experiences pain or needs, it sends a message to the brain, which then expresses it. This is how we know about diseases and other body needs. This system of understanding in the human body is more advanced than that of animals, just as human intellect and brain are superior to those of animals. On the Day of Judgement, Allah SWT will give that communication system the ability to speak, or He will have it translated into common language through angels and presented as audible evidence. We see even now that a lifeless wire can produce sound. This will be a second testimony, in addition to the angels (Kiraman Katibin) who are with every human.

Furthermore, the limbs that Allah SWT has given us for knowledge and understanding can become useless in our lives. As we see in various diseases, vision is lost, even though the eye is working, or the eye closes. Hands, feet, and other bodily movements cease. Human capacity for action can end in this world, and there can be many reasons for this. It is clarified in the verse that if such a state is brought about, a person's status and power will completely vanish, and they will become utterly helpless. It is Allah SWT's mercy that He does not immediately punish them in this world for their evil deeds.

How will the blind man find their way without guidance, and how will human body that have become motionless as stones move? In both cases, guidance or reaching the destination by following the right path is impossible. This is the condition of a person who does not live according to divine guidance and follows their desires, this is why their fate will be the punishment of Hell".

وَ مَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِی الْخَلْقِ ؕ اَفَلَا یَعْقِلُوْنَ ﴿۶۸﴾

36|68| And he to whom We grant long life We reverse in creation; so will they not understand?

The topic regarding human character and its life continues. The period during which a person acts according to their desires and disregards divine commands is not lifelong; rather, it lasts only as long as his limbs function properly. If any defect arises in them during this time, the person becomes helpless and disabled. Similarly, even if their life progresses without any defect, this phase ends in old age. And in further old age (in the case of a long life), a person becomes dependent on everything like a child. Sight, hearing, and the strength of the hands and body diminish. They cannot sit or get up, cannot eat or drink. Memory and recollection fade. They even lose awareness of their urine and excrement, just as a newborn is unaware, and then it ends. We see this condition in our elders and the elderly. The Prophet (peace be upon him) sought refuge in Allah SWT from this wretched old age. The part of life when the limbs are healthy is

very important, and this is the time to act upon Allah SWT's commands, to improve this world and the hereafter, so that the reckoning of deeds will be easy.

Hazrat Umar bin Maimun (may Allah SWT be pleased with him) narrates that the Prophet (peace be upon him) said to a person: "Take advantage of five things before five others come: (1) your life before your death, (2) your free time before your busyness, (3) your prosperity before your poverty, (4) your youth before your old age, and (5) your health before your sickness." (Al-Mustadrak / Mishkat).

Subhan Allah SWT! How beautifully he guides a person about the noble purposes of this life and how to live it well. Another blessed hadith, narrated by Hazrat Ibn Masood (may Allah SWT be pleased with him), stated that the Prophet (peace be upon him) said: "The son of Adam will not be able to move from before his Lord on the Day of Judgement until he is asked about five things: (1) how he spent his life, (2) how he spent his youth, (3) from where he earned his wealth, (4) and where he spent it, and (5) what he did with his knowledge." (Tirmidhi / Al-Mu'jam Al-Kabir). These hadiths are guiding lights for a person to live a better life. If only we would take guidance from them and improve our lives.

Hazrat Abu Huraira (may Allah SWT be pleased with him) narrates that the Prophet (peace be upon him) said: "Allah SWT has established His proof against the person whose age reaches sixty (60) years, and he has no excuse left." (Musnad Ahmad). Meaning, he was given ample opportunity to do good or bad deeds, and he will not be able to make excuses about the shortness of time on the Day of Judgement.

وَ مَا عَلَّمْنٰهُ الشِّعْرَ وَ مَا يَنْۢبَغِیْ لَهٗ ؕ اِنْ هُوَ اِلَّا ذِكْرٌ وَّ قُرْاٰنٌ مُّبِیْنٌ ۙ﴿۶۹﴾

36|69| And We did not give Prophet Muhammad, knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'an

لِّیُنْذِرَ مَنْ كَانَ حَیًّا وَّ یَحِقَّ الْقَوْلُ عَلَى الْكٰفِرِیْنَ﴿۷۰﴾

36|70| To warn whoever is alive and justify the word against the disbelievers.

When the disbelievers of Makkah failed to respond to the miraculous nature of the Holy Quran, they accused the Prophet (peace be upon him) of being a poet. Sometimes they called him a sorcerer. This accusation is refuted in the blessed verse. The literal meaning of "poetry" is "fine (hair)" and "depth," and in terminology, poetry refers to speech that is metrical and rhymed, where there is consideration of refrain and rhyme. (Al-Mufradat). Some verses of the Holy Quran appear to be metrical. Similarly, in Arab poetry, the subject matter is often imaginative and conceptual. That is why the Arabs (the people of Makkah), due to their ignorance, considered the Day of Judgement, resurrection, hell, and paradise to be mere concepts. They also considered the states of hell and paradise to be imaginary, which is why they suspected the Holy Quran of being poetry, but they paid no attention to the rational arguments of the Holy Quran. The Prophet (peace be upon him) was a translator of truth. By the guidence of Allah SWT, his level of knowledge and wisdom was extremely comprehensive. His speech was also eloquent and articulate, but it was not metrical, nor did it have refrain and rhyme. Rather, generally, whenever he mentioned poetry, its rhyme was not correct but altered, which Hazrat Abu Bakr Siddiq (may Allah SWT be pleased with him) would point out. On the occasion of the Battle of the Trench, some sentences came from his blessed tongue that were in the form of poetry, with meter, for example: "*Allah umma la khaira illa khair al-akhira, faghfir al-ansar wa al-muhajira. LawlAllah mahtadayna, wa la tasaddaqna wa la sallayna.*" (O Allah SWT, there is no good except the good of the Hereafter, so forgive the Ansar and the Muhajirin. If Allah SWT had not guided us, we would not have believed, nor would we have prayed.) These were *Rajaziya* (motivational) rhyming phrases, which were like poetry, during the

Trench, the Companions and the Prophet (peace be upon him) recited them loudly so that they would not feel tired. The state of hunger was such that the Companions had tied stones to their stomachs so that they would not bend over or appear weak. *The purpose of the verse is to negate him being a poet or his poetic knowledge, not to negate the reading of poetry.* The Prophet (peace be upon him) listened to poetry and liked good poetry which contained advice. He encouraged the Companions to respond to the satire of the disbelievers of Makkah, in which Hazrat Hassan bin Thabit and Hazrat Ka'b bin Malik also recited poetry, which he liked. Similarly, Hazrat Abdullah bin Rawaha (may Allah SWT be pleased with him) used to recite poetry. The Prophet (peace be upon him) liked a verse of Labid. The Holy Quran is described as a book of guidance, containing the truth and the straight path (success) for humanity, so that people may succeed in this world and the Hereafter. It encourages for paradise and warns against the punishment of hell. The mention of the living being refers to those who have intellect and understanding, and then use that intellect and understanding, and not only believe in Allah SWT but also act upon His commands. Those who are deprived of this are as if they are dead. Although life is the coming and going of breath, that life is like that of trees and animals. Human life is much higher due to its intellect and understanding, where it chooses different paths for itself, and accordingly, it will receive reward or punishment. It is by this intellect that it rules over other animals and benefits from the things on earth. Humans, and Muslims in particular, are repeatedly guided in the Holy Quran to this way of life, in which intellect and understanding are used correctly. Cosmic arguments are used to express the greatness and divinity of Allah SWT.

اَوَ لَمْ يَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ اَيْدِيْنَاۤ اَنْعَامًا فَهُمْ لَهَا مٰلِكُوْنَ﴿۷۱﴾

36|71| Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners?

وَ ذَلَّلّٰنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ وَ مِنْهَا يَاْكُلُوْنَ﴿۷۲﴾

36|72| And We have tamed them for them, so some of them they ride, and some of them they eat.

وَ لَهُمْ فِيْهَا مَنَافِعُ وَ مَشَارِبُ ؕ اَفَلَا يَشْكُرُوْنَ﴿۷۳﴾

36|73| And for them therein are [other] benefits and drinks, so will they not be grateful?

"This passage describes the condition of the disbelievers of Makkah and, generally, those people who do not truly acknowledge the existence of Allah SWT. For them, the beings present on Earth, in which humans have no input, are purely a gift of nature, and humans benefit from all these beings. It mentions those animals that are closest and always present, which are an important part of human life. These animals provide humans with livelihood, food, and transportation, such as horses, donkeys, oxen, camels, sheep, and goats, which are used for agriculture, riding, and transportation. Their milk and meat provide food, and their wool and hides provide clothing. All of these were created by Allah SWT, and they live within a system, with nature also arranging their food, which grows from the Earth. Furthermore, these animals possess greater strength, agility, and weight or size than humans. Yet, despite this, they are naturally domesticated animals that are familiar with humans. All these gifts are created by Allah SWT Almighty. Gratitude for them is obligatory. Expressing gratitude for gifts involves acknowledging the giver's gift, using it correctly, and praising the giver. However, most people, instead of being grateful, do not even genuinely worship Allah SWT Almighty. The next verse mentions this behavior."

وَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لَّعَلَّهُمْ يُنْصَرُوْنَ﴿۷۴﴾

36|74| But they have taken besides Allah [false] deities that perhaps they would be helped.

لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ ۙ وَ هُمْ لَهُمْ جُنْدٌ مُّحْضَرُوْنَ﴿۷۵﴾

36|75| They are not able to help them, and they [themselves] are for them soldiers in attendance.

فَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّا نَعْلَمُ مَا يُسِرُّوْنَ وَ مَا يُعْلِنُوْنَ﴿۷۶﴾

36|76| So let not their speech grieve you. Indeed, We know what they conceal and what they declare.

"This passage describes the behavior of the polytheists of Makkah. They became blind in their opposition to Islam, worshipping idols instead of the one Allah SWT. Those idols are lifeless and dependent on humans for their existence. Despite the evidence of the universe, humans are so lost in their misguidance that they defend idols. They are determined to oppose the Prophet (peace be upon him) and the Muslims, and they do not reflect on the teachings of the Quran. The Prophet (peace be upon him) is reassured not to be concerned about the misguidance of the disbelievers and their opposition to Muslims or Islam. Allah SWT is aware of all their plots and plans that they devise against the Muslims and the Prophet (peace be upon him). All their secrets and hidden matters, or their open alliances and opposition against Islam, are known to Allah SWT, and they will fail in all their endeavors".

اَوَ لَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ﴿۷۷﴾

36|77| Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary?

وَ ضَرَبَ لَنَا مَثَلًا وَّ نَسِيَ خَلْقَهٗ ؕ قَالَ مَنْ يُّحْيِ الْعِظَامَ وَ هِيَ رَمِيْمٌ﴿۷۸﴾

36|78| And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?"

قُلْ يُحْيِيْهَا الَّذِيْۤ اَنْشَاَهَاۤ اَوَّلَ مَرَّةٍ ؕ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيْمُ ۙ﴿۷۹﴾

36|79| Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing."

Human Semen:

Evidence of Allah SWT's power and might is being given through the creation of man, so that by reflecting upon it, humans may find it easier to believe in the event of resurrection. Human existence originates from human semen, which is a thick, watery, white, viscous drop. In biology or genetic engineering, the initial life germ is enclosed in a diploid nucleus, which is protected in a membrane called cytoplasm or cellular clay (*salalh)*. All these things are hidden from human sight and are discovered through special instruments. This membrane is further protected in another shell membrane. The shell contains billions of cells. Then, in the human womb, it transforms into a clot of blood, bone, flesh, and human form. In this process, there is attraction and union between male and female. Millions of sperm cells combine with the X chromosome in the woman's ovary. The male cell Y combines with the female cell X. Then, a new cell XX and YY comes into existence. After dividing, it forms a cluster of hundreds of cells and enters the womb, at which point its size is like a grain of sand. In science, it is called a zygote. It increases to several million in eight weeks. Then, it continues to grow. Some parts form

flesh, arteries, bones, and muscles. Gradually, an eighteen-inch-tall new human is formed. And in nine months or so, it comes out and begins its journey towards a new stage of life. Then, growing up, it becomes robust and powerful, quarrelsome, and considers him self all-knowing and forgets his Creator. It neither remembers the Creator nor death nor resurrection, but rather denies resurrection, questioning how a person can be brought back to life when their body has decayed and only bones remain. The explanation regarding resurrection has already been mentioned in the commentary of verse 15.

The context of revelation states that a disbeliever (Ubayy bin Khalaf) brought an old and decayed bone to the Messenger of Allah SWT (peace be upon him) and said, "O Muhammad! Do you threaten us that when these bones decay and rot, Allah SWT will resurrect us and bring us back to life?" Then, he crushed the bone into pieces and threw it into the air, saying, "O Muhammad! Who will bring this back to life?" Thereupon, the Messenger of Allah SWT (peace be upon him) said, "Yes, Allah SWT will cause you to die, then bring you back to life, and then cast you into Hell." At this point, this verse was revealed (Al-Durr al-Manthur).

The blessed verse answers that the One who creates a human from a drop of fluid can certainly recreate the human structure from its disintegrated parts. He who has created this entire universe, animals, birds, and insects—how it can be difficult for Him? How a person will stand again (be resurrected) and how the soul will recognize the body is explained in detail in the commentary of verse 51 of this Surah in light of the hadith. According to Hanafi jurisprudence, human bone is pure, and hair is also pure, but other jurists have differences. Modern science does not believe in the process of resurrection because they have not witnessed it happening physically, but they conceptually acknowledge its possibility. Since science bases its theories on multiple experiments, and this state (resurrection) is not possible in this manner, as it will occur after the second trumpet is blown on the Day of Judgement, it is difficult for science to comprehend. Some scientists, influenced by Satan's theories, rely solely on nature instead of acknowledging the existence of the Creator of the universe (Allah SWT Almighty). Their attitude is entirely negative, like that of the disbelievers of Makkah.

ۨالَّذِیْ جَعَلَ لَكُمْ مِّنَ الشَّجَرِ الْاَخْضَرِ نَارًا فَاِذَاۤ اَنْتُمْ مِّنْهُ تُوْقِدُوْنَ﴿۸۰﴾

36|80| [It is] He who made for you from the green tree, fire, and then from it you ignite.

اَوَ لَیْسَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِقٰدِرٍ عَلٰۤی اَنْ یَّخْلُقَ مِثْلَهُمْ ؕ بَلٰی ۫ وَ هُوَ الْخَلّٰقُ الْعَلِیْمُ﴿۸۱﴾

36|81| Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator.

اِنَّمَاۤ اَمْرُهٗۤ اِذَاۤ اَرَادَ شَیْـًٔا اَنْ یَّقُوْلَ لَهٗ كُنْ فَیَكُوْنُ﴿۸۲﴾

36|82| His command is only when He intends a thing that He says to it, "Be," and it is.

فَسُبْحٰنَ الَّذِیْ بِیَدِهٖ مَلَكُوْتُ كُلِّ شَیْءٍ وَّ اِلَیْهِ تُرْجَعُوْنَ﴿۸۳﴾

36|83| So exalted is He in whose hand is the realm of all things, and to Him you will be returned.

"The blessed verses mention the wonders of Allah SWT's power. They provide evidence for the possibility of human life after death. Generally, fire turns water into vapor, and water, with its intensity, extinguishes fire by cutting off its oxygen supply. Similarly, wet wood, despite containing water, still burns. People usually ignite fire by striking stones or

hard rocks and iron together. In the desert regions of Arabia, fire ignit when the wood of two types of trees, 'Markh' and 'Afar,' is rubbed together. All these are manifestations of Allah SWT's power. The One who created billions of objects in the universe can easily recreate a dead human being from his substance. According to modern scientific theories, Earth's gravity pulls all matter towards itself, and the amount of matter on Earth neither decreases nor increases; it only changes its state. Similarly, the components of the human body also change their state and can then be reassembled. The One who created so many objects in the universe, which are beyond counting, is the greatest Creator, the Supreme Designer. It is a sign of His power that when He commands something, it comes into existence according to His will. In modern cosmology, scientists, using electronic or radio telescopes in various regions (continents) like Australia, South America, North America, and Europe, observe that stars are created and destroyed(disappeared) in an instant, even though their signals take a long time to reach humans. This occurrence, which happens long before human awareness, is proof of Allah SWT's command 'Be, and it is.'

The beginning of Surah Yaseen highlights the greatness of the Quran and the truthfulness of Prophet Muhammad's prophethood, while its conclusion focuses on guiding people and informing them about life after death so that they may believe and perform righteous deeds to avoid punishment in the Hereafter."

The End of Surah Yaseen.

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37 - Surah Al-Safat

Introduction:

The surah (chapter) derives its name from the word "As-Saffat Saffa" in its first verse. This surah was revealed in Makkah .

According to the Mushaf's (Quran's compiled text) order, it is number thirty-seven (37), and according to the order of revelation, it is fifty-six (56). This surah was revealed after Surah Al-An'am and before Surah Luqman. It consists of one hundred and eighty-two (182) verses. The revelation of this surah occurred a few years before the migration (Hijrah) from Makkah, which is inferred from its contents. At that time, the opposition of the Quraysh was at its peak, and all kinds of accusations were being leveled against the Prophet Muhammad (peace be upon him). There was a strong denial of the truths of the Holy Quran.

The surah mentions the duties of the angels, their qualities, and the deeds of the jinn. It refers to the relationships between jinn and humans, particularly regarding prophecies. It also mentions shooting stars (meteorites). These are discussed in a general way, according to the intellectual level of the people at that time.

The Day of Judgment, the power and majesty of Allah, His oneness, and evidence of resurrection are explained in an easily understandable manner. The punishment of previous nations due to their disobedience is mentioned so that the people of Makkah could learn a lesson from it.

The surah mentions the Prophets, particularly Prophet Ibrahim (Abraham), Prophet Ismail (Ishmael), and their sacrifice. It also mentions Prophet Musa (Moses), Prophet

Harun (Aaron), Prophet Lut (Lot), Prophet Ilyas (Elijah), and Prophet Yunus (Jonah), so that the believers would not be distressed by the severity of the persecution at that time.

A hadith (saying of the Prophet) narrated by Abdullah bin Umar (may Allah be pleased with him) in Sunan an-Nasa'i, mentions that the Prophet Muhammad (peace be upon him) used to order a reduction (brevity) in the Imam's (leader's) prayer during congregational prayers so that it would not be burdensome for the worshippers, and at that time, the Companions used to recite Surah As-Saffat. This shows the extent of the faith and the fervor of devotion in prayer among the Companions. Another point is that the Imam should be mindful of the physical condition and ailments of the followers. Therefore, the recitation and glorifications during standing and prostration should be adjusted accordingly. A narration attributed to Ibn Abbas (may Allah be pleased with him) states that the Messenger of Allah (peace be upon him) said, "Whoever recites Surah Ya-Sin and Surah As-Saffat on Friday and then asks Allah for something, Allah will fulfill that request." (Ad-Durr al-Manthur).

وَ الصّٰٓفّٰتِ صَفًّا ۙ﴿۱﴾

37|1| By those [angels] lined up in rows

فَالزّٰجِرٰتِ زَجْرًا ۙ﴿۲﴾

37|2| And those who drive [the clouds]

فَالتّٰلِيٰتِ ذِكْرًا ۙ﴿۳﴾

37|3| And those who recite the message,

اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ؕ﴿۴﴾

37|4| Indeed, your God is One,

رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا وَ رَبُّ الْمَشَارِقِ ؕ﴿۵﴾

37|5| Lord of the heavens and the earth and that between them and Lord of the sunrises.

The blessed verses express the majesty and power of Allah, forces that are invisible to humans but carry out significant tasks in the universe. They are mentioned. It is one of the miracles of the Holy Quran that these verses were important then and are validated and interpreted by modern scientific advancements, including space research conducted through computers (artificial intelligence) using electronic and radio technology. Scholars interpret these forces as rows of angels. A blessed hadith states: "Establish your rows as the angels do in the heavens, completing the first rows and then filling the adjacent ones" (Muslim/Nasa'i). Our congregational prayer rows also emulate this. Another purpose of the rows is preparedness, as those standing in them are alert, ready for action, and united. Similarly, these angels, who are beings of light and have no physical form, cannot be seen or touched by us. They are diligent and ever-ready to carry out commands. Their number is vast, arranged in rows upon rows. Furthermore, these angels also rebuke and reproach during the execution of commands, such as moving clouds from one region to another (Ref: hadith). The movement and transfer of clouds change weather patterns, and now, with satellites in space, cloud movements are easily tracked, resulting in more accurate weather forecasts. This is detailed in Surah Ra'd. Additionally, angels are beings of light, and light is a form of energy. They inspire humans to detest evil and incline towards good deeds. They neutralize the effects of devils and jinn. Another interpretation refers to those who give sermons and advice or those who ensure peace and security through defence services in an Islamic state.

Considering the importance of these matters, Allah has mentioned an oath by the forces that implement these actions. This oath is not to the forces themselves but an expression of the power of the Creator who created them and uses them to achieve specific purposes, with these forces playing a role in the cosmic system. These forces have a vast scope, encompassing the entire universe. Allah alone is the Lord of the Angels, the heavens and the earth, and all the easts and wests. The place of sunrise is the east, and the angle of the sun's rising(appreance) with the earth constantly changes, altering the position of the east. Multiple easts are formed, and there are many other suns and stars whose rising places (locations) can also be easts. The mention of the east is significant because it is a manifestation, and its perception is more pronounced after darkness or someone's absence. The sole owner of these forces is one Being who controls the entire cosmic system, ensuring unity and harmony. If multiple forces were in control, they would clash, and the entire system would collapse. This force is the Divine Being who is worthy of worship.

اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ِۨالْكَوَاكِبِۙ﴿۶﴾

37|6| Indeed, We have adorned the nearest heaven with an adornment of stars

وَ حِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍۚ﴿۷﴾

37|7| And as protection against every rebellious devil

لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَ يُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍّۗ﴿۸﴾

37|8| [So] they may not listen to the exalted assembly [of angels] and are pelted from every side,

دُحُوْرًا وَّ لَهُمْ عَذَابٌ وَّاصِبٌۙ﴿۹﴾

37|9| Repelled; and for them is a constant punishment,

اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ﴿۱۰﴾

37|10| Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing [in brightness].

Allah Almighty further manifested His power and indicated matters concerning the universe. The stars we see twinkling at night and the galaxy located in the sky are closest to the Earth, meaning their location is nearest, after the solar system (sun/moon). They present a beautiful scene at night. They are a source of light in the darkness of night, and some stars remain fixed in their specific positions, such as the Pole Star, which helps determine direction. The sky is divided into constellations, with bright stars forming shapes, which are called Zodiac signs. The Zodiac signs (Brooj) are also mentioned in the Holy Quran.

Stars:

Information about the stars in the sky is partly through our eyes. Further information has been obtained through telescopes, and even more through radio telescopes like Hubble and later radio-digital telescopes like James Watt, which use computers for analysis. This information is constantly changing because the expanse(span) of the universe is vast. Stars are luminous bodies that exist in the universe and are held together by their own gravity. Human knowledge about their existence, importance, and necessity in the universe is negligible. The closest star to Earth is the Sun, whose gravity keeps the entire solar system revolving around it. The rising and setting of the Sun are mentioned many times in the Holy Quran. The human estimate of the age of stars ranges from one billion

to thirteen billion years. Their number is estimated to be countless. The distance of our galaxy (the closest sky) is 26,670 light-years. Research continues to change over time.

Meteors:

These are objects that come from space, i.e., the universe, and when they enter Earth's atmosphere, they become visible to us due to flames. Most of them burn up in the atmosphere, and a few have fallen on Earth. They contain various metals and have different types. Modern research is providing more information, and opinions about them are changing in light of this information.

According to the verses of the Holy Quran and Hadith, the system of the universe, which science sometimes refers to as gravity, centrifugal force, or centripetal force, causing orbits to move, all these tasks are carried out by Allah's angels, who are created from light (energy) and perform these tasks. Since scientists cannot see their existence, they rely on other forces, and these forces are real, but the primary mover of these forces is the angels, and all forces and causes are by Allah's command and according to the system recorded in the Preserved Tablet (Lawh-e-Mahfooz).

The Hadith of the Prophet Muhammad (peace be upon him) about meteors is very important. When meteors come towards Earth, they ignite due to their high speed, air friction, and chemical components, spreading light at night. The Prophet Muhammad (peace be upon him) asked his companions what people in the age of ignorance (before Islam) thought was the reason for this. The companions replied that they thought it meant a great person was born or died that day, implying an extraordinary event. The Prophet Muhammad (peace be upon him) said: "A star does not fall because someone dies or is born, but when our Lord Almighty decides a matter, the angels carrying the Throne say 'Subhan Allah' (Glory be to Allah). Then the angels of the nearest sky say 'Subhan Allah' until their glorification reaches the angels of the lowest sky. Then those near the carriers of the Throne ask them what their Lord has said. Then they inform them what Allah Almighty has said. Then some angels of the sky tell others until the news reaches the lowest sky. Then the jinn steal this heard word and whisper it into the ears of soothsayers. If they convey it as it is, it is true, but they mix their own additions into it." (Muslim/Tirmidhi/Nasai/Sunan Kubra).

Space Information and Quranic Indications:

Since humans have intellect, they have quest for unknown. People in the past and today seek knowledge about future events to take care of their interests. For this, people use various means: (1) Some people predict events on Earth through stars and link this process with people's actions. (2) Some people estimate through letters, date and time of birth, and palmistry; all these sciences are based on old experiences. (3) Some people are given high mental abilities by Allah Almighty, and based on this, they analyse and predict situations. All these matters are based on estimations, in which the ratio of being wrong and right is fifty-fifty, and due to these estimations, a person becomes psychologically weak. Their will weakens, the power of action decreases, and gradually, their ability to make decisions ends.

The Prophet Muhammad (peace be upon him) strictly forbade acting on or asking the opinions of fortune-tellers. According to a Hadith, the Prophet Muhammad (peace be upon him) said that whoever goes to a fortune-teller or soothsayer and asks them about something, their prayers are not accepted for forty days. (Muslim Sharif). The explanation is that the obligatory prayer is fulfilled, but the elevation of ranks does not occur.

Verses and Hadith provide guidance for current scientific research, even though they were mentioned fourteen hundred years ago. (1) Information can be obtained within space. (2) Information within space has effects on Earth, a clear example of which is weather conditions. There is information about solar and lunar eclipses. There is information about the distances of stars and the gases or other materials in them. (3) Allah Almighty has appointed forces for events in the universe, which we call angels in Islamic teaching, who provide the causes, but non-Muslim researchers give them different names, such as gravity, centrifugal force, pressure, thrust, etc. (4) Information can be obtained through signals coming from space, which can be decoded. (5) Meteors only become flames within the Earth's atmosphere, and the data of information is lost as they pass through space as flames, which other forces, jinn (created from fire energy) want to transfer. (6) Data can be secured, just as we encrypt data to prevent it from being stolen, similar to this electronic data is stolen in space. (7) The distances of the skies are very vast. The mention of a distance of four hundred years between the skies in Hadith was merely to inform the people of that time about the vastness of the distances. The sky is an invisible boundary that is not felt materially, but only by the change in the nature of different types of radiation, and these radiations act as a shield or umbrella. Modern science also confirms these circles where signals change or show effects. (8) The mention of the highest assembly (Mala Ala) is a mention of very distant boundaries, and the information or signals reaching Earth after passing through different skies refer to the vastness of distances, which even modern cosmology is amazed by. The speed of Allah Almighty's system is faster than our light or electrical waves, which humans have not yet visulized. Human research continues, and this research is the interpretation of the verse "*And He taught Adam the names of all things.*" (Surah The cow). (9) It is clear that there is no contradiction between the information of science and Sharia, but the information of Sharia is superior, and science is still evolving within the solar system. The James Watt telescope is only receiving information from outside the solar system, and that too is far below the first sky (stars and galaxies) of Sharia. Therefore, science is still at an initial stage. Sharia has given a general information about the skies, the Throne (Arsh), and the Footstool (Kursi), which are far beyond the galaxy (Earth's sky), to express the greatness of Allah. (10) Mala means a group that agrees on an opinion, and Ala means the upper position, i.e., the sky. Scientifically, it refers to our solar system, i.e., the meteors prevent the theft of information in the context of orders between the Sun and Earth, and these angels (of the meteors) are appointed for the transmission and implementation of information within the solar system, and orders are transmitted or received by them from the Exalted Throne(Arsh).

These matters are far beyond the capability of current science.

فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ خَلَقْنَا ؕ اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ لَّازِبٍ ﴿۱۱﴾

37|11| Then inquire of them, [O Muhammad], "Are they a stronger [or more difficult] creation or those [others] We have created?" Indeed, We created men from sticky clay.

بَلْ عَجِبْتَ وَ يَسْخَرُوْنَ ﴿۱۲﴾

37|12| But you wonder, while they mock,

وَ اِذَا ذُكِّرُوْا لَا يَذْكُرُوْنَ ﴿۱۳﴾

37|13| And when they are reminded, they remember not.

وَ اِذَا رَاَوْا اٰيَةً يَّسْتَسْخِرُوْنَ ﴿۱۴﴾

37|14| And when they see a sign, they ridicule

وَ قَالُوْۤا اِنْ هٰذَاۤ اِلَّا سِحْرٌ مُّبِیْنٌ ﴿۱۵﴾

37|15| And say, "This is not but obvious magic.

ءَاِذَا مِتْنَا وَ كُنَّا تُرَابًا وَّ عِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ﴿۱۶﴾

37|16| When we have died and become dust and bones, are we indeed to be resurrected?

اَوَ اٰبَآؤُنَا الْاَوَّلُوْنَ ﴿۱۷﴾

37|17| And our forefathers [as well]?"

قُلْ نَعَمْ وَ اَنْتُمْ دَاخِرُوْنَ ﴿۱۸﴾

37|18| Say, "Yes, and you will be [rendered] contemptible."

The people of Makka had beliefs about the existence of Allah Almighty and angels, and some tribes or individuals considered angels to be the offspring of Allah Almighty. Therefore, in the verses, they are described as messengers. The most important belief that the Arabs refused to accept and was beyond their comprehension was how a person would be resurrected after death and give an account of all their deeds. Even today, people do not believe in this. This matter has been repeatedly explained with arguments in the Holy Quran, and this belief is extremely important for changing human character. Allah Almighty mentioned the manifestation of His power, which is in the heavens and the earth, saying, "Are you (O Prophet) surprised at their denial? Rather, they do not understand it and consider it a mockery." Whereas, if they reflect, the existence of a human being, from their creation (sperm) to childhood, youth, and old age, when it can happen, then the same person who was, can return again. Making something for the first time is difficult, then repairing it or bringing it back to the same state is not difficult. If the deniers of the Day of Judgment reflect on this, they will understand. Moreover, beyond humans, there are countless things in the universe that Allah Almighty has created; considering this, the resurrection of humans is not impossible. It only requires contemplation. The verses or miracles of the Holy Quran are not magic but facts. Not only their ancestors, whom they are imitating, but all humans will be resurrected and give an account. The following verses describe the scene of the Day of Judgment and the reckoning.

فَاِنَّمَا هِیَ زَجْرَةٌ وَّاحِدَةٌ فَاِذَا هُمْ یَنْظُرُوْنَ ﴿۱۹﴾

37|19| It will be only one shout, and at once they will be observing.

وَ قَالُوْا یٰوَیْلَنَا هٰذَا یَوْمُ الدِّیْنِ ﴿۲۰﴾

37|20| They will say, "O woe to us! This is the Day of Recompense."

هٰذَا یَوْمُ الْفَصْلِ الَّذِیْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿۲۱﴾

37|21| [They will be told], "This is the Day of Judgement which you used to deny."

اُحْشُرُوا الَّذِیْنَ ظَلَمُوْا وَ اَزْوَاجَهُمْ وَ مَا كَانُوْا یَعْبُدُوْنَ ﴿۲۲﴾

37|22| [The angels will be ordered], "Gather those who committed wrong, their kinds, and what they used to worship

مِنْ دُوْنِ اللّٰهِ فَاهْدُوْهُمْ اِلٰى صِرَاطِ الْجَحِیْمِ ﴿۲۳﴾

37|23| Other than Allah, and guide them to the path of Hellfire

وَ قِفُوْهُمْ اِنَّهُمْ مَّسْـُٔوْلُوْنَ۟ۙ﴿۲۴﴾

37|24| And stop them; indeed, they are to be questioned."

The Day of Judgment is mentioned, when there will be a powerful jolt, which will be the loud cry of the trumpet of Israfil (peace be upon him) or its effect. When people are resurrected, they will remember that this is the Day of Judgment or the hour of reckoning about which the Last Prophet (peace be upon him) used to tell them, and they used to deny it. They will be held accountable. At that time, a state of regret and despair will overcome them, and their punishment will be visible. According to the divine command, the angels will bring the oppressors, their companions, and their leaders, in whose obedience they had forgotten God, and they will all be taken to Hell. This is the result of their deeds. According to a Hadith narrated by Anas, the Messenger of Allah (peace be upon him) said: "Whoever invites anyone to anything, that thing will remain with them and will not separate from them." Then he (peace be upon him) recited these verses from Surah As-Saffat. (Tirmidhi/Mustadrak).

According to the verse and Hadith, all humans will be asked about five things: (1) How they spent their life. (2) In what deeds they spent their youth. (3) From where they earned their wealth. (4) Where they spent their wealth. (5) How much they acted upon the requirements of their knowledge. (Sunan Tirmidhi).

مَا لَكُمْ لَا تَنَاصَرُوْنَ﴿۲۵﴾

37|25| [They will be asked], "What is [wrong] with you? Why do you not help each other?"

بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُوْنَ﴿۲۶﴾

37|26| But they, that Day, are in surrender.

وَ اَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ﴿۲۷﴾

37|27| And they will approach one another blaming each other.

قَالُوْۤا اِنَّكُمْ كُنْتُمْ تَاْتُوْنَنَا عَنِ الْيَمِيْنِ﴿۲۸﴾

37|28| They will say, "Indeed, you used to come at us from the right."

قَالُوْا بَلْ لَّمْ تَكُوْنُوْا مُؤْمِنِيْنَۚ﴿۲۹﴾

37|29| The oppressors will say, "Rather, you [yourselves] were not believers,

وَ مَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ ۚ بَلْ كُنْتُمْ قَوْمًا طٰغِيْنَ﴿۳۰﴾

37|30| And we had over you no authority, but you were a transgressing people.

"The condition and state that the disbelievers of Makka and those who do not believe in the Hereafter and the Day of Judgment will go through is being depicted. On the Day of Judgment, sinners or criminals will be punished for their crimes, realize their mistakes, and seek excuses. Those who influenced them or those whose guidance they followed into error will also be helpless on that day and shall be punished for their evil deeds. They will be so distressed that they will not be able to help anyone, even if they were powerful in the worldly life. In this situation, the followers will blame their leaders for leading them astray. They did not ponder over guidance. They trusted them or imitated them, and for this reason, they are being punished. Both parties (the leaders and the followers) will curse and reproach each other. The followers will say that they followed their way due to their power and influence, so they are responsible for their sins. The

leaders will say that they should have used their own intellect and not followed them. They should have made their own decisions. They had no power over them, but they themselves did not want to become Muslims (i.e., obedient) and were inclined towards misguidance.

The purpose of these verses is to emphasize the need to live life according to divine guidance in this worldly life to avoid distress in the Hereafter or on the Day of Judgment."

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَاۤ اِنَّا لَذَآئِقُوْنَ ﴿۳۱﴾

37|31| So the word of our Lord has come into effect upon us; indeed, we will taste [punishment].

فَاَغْوَيْنٰكُمْ اِنَّا كُنَّا غٰوِيْنَ ﴿۳۲﴾

37|32| And we led you to deviation; indeed, we were deviators."

فَاِنَّهُمْ يَوْمَئِذٍ فِى الْعَذَابِ مُشْتَرِكُوْنَ ﴿۳۳﴾

37|33| So indeed they, that Day, will be sharing in the punishment.

اِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿۳۴﴾

37|34| Indeed, that is how We deal with the criminals.

اِنَّهُمْ كَانُوْۤا اِذَا قِيْلَ لَهُمْ لَاۤ اِلٰهَ اِلَّا اللّٰهُ ۙ يَسْتَكْبِرُوْنَ ۙ﴿۳۵﴾

37|35| Indeed they, when it was said to them, "There is no deity but Allah," were arrogant

وَ يَقُوْلُوْنَ اَئِنَّا لَتَارِكُوْۤا اٰلِهَتِنَا لِشَاعِرٍ مَّجْنُوْنٍ ؕ﴿۳۶﴾

37|36| And were saying, "Are we to leave our gods for a mad poet?"

بَلْ جَآءَ بِالْحَقِّ وَ صَدَّقَ الْمُرْسَلِيْنَ ﴿۳۷﴾

37|37| Rather, the Prophet has come with the truth and confirmed the [previous] messengers.

اِنَّكُمْ لَذَآئِقُوا الْعَذَابِ الْاَلِيْمِ ﴿۳۸﴾

37|38| Indeed, you [disbelievers] will be tasters of the painful punishment,

وَ مَا تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ۙ﴿۳۹﴾

37|39| And you will not be recompensed except for what you used to do -

"The criminal leaders will acknowledge their acceptance of their punishment, stating that it is due to their own actions, as they themselves were astray and then led others astray. When they were told about the truth, they arrogantly ignored it. Therefore, today they will all bear the punishment along with the criminals and sinners. Allah Almighty mentioned the behavior of humans on earth, that when they are shown the path of truth, and the Prophet Muhammad (peace be upon him) was showing it, they would call him insane, refusing to ponder over his words and clinging instead to their old customs. While the Prophet (peace be upon him) upheld the principles of guidance and unity, not denying the messages of the previous prophets but rather informing people of true commandments, these people of power and authority denied due to their arrogance and will then enter Hell in the Hereafter. A detailed depiction of the punishment is drawn due to the lack of contemplation on the blessed verses and the failure to act upon Allah's commands, and the following verses mention those who do act upon."

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿۴۰﴾

37|40| But not the chosen servants of Allah.

اُولٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُوْمٌ ﴿۴۱﴾

37|41| Those will have a provision determined -

فَوَاكِهُ ۚ وَ هُمْ مُّكْرَمُوْنَ ﴿۴۲﴾

37|42| Fruits; and they will be honored

فِيْ جَنّٰتِ النَّعِيْمِ ﴿۴۳﴾

37|43| In gardens of pleasure

عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ﴿۴۴﴾

37|44| On thrones facing one another.

يُطَافُ عَلَيْهِمْ بِكَاْسٍ مِّنْ مَّعِيْنٍ ﴿۴۵﴾

37|45| There will be circulated among them a cup [of wine] from a flowing spring,

بَيْضَآءَ لَذَّةٍ لِّلشّٰرِبِيْنَ ﴿۴۶﴾

37|46| White and delicious to the drinkers;

لَا فِيْهَا غَوْلٌ وَّ لَا هُمْ عَنْهَا يُنْزَفُوْنَ ﴿۴۷﴾

37|47| No bad effect is there in it, nor from it will they be intoxicated.

وَ عِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ عِيْنٌ ﴿۴۸﴾

37|48| And with them will be women limiting [their] glances, with large, [beautiful] eyes,

كَاَنَّهُنَّ بَيْضٌ مَّكْنُوْنٌ ﴿۴۹﴾

37|49| As if they were [delicate] eggs, well-protected.

فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿۵۰﴾

37|50| And they will approach one another, inquiring of each other.

The Life of Paradise:

"After the description of the state of those who deny the oneness of Allah and the Day of Judgment, the condition and state of those who are sincere in their worship and obedience to Allah are described, who will be fewer in number than the misguided ones. How unfortunate it is that despite having the means of guidance, humans are influenced by Satan and turn towards misguidance, and the most of humans will be punished in this way.

The people of Paradise will be given great places and abodes for residence. They will have an abundance of sustenance. They will be safe from the hardships of livelihood and the struggle for sustenance that one has to endure in this worldly life. The sustenance will also be of the highest quality, meaning there will be fruits that will delight the tongue and palate. There will be no effect on the digestive system. The pleasure and taste of food obtained through the tongue, and often foods that are not delicious are beneficial, while excessively sweet and spicy foods are delicious and harmful to the human body and difficult to avoid, leading to various diseases. In Paradise, this difficulty will be no more. There will be pleasure for the palate, and no harmful effect on the body, and the

waste from human food will be excreted in the form of sweat, similar to the digestive system of some animals in this world.

The scene is extremely beautiful, where they will be in a beautiful place with their friends and loved ones who were with them in the world, meaning those who performed righteous deeds like them. Various drinks will be offered. The drinks of Paradise will be different from the wine of this world. All the diseases, physical and mental defects of the liquor of this world (headaches, liver problems, digestive system problems, issues with consciousness and intellect) will not exist. They will drink from springs of wine that will be as white as milk, and beautiful women or young, tender boys will serve them, who will be models of modesty and beauty, like the white membrane of an egg hidden and protected inside the eggshell. In this gathering, they will ask about each other's well-being, meaning there will be an atmosphere of extreme love and peace. This is the result of their righteous deeds and obedience to God that they performed in the worldly life."

قَالَ قَآئِلٌ مِّنْهُمْ اِنِّیْ كَانَ لِیْ قَرِیْنٌ ﴿۵۱﴾

37|51| A speaker among them will say, "Indeed, I had a companion [on earth]

یَّقُوْلُ اَىِٕنَّكَ لَمِنَ الْمُصَدِّقِیْنَ ﴿۵۲﴾

37|52| Who would say, 'Are you indeed of those who believe

ءَاِذَا مِتْنَا وَ كُنَّا تُرَابًا وَّ عِظَامًا ءَاِنَّا لَمَدِیْنُوْنَ ﴿۵۳﴾

37|53| That when we have died and become dust and bones, we will indeed be recompensed?'"

قَالَ هَلْ اَنْتُمْ مُّطَّلِعُوْنَ ﴿۵۴﴾

37|54| He will say, "Would you [care to] look?"

فَاطَّلَعَ فَرَاٰهُ فِیْ سَوَآءِ الْجَحِیْمِ ﴿۵۵﴾

37|55| And he will look and see him in the midst of the Hellfire.

قَالَ تَاللّٰهِ اِنْ كِدْتَّ لَتُرْدِیْنِ ﴿۵۶﴾

37|56| He will say, "By Allah, you almost ruined me.

وَ لَوْ لَا نِعْمَةُ رَبِّیْ لَكُنْتُ مِنَ الْمُحْضَرِیْنَ ﴿۵۷﴾

37|57| If not for the favor of my Lord, I would have been of those brought in [to Hell].

اَفَمَا نَحْنُ بِمَیِّتِیْنَ ﴿۵۸﴾

37|58| Then, are we not to die

اِلَّا مَوْتَتَنَا الْاُوْلٰى وَ مَا نَحْنُ بِمُعَذَّبِیْنَ ﴿۵۹﴾

37|59| Except for our first death, and we will not be punished?"

اِنَّ هٰذَا لَهُوَ الْفَوْزُ الْعَظِیْمُ ﴿۶۰﴾

37|60| Indeed, this is the great attainment.

لِمِثْلِ هٰذَا فَلْیَعْمَلِ الْعٰمِلُوْنَ ﴿۶۱﴾

37|61| For the like of this let the workers [on earth] work.

Actions and Friendship:

Although the reward for actions is received to some extent in this world, yet the complete justice will be provided on the Day of Judgment during the reckoning, as a result the Quran presents a comparison or depiction of Paradise and Hell. The inhabitants of Paradise will remember their companions from their worldly lives, who used to commit acts of misguidance in front of them and encourage others to do the same. When these thoughts or memories arise, the desire to see them and know their condition will emerge. Immediately, they will see their friend in Hell, in their destined place. This would have been considered a miracle a hundred years ago, but now, with radio signals and internet waves, we can have video conferences from one part of the world to another. The people of Paradise and Hell will have a far superior ability and power at that time. They will be able to see each other. Then, the inhabitants of Paradise will thank God that they were saved from the influence of those bad companions by His grace. If God had not protected them from the evil or influence of those bad companions, their condition would have been the same, being pushed into Hell in the Hereafter due to their deeds.

The people of Paradise will be happy that they will now live forever. Death will not come. The previous death has already occurred, and now there is eternal life, and that too in Paradise, where all comforts and luxuries exist. This is their great success, being in Paradise, and its reason is the good deeds and adherence to guidance that they performed in their worldly lives. Those who wish to avoid punishment and attain Paradise must also perform these good deeds.

The next verse mentions the difficulties and punishments of the people of Hell.

اَذٰلِكَ خَيْرٌ نُّزُلًا اَمْ شَجَرَةُ الزَّقُّوْمِ ﴿٦٢﴾

37|62| Is Paradise a better accommodation or the tree of zaqqum?

اِنَّا جَعَلْنٰهَا فِتْنَةً لِّلظّٰلِمِيْنَ ﴿٦٣﴾

37|63| Indeed, We have made it a torment for the wrongdoers.

اِنَّهَا شَجَرَةٌ تَخْرُجُ فِيْٓ اَصْلِ الْجَحِيْمِ ﴿٦٤﴾

37|64| Indeed, it is a tree issuing from the bottom of the Hellfire,

طَلْعُهَا كَاَنَّهٗ رُءُوْسُ الشَّيٰطِيْنِ ﴿٦٥﴾

37|65| Its emerging fruit as if it was heads of the devils.

فَاِنَّهُمْ لَاٰكِلُوْنَ مِنْهَا فَمَالِـُٔوْنَ مِنْهَا الْبُطُوْنَ ﴿٦٦﴾

37|66| And indeed, they will eat from it and fill with it their bellies.

ثُمَّ اِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيْمٍ ﴿٦٧﴾

37|67| Then indeed, they will have after it a mixture of scalding water.

ثُمَّ اِنَّ مَرْجِعَهُمْ لَاِلَى الْجَحِيْمِ ﴿٦٨﴾

37|68| Then indeed, their return will be to the Hellfire.

اِنَّهُمْ اَلْفَوْا اٰبَآءَهُمْ ضَآلِّيْنَ ﴿٦٩﴾

37|69| Indeed they found their fathers astray.

فَهُمْ عَلٰٓى اٰثٰرِهِمْ يُهْرَعُوْنَ ﴿٧٠﴾

37|70| So they hastened [to follow] in their footsteps.

وَ لَقَدْ ضَلَّ قَبْلَهُمْ اَكْثَرُ الْاَوَّلِيْنَ ﴿٧١﴾

37|71| And there had already strayed before them most of the former peoples,

وَ لَقَدْ اَرْسَلْنَا فِيْهِمْ مُّنْذِرِيْنَ﴿۷۲﴾

37|72| And We had already sent among them warners.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِيْنَۙ﴿۷۳﴾

37|73| Then look how was the end of those who were warned -

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ﴿۷۴﴾

37|74| But not the chosen servants of Allah.

The Life of Hell:

The text describes the food of the inhabitants of Hell. This description is meant to be a contrast to the delicious food of the people of Paradise. The people of Hell will be given a bitter tree called Zaqqum (similar to a thorny bush) as their food. When hunger becomes severe, a person will even eat carrion. This will be their condition. Driven by intense hunger, they will eat this tree. Upon eating it, they will become thirsty, and for thirst, they will be given boiling water mixed with pus or blood-like substances, which will injure their intestines. Zaqqum was known in Arabia for being extremely bitter and foul-tasting. When broken, it releases a poisonous, milky substance that causes swelling (a minor wound) if it comes into contact with the human skin. The people of Hell will be in Hell, and this tree will grow in Hell. The idea that a tree could exist in a place of intense fire was strange to the disbelievers, as they did not believe in God's power. The tree's shape, leaves, trunk, etc., will be extremely horrifying, which is why it's referred to as "the heads of devils." Just as moonlight presents beauty and a dark night presents a terrifying scene, this tree is similar, hence the reference to "the heads of devils" (misshapen).

Their reason for being in Hell is their misguidance. The cause of their misguidance is their adherence to customs and old beliefs, ignoring the guidance of prophets and messengers, not using their intellect and understanding, and continuing oppression in society. Not only the people of Makka but also many people before them were misguided, and their end was destruction due to their disobedience, which the Arabs knew about. Those who followed the teachings of the messengers and were sincere, obedient servants of God were saved from this misguidance and destruction.

وَ لَقَدْ نَادٰىنَا نُوْحٌ فَلَنِعْمَ الْمُجِيْبُوْنَۖ﴿۷۵﴾

37|75| And Noah had certainly called Us, and [We are] the best of responders.

وَ نَجَّيْنٰهُ وَ اَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِۖ﴿۷۶﴾

37|76| And We saved him and his family from the great affliction.

وَ جَعَلْنَا ذُرِّيَّتَهٗ هُمُ الْبٰقِيْنَۖ﴿۷۷﴾

37|77| And We made his descendants those remaining [on the earth]

وَ تَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَۖ﴿۷۸﴾

37|78| And left for him [favorable mention] among later generations:

سَلٰمٌ عَلٰى نُوْحٍ فِى الْعٰلَمِيْنَ﴿۷۹﴾

37|79| "Peace upon Noah among the worlds."

اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ﴿۸۰﴾

37|80| Indeed, We thus reward the doers of good.

اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ﴿۸۱﴾

37|81| Indeed, he was of Our believing servants.

ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ﴿۸۲﴾

37|82| Then We drowned the disbelievers.

The story of Prophet Noah (Peace Be Upon Him):

Prophet Noah (PBUH) preached for over nine hundred years, but due to people's stubbornness and disobedience, very few became Muslims. After many centuries, when he finally saw that misguidance had prevailed, he made a supplication (bad dua), and Allah accepted his prayer, resulting in the Flood of Noah, which wiped out the entire population. This has been mentioned in several other Surahs. The believers who were with him, whose number is differed (approximately 80 is mentioned), were aboard the ark and were saved. By "his offspring" here, it is meant his companions (believers) and then their descendants, who spread throughout Asia, Europe, and Africa. After him, all were Muslims, and his prophethood is mentioned to this day. There was also an indication for Muslims that with effort and patience, Allah grants success. Scholars have written conditions for the acceptance of prayer: (1) It should be prayed deep sincerity. (2) If it is not accepted immediately, the prayer should be continued. (3) Prayer should be made at all times and in all circumstances, not just in times of trouble. (4) The commands of Allah should be obeyed. (5) Prayer should not be against the commands of Allah.

The next verse mentions the story of Prophet Abraham (PBUH).

وَ اِنَّ مِنْ شِيْعَتِهٖ لَاِبْرٰهِيْمَ﴿۸۳﴾

37|83| And indeed, among his kind was Abraham,

اِذْ جَآءَ رَبَّهٗ بِقَلْبٍ سَلِيْمٍ﴿۸۴﴾

37|84| When he came to his Lord with a sound heart

اِذْ قَالَ لِاَبِيْهِ وَ قَوْمِهٖ مَا ذَا تَعْبُدُوْنَ﴿۸۵﴾

37|85| [And] when he said to his father and his people, "What do you worship?

اَئِفْكًا اٰلِهَةً دُوْنَ اللّٰهِ تُرِيْدُوْنَ﴿۸۶﴾

37|86| Is it falsehood [as] gods other than Allah you desire?

فَمَا ظَنُّكُمْ بِرَبِّ الْعٰلَمِيْنَ﴿۸۷﴾

37|87| Then what is your thought about the Lord of the worlds?"

فَنَظَرَ نَظْرَةً فِى النُّجُوْمِ﴿۸۸﴾

37|88| And he cast a look at the stars

فَقَالَ اِنِّىْ سَقِيْمٌ﴿۸۹﴾

37|89| And said, "Indeed, I am [about to be] ill."

فَتَوَلَّوْا عَنْهُ مُدْبِرِيْنَ﴿۹۰﴾

37|90| So they turned away from him, departing.

فَرَاغَ اِلٰٓى اٰلِهَتِهِمْ فَقَالَ اَلَا تَاْكُلُوْنَ﴿۹۱﴾

37|91| Then he turned to their gods and said, "Do you not eat?

مَا لَكُمْ لَا تَنْطِقُوْنَ﴿۹۲﴾

37|92| What is [wrong] with you that you do not speak?"

فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِالْيَمِيْنِ﴿۹۳﴾

37|93| And he turned upon them a blow with [his] right hand.

فَاَقْبَلُوْۤا اِلَيْهِ يَزِفُّوْنَ﴿۹۴﴾

37|94| Then the people came toward him, hastening.

قَالَ اَتَعْبُدُوْنَ مَا تَنْحِتُوْنَۙ﴿۹۵﴾

37|95| He said, "Do you worship that which you [yourselves] carve,

وَ اللّٰهُ خَلَقَكُمْ وَ مَا تَعْمَلُوْنَ﴿۹۶﴾

37|96| While Allah created you and that which you do?"

قَالُوا ابْنُوْا لَهٗ بُنْيَانًا فَاَلْقُوْهُ فِى الْجَحِيْمِ﴿۹۷﴾

37|97| They said, "Construct for him a furnace and throw him into the burning fire."

فَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَسْفَلِيْنَ﴿۹۸﴾

37|98| And they intended for him a plan, but We made them the most debased.

The Story of Prophet Abraham (Peace Be Upon Him):

The story of Prophet Abraham (PBUH) is being mentioned. The Arabs took pride in their lineage and relation to Prophet Abraham (PBUH) and Prophet Ishmael (PBUH), which is why they are mentioned repeatedly. Prophet Abraham (PBUH) is also from the group of resolute prophets. He had such love and obedience for Allah that the phrase "a sound heart" (Qalb-e-Saleem) is used to describe him. He was the epitome of submission and contentment. When he was given the responsibility of prophethood, he already had a hatred for idol worship, but he declared it publicly. This refers to an incident when his family members were going to a fair or festival, and they invited him to go with them. Prophet Abraham (PBUH) wanted to take advantage of this opportunity, as the temple (place of worship where idols were kept) would be empty when everyone went to the fair or festival, and he could break the idols. He made an excuse of illness for not going, keeping in mind the customs of that time. He looked up at the stars in the sky, as those people used to revere the moon and stars. They believed that the affairs of the world were governed by the influence of these planets, and they had created a representative idol for each planet according to its movement and position, which they worshipped and revered. He made it appear to them that it was better for him not to go and that he was feeling unwell. He implied that going would worsen his condition. Thus, he did not go. When the people left, he secretly went to the temple and broke the idols with a hammer. The idols were hard, so he had to use force to break them, hence the mention of "Zarb-e-Yameen" (right hand), which expresses physical and intentional strength.

When the people returned from the festival or fair and went to worship the idols, intending to eat the food they had placed there for blessings, they found a very different scene. All the idols were broken, except for one. According to their belief, breaking these idols was an insult to their deities, planets, or stars, which could cause calamity and destruction. An investigation began immediately, and people's suspicion fell on Prophet Abraham (PBUH) due to his opposition to idol worship, and they immediately came to him to find

out. He had not attended the fair and had stayed at home. He used to oppose idols and encourage the worship of Allah, questioning how these idols, made by their own hands, could be the rulers of the stars/planets or the universe, when they were merely lifeless statues, and why people denied the one and only God. This was another good opportunity to show the helplessness of the idols, as they could not even protect themselves, so how could they change or protect the destinies of others? He reiterated that Allah created man, gave him intellect, and then man creates various things, including idols and statues. Therefore, how ignorant and unfortunate it is that man worships idols made by his own hands and forgets the one and only God, the true creator. Man is responsible and accountable for his actions.

When they saw his attitude, speech, and opposition to idols, they were convinced that this was the work of Prophet Abraham (PBUH), and they decided to burn him in a fire as punishment for this crime, to make an example of him. Satan misleads people, especially rulers and their supporters, on such occasions. A huge bonfire was lit, and he was thrown into it using a catapult (swing).

People thought that Abraham (PBUH) would be reduced to ashes in a few moments, but by the power of God, the flames of the fire changed, the heat disappeared, and he remained safe there. Seeing this miracle, everyone was amazed and afraid of the spiritual power of Prophet Abraham (PBUH), but Satan prevented them from becoming Muslims. The story of Prophet Abraham (PBUH) is also mentioned in Surah Al-Anbiya and other Surahs. Due to people's continued opposition even after the miracle, he decided to migrate from there, which is mentioned in the following verses.

وَ قَالَ اِنِّیْ ذَاهِبٌ اِلٰی رَبِّیْ سَیَهْدِیْنِ﴿۹۹﴾

37|99| And [then] he said, "Indeed, I will go to [where I am ordered by] my Lord; He will guide me.

رَبِّ هَبْ لِیْ مِنَ الصّٰلِحِیْنَ﴿۱۰۰﴾

37|100| My Lord, grant me [a child] from among the righteous."

فَبَشَّرْنٰهُ بِغُلٰمٍ حَلِیْمٍ﴿۱۰۱﴾

37|101| So We gave him good tidings of a forbearing boy.

The journey of Prophet Abraham's (peace be upon him) migration was solely for the pleasure of Allah Almighty because the conditions for preaching there were unfavourable. He left that place trusting in Allah, so that he could preach in another location. Many prophets had to migrate because those societies were strongly opposed to the message of truth. He migrated from Iraq to Syria. For this new destination, new stages, and for the future responsibility, he prayed for righteous offspring so that they could continue his mission and not deviate from the higher purpose. Allah Almighty accepted his prayer. This is mentioned in detail in other verses. This good news was about Prophet Ishmael (peace be upon him), who was the eldest son.

فَلَمَّا بَلَغَ مَعَهُ السَّعْیَ قَالَ یٰبُنَیَّ اِنِّیْۤ اَرٰی فِی الْمَنَامِ اَنِّیْۤ اَذْبَحُكَ فَانْظُرْ مَا ذَا تَرٰی ؕ قَالَ یٰۤاَبَتِ افْعَلْ مَا تُؤْمَرُ ۫ سَتَجِدُنِیْۤ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِیْنَ﴿۱۰۲﴾

37|102| And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."

فَلَمَّاۤ اَسْلَمَا وَ تَلَّهٗ لِلْجَبِيْنِۚ﴿۱۰۳﴾

37|103| And when they had both submitted and he put him down upon his forehead,

وَ نَادَيْنٰهُ اَنْ يّٰۤاِبْرٰهِيْمُۙ﴿۱۰۴﴾

37|104| We called to him, "O Abraham,

قَدْ صَدَّقْتَ الرُّءْيَا ۚ اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ﴿۱۰۵﴾

37|105| You have fulfilled the vision." Indeed, We thus reward the doers of good.

اِنَّ هٰذَا لَهُوَ الْبَلٰٓؤُا الْمُبِيْنُ﴿۱۰۶﴾

37|106| Indeed, this was the clear trial.

وَ فَدَيْنٰهُ بِذِبْحٍ عَظِيْمٍ﴿۱۰۷﴾

37|107| And We ransomed him with a great sacrifice,

وَ تَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَۖ﴿۱۰۸﴾

37|108| And We left for him [favorable mention] among later generations:

Prophet Ishmael (Peace Be Upon Him):

When Prophet Ishmael (peace be upon him) grew up and became capable of assisting Prophet Abraham (peace be upon him) in his work, Prophet Abraham (peace be upon him) saw in a dream that he was sacrificing him. According to some scholars, this was Prophet Isaac (peace be upon him). However, in terms of birth, the verse mentions the "first offspring," and the incident of sacrifice occurred within the boundaries of Mekka. This is evidenced in the Book of Genesis, chapter 16, of the Torah, which confirms that Prophet Ishmael (peace be upon him) was the firstborn and the only son at the time of the sacrifice.

According to traditions, Prophet Abraham (peace be upon him) saw in a dream that he was sacrificing his son, Prophet Ishmael (peace be upon him). Then he said to Prophet Ishmael (peace be upon him), "O my son! Think and tell me what your decision is." Prophet Ishmael (peace be upon him) replied, "O my father, do what you have been commanded. You will find me, if Allah wills, among the patient ones." Prophet Ishmael (peace be upon him) said, "If you intend to sacrifice me, tie me firmly with ropes, sharpen your knife, and lay me face down so that you do not see my face." Prophet Abraham (peace be upon him) said, "O my son, how helpful you are in fulfilling Allah's command!" Prophet Abraham (peace be upon him) did as instructed and ran the knife, but Allah Almighty turned the knife in his hand. Then it was proclaimed, "O Abraham! You have fulfilled the dream. This sacrifice is a ransom for your son. Sacrifice this in place of your son; this is true submission."

"It was the effect of (your) glance, or the miracle of (your) school; Who taught Ishmael the manners of sonship?" (Poetry by Iqbal)

Prophet Ishmael (peace be upon him) proved to be a righteous son. Prophet Abraham (peace be upon him) also proved to make a great sacrifice. According to traditions, this incident occurred at Mina, and the horns of the sacrificial ram were hung in the Kaaba, which remained there until the time of Zubair bin Al-Awam and were lost during the battle between Hajjaj bin Yusuf and Zubair bin Al-Awam. Arabs used to sacrifice every year, and the status of the Quraysh was also due to Prophet Ishmael (peace be upon him). The sacrifice during Hajj commemorates the memory of Prophet Abraham (peace be upon him). As a result of Prophet Abraham's (peace be upon him) submission, obedience

to Allah's commands, and sincerity, Allah Almighty elevated his mention greatly. Great religions of the world, Judaism, Christianity, and Islam, came from his progeny. Allah Almighty always rewards those who sacrifice everything in His commands.

The details regarding the sacrificial animal, the days of sacrifice, and other related rulings are available in Islamic jurisprudence (Fiqh). The collective (social) benefits of sacrifice are immense. It includes a specific portion (one third) (one third)for the poor, which helps to meet their food needs. On the other hand, it generates economic growth. Animals worth billions of rupees are raised and sold. The leather industry and fodder production thrive. A portion of the sacrifice is for friends and relatives (one third), which aims to increase social love and brotherhood. **The purpose of sacrifice is to emphasize the importance of Allah's pleasure, and the greatest sacrifice is to sacrifice one's forbidden desires.**

سَلٰمٌ عَلٰۤی اِبْرٰهِیْمَ﴿۱۰۹﴾

37|109| "Peace upon Abraham."

كَذٰلِكَ نَجْزِی الْمُحْسِنِیْنَ﴿۱۱۰﴾

37|110| Indeed, We thus reward the doers of good.

اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِیْنَ﴿۱۱۱﴾

37|111| Indeed, he was of Our believing servants.

وَ بَشَّرْنٰهُ بِاِسْحٰقَ نَبِیًّا مِّنَ الصّٰلِحِیْنَ﴿۱۱۲﴾

37|112| And We gave him good tidings of Isaac, a prophet from among the righteous.

وَ بٰرَكْنَا عَلَیْهِ وَ عَلٰۤی اِسْحٰقَ ؕ وَ مِنْ ذُرِّیَّتِهِمَا مُحْسِنٌ وَّ ظَالِمٌ لِّنَفْسِهٖ مُبِیْنٌ﴿۱۱۳﴾

37|113| And We blessed him and Isaac. But among their descendants is the doer of good and the clearly unjust to himself.

"This passage mentions the virtues of Prophet Abraham (peace be upon him). God Almighty granted him a son, Isaac (peace be upon him), after Ishmael (peace be upon him), who was also a prophet. Both of his sons were prophets. After Isaac (peace be upon him), his son Jacob (peace be upon him) also became a prophet. Many prophets descended from Jacob's lineage. Jacob's title was Israel. While many prophets emerged from this lineage, others who disobeyed God also originated from the same family, proving that each individual is distinct. The righteous can come from the wicked, and the wicked from the righteous and God creates. It is not right to boast about lineage unless both (offspring and parent) truly deserve it, as was the case with Abraham, Ishmael, Isaac, Jacob, and Joseph (peace be upon them all). Therefore, it is clearly stated that among their descendants were believers, as well as those who wronged themselves, meaning those who denied God's commands. This is what human history tells us. Hence, the inheritors of the prophets are the people of knowledge (the righteous scholars)."

وَ لَقَدْ مَنَنَّا عَلٰی مُوْسٰی وَ هٰرُوْنَ ۚ﴿۱۱۴﴾

37|114| And We did certainly confer favor upon Moses and Aaron.

وَ نَجَّیْنٰهُمَا وَ قَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِیْمِ ۚ﴿۱۱۵﴾

37|115| And We saved them and their people from the great affliction,

وَ نَصَرْنٰهُمْ فَكَانُوْا هُمُ الْغٰلِبِيْنَۚ﴿۱۱۶﴾

37|116| And We supported them so it was they who overcame.

وَ اٰتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَۚ﴿۱۱۷﴾

37|117| And We gave them the explicit Scripture,

وَ هَدَيْنٰهُمَا الصِّرَاطَ الْمُسْتَقِيْمَۚ﴿۱۱۸﴾

37|118| And We guided them on the straight path.

وَ تَرَكْنَا عَلَيْهِمَا فِى الْاٰخِرِيْنَۖ﴿۱۱۹﴾

37|119| And We left for them [favorable mention] among later generations:

سَلٰمٌ عَلٰى مُوْسٰى وَ هٰرُوْنَ﴿۱۲۰﴾

37|120| "Peace upon Moses and Aaron."

اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ﴿۱۲۱﴾

37|121| Indeed, We thus reward the doers of good.

اِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ﴿۱۲۲﴾

37|122| Indeed, they were of Our believing servants.

"Following the mention of Prophet Abraham (peace be upon him), there is mention of Prophet Moses (peace be upon him) and Prophet Aaron (peace be upon him). Prophet Moses (peace be upon him) delivered the Children of Israel from the oppression of Pharaoh. Pharaoh had kept the Children of Israel as slaves. They were forced into unpaid labour, and their children were killed, as Pharaoh feared they would overthrow his rule. God Almighty also bestowed prophethood upon Prophet Aaron (peace be upon him). Prophet Moses (peace be upon him) was granted great miracles. He forbade Pharaoh from claiming divinity. God Almighty drowned Pharaoh, and the Children of Israel safely departed from Egypt towards Palestine. The Children of Israel were given the commandments of the Torah to guide their lives and humanity at that time. These commandments were for the Children of Israel and subsequent generations until the Gospel was revealed through Prophet Jesus (peace be upon him). Due to hard struggles and preaching of Prophet Moses (peace upon him) and Prophet Aaron (peace upon him), God Almighty bestowed peace and mercy upon them. Due to their sincerity and continuous efforts, He favoured them and elevated them to the status of resolute prophets. Their remembrances are fresh to this day. The Jewish religion considers them their leaders (prophets), meaning they are the community of Prophet Moses (peace be upon him)."

وَ اِنَّ اِلْيَاسَ لَمِنَ الْمُرْسَلِيْنَۘ﴿۱۲۳﴾

37|123| And indeed, Elias was from among the messengers,

اِذْ قَالَ لِقَوْمِهٖۤ اَلَا تَتَّقُوْنَ﴿۱۲۴﴾

37|124| When he said to his people, "Will you not fear Allah?

اَتَدْعُوْنَ بَعْلًا وَّ تَذَرُوْنَ اَحْسَنَ الْخَالِقِيْنَۙ﴿۱۲۵﴾

37|125| Do you call upon Ba'l and leave the best of creators -

اللّٰهَ رَبَّكُمْ وَ رَبَّ اٰبَآئِكُمُ الْاَوَّلِيْنَ﴿۱۲۶﴾

37|126| Allah, your Lord and the Lord of your first forefathers?"

فَكَذَّبُوْهُ فَاِنَّهُمْ لَمُحْضَرُوْنَۙ﴿۱۲۷﴾

37|127| And they denied him, so indeed, they will be brought [for punishment],

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ﴿۱۲۸﴾

37|128| Except the chosen servants of Allah.

Prophet Elijah (Elias) (peace be upon him):

This passage mentions Prophet Elijah (Elias) (peace be upon him). He was a descendant of Prophet Aaron (peace be upon him). Prophet Elijah (peace be upon him) was assigned the responsibility of prophethood in the region of Syria.

Baal was an idol that the people worshipped. The word "Baal" means lord or master. The city of Baalbek is named after this idol. The king There was a king who very oppressive. Prophet Elijah (peace be upon him) preached and forbade idol worship. He taught the worship of oneness of God and explained that God is the deity of all people, those present and those who have passed before. Only a few people were influenced. Most people were stubborn and refused. Those who refused will be presented on the Day of Judgment for their deeds and will be punished.

The righteous and sincere servants of God will be saved by their deeds. God Almighty has honoured His prophets with high status due to their hard work, preaching, teaching the rights of God and human rights, demonstrating these teachings through their actions, and their patience in the face of difficulties. He has given their names lasting fame, which we mention in our writings today. This is the fruit and result of the deeds they performed in their lives.

After Prophet Solomon (peace be upon him), when the rulers became distant from their religion and incompetent, the kingdom fell apart and society deteriorated. Prophet Ezekiel (Hezekiah) (peace be upon him) preached and guided. After his death, the same straying returned, and when the corruption reached its peak, Prophet Elijah (peace be upon him) was instructed to take on prophethood and reform. His mention appears twice in the Holy Quran (Surah As-Saffat and Surah Al-An'am: verse 85). Similarly, his mention also appears in various chapters of the Torah, including the books of Kings and Chronicles. According to Isra'iliyyat (Jewish traditions), Prophet Elijah (Elias) was taken up to heaven.

وَ تَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَۙ﴿۱۲۹﴾

37|129| And We left for him [favorable mention] among later generations:

سَلٰمٌ عَلٰٓى اِلْ يَاسِيْنَ﴿۱۳۰﴾

37|130| "Peace upon Elias."

اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ﴿۱۳۱﴾

37|131| Indeed, We thus reward the doers of good.

"Scholars interpret 'Aal-e-Yaseen' as referring to Prophet Elias (Elijah) (peace be upon him). 'Elias' is essentially the pronunciation of 'Al-Ya-Seen'. According to one tradition, 'Yaseen' was the name of his respected father. Another tradition suggests that 'Aal-e-Yaseen' is a form of respect, and it was his own name with 'Aal' (meaning 'family' or 'people') added to it.

All the prophets are praised for their devotion to God, their sincerity, and their tireless efforts, and their high status is mentioned as a reward by including them among the highest believers. This is meant to make it clear to the readers that God rewards those who strive".

اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ﴿۱۳۲﴾

37|132| Indeed, he was of Our believing servants.

وَ اِنَّ لُوْطًا لَّمِنَ الْمُرْسَلِيْنَ﴿۱۳۳﴾

37|133| And indeed, Lot was among the messengers.

اِذْ نَجَّيْنٰهُ وَ اَهْلَهٗۤ اَجْمَعِيْنَ﴿۱۳۴﴾

37|134| [So mention] when We saved him and his family, all,

اِلَّا عَجُوْزًا فِى الْغٰبِرِيْنَ﴿۱۳۵﴾

37|135| Except his wife among those who remained [with the evildoers].

ثُمَّ دَمَّرْنَا الْاٰخَرِيْنَ﴿۱۳۶﴾

37|136| Then We destroyed the others.

وَ اِنَّكُمْ لَتَمُرُّوْنَ عَلَيْهِمْ مُّصْبِحِيْنَ﴿۱۳۷﴾

37|137| And indeed, you pass by them in the morning

وَ بِالَّيْلِ ؕ اَفَلَا تَعْقِلُوْنَ﴿۱۳۸﴾

37|138| And at night. Then will you not use reason?

"The events of past prophets, who lived in the Middle East before Prophet Muhammad (peace be upon him), are mentioned to provide a lesson for the people of Mekka. Prophet Lot (peace be upon him) migrated from Iraq with Prophet Abraham (peace be upon him) to the region of Jordan, while Prophet Abraham (peace be upon him) remained in Palestine. His people were involved in the vile practice of sodomy and other sins. His preaching had no effect; instead, he faced strong opposition. Prophet Lot's wife had connections with the disbelievers and did not believe in his preaching. She would inform the deniers and opponents about the happenings in their household. When angels came in the form of handsome young men, she immediately informed the people. God Almighty sent down punishment upon the people; the earth was overturned. This took the form of an earthquake. Lava poured in the form of hot stones, and the city of Sodom was destroyed. This area is now the Dead Sea region, where nothing can live in the water due to the high concentration of salts. All the believers left with Prophet Lot (peace be upon him) in the darkness of night, while his wife remained behind and perished in the punishment. This clarifies that the bond of faith and belief is more important than worldly relationships.

These areas are located on the highway from Hijaz towards Syria, where their ruins still exist. The purpose of these verses is to learn a lesson about the fate of those who deny the truth. The people of Mekka should learn from this, as they pass by these places day and night during their travels. It is essential for them to reflect upon these events and acknowledge God's power. By saying, 'Do you not understand?', the importance of using intellect has also been emphasized."

وَ اِنَّ يُوْنُسَ لَمِنَ الْمُرْسَلِيْنَ﴿۱۳۹﴾

37|139| And indeed, Jonah was among the messengers.

اِذْ اَبَقَ اِلَى الْفُلْكِ الْمَشْحُوْنِۙ﴿۱۴۰﴾

37|140| [Mention] when he ran away to the laden ship.

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِيْنَۚ﴿۱۴۱﴾

37|141| And he drew lots and was among the losers.

فَالْتَقَمَهُ الْحُوْتُ وَ هُوَ مُلِيْمٌ﴿۱۴۲﴾

37|142| Then the fish swallowed him, while he was blameworthy.

فَلَوْ لَاۤ اَنَّهٗ كَانَ مِنَ الْمُسَبِّحِيْنَۙ﴿۱۴۳﴾

37|143| And had he not been of those who exalt Allah,

لَلَبِثَ فِيْ بَطْنِهٖۤ اِلٰى يَوْمِ يُبْعَثُوْنَۚ﴿۱۴۴﴾

37|144| He would have remained inside its belly until the Day they are resurrected.

فَنَبَذْنٰهُ بِالْعَرَآءِ وَ هُوَ سَقِيْمٌۚ﴿۱۴۵﴾

37|145| But We threw him onto the open shore while he was ill.

وَ اَنْۢبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّقْطِيْنٍۚ﴿۱۴۶﴾

37|146| And We caused to grow over him a gourd vine.

وَ اَرْسَلْنٰهُ اِلٰى مِائَةِ اَلْفٍ اَوْ يَزِيْدُوْنَۚ﴿۱۴۷﴾

37|147| And We sent him to [his people of] a hundred thousand or more.

فَاٰمَنُوْا فَمَتَّعْنٰهُمْ اِلٰى حِيْنٍؕ﴿۱۴۸﴾

37|148| And they believed, so We gave them enjoyment [of life] for a time.

"Prophet Jonah (Yunus) (peace be upon him):

This passage recounts the events of Prophet Jonah (Yunus) (peace be upon him). He has been mentioned previously in Surah Yunus and Surah Al-Anbiya. He was sent to the people of Nineveh to preach and guide them, instructing them about the commandments of the Torah. The people of Nineveh rejected and opposed Prophet Jonah (peace be upon him). He continued preaching, warning them that if they did not comply, they would be seized by divine punishment and destroyed. He told the people that if they did not change their ways, the punishment would come within three days. He prayed for their punishment. On the third day, he left early in the morning, anticipating the punishment.

On the third day, signs of the punishment appeared. As the signs intensified, the people became convinced of Prophet Jonah's (peace be upon him) warning and went in search of him, but he was not at home. Due to his absence, they decided to go outside the city and repent to God, hoping the punishment would be averted. Their repentance was sincere, and the punishment was lifted. When the punishment was averted, Prophet Jonah (peace be upon him) felt that his prophecy of punishment had proven false, and people would no longer believe him, especially since they had opposed him before. Instead of returning to the city, he went to another city. On the way, he boarded a ship to cross a river. During the journey, the ship began to sway and sink due to the extra weight of the passengers.

To lighten the load, the question arose as to which passenger should be thrown overboard. Prophet Jonah (peace be upon him) volunteered, understanding that his decision was not pleasing to God and that he had made an unintentional mistake. However, the ship's owner refused, knowing him to be a devout worshipper. Lots were drawn, and Prophet Jonah's (peace be upon him) name was chosen, confirming his belief. Jonah (peace be upon him) himself jumped into the sea and was swallowed by a large fish (like a shark). Overwhelmed by remorse, he began seeking forgiveness in the fish's belly. After some time, the fish vomited him onto the shore. Large crocodiles or fish, twenty to twenty-five feet long and weighing several tons, have the capacity to swallow other large fish (equal to human size). By God's command, Jonah (peace be upon him) could not be digested and was vomited back out. This was due to the acceptance of his repentance. God grew a gourd (plant) on the shore to protect him from the sun and cold, as his skin had become very soft and weak from being inside the fish. There are different accounts of how long Jonah (peace be upon him) remained in the fish's belly. Had his repentance not been accepted, he would have been digested inside the fish and remained there until the Day of Judgment. Just as kings would say they would imprison someone until the Day of Judgment, meaning until death. Similarly, those who are eaten by fish in the sea will remain there until the Day of Judgment and be resurrected from that place. (At that time, there will be no sea, but mud; as per a Hadith about the Day of Judgment).

Jonah (peace be upon him) returned to the people of Nineveh (whose population was over a hundred thousand) and preached to them. They believed in his truthfulness. The king of that region treated him with great respect and followed his teachings. After some time, Jonah (peace be upon him) passed away.

God expressed affection for him through the word 'Abqa' (آبق), as if a servant had run away from home. He had to undergo this trial because he migrated without permission. This action was not a mistake in the literal sense; it was a personal judgment. However, according to the saying 'The good deeds of the righteous are considered bad deeds for those close to God,' it was not befitting his status, which is why God tested him. Jonah (peace be upon him) repented and sought forgiveness for his action, which God accepted, restoring his life and health and reinstating his position. The important point is to acknowledge one's mistake and seek forgiveness.

Our Prophet (peace be upon him) said regarding Jonah (peace be upon him): 'Do not give preference to me over my brother, the prophets, and no one should say that anyone is better than Jonah bin Matta.'"

فَاسْتَفْتِهِمْ اَلِرَبِّكَ الْبَنَاتُ وَ لَهُمُ الْبَنُوْنَۙ﴿۱۴۹﴾

37|149| So inquire of them, [O Muhammad], "Does your Lord have daughters while they have sons?

اَمْ خَلَقْنَا الْمَلٰٓئِكَةَ اِنَاثًا وَّ هُمْ شٰهِدُوْنَ﴿۱۵۰﴾

37|150| Or did We create the angels as females while they were witnesses?"

اَلَاۤ اِنَّهُمْ مِّنْ اِفْكِهِمْ لَيَقُوْلُوْنَۙ﴿۱۵۱﴾

37|151| Unquestionably, it is out of their [invented] falsehood that they say,

وَلَدَ اللّٰهُ ۙ وَ اِنَّهُمْ لَكٰذِبُوْنَ﴿۱۵۲﴾

37|152| "Allah has begotten," and indeed, they are liars.

اَصْطَفَى الْبَنَاتِ عَلَى الْبَنِيْنَؕ﴿۱۵۳﴾

37|153| Has He chosen daughters over sons?

مَا لَكُمْ ۫ كَيْفَ تَحْكُمُوْنَ﴿۱۵۴﴾

37|154| What is [wrong] with you? How do you make judgement?

اَفَلَا تَذَكَّرُوْنَ﴿۱۵۵﴾

37|155| Then will you not be reminded?

اَمْ لَكُمْ سُلْطٰنٌ مُّبِيْنٌ﴿۱۵۶﴾

37|156| Or do you have a clear authority?

فَاْتُوْا بِكِتٰبِكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ﴿۱۵۷﴾

37|157| Then produce your scripture, if you should be truthful.

وَ جَعَلُوْا بَيْنَهٗ وَ بَيْنَ الْجِنَّةِ نَسَبًا ؕ وَ لَقَدْ عَلِمَتِ الْجِنَّةُ اِنَّهُمْ لَمُحْضَرُوْنَ﴿۱۵۸﴾

37|158| And they have claimed between Him and the jinn a lineage, but the jinn have already known that they [who made such claims] will be brought to [punishment].

سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ﴿۱۵۹﴾

37|159| Exalted is Allah above what they describe,

"The Arab tribes of Khuzaymah, Juhaynah, Banu Malih, Banu Salimah, Abd al-Dar, and others believed that angels were the daughters of Allah. There are verses about this in other places as well. This was extreme disrespect and disbelief. Arabs considered daughters a disgrace and buried them alive, preferring and taking pride in sons (male offspring), while they formed the belief that angels were daughters of Allah. This belief was not based on any evidence, as they had neither seen the angels nor had knowledge of their birth, nor had previous prophets mentioned or claimed this in divine books. This entirely false belief was based on lies and disbelief.

As a result of this belief, they established a familial relationship between Allah and the angels, whereas Allah is pure from familial relationships. He is one and unique, the creator of all. Angels are hidden, so the Arabs also considered jinn (meaning hidden) to be like angels. The people of Iran even created two gods, one for evil and one for good. The evil one was named Ahriman, and the good one Yazdan. The jinn knew that they would be punished for their deeds on the Day of Judgment. Allah is above from all these flaws and misguided ideas (beliefs). These false beliefs are all wrong, and those who believe in them will be punished."

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ﴿۱۶۰﴾

37|160| Except the chosen servants of Allah [who do not share in that sin].

فَاِنَّكُمْ وَ مَا تَعْبُدُوْنَ﴿۱۶۱﴾

37|161| So indeed, you [disbelievers] and whatever you worship,

مَاۤ اَنْتُمْ عَلَيْهِ بِفٰتِنِيْنَ﴿۱۶۲﴾

37|162| You cannot tempt [anyone] away from Him

اِلَّا مَنْ هُوَ صَالِ الْجَحِيْمِ﴿۱۶۳﴾

37|163| Except he who is to [enter and] burn in the Hellfire.

Intention and Action:

"Those who hold disbelief beliefs will be punished in Hell. Only those who worship Allah, are His sincere servants, and act upon His commands will be saved from punishment. These disbelievers and their idols cannot mislead the sincere. Only those who commit evil deeds according to them will be misled and become fuel for the fire of Hell. The paths of misguidance and truth are present. The choice to act upon them lies with man. Whatever he intends and strives for, whether the action is good or bad, Allah makes it easy for him, and he is punished according to his actions.

Man is the master of his intention and action. Rather, it is necessary for man to use the intellect bestowed by Allah, reflect, form his intention, and then act. He should avoid those who mislead, as the blessed Hadith states: 'Keep acting, for every person among you has been made easy for what he is destined for. For the people of happiness, deeds of happiness have been made easy, and for the people of wretchedness, deeds of wretchedness have been made easy.' (Thus, they act.) The Prophet ﷺ emphasized that actions should not be abandoned under the pretext of destiny, but rather the commands of Allah and the requirements of servitude should be fulfilled, and obligatory matters should be adhered to. (Refer to a lengthy Hadith, Bukhari Sharif / Muslim Sharif)

وَ مَا مِنَّاۤ اِلَّا لَهٗ مَقَامٌ مَّعْلُوْمٌۚ﴿۱۶۴﴾

37|164| [The angels say], "There is not among us any except that he has a known position.

وَّ اِنَّا لَنَحْنُ الصَّآفُّوْنَۚ﴿۱۶۵﴾

37|165| And indeed, we are those who line up [for prayer].

وَ اِنَّا لَنَحْنُ الْمُسَبِّحُوْنَ﴿۱۶۶﴾

37|166| And indeed, we are those who exalt Allah."

"The mention of angels. As it is in the Hadith that angels are present everywhere in the heavens and worship Allah (narrated by Hazrat Abu Dharr. Tirmidhi Sharif). This refutes the beliefs of the disbelievers that angels are the daughters or offspring of Allah, but rather His creation and obedient. Obeying His commands is also a form of worship, similar to what we say for celestial bodies (sun or moon). Similarly, angels are spread throughout the universe, implementing Allah's commands in the universe, and the system of the universe is functioning as a unified whole.

Angels are aligned in rows in the obedience of Allah's commands and worship, which is why the Prophet ﷺ also commanded to form rows like angels in prayer. That is, stand shoulder to shoulder in order, with rows in front and behind. Angels are diligent in the order of rows, always present for worship and the implementation of commands. These are the matters of the universe that are not fully within human knowledge. About which humans make various justifications or interpretations according to their knowledge and understanding. Their primary cause is the activities of angels that create causes, and results arise based on these causes. And humans see the results more clearly than the causes".

وَ اِنْ كَانُوْا لَيَقُوْلُوْنَۙ﴿۱۶۷﴾

37|167| And indeed, the disbelievers used to say,

لَوْ اَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْاَوَّلِيْنَۙ﴿۱۶۸﴾

37|168| "If we had a message from [those of] the former peoples,

لَكُنَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ﴿۱۶۹﴾

37|169| We would have been the chosen servants of Allah."

فَكَفَرُوْا بِهٖ فَسَوْفَ يَعْلَمُوْنَ﴿۱۷۰﴾

37|170| But they disbelieved in it, so they are going to know.

"The people of Mekka (the Arabs) had not had a prophet after Hazrat Shu'aib (peace be upon him), so they used to say that if a prophet had come to them, just as Hazrat Musa (Moses) came to the Jews in Egypt and then Palestine, and Hazrat Isa (Jesus) came to Jerusalem (Palestine), then the Arabs would also worship Allah like the People of the Book (scriptures). However, when the Prophet Muhammad ﷺ, who was a resident of Mekka, claimed prophethood and presented the Holy Quran (the Word of Allah), the people of Mekka went back on their word and started opposing him, the bad consequences of which they would see."

وَ لَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِيْنَ﴿۱۷۱﴾

37|171| And Our word has already preceded for Our servants, the messengers,

اِنَّهُمْ لَهُمُ الْمَنْصُوْرُوْنَ﴿۱۷۲﴾

37|172| [That] indeed, they would be those given victory

وَ اِنَّ جُنْدَنَا لَهُمُ الْغٰلِبُوْنَ﴿۱۷۳﴾

37|173| And [that] indeed, Our soldiers will be those who overcome.

فَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ﴿۱۷۴﴾

37|174| So, [O Muhammad], leave them for a time.

وَّ اَبْصِرْهُمْ فَسَوْفَ يُبْصِرُوْنَ﴿۱۷۵﴾

37|175| And see [what will befall] them, for they are going to see.

اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ﴿۱۷۶﴾

37|176| Then for Our punishment are they impatient?

فَاِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ الْمُنْذَرِيْنَ﴿۱۷۷﴾

37|177| But when it descends in their territory, then evil is the morning of those who were warned.

وَ تَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ﴿۱۷۸﴾

37|178| And leave them for a time.

وَّ اَبْصِرْ فَسَوْفَ يُبْصِرُوْنَ﴿۱۷۹﴾

37|179| And see, for they are going to see.

"The Prophet ﷺ is consoled regarding the behaviour of the disbelievers, and assured not to be afraid of their opposition, enmity, and oppression. These hardships were faced by previous prophets as well, and those prophets were eventually helped. Their opponents (disbelievers/deniers) were humiliated and disgraced, and the messengers of Allah achieved success and victory, as history testifies. Do not worry about their behaviour and

continue your work. They will witness their own defeat and humiliation. They are demanding punishment quickly; when the punishment comes upon them, they will not be able to escape from anywhere, and it will be their great misfortune. Events have proven this to be true. Muslims inflicted severe defeats on the disbelievers in Badr and Khandaq (trench), and they were always unsuccessful afterwards. Eventually, Makka was conquered. Similarly, the Jews who opposed the Muslims in Medina were also disgraced and expelled from Medina".

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَۚ﴿۱۸۰﴾

37|180| Exalted is your Lord, the Lord of might, above what they describe.

وَ سَلٰمٌ عَلَى الْمُرْسَلِيْنَۚ﴿۱۸۱﴾

37|181| And peace upon the messengers.

وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ﴿۱۸۲﴾

37|182| And praise to Allah, Lord of the worlds.

"The last verses of the Surah are very important. The praise of Allah, that He is pure from all imperfections, is the meaning of 'Subhan'. His glory is so great that whatever attributes humans ascribe to Him, He is beyond that. To know this great being, His messengers, who are the guides of humanity, have been sent. Peace be upon them, who guided humanity and are the best role models, and in the end, all praise and gratitude are for Allah, who bestowed sustenance and life upon the entire world.

It is narrated from Hazrat Anas (may Allah be pleased with him) that the Prophet ﷺ said: 'When you send greetings upon me, send greetings upon all the messengers, for I am also one of the messengers.' In the blessed verses, peace is also upon all the messengers.

Hazrat Ali (may Allah be pleased with him) said: 'Whoever desires that his deeds be weighed on a large scale on the Day of Judgment should recite these three phrases at the end of his conversation: *'Subhana rabbika rabbil-'izzati 'amma yasifun*.' (Ruh al-Ma'ani).

All praise is due to Allah, Surah As-Saffat is completed. May Allah grant the ability to complete all the commentary.

The end of Surah Al-Safaat.

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38 - Surah Al-Saad

Introduction:

Surah Saad was revealed in Makka. The name of this Surah is derived from its first word, Saad, similar to Surah Ya-Sin and Surah Qaaf. In terms of the arrangement of the Quran, it is number thirty-eight (38), and according to the order of revelation, it is also number thirty-eight (38).

According to narrations, this Surah was revealed before Surah Al-A'raf and after Surah Iqtarabat As-Sa'ah. It consists of eighty-eight (88) verses and five (5) sections. In terms of events, this Surah was revealed in the last years of the Makkan period, when Abu Talib became ill and the leaders of Makka were fearful of the spread of Islam. They intended to complain to Abu Talib about the Messenger of Allah (peace be upon him), asking him not to speak ill of their deities (idols) and not to turn people away from or make them dislike these idols. This delegation was quite large, including all the prominent figures of Makka such as Abu Jahl, Utbah, Rabi'ah, Shaybah, Abu Sufyan, Umayya bin Khalaf, As bin Wa'il, Utbah bin Abi Mu'ayt, and others.

Abu Talib summoned the Prophet (peace be upon him) and conveyed the objection of the Quraish leaders, suggesting that if he did not speak ill of their deities and did not encourage people to dislike or abandon them, they could reconcile with him and end their opposition. The Prophet (peace be upon him) presented Islam to them in response, and they left, saying what is mentioned at the beginning of the Surah. This incident is recorded in many books of Hadith and narrations. Tabqat Ibn Sa'd narrates it as occurring at the beginning of Islam, while Zamakhshari, Razi, and Nishapuri relate it to the time of Umar's conversion to Islam. The Surah condemns the arrogant and opposing attitude of the Quraish. It rejects their notion that the Prophet should have been a chief, powerful, or wealthy. The bestowal of prophethood is entirely dependent on the will of Allah. By mentioning the stories of prophets from the past, it shows that those who opposed them were destroyed, while the messengers of Allah succeeded. This serves as a lesson for both the Quraish of Makka and the Muslims.

The Surah mentions Prophets David and Solomon (peace be upon them), highlighting their judgments, obedience, and gratitude, so that we may learn from them.

It also narrates the arrogance and obstinacy of Satan (the story of Adam and Iblis), and its consequences. The fate of those who follow Iblis is also described. The actions of humans in this world are very significant, as they will be rewarded or punished based on these good or bad deeds.

The Prophet (peace be upon him) and the Muslims are exhorted to be patient and strive, and the success of previous prophets and the failure of their opponents are mentioned. The Quran is a source of guidance for all.

صٓ وَ الْقُرْاٰنِ ذِی الذِّكْرِ ۟ ﴿۱﴾

38|1| Sad. By the Qur'an containing reminder...

بَلِ الَّذِیْنَ كَفَرُوْا فِیْ عِزَّةٍ وَّ شِقَاقٍ ﴿۲﴾

38|2| But those who disbelieve are in pride and dissension.

كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوْا وَّ لَاتَ حِیْنَ مَنَاصٍ ﴿۳﴾

38|3| How many a generation have We destroyed before them, and they [then] called out; but it was not a time for escape.

وَ عَجِبُوْۤا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ ۫ وَ قَالَ الْكٰفِرُوْنَ هٰذَا سٰحِرٌ كَذَّابٌ ۖ﴿۴﴾

38|4| And they wonder that there has come to them a warner from among themselves. And the disbelievers say, "This is a magician and a liar.

اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَیْءٌ عُجَابٌ ﴿۵﴾

38|5| Has he made the gods [only] one God? Indeed, this is a curious thing."

وَ انْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَ اصْبِرُوْا عَلٰۤى اٰلِهَتِكُمْ ۚ اِنَّ هٰذَا لَشَیْءٌ یُّرَادُ ۚ﴿۶﴾

38|6| And the eminent among them went forth, [saying], "Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended.

مَا سَمِعْنَا بِهٰذَا فِی الْمِلَّةِ الْاٰخِرَةِ ۚ اِنْ هٰذَاۤ اِلَّا اخْتِلَاقٌ ۚ﴿۷﴾

38|7| We have not heard of this in the latest religion. This is not but a fabrication.

Surah Sad - Context of Revelation:

This Surah was revealed in Makka. The context of its revelation, according to narrations in Hadith books and by commentators, is as follows: During the illness of Abu Talib, the leaders of Makka, including all the prominent figures, went to him and said that they wished to reconcile with his nephew. They requested him to justly resolve their issue or dispute, and their only demand was that he should not speak ill of their deities (idols) and not incite people against them. They wanted him to follow his religion and them to follow theirs. Abu Talib then summoned the Prophet (peace be upon him) and asked, "Nephew, what does your people want from you?" The Quraish leaders stated their purpose. In response, the Prophet (peace be upon him) said, "I only want them to say one sentence. If they say it, they will gain control over the Arabs, and even the non-Arabs will become their tributaries (subjects)." They were delighted and asked him to tell them. The Prophet (peace be upon him) said, "Let them say *'La ilaha illallah*' (There is no god but Allah), and their problems will be solved, and they will achieve success." Upon hearing this, they became angry and agitated due to their arrogance, and they left, saying it was a deception, and they would continue to worship their own deities.

The blessed verses convey the message that the Quran is from Allah, a reminder and the truth. Saad is one of the Muqatta'at letters (disconnected letters). Among its interpretations, "Saad" refers to "Samad" (the Self-Sufficient), "Sadiq al-Wa'd" (the Truthful in Promise), and "Sani' al-Kawn" (the Creator of the Universe).

The Surah mentions the behaviour of the disbelievers of Makka, who considered the Quran to be the Prophet's (peace be upon him) own words and denied his claim to prophethood because he belonged to the Quraish family but was not a tribal chief with wealth. In their view, a prophet needed both power and wealth, which the Prophet (peace be upon him) did not possess at that time. The concepts or beliefs of Islam were entirely new to them, and they did not accept them. They questioned how one God could manage the entire universe, deeming it a false claim. Their stubbornness stemmed from their arrogance and ignorance. They believed that multiple deities managed the universe, not one entity. Therefore, they left the gathering of the Prophet (peace be upon him) and Abu Talib, saying they saw deception in the call to say *"La ilaha illallah*." This attitude was due to their arrogance and obstinacy. They refused to deviate from the practices of their forefathers. They regarded the teachings of the Quran as fabricated stories.

The verses also recount the fate of past nations, who, when struck by punishment, cried out and sought forgiveness, but it was too late, and they were destroyed. The Quraish leaders should learn a lesson from this. Those nations that deny the existence of Allah eventually perish after a period (a few centuries), and those who perpetrate injustice are swiftly destroyed.

ءَاُنْزِلَ عَلَیْهِ الذِّكْرُ مِنْۢ بَیْنِنَا ؕ بَلْ هُمْ فِیْ شَكٍّ مِّنْ ذِكْرِیْ ۚ بَلْ لَّمَّا یَذُوْقُوْا عَذَابِ ۟﴿۸﴾

38|8| Has the message been revealed to him out of [all of] us?" Rather, they are in doubt about My message. Rather, they have not yet tasted My punishment.

اَمْ عِنْدَهُمْ خَزَآىِٕنُ رَحْمَةِ رَبِّكَ الْعَزِيْزِ الْوَهَّابِۚ﴿٩﴾

38|9| Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower?

اَمْ لَهُمْ مُّلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا ۫ فَلْيَرْتَقُوْا فِى الْاَسْبَابِ﴿١٠﴾

38|10| Or is theirs the dominion of the heavens and the earth and what is between them? Then let them ascend through [any] ways of access.

جُنْدٌ مَّا هُنَالِكَ مَهْزُوْمٌ مِّنَ الْاَحْزَابِ﴿١١﴾

38|11| [They are but] soldiers [who will be] defeated there among the companies [of disbelievers].

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ عَادٌ وَّ فِرْعَوْنُ ذُو الْاَوْتَادِۙ﴿١٢﴾

38|12| The people of Noah denied before them, and [the tribe of] 'Aad and Pharaoh, the owner of stakes,

وَ ثَمُوْدُ وَ قَوْمُ لُوْطٍ وَّ اَصْحٰبُ لْـَٔيْكَةِؕ اُولٰٓىِٕكَ الْاَحْزَابُ﴿١٣﴾

38|13| And [the tribe of] Thamud and the people of Lot and the companions of the thicket. Those are the companies.

اِنْ كُلٌّ اِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ﴿١٤﴾

38|14| Each of them denied the messengers, so My penalty was justified.

"The disbelievers of Makka held a view about the Prophet (peace be upon him) that he should have been a person of power, meaning a tribal chief and wealthy, so that people would fear or be afraid of him. The Prophet (peace be upon him) was raised as an orphan in the Banu Hashim family of the Quraish and was also financially weak. In the eyes of the disbelievers, high character, morality, and understanding had no importance. Therefore, they did not care about the Prophet's (peace be upon him) trustworthiness and truthfulness, which they themselves acknowledged, and they thought that his claim to prophethood would have been more valid if he had been a tribal leader or wealthy. However, Allah Almighty clarified in the verses that the kingdom of the heavens and the earth belong to him. If these disbelievers have any power, let them ascend to the sky, meaning control it. They have no standing. They are merely a group working together, and similar groups or factions opposed the prophets and messengers before them. They were destroyed, just like the people of Prophet Noah (peace be upon him), the people of Aad opposed, and Pharaoh was a very powerful. 'Pegs' refer to his strength, like how pegs increase stability, or it may refer to the wooden stakes or nails used to fasten his tents. All of them failed, were disgraced, and destroyed. Similarly, the disbelievers of Makka are also a faction or group that will fail and be disgraced here. On the other hand, they are denying not the Prophet (peace be upon him) himself, but his message or his prophethood because the disbelievers of Makka have not yet tasted the severity of Allah's punishment. When the punishment comes, there is no escape."

وَ مَا يَنْظُرُ هٰٓؤُلَآءِ اِلَّا صَيْحَةً وَّاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ﴿١٥﴾

38|15| And these [disbelievers] await not but one blast [of the Horn]; for it there will be no delay.

وَ قَالُوْا رَبَّنَا عَجِّلْ لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ﴿١٦﴾

38|16| And they say, "Our Lord, hasten for us our share [of the punishment] before the Day of Account"

"The disbelievers of Makka, who not only rejected the Prophet's (peace be upon him) call but also vehemently opposed it and mocked the warnings of punishment, are described, as having no real power. When a single mighty blast of punishment comes, they will be utterly destroyed, and they will not be granted any respite. This punishment has also befallen criminal nations in the world, such as the people of Prophet Lot, Prophet Shuaib, and Prophet Saleh (peace be upon them).

Another interpretation of the verse refers to the Trumpet of the Day of Judgment, which will come suddenly, without any delay. These disbelievers of the Quraish, their leaders like Nadr bin Harith, who mock the punishment and demand its swift arrival, will find no respite when it comes. The delay granted by Allah now is due to His mercy, allowing them ample opportunity to use their free will, and then be punished for their evil deeds. This delay is actually compounding their punishment. Their end will be a source of deep regret. When the punishment comes, there will be no reprieve. Therefore, repentance and obedience to Allah's commands should be undertaken in this life, at the earliest opportunity."

اِصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَ اذْكُرْ عَبْدَنَا دَاوٗدَ ذَا الْاَيْدِ ۚ اِنَّهٗۤ اَوَّابٌ ﴿۱۷﴾

38|17| Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah].

اِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ بِالْعَشِيِّ وَ الْاِشْرَاقِ ﴿۱۸﴾

38|18| Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise.

وَ الطَّيْرَ مَحْشُوْرَةً ؕ كُلٌّ لَّهٗۤ اَوَّابٌ ﴿۱۹﴾

38|19| And the birds were assembled, all with him repeating [praises].

وَ شَدَدْنَا مُلْكَهٗ وَ اٰتَيْنٰهُ الْحِكْمَةَ وَ فَصْلَ الْخِطَابِ ﴿۲۰﴾

38|20| And We strengthened his kingdom and gave him wisdom and discernment in speech.

"The Prophet (peace be upon him) and the Muslims were comforted in the face of the opposition from the people of Makka (the rejectors), and they were exhorted to be patient. The greatness and courage of Prophet David (peace be upon him) was mentioned, that he rose from an ordinary family and earned a position by demonstrating bravery in the army of Saul. Allah honoured him with prophethood. He expanded the Islamic kingdom with his intelligence and courage. He established justice. He always humbly turned to Allah and repented. His standard of worship was fasting one day and without fast next. His worship involved resting for a part of the night and standing in prayer for half of it, about which the Prophet (peace be upon him) said, as narrated by Abdullah bin Umar (may Allah be pleased with him): 'The most beloved fast to Allah was the fast of David (peace be upon him). He used to fast one day and without fast the next day, and the most beloved prayer to Allah was the prayer of David (peace be upon him). He used to sleep for half the night, then stand in prayer for a third of the night, and then sleep for the remaining sixth of the night.' (Bukhari and Muslim). Prophet David (peace be upon him) turned to Allah in all his needs, important matters, and decisions, and always implemented justice.

The Magic (Impact) of Voice:

Voice is a great blessing from Allah. According to a narration, no human had a more captivating, beautiful, and melodious voice than Prophet David (peace be upon him). He used to go into the wilderness and glorify and praise Allah. His glorification and praise were not just from his tongue; his soul and body also joined in. This was the reason why, when he glorified and praised, birds would gather around him upon hearing his voice. Flying birds would descend and remain seated until his glorification and praise were over, as if they were participating in his glorification and praise. Similarly, the echoes of his voice would make the hills and rocks join in the glorification and praise. According to science (biology), stones emit radial/electrical waves. Their (Rocks) glorification and praise could also be through these waves. The time for glorification and praise was morning (after sunrise) and evening. Birds come out in the morning and return in the evening.

One interpretation of subjugating or controlling the mountains is that he was given greater knowledge about minerals in the mountains, especially iron, and the ability to extract them. Just as he shaped iron into rings for armour and used their sale to help the poor and provide for his food.

The effect of voice is a creation of Allah. Every person's voice is different, and some people can produce various sounds. The beauty or sweetness of the voice affects not only humans but also animals. The voices of birds are also pleasing. The sound of musical instruments is also very sweet. We see that those with pleasing voices (singers) gain great fame. The reason for this is their voice. That is why there is a Prophetic saying: 'Indeed, in eloquence, there is magic *(Inna min al-bayan la sihra*)' meaning the effect of voice. A good voice is preferred for the call to prayer (Adhan) and recitation (Tilawat) so that the listeners are affected.

The voluntary prayer of Chasht (mid-morning prayer) also has great virtue in the Hadith, which is prayed from two to twelve rak'ahs, as convenient."

Wisdom:

Prophet David (peace be upon him) was also granted wisdom. The concept of wisdom is vast, for example: (1) Acting according to the requirements of knowledge. (2) Placing everything in its proper place is wisdom. (3) Having knowledge of the realities of things as they are and acting according to that knowledge. (4) Recognizing existing things and doing good and righteous deeds. (5) Reaching the truth through knowledge and intellect. (6) It is based on intellectual and scientific strength, which is protected from excess and deficiency. According to a Hadith, some poetry contains wisdom (Bukhari). Their content is correct and true, which increases human intellect and understanding and facilitates life. Allah bestows special grace and favour on those He endows with wisdom. There is a Prophetic saying: 'Wisdom is the lost inheritance of a believer; wherever he finds it, he has a greater right to it.' (*Al-Hikmatu dallatu al-mu'min, min haythu wajada haa ahaqqu biha)*. Therefore, it is necessary for a Muslim to acquire good things, regardless of the source (Muslim or non-Muslim).

Justice and Truth:

Along with wisdom, Prophet David's (peace be upon him) qualities include decisive speech, meaning the word of truth (*Fasl e Khitab*). Scholars have expressed various important opinions in its interpretation: (1) Deciding with justice and fairness. (2) Listening to both the plaintiff and the defendant fully and seeking evidence. (3) Separating truth from falsehood between the two parties. (4) Clearly distinguishing

between right and wrong. (5) Comprehensive speech that is neither brief nor lengthy. The most important thing is justice and fairness so that the oppressed can be helped and their rights protected. It is also very important in Islam and is greatly emphasized in the Holy Quran."

وَ هَلْ اَتٰىكَ نَبَؤُا الْخَصْمِ ۘ اِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿۲۱﴾

38|21| And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber -

اِذْ دَخَلُوْا عَلٰى دَاوٗدَ فَفَزِعَ مِنْهُمْ قَالُوْا لَا تَخَفْ ۚ خَصْمٰنِ بَغٰى بَعْضُنَا عَلٰى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَ لَا تُشْطِطْ وَ اهْدِنَاۤ اِلٰى سَوَآءِ الصِّرَاطِ ﴿۲۲﴾

38|22| When they entered upon David and he was alarmed by them? They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path.

اِنَّ هٰذَاۤ اَخِيْ ۘ لَهٗ تِسْعٌ وَّ تِسْعُوْنَ نَعْجَةً وَّ لِيَ نَعْجَةٌ وَّاحِدَةٌ ۘ فَقَالَ اَكْفِلْنِيْهَا وَ عَزَّنِيْ فِي الْخِطَابِ ﴿۲۳﴾

38|23| Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech."

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ اِلٰى نِعَاجِهٖ ؕ وَ اِنَّ كَثِيْرًا مِّنَ الْخُلَطَآءِ لَيَبْغِيْ بَعْضُهُمْ عَلٰى بَعْضٍ اِلَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ قَلِيْلٌ مَّا هُمْ ؕ وَ ظَنَّ دَاوٗدُ اَنَّمَا فَتَنّٰهُ فَاسْتَغْفَرَ رَبَّهٗ وَ خَرَّ رَاكِعًا وَّ اَنَابَ ۩ ﴿۲۴﴾

38|24| [David] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they." And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah].

فَغَفَرْنَا لَهٗ ذٰلِكَ ؕ وَ اِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَ حُسْنَ مَاٰبٍ ﴿۲۵﴾

38|25| So We forgave him that; and indeed, for him is nearness to Us and a good place of return.

يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِي الْاَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَ لَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا نَسُوْا يَوْمَ الْحِسَابِ ﴿۲۶﴾

38|26| [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.

"The blessed verses mention an incident from the life of Prophet David (peace be upon him). This incident is also recorded in detail in the Old Testament (Torah). This account is found in chapters eleven and twelve of the Book of Samuel. The way it is written provides clear evidence of alterations in these ancient divinely revealed books (Torah and Gospel). Some commentators have narrated it as it is. Some have mentioned only its positive aspects, while others have called it mere distortion, as it seems entirely unrealistic in light of Prophet David's (peace be upon him) character and prophethood. Therefore, in summary, it is stated that Prophet David (peace be upon him) was attracted

to a woman. He sent a marriage proposal. According to some accounts, she was a virgin and already engaged, so breaking off the engagement was not an act of high character. And according to other accounts, she was married, and he married her after her husband's death. The Torah also contains an accusation of sexual acts, which is completely a distortion.

Issues of Partnership and Justice:

The style of the Holy Quran is very beautiful. The verses address issues of human character, the needs of societies, the noble character of a ruler, the importance of high values, the command to make righteous decisions, and to suppress one's desires in the face of truth, all of which Prophet David (peace be upon him) demonstrated throughout his reign. The verses describe how to display character in human affairs, especially where collective interests converge and personal interests diverge. Humans in a society differ in their abilities, and mutual consideration is essential in partnership businesses or social collaborations, which is the purpose and objective of these verses and this incident. Generally, a person, based on their knowledge, practical experience, or social status, pressures other person r partner and seeks personal gain. They disregard ethics and rights, which is strongly discouraged. Islamic jurisprudence, therefore, clearly defines the rights and obligations of partners, and every person’s rights are protected.

Prophet David (peace be upon him) was engaged in the worship in his room. The door was closed, when two individuals climbed over the wall and entered. This action interrupted his worship, causing him distress. Their method of entry was also suspicious, and it was a time when visits were prohibited due to his worship. The signs of this disturbance were visible on his face, upon which the individuals said they had come to him for a judgment because they had a dispute. They expected justice and fairness from him. Upon this, he questioned the plaintiff about their issue. The plaintiff explained that they were friends (brothers). He had one ewe (female sheep), and his companion had ninety-nine ewes. Now, this person was wealthy and influential. Due to his social and economic status, he was pressuring him to give up his single ewe, which was his capital, so that he could add it to his flock and have a hundred ewes. He said, "Why are you keeping one ewe? Give it to me. I will add it to my flock, and my number will increase." He was finding it difficult to refuse due to the pressure, and the other person was repeatedly pressuring him. Therefore, they had come to him for a just and fair decision. While the plaintiff was narrating, the defendant (the one against whom the complaint was made) was also present. He did not deny the accusation, which confirmed the plaintiff's statement, and David (peace be upon him) declared his action as oppression. He also stated that often partners forget justice and fairness when settling their affairs and commit injustices against others. Only those with faith and good deeds do not commit such crimes or sins, and such righteous and just individuals are few.

We see in our daily lives that people, under the pretext of their desires, protection, or needs, disregard the importance of others' rights, which is strictly forbidden in the Holy Quran, and the Prophet (peace be upon him) also strongly prohibited it. Forgiveness for the rights of others (Huquq-ul-Ibad) is not granted until the affected person forgives."

Competition and Concentration of Wealth:

"A person, driven by greed or a desire for superiority, seeks control over the means of production or profit (business) through the expansion of their business. When the business grows, they seize control of the business resources by creating difficulties for weaker partners or businesses, leading to a monopoly. In this way, they control prices and supply in the market. The concept of "ninety-nine ewes and one ewe" strongly

prohibits this mindset. This is why governments enact laws against monopolies. Monopolies are also against the principles of Islamic business practices.

Jewish scholars have greatly exaggerated and distorted the events and stories of the Prophets of Israel (David/Solomon), peace be upon them, in the Torah. Some commentators, considering these as events from their own books, have narrated them. However, they are not necessary for understanding the verses of the Holy Quran. Therefore, narrating them is neither beneficial nor necessary. Prophet David's (peace be upon him) position with Allah is very high, as stated, "a special nearness and a noble abode."

Scholars have different opinions on why Prophet David (peace upon him) felt a sense of guilt (error). When they entered, they caused him distress. He thought they could also attack, as the way and time of their entry were inappropriate. Then, he paid attention to them when they presented their case (dispute). As a ruler, it was his duty to provide justice to the complainant or the oppressed. Perhaps this is why he sought forgiveness from Allah for the thoughts that came to his mind, which was accepted. According to the Torah, this incident was to remind him. For forgiveness, he fell into prostration (Ruku), which Allah accepted. According to the Hanafis (Imam Abu Hanifa), this is a prostration of recitation, while according to the Shafi'is (Imam Shafi'i), it is not a prostration of recitation but a prostration of gratitude. In Hanafi jurisprudence, during recitation in prayer, the prostration of recitation can be performed from Ruku. Details are available in the books of jurisprudence.

Islamic Style of Governance:

In the blessed verse, the word "Khalifa" (successor) is used for Prophet David's (peace be upon him) government. Khalifa means to be a deputy or representative in someone else's place, in their absence.

To prevent the law of the jungle ("might is right") in society, a social system is necessary to eliminate oppression and barbarity. Justice and rights should be upheld. Even human-made laws, collectively agreed upon, are better. However, the powerful and strong parties still act arbitrarily. We see that dictators emerge within democracies. To avoid this difficulty and calamity, a way of life and society based on divine guidance is most beneficial and necessary. Where all teachings for principled guidance are given, and the authority to legislate on partial teachings is granted, which is called consensus (Ijma) and interpretation (Ijtihad), this is the foundation of Islamic law or government. The Khalifa's duty is to make decisions based on this foundation. If he decides according to his desires, he is deprived of the right to Caliphate/Khalifa. It is as if the very purpose of giving Caliphate or government is to establish justice, as it is stated, **"We have made you a Khalifa so that you may judge between people with truth and do not follow desires, for they will lead you astray from the path of Allah**." This is the goal of a Muslim ruler.

The Prophet (peace be upon him) implemented the laws of the Holy Quran. After him, his Khalifas, Abu Bakr, Umar, Uthman, and Ali (may Allah be pleased with them), continued this. The Khalifa is defined as one who establishes justice among the subjects, distributes wealth equally among them, and is kind to them as a person is affectionate towards public like his family, and judges according to the Book of Allah (Qadi Sanaullah Panipati, Tafsir Mazhari). Therefore, the Islamic state has proposed the term "Khalifa" instead of President or Sultan, as the leader is Allah's deputy, and thus, he will run the state according to divine commands (Quran and Hadith). Since God's creation is God's family, and the Khalifa of Muslims is the deputy of the Lord of Majesty, his selection will be by the people, not by inheritance, as was the selection of the Rightly Guided Caliphs.

Abu Bakr was chosen by the people, Umar's proposal was given by Abu Bakr, and some Companions opposed, but they were convinced by his arguments. Uthman's selection was also by consultation (Shura), and Ali's and Imam Hasan's selection was also by the decisions of the Shura. Amir Muawiya became Khalifa as a result of a peace treaty between him and Imam Hasan, but after that, the process of selection through Shura stopped, and inheritance began, where the Caliphate turned into monarchy, though the name remained Khalifa of the Muslims.

The opinion of God's creation (public)is important for the selection of the leader. The character and ability of those giving the opinion are very important. In a society where education is lacking, there will be a Shura of knowledgeable and virtuous people, which was exemplified by the Basic Democracy system. Selection can be made through them or general public. It is necessary to set a standard for the ability and character of the members of the election board so that qualified individuals are selected. People should not be under social, economic, or administrative pressure so that they can genuinely express their opinion. The opinion of the majority cannot be wrong, as the Hadith states, "My Ummah will not unite on misguidance" (Musnad Ahmad). Therefore, it is said, "Consider the voice of the people as the voice of God." Where education and economic conditions are better, and there is no administrative pressure, right to vote on adult bases is the best method, which is the best example of **"their affair is by consultation.**"(Quran) Guidelines can be formulated in light of the Holy Quran and Hadith. All details of rights and duties are available in Islamic jurisprudence. The Khalifa's qualifications should include character, knowledge, and experience, as suggested by the people.(Reference Prophet Yousaf P.B.U.H was best candidate to rule) All basic matters of human needs were settled during the time of the Rightly Guided Caliphs, from which guidance can be taken. Islam has provided the facility of consensus (Ijma) and interpretation (Ijtihad based on analogy) for new issues and circumstances. The most important thing is the character of the Shura members or candidates, which fulfils the obligation to God(Allah SWT) and the rights of people in Islam. Islam commands all matters of goodness and prohibits evil and oppression. Acquiring every good and wisdom is essential for a Muslim, from any source, provided it does not contradict the basic commands of Islam. In an Islamic state, every Muslim or resident is an equal partner in government, without any racial or linguistic discrimination.

Decision of Truth:

The blessed verse clearly commands rulers to judge people with truth. The matter of truth is greater than justice. Justice only arises in the event of a dispute between two parties. But the act of truth involves making the right decision in all social, economic, legal, economic planning, public welfare, and other matters, according to the need and appropriateness of the occasion or event, considering all relevant individuals or the state. There is a strong emphasis on avoiding human desires and the attacks of Satan, which hinder the path of truth. Satan misleads humans from the truth by intensifying their desires. Therefore, it is clearly commanded that if desires are followed, the ruler will stray into misguidance. Forgetting accountability also leads to punishment. This results in the deterioration of the state system and distress for God's creation (the people). This is why the Muslim Rightly Guided Caliphs kept themselves ready for accountability at all times and did not fulfil any personal desires, but always prioritized public welfare and followed God's commands.

A Hadith states that on the Day of Judgment, the most beloved to Allah and closest in assembly will be a just ruler, and the most detested and deserving of severe punishment will be an oppressive ruler (Tirmidhi). "Indeed, the most beloved of people to Allah on the Day of Judgment and the closest to Him in assembly is a just leader, and the most

detested of people to Allah on the Day of Judgment and the most severe in punishment is an oppressive leader." {*"Inna ahabba al-naasi ila Allahi yawma al-qiyamati wa aqrabahum minhu majlisan imamu 'aadilun, wa inna abghada al-naasi ila Allahi yawma al-qiyamati wa ashadduhum 'adhaban imamu ja'irun. Suun Trimzi*"}

وَ مَا خَلَقْنَا السَّمَآءَ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا بَاطِلًا ؕ ذٰلِكَ ظَنُّ الَّذِيْنَ كَفَرُوْا ۚ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنَ النَّارِ ؕ﴿۲۷﴾

38|27| And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.

اَمْ نَجْعَلُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ كَالْمُفْسِدِيْنَ فِى الْاَرْضِ ۫ اَمْ نَجْعَلُ الْمُتَّقِيْنَ كَالْفُجَّارِ ﴿۲۸﴾

38|28| Or should we treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allah like the wicked?

كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ مُبٰرَكٌ لِّيَدَّبَّرُوْۤا اٰيٰتِهٖ وَ لِيَتَذَكَّرَ اُولُوا الْاَلْبَابِ ﴿۲۹﴾

38|29| [This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.

"After mentioning the grandeur and majesty of Prophet David's (peace be upon him) kingdom, the test he faced, his humility, and his repentance, light is shed on the relationship between the universe and human being. Despite the availability of vast information and tools, man still struggles to comprehend the immensity of the universe (as seen with telescopes like the James Watt or the Hubble Space). As knowledge increases, so does human wonder, and the enigma of moving from creation to the Creator is being untangled. The scope of understanding has extended far beyond the Earth and the space immediately surrounding it. According to estimates, the distance from Earth to the first galaxy, which in Islamic terms is the first heaven or the nearest sky, is twenty-three billion light-years. A light-year refers to the distance light travels in one year, moving at a speed of three hundred thousand kilometres per second. These figures are, in fact, estimates, as humanity does not possess precise measurements or knowledge of the universe (Wikipedia). Beyond this, other galaxies exist at even greater distances, estimated at ninety-three billion light-years. This is merely a glimpse of the observable universe that has been revealed to humans. The existence of Earth, water, air, Earth's minerals, its surface, and the millions of diverse plant species upon it; the creatures in the water, mountains, animals; Earth's rotation on its axis; the moon's orbit around Earth; the sun's orbit in its own system; Earth's orbit around the sun; the mutual rotation of stars; the gravitational pull between stars and planets, which keeps them in their orbits; and the force that prevents them from either escaping or drawing closer—this entire system is a playground for human contemplation.

This entire system has a purpose, which we needs to understand. As far as humanity is concerned, this world is a testing ground. Here, humans have been endowed with knowledge and intellect. They have been provided with means and resources, and they have been given free will. Both the path of truth and the path of falsehood are clearly laid out before them, and they will be held accountable for their deeds in this world after death, so that they may receive just recompense for their actions. The judgment will be based on justice. *Therefore, the fate of those who follow God's commands and disregard their desires will be vastly different from those who follow their desires and ignore God's guidance and instructions. Their fates cannot be the same, just as their actions are not*

the same. This is a proclamation for all humanity, so that they may reflect on their deeds and prepare for the reckoning. The disbelievers of that time and those who disbelieve today will face the consequences of their actions after this worldly life.

Furthermore, mention is made of the guidance provided to humanity to protect them from misguidance and punishment. That guidance is the Holy Quran, God's message. It was revealed to our Prophet Muhammad (peace be upon him), who implemented it in his lifetime and preserved it for the guidance of humanity. Even single alphabets how to pronounce is preserved till today. His life is a practical depiction of the Quran. These are the final commandments sent by the Creator of the universe for the success of humanity in this world and the hereafter, and they complete the previous commandments revealed through other prophets. This book is a source of guidance for humanity. Reflect upon it, understand it, and act upon its commands. Those with knowledge and intellect who ponder, understand, and act upon it will find success in this world and the hereafter. Those who reflect are called people of understanding.

Besides this verse, the Quran repeatedly commands reflection and contemplation upon its verses, commands, and stories, so that humanity may become aware of their benefits and blessings and achieve success in both worlds—life on Earth and life after the Day of Judgment. How unfortunate it is that Muslims memorize the book (words) and consider this a great achievement. They neither try to understand nor comprehend its meanings, secrets, commands, and admonitions. If they do not understand these commands and do not reflect, how will they become aware of their proofs, benefits, and blessings? This is why the Muslim Ummah has become degraded and humiliated since they abandoned it.

'They were honoured in their time by being Muslims, and you have become humiliated by abandoning the Quran.' (Iqbal)"

وَ وَهَبْنَا لِدَاوٗدَ سُلَيْمٰنَ ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗۤ اَوَّابٌ ؕ﴿۳۰﴾

38|30| And to David We gave Solomon. An excellent servant, indeed he was one repeatedly turning back [to Allah].

اِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصّٰفِنٰتُ الْجِيَادُ ۙ﴿۳۱﴾

38|31| [Mention] when there were exhibited before him in the afternoon the poised [standing] racehorses.

فَقَالَ اِنِّيْۤ اَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّيْ ۚ حَتّٰى تَوَارَتْ بِالْحِجَابِ ۙ﴿۳۲﴾

38|32| And he said, "Indeed, I gave preference to the love of good [things] over the remembrance of my Lord until the sun disappeared into the curtain [of darkness]."

رُدُّوْهَا عَلَيَّ ؕ فَطَفِقَ مَسْحًۢا بِالسُّوْقِ وَ الْاَعْنَاقِ ﴿۳۳﴾

38|33| [He said], "Return them to me," and set about striking [their] legs and necks.

Prophet Solomon (Peace be upon him):

"After Prophet David (peace be upon him), his son Prophet Solomon (peace be upon him) is mentioned. He succeeded Prophet David (peace be upon him) in prophethood and governance. Allah Almighty mentioned his birth, also mentioned his worship and his humility and return to Allah *(Niam al-Abd - An excellent servant*).

Regarding the servant, Hazrat Junaid Baghdadi said: A servant is before his master as a corpse is before the one who washes it. It has neither any thinking nor any movement (Anwar al-Quran. Mulla Ali Qari).

Prophet David (peace be upon him) left many horses for him. Prophet Solomon (peace be upon him) had love and enthusiasm for horses. One purpose of this was to strive for the exaltation of the word of truth (preaching Islam) by riding horses. Our Prophet (peace be upon him) also mentioned goodness and blessings in horses. In Islam, Zakat is not levied on horses due to their use in Jihad. Horses in that era were like today's tanks. Islamic state should reduce taxes on defence industry to support strong defence. Horses were trained for war. Here, mention is made of those horses that could stand on three legs, meaning they were well-trained. He ordered the horses to be viewed. He observed their performance and sent them back. Then, he called them again and passed his hand over them, meaning over their bodies and shins. There are different interpretations regarding this passing of the hand. Some commentators have taken from Israeli traditions that his prayer was missed due to watching them, and when he found out about the missed prayer, he called the horses again and cut their legs, because his worship was delayed due to being occupied with them. Another interpretation is that his prayer was not missed; rather, he saw them again, passed his hand over them, and was satisfied with their performance. This interpretation and explanation is preferable (with reference to Hazrat Abbas, may Allah be pleased with him)".

وَ لَقَدْ فَتَنَّا سُلَيْمٰنَ وَ اَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ ﴿۳۴﴾

38|34| And We certainly tried Solomon and placed on his throne a body; then he returned.

قَالَ رَبِّ اغْفِرْ لِيْ وَهَبْ لِيْ مُلْكًا لَّا يَنْۢبَغِيْ لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿۳۵﴾

38|35| He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

فَسَخَّرْنَا لَهُ الرِّيْحَ تَجْرِيْ بِاَمْرِهٖ رُخَآءً حَيْثُ اَصَابَ ۙ ﴿۳۶﴾

38|36| So We subjected to him the wind blowing by his command, gently, wherever he directed,

وَ الشَّيٰطِيْنَ كُلَّ بَنَّآءٍ وَّ غَوَّاصٍ ۙ ﴿۳۷﴾

38|37| And [also] the devils [of jinn] - every builder and diver

وَّ اٰخَرِيْنَ مُقَرَّنِيْنَ فِي الْاَصْفَادِ ﴿۳۸﴾

38|38| And others bound together in shackles.

هٰذَا عَطَآؤُنَا فَامْنُنْ اَوْ اَمْسِكْ بِغَيْرِ حِسَابٍ ﴿۳۹﴾

38|39| [We said], "This is Our gift, so grant or withhold without account."

وَ اِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَ حُسْنَ مَاٰبٍ ﴿۴۰﴾

38|40| And indeed, for him is nearness to Us and a good place of return.

"The story of Prophet Solomon (peace be upon him) continues. Here, one of the trials he faced is mentioned. The details of which are not given. Israeli (Jewish) literature contains strange and extraordinary accounts of prophets, particularly David and Solomon (peace be upon them), which are not befitting of their prophetic status and are unnecessary to mention. Regarding the trial, there is a narration from a Hadith that Prophet Solomon (peace be upon him) once said he would have intercourse with his wives, intending that each would bear a son to participate in Jihad (struggle). He made this claim but did not say 'Insha'Allah' (if God wills). There is disagreement about the number of his wives. Many believe he had more than fifty. Additionally, menstrual periods

and other physical conditions would have hindered intercourse. As a result, none of the wives he had intercourse with gave birth any child, except one who gave birth to an incomplete boy. Since Prophet Solomon (peace be upon him) was awaiting offspring, he asked for the child, and it was brought before him (placed on a chair front of him). He immediately recognized the greatness of Allah and the consequence of fulfilling his desire without saying '*Insha'Allah(if Allah will)*.' He prostrated before Allah, expressed his shortcomings, and sought forgiveness. He also requested, through mercy, a magnificent kingdom unparalleled in its grandeur. All bestowal are by the grace of Allah, and He is the only one who gives and takes.

Allah accepted his prayer. The wind was made subservient to him for the magnificence of his kingdom and transportation. Here, the wind's quality is described as **gentle, contrasting with intensity.** Previously, in Surah Al-Anbiya, the wind was mentioned as **'Al-Reeh Al-Asifah' (a violent wind).** Both qualities are essential for flight. A strong wind lifts objects, while a gentle wind keeps them aloft and aids in landing. In sea travel, the wind's direction and gentleness are necessary for sailing ships (vessels).

Court of Solmon:

Regarding his throne, it was mentioned earlier. It consisted of thousands of vertical, elongated pillars (approximately 10-12 meters high). When he wished to travel, he commanded 'Al-Asifah' (the violent wind) to lift it, and then it would slow down at high altitude. He would then travel in the wind's direction, and upon landing, the gentle wind would bring it down slowly (refrence Ruh al-Ma'ani). By subjugating the wind and commanding the Jinn, Allah granted his kingdom a magnificence that no other king had attained. This was the acceptance of his prayer.

Jinn:

The Jinn are creations of Allah, created from fire . They are non-material, possess intellect, and their existence is based on a form of energy, fire, which is non-material. This makes their movement and transportation very swift and easy. Their tasks included assisting in building structures and diving into the seas. They were very powerful and were controlled with chains. The nature of these chains would have been consistent with their fiery (energy-based) existence, preventing their movement. Both Jinn and angels are made of energy and can assume the forms of shadow humans. They can enter the human body like waves (energy waves). They are more obedient to Satan. They can enter the human mind. They are beyond the scope of scientific experiments. However, in space, they might exist in the form of UFOs (Unidentified Flying Objects), which have been acknowledged. To understand their human form, one can consider 3D or modern Holoportation (where the entire form appears, not just an image), which human intelligence has created through artificial intelligence (computers). Furthermore, the existence of these Jinn could be bound by another form of energy, and they could be made to perform tasks using energy, as Prophet Solomon (peace be upon him) was granted power over them. This level is still beyond human research, and perhaps the time of the Dajjal (extreme advanced power in artificial intelligence) will further clarify or utilize it.

This power and strength were a favour from Allah, and Prophet Solomon (peace be upon him) had complete authority in its use, meaning he could bestow it as he wished. This authority could extend to material causes, spiritual ranks, and the Jinn. Prophet Solomon (peace be upon him) always prioritized justice and equality. Allah, due to his justice, worship, and repentance and fear, declared him an excellent obedient and near to Him. Prophets receive special favours from Allah. Our Prophet Muhammad (peace be upon

him) also said, 'Allah is the giver, and I am the distributor' *(Allah Mu'ti wa Ana Qasim*). His (Allah) favours are boundless."

وَ اذْكُرْ عَبْدَنَاۤ اَيُّوْبَ ۘ اِذْ نَادٰى رَبَّهٗۤ اَنِّیْ مَسَّنِیَ الشَّیْطٰنُ بِنُصْبٍ وَّ عَذَابٍؕ(۴۱)

38|41| And remember Our servant Job, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment."

اُرْكُضْ بِرِجْلِكَ ۚ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّ شَرَابٌ(۴۲)

38|42| [So he was told], "Strike [the ground] with your foot; this is a [spring for] a cool bath and drink."

وَ وَهَبْنَا لَهٗۤ اَهْلَهٗ وَ مِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا وَ ذِكْرٰى لِاُولِی الْاَلْبَابِ(۴۳)

38|43| And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding.

وَ خُذْ بِیَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَ لَا تَحْنَثْؕ اِنَّا وَجَدْنٰهُ صَابِرًاؕ نِّعْمَ الْعَبْدُؕ اِنَّهٗۤ اَوَّابٌ(۴۴)

38|44| [We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath." Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah].

Prophet Job (Ayub) (Peace Be Upon Him):

The story of Prophet Job (Ayub) (peace be upon him) is mentioned. His patience is proverbial, known as "Ayub's Patience." The information about him was gathered by commentators and historians from Israeli literature, whose authenticity is quite dubious and not befitting for commentary. Some commentators have recorded it as information, while most have rejected it.

Prophet Job (peace be upon him) was blessed by Allah with children and wealth. He had possessions, livestock, servants, gardens, fields—every blessing was available, and this continued for many years. Then, as Allah tests His beloved servants, a series of trials began. His children and servants all passed away, his livestock died, and his crops and gardens were destroyed. He was left alone, surrounded by poverty and hardship. Moreover, he was afflicted with a disease that worsened. Historians have recorded its duration from three to eighteen years. The situation reached a point where only his respected wife remained with him, serving him. During this time, Satan made every effort to mislead Prophet Job (peace be upon him). When a person is in pain and distress, they remember Allah, but when their hope is not fulfilled, Satan immediately attacks the mind, turning hope into despair. Instead of being a grateful servant of Allah and being blessed with patience, a person becomes ungrateful and full of complaints. Satan cling his expectations on others instead of Allah. While using means is necessary and not against reliance on Allah, considering the resources only, true effective power is wrong and against reliance. Satan began his attacks during pain and distress, as mentioned in the verse that he was causing severe trouble and torment. Prophet Job (peace be upon him) sought Allah's help and protection against Satan's whispers. During those days of calamity, his wife said something that greatly angered him (it is mentioned that it was against the tawakal), and he swore that when he regained strength, he would strike her with a hundred lashes.

Throughout this trial, he remained steadfast in patience, trusting in Allah, hoping for His mercy, and seeking His help and support. Allah accepted his prayer and revealed the secret of his healing: "Strike the ground with your foot." When he did so, water gushed forth—not just any water, but water of healing. By bathing in it, all the diseases in his

body were cured. This also indicates that he suffered from skin diseases. Even today, people go to springs containing minerals (sulphur, etc.) for skin ailments, finding relief through bathing in them. The water was so potent that energy began to return to his body along with healing, and he became healthy. After regaining his health, he resumed farming. Allah blessed his fields and gardens, which had been ruined, and they became fertile again. He needed servants and attendants, who were provided. He was also blessed with new children, and those who had passed away were restored. His wealth increased immensely, and people became devoted to him. After this test, Allah bestowed even greater favours upon him.

Point to reflect: It is noteworthy for everyone that success lies in patience during trials. Those who quickly become agitated and resort to disrespect and complaints remain unsuccessful and disappointed. The reward for those who are patient is truly beyond measure. Allah praised his patience and rewarded to Him.

Limits of a Legal Device (Hilah):

During his illness, Prophet Job (peace be upon him) became angry with his wife for some reason and swore to strike her with a hundred lashes. When he fully recovered, he remembered his oath, as fulfilling an oath is necessary. He also felt indebted to his wife, who had served him throughout his illness and never left him alone, but he had sworn in anger. Allah made it easier for him and revealed through revelation that he should take a bundle of soft twigs and gently strike her body with it, so that his oath would be fulfilled without causing her pain or suffering. This indicates that a legal device (*technique or hilah*) is permissible, only when fulfilling the oath is not correct or is clearly wrong.

Our Prophet Muhammad (peace be upon him) also instructed that if breaking an oath leads to good, one should break it and pay expiation. Since *an oath makes an action obligatory upon oneself willingly, it is necessary to fulfil that promise*. However, if fulfilling it causes physical, moral, or social harm, it is necessary to pay expiation to compensate for not fulfilling the promise and to avoid making such promises in the future. An example of this is when someone in Ramadan vowed to stand in the sun all day (to punish himself). When the Prophet (peace be upon him) found out, he told them to sit in the shade and break the oath, paying expiation.

The same principle applies to the implementation of "hudud" (prescribed punishments), meaning the severity of the punishment should be proportionate to the human body's capacity, and the punishment should not lead to death, severe disability, or illness. The body must be able to withstand the punishment. Muslims are being informed about patience and the trials that befall believers and prophets in life."

وَ اذْكُرْ عِبٰدَنَاۤ اِبْرٰهِيْمَ وَ اِسْحٰقَ وَ يَعْقُوْبَ اُولِى الْاَيْدِىْ وَ الْاَبْصَارِ ﴿۴۵﴾

38|45| And remember Our servants, Abraham, Isaac and Jacob - those of strength and [religious] vision.

اِنَّاۤ اَخْلَصْنٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ۚ ﴿۴۶﴾

38|46| Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter].

وَ اِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْاَخْيَارِ ؕ ﴿۴۷﴾

38|47| And indeed they are, to Us, among the chosen and outstanding.

The mention is of Prophets Abraham, Isaac, and Jacob (peace be upon them). Isaac was the son of Abraham, and Jacob was the son of Isaac. Abraham was among the great resolute prophets. He endured great hardships for the commands of Allah. Similarly, Isaac and Jacob also went through all the stages of trials that are characteristic of prophets. These noble prophets lived in this world, but their priority was the Hereafter. Every deed and action, relationships and connections, were all based on this principle, i.e., the pleasure of God. They had firm belief in the Hereafter, strove for success in it, and faced trials. Allah, through His grace, granted them high ranks and described their resolve as *'Uli al-Aydi*' (possessors of strong hands, power) for their deeds, and *'Uli al-Absar'* (possessors of insight or visionary) for their insight(intellect). Prophets are the greatest leaders of their time, bestowed by Allah with divine knowledge, i.e., intellect.

وَ اذْكُرْ اِسْمٰعِيْلَ وَ الْيَسَعَ وَ ذَا الْكِفْلِ ؕ وَ كُلٌّ مِّنَ الْاَخْيَارِ ؕ﴿۴۸﴾

38|48| And remember Ishmael, Elisha and Dhul-Kifl, and all are among the outstanding.

"The verse mention Prophet Ishmael, Elisha, and Dhul-Kifl. Prophet Ishmael was the son of Prophet Abraham and Hagar. Prophet Abraham left him in Makkah under divine command, and he was raised there. When he was still a youth, he was commanded to be sacrificed. Despite his youth, he not only complied with the sacrifice order but also told his father not to worry about paternal affection. He asked his father to blindfold him and proceed with the sharp knife. Allah then substituted him with a ram.

According to narrations, Prophet Elisha, son of Akhtub, was appointed as a successor to the Children of Israel by Prophet Elijah, and Allah granted him prophethood. His mention has been made earlier. Similarly, regarding Dhul-Kifl, narrations state that he was a wealthy person who supported the poor, as indicated by the word 'Dhul-Kifl.' His memorial is located in Iraq, where people go for visit. He was a devout worshipper, and his mention alongside the prophets suggests his status as a prophet. There is disagreement regarding his prophethood."

هٰذَا ذِكْرٌ ؕ وَ اِنَّ لِلْمُتَّقِيْنَ لَحُسْنَ مَاٰبٍ ۙ﴿۴۹﴾

38|49| This is a reminder. And indeed, for the righteous is a good place of return

جَنّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ الْاَبْوَابُ ۚ﴿۵۰﴾

38|50| Gardens of perpetual residence, whose doors will be opened to them.

مُتَّكِـِٕيْنَ فِيْهَا يَدْعُوْنَ فِيْهَا بِفَاكِهَةٍ كَثِيْرَةٍ وَّ شَرَابٍ ﴿۵۱﴾

38|51| Reclining within them, they will call therein for abundant fruit and drink.

وَ عِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ اَتْرَابٌ ﴿۵۲﴾

38|52| And with them will be women limiting [their] glances and of equal age.

هٰذَا مَا تُوْعَدُوْنَ لِيَوْمِ الْحِسَابِ ﴿۵۳﴾

38|53| This is what you, [the righteous], are promised for the Day of Account.

اِنَّ هٰذَا لَرِزْقُنَا مَا لَهٗ مِنْ نَّفَادٍ ۖ﴿۵۴﴾

38|54| Indeed, this is Our provision; for it there is no depletion.

"The people of Paradise, in obeying the commands of Allah, endure hardships with patience. Blessings upon them are mentioned. Their abode will be in the Gardens of Eternity (A'dn), which is the highest Paradise. Their state of honour and respect will be

such that the gates of Paradise will be ever open for them. They will be welcomed there at all times, and the Gardens of Eternity are a very high Paradise. According to Hadith, it has been specially prepared and adorned for the righteous and the highest-ranking believers. The trials and hardships they endured during their lives will be rewarded with provisions of residence and comfort, where they will recline comfortably on their high thrones. Fruits and drinks will be available according to their desires, providing them with delightful tastes. They will be accompanied by *Houris* (maidens of Paradise) who will lower their gazes in modesty and shyness. Their ages will be equal to those of the believers, ensuring uniformity in stature. One interpretation of 'equal age' is that all the *Houris* will also be of the same age and stature, ensuring equality for everyone. There will be no hint of distinction or discrimination. These blessings, whose reality is being explained through these states and conditions, are the fulfilment of the promise made to the believers in the world for their success in trials. Due to their desires, people in the world turn away and disobey the divine commands, while worldly comforts or pleasures ends in their limited life in this world, but in Paradise, the rewards and honours are eternal, and life will be everlasting, as the existence of death will have ceased."

هٰذَا ؕ وَ اِنَّ لِلطّٰغِیْنَ لَشَرَّ مَاٰبٍ ۙ﴿۵۵﴾

38|55| This [is so]. But indeed, for the transgressors is an evil place of return -

جَهَنَّمَ ۚ یَصْلَوْنَهَا ۚ فَبِئْسَ الْمِهَادُ ﴿۵۶﴾

38|56| Hell, which they will [enter to] burn, and wretched is the resting place.

هٰذَا ۙ فَلْیَذُوْقُوْهُ حَمِیْمٌ وَّ غَسَّاقٌ ۙ﴿۵۷﴾

38|57| This - so let them taste it - is scalding water and [foul] purulence.

وَّ اٰخَرُ مِنْ شَكْلِهٖۤ اَزْوَاجٌ ؕ﴿۵۸﴾

38|58| And other [punishments] of its type [in various] kinds.

هٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۚ لَا مَرْحَبًۢا بِهِمْ ؕ اِنَّهُمْ صَالُوا النَّارِ ﴿۵۹﴾

38|59| [Its inhabitants will say], "This is a company bursting in with you. No welcome for them. Indeed, they will burn in the Fire."

قَالُوْا بَلْ اَنْتُمْ ۫ لَا مَرْحَبًۢا بِكُمْ ؕ اَنْتُمْ قَدَّمْتُمُوْهُ لَنَا ۚ فَبِئْسَ الْقَرَارُ ﴿۶۰﴾

38|60| They will say, "Nor you! No welcome for you. You, [our leaders], brought this upon us, and wretched is the settlement."

قَالُوْا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِی النَّارِ ﴿۶۱﴾

38|61| They will say, "Our Lord, whoever brought this upon us - increase for him double punishment in the Fire."

وَ قَالُوْا مَا لَنَا لَا نَرٰی رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْاَشْرَارِ ؕ﴿۶۲﴾

38|62| And they will say, "Why do we not see men whom we used to count among the worst?

اَتَّخَذْنٰهُمْ سِخْرِیًّا اَمْ زَاغَتْ عَنْهُمُ الْاَبْصَارُ ﴿۶۳﴾

38|63| Is it [because] we took them in ridicule, or has [our] vision turned away from them?"

اِنَّ ذٰلِكَ لَحَقٌّ تَخَاصُمُ اَهْلِ النَّارِ ﴿۶۴﴾

38|64| Indeed, that is truth - the quarreling of the people of the Fire.

The Holy Quran, while comparing good and bad deeds in this world and encouraging good deeds, also presents a contrast between the outcomes of these two actions (good and bad) so that the reader may understand the consequences of their actions. What they will receive for good deeds, and what punishment will be inflicted for bad deeds (disobedience to Allah). In these verses, Allah Almighty describes the state of those who will be punished for their bad deeds. These descriptions give us a glimpse into the torment and conditions of Hell. The inhabitants of Hell will be enduring punishment in Hell, where fire will be blazing. Their bodies and skin will be burning from the heat. Instead of cool water to quench their thirst, there will be boiling water and a pus-like liquid to drink, along with other torments. They will be trapped in this torment when another group enters Hell to face their punishment. Seeing the punishment of the new arrivals, the inhabitants of Hell will lament their misfortune, and the newcomers, witnessing the torment of burning in fire, pus, boiling water, and the punishment of maces, will exclaim how terrible a place they have been sentenced to. When they see and experience the punishment, they will remember those people whom they used to see while committing sins or who encouraged them to sin, leading to their own transgressions. They will wish for double the punishment for those people, as they were the cause of their sins and subsequent torment.

At the same time, they will think of those people whose deeds were different (good). They used to follow the commands of Allah, but these inhabitants of Hell considered them inferior and looked down on them in the world. Today, they will not see those people in Hell, and they will realize that those people have gone to a better place because of their deeds. They are safe from the torment of Hell. They (the inhabitants of Hell) will regret their actions and behaviour in the world, for they used to despise them. But that time, those people are superior to them. In this way, the inhabitants of Hell will argue with those who caused them to end up in Hell, blaming them for their punishment, even though they are suffering the same fate.

It is narrated by Hazrat Jabir (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: *"Whoever introduces a good practice in Islam will have its reward, and whoever acts upon it after him will also have its reward, without diminishing their rewards in any way. And whoever introduces a bad practice in Islam will bear its sin, and whoever acts upon it after him will also bear its sin, without diminishing their sins in any way."* (Muslim, Sunan al-Nasa'i, Ibn Majah).

The purpose of these examples is to make people realize the importance of their deeds and the virtue of obeying God's commands so that they may find peace and comfort in the eternal life.

قُلْ اِنَّمَآ اَنَا مُنْذِرٌ ۖ وَّ مَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ ۚ﴿۶۵﴾

38|65| Say, [O Muhammad], "I am only a warner, and there is not any deity except Allah, the One, the Prevailing.

رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا الْعَزِيْزُ الْغَفَّارُ ﴿۶۶﴾

38|66| Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Perpetual Forgiver."

Following the teachings and guidance, the greatness of Allah and the responsibility of the Prophet (peace be upon him) are mentioned again. The Prophet (peace be upon him) is reassured not to be distressed by the opposition of the disbelievers or their refusal to accept Islam. Your (Prophet's) responsibility is to convey the message and warn them of Allah's punishment for their denial. The text speaks of the oneness of Allah, His power

and dominance, His greatness over the earth and the entire universe. It mentions His mercy and forgiveness upon repentance. If they do not believe, they will deserve the punishment themselves.

Numerous Hadiths mention Allah's mercy, acceptance of repentance, and His power of retribution. Hazrat Anas (may Allah be pleased with him) narrates that the Prophet (peace be upon him) said: "Every son of Adam is a sinner (can sin), and the best of sinners are those who repent." (Tirmidhi). Hazrat Abdullah bin Umar (may Allah be pleased with him) narrates that the Prophet (peace be upon him) said: "Allah continues to accept the repentance of His servant until his soul reaches (near) his throat (at the time of death)." (Tirmidhi, Ibn Majah).

Regarding repentance, scholars have said that it is recommended (better) for the one who repents to leave the land where they committed sins (if they persistently commit sins) and to distance themselves (boycott) from those who invited them to sin or helped and cooperated in sin, until those people also repent. Then, they should associate with righteous and good-charactered people, stay with them, and benefit from their advice and actions. All sources of evil should be avoided. This is the successful way of repentance.

قُلْ هُوَ نَبَؤٌا عَظِيْمٌ ﴿٦٧﴾

38|67| Say, "It is great news

اَنْتُمْ عَنْهُ مُعْرِضُوْنَ ﴿٦٨﴾

38|68| From which you turn away.

مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَاِ الْاَعْلٰٓى اِذْ يَخْتَصِمُوْنَ ﴿٦٩﴾

38|69| I had no knowledge of the exalted assembly [of angels] when they were disputing [the creation of Adam].

اِنْ يُّوْحٰٓى اِلَيَّ اِلَّآ اَنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ﴿٧٠﴾

38|70| It has not been revealed to me except that I am a clear warner."

"After the greatness and majesty of Allah Almighty, a warning has been given about a significant news. This news is about the Day of Judgment, which the disbelievers of Makka did not believe in, and they denied resurrection and reward and punishment. Then there is the Holy Quran, which contains Allah's commands and guidance. The disbelievers of Makka denied both the Day of Judgment and the Holy Quran. Along with this, the Prophet Muhammad (peace be upon him) said that he had no knowledge of the discussions of the exalted assembly, the group of close angels, about what the topic of discussion was. Therefore, there is no need for wrong kinds of questions and criticism for the sake of criticism. The divine commands and guidance that are conveyed to me through revelation, because of them, I am the warner to you about your bad end.

According to a hadith narrated by Hazrat Mu'adh bin Jabal (may Allah be pleased with him), this discussion was about expiations. According to the hadith, it was about the importance of prayer in congregation and worship afterwards, taking care of ablution (at times of hardship), feeding the poor, speaking to people gently, and the Tahajjud prayer at night. (Sunan Tirmidhi / Sunan Darami).

All these matters are very important for human welfare, which increase blessings in society and then also lead to high ranks in the Hereafter. Taking care of them is very beneficial in this world and the Hereafter. According to one interpretation, this discussion

and debate was related to the creation of Adam (peace be upon him), which is mentioned in the verses ahead".

اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ خَالِقٌۢ بَشَرًا مِّنْ طِیْنٍ ﴿۷۱﴾

38|71| [So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay.

فَاِذَا سَوَّیْتُهٗ وَ نَفَخْتُ فِیْهِ مِنْ رُّوْحِیْ فَقَعُوْا لَهٗ سٰجِدِیْنَ ﴿۷۲﴾

38|72| So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَۙ ﴿۷۳﴾

38|73| So the angels prostrated - all of them entirely.

اِلَّاۤ اِبْلِیْسَ ؕ اِسْتَكْبَرَ وَ كَانَ مِنَ الْكٰفِرِیْنَ ﴿۷۴﴾

38|74| Except Iblees; he was arrogant and became among the disbelievers.

قَالَ یٰۤاِبْلِیْسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِیَدَیَّ ؕ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِیْنَ ﴿۷۵﴾

38|75| [Allah] said, "O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?"

قَالَ اَنَا خَیْرٌ مِّنْهُ ؕ خَلَقْتَنِیْ مِنْ نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِیْنٍ ﴿۷۶﴾

38|76| He said, "I am better than him. You created me from fire and created him from clay."

قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِیْمٌۚ ﴿۷۷﴾

38|77| [Allah] said, "Then get out of Paradise, for indeed, you are expelled.

The existence of man:

There are verses about the creation of man. This topic has been discussed earlier in various Surahs (Al-Baqarah/Al-A'raf/Al-Hijr/Al-Kahf). 'Bashar' means a body whose skin is not covered, i.e., not hidden by hair or feathers. The wet clay is explained in various verses as clay kneaded with water. It became black and foul-smelling mud. Then, it dried and became like a ringing pottery. These are the degrees of different processes through which the components derived from clay take on the quality of a body. Then it was designed in an excellent way, which is mentioned by *'sawwaytuhu*'. There is a mention in the hadiths of the stages from human sperm to the human body. From the sperm, in forty days, congealed blood, then after more or less forty days, a lump, then in about forty days, a piece of flesh is formed. Then, after the same period, it takes shape and the soul enters it. *'Blowing the soul from Myself'* implies an expression of a special closeness of Allah Almighty to man. This soul penetrates the body. This soul expresses the greatness of human intellect and mind, which is superior to other creatures. The body has a material quality and status (existence), and the soul has a subtle (immaterial) quality and status. T**he body perishes after death, but the soul does not perish after death.** Then they (angles) were commanded to prostrate before man. The prostration is both bowing and placing the face on the ground. This prostration was one of respect. Iblis's origin is from fire, as he claimed. Angels were created from light. Iblis's substance of existence was different, but there is a great proximity between light and fire, so he also lived with the angels. He was also commanded to prostrate with them. He refused due to arrogance. As an expression of a special relationship and closeness to man, Allah said, 'I created with My own hands,' which is an expression of human dignity, and

secondly, that Hazrat Adam (the first man) came into existence without the mediation of parents."

Arrogance:

"Allah Almighty asked Iblis the reason for his refusal, whether this arrogant attitude or refusal was because of man or he was already arrogant towards himself, to which he said that he was better than man because his creation is from an immaterial existence, i.e., fire, and man's material existence is from clay. Therefore, a superior should not prostrate to an inferior. He considered the importance of his own self. He ignored the command of Allah Almighty. This was his arrogance. **Arrogance is a quality in which the arrogant person considers his status superior to others, and because of this, his behaviour becomes different**. Allah Almighty punished him (Satan) for this arrogance by removing him from the status where he was before and said, 'You are disgraced; you will have no hearing (consideration) in the future,' and he was brought down from his position. One position was where his existence was, and he was in the heavens, and the other was his own position as a creature, because of which he was with the angels. He was also brought down from this, and in the future, he became a criminal whose punishment is Hell.

Arrogance is a very bad psychological or spiritual disease that has many flaws, and its end is very bad. If it is due to worship, then the worship is rejected, and if it is due to social and economic reasons, then its end is also in failure. The Prophet (peace be upon him) forbade it many times. Hazrat Abdullah bin Masood (may Allah be pleased with him) narrates that the Prophet (peace be upon him) said, 'Whoever has an atom's weight of arrogance in his heart (himself) will not enter Paradise.' (Muslim Sharif). Hazrat Abu Huraira (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said, 'Allah Almighty says, 'Pride is My cloak, and greatness is My lower garment; whoever snatches either of them from Me (i.e., is arrogant), I will throw him into Hell.' (Ibn Majah)

The Role Model (Best Character):

"Hazrat Anas bin Malik (may Allah be pleased with him) narrates that people from the residents of Madinah would hold the hand of the Messenger of Allah (peace be upon him) and take him wherever they wanted in Madinah and fulfil their needs. (Ibn Majah). Hazrat Anas (may Allah be pleased with him) narrated in a narration: that the Prophet (peace be upon him) would visit the sick, accompany funerals prayers, accept the invitation of a servant and a helper, and on the days of the Battle of Qurayza and Banu Nadir, he rode a donkey. On the day of the Battle of Khyber, he was also riding a donkey and held a rein of palm bark in his hand, and there was a saddle of date /palm bark under him. (Sunan Ibn Majah).(very simple way of living)

Peace be upon him who, in kingship, practiced poverty,

Peace be upon him who helped the helpless. (poetry)

This was the character and behaviour of the greatest leader of the world with the people, which we should follow in our lives. He (peace be upon him) was the highest example of noble character and the example of great leader (thousands of blessings and peace be upon him)."

وَّ اِنَّ عَلَيْكَ لَعْنَتِيْۤ اِلٰى يَوْمِ الدِّيْنِ﴿۷۸﴾

38|78| And indeed, upon you is My curse until the Day of Recompense."

قَالَ رَبِّ فَاَنْظِرْنِیْۤ اِلٰی یَوْمِ یُبْعَثُوْنَ﴿۷۹﴾

38|79| He said, "My Lord, then reprieve me until the Day they are resurrected."

قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِیْنَۙ﴿۸۰﴾

38|80| [Allah] said, "So indeed, you are of those reprieved

اِلٰی یَوْمِ الْوَقْتِ الْمَعْلُوْمِ﴿۸۱﴾

38|81| Until the Day of the time well-known."

قَالَ فَبِعِزَّتِكَ لَاُغْوِیَنَّهُمْ اَجْمَعِیْنَۙ﴿۸۲﴾

38|82| [Iblees] said, "By your might, I will surely mislead them all

اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِیْنَ﴿۸۳﴾

38|83| Except, among them, Your chosen servants."

قَالَ فَالْحَقُّ ۫ وَ الْحَقَّ اَقُوْلُۚ﴿۸۴﴾

38|84| [Allah] said, "The truth [is My oath], and the truth I say -

لَاَمْلَـَٔنَّ جَهَنَّمَ مِنْكَ وَ مِمَّنْ تَبِعَكَ مِنْهُمْ اَجْمَعِیْنَ﴿۸۵﴾

38|85| [That] I will surely fill Hell with you and those of them that follow you all together."

The Punishment of Iblis (Satan) and His Actions:

Iblis (Satan) was punished for refusing to obey the divine command. He was expelled from the heavens, removed from the proximity of the angels, and subjected to Allah's curse (wrath) until the Day of Judgment. When Satan learned of this punishment, he immediately petitioned Allah, invoking His Lordship, to grant him respite (life) until the Day of Resurrection. Allah granted him respite until a specific day, believed to be the time of the first trumpet blast on the Day of Judgment.

Upon receiving this punishment and torment, Satan declared that he would exert his utmost effort to lead mankind astray and incite them to disobey Allah's commands, so that they too would become deserving of punishment. With resolute determination, he swore by Allah's honour and majesty that he would mislead mankind in every possible way. However, he acknowledged that Allah's righteous and sincere servants would remain beyond his reach and influence.

Satan typically ensnares humans with flimsy and weak arguments, enticing them with minor benefits that lead to significant harm. His aim is to destroy their afterlife. If that fails, he corrupts their worldly lives. He achieves this by repeatedly implanting evil thoughts and notions in their minds, until they solidify into intentions and actions. Satan is an immaterial force, akin to software in our artificial intelligence, which is invisible and intangible but operates within the hardware. He is created from an unseen energy (fire) and thus influences the human mind, where thoughts arise. He repeatedly stirs human desires and needs, prompting actions based on them. To safeguard against his influence, constant reliance on Allah's help is essential. Frequent supplications for forgiveness and careful contemplation before action can mitigate his impact.

Satan is aided by the Jinn, unseen beings also created from fire. They too can infiltrate human minds and bodies, influencing their thoughts. Since they participate in evil deeds, Allah has declared that both humans and Jinn who assist Satan and commit sins will be punished in Hell, which will be filled with them.

Why the Punishment?

When Iblis (Satan) disobeyed the divine command, he committed a crime. His arrogance and pride were the root cause. For this transgression, Allah removed him from his status. Although Satan pleaded for prolonged life in the name of Allah's Lordship, it was granted only for a specific period. Instead of repenting for his mistake and expressing gratitude for Allah's leniency, he vowed to mislead mankind and incite them to disobey Allah's commands for as long as he lived.

Allah had declared punishment for him, and when he received it, it became evident that those humans who defy Allah's commands would also face just retribution. Allah is just and will administer justice on the Day of Judgment. Therefore, those who follow Satan will suffer the torment of Hell.

Allah has bestowed upon mankind intellect, a level of understanding superior to other creatures, and free will, to test their use of reason. To protect humans from Satan's temptations and deceptions, Allah provided guidance through prophets and revealed scriptures. Despite having intellect, understanding, physical ability, divine guidance through scriptures, and the exemplary lives and teachings of prophets, those who still follow Satan are truly deniers and deserve the punishment of Hellfire.

Allah's commands embody justice, goodness, and His worship. All affairs of the universe occur according to His knowledge, under His system, and among His creation. Those with free will, will be punished according to their deeds, while those without choice are subject to divine decree, incapable of denial or deviation, and therefore not subject to punishment. This divine system is founded on justice and truth. Allah's decisions are based on truth and are fully implemented, unstoppable by any force. Salvation lies in obeying Allah's commands.

قُلْ مَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ وَّ مَآ اَنَا مِنَ الْمُتَكَلِّفِيْنَ﴿۸۶﴾

38|86| Say, [O Muhammad], "I do not ask you for the Qur'an any payment, and I am not of the pretentious

اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ﴿۸۷﴾

38|87| It is but a reminder to the worlds.

وَ لَتَعْلَمُنَّ نَبَاَهٗ بَعْدَ حِيْنٍ﴿۸۸﴾

38|88| And you will surely know [the truth of] its information after a time."

The struggle of Prophet Muhammad (peace be upon him) was mentioned. His past and present were before the people of Makka. They were aware of and witnesses to his truthfulness, trustworthiness, and high morals. However, they vehemently opposed Islam and the Holy Quran, their arrogance or obstinacy being the cause. He (peace be upon him) was carrying out all this preaching for their betterment in this world and the hereafter. He neither intended nor accepted any social or economic (financial) compensation, and there was no pretence or artificiality in his preaching duties. ***Pretence or artificiality*** *occurs when a person feigns or exaggerates difficulty in performing a task. If there is pain or hardship in a difficult task, it is a natural process, not pretence, but reality.*

The Prophet (peace be upon him) forbade **pretence or artificiality** because it is a wrong and incorrect approach or message. It is narrated from Hazrat Abu Musa Ash'ari (may Allah be pleased with him) that the Prophet (peace be upon him) said, "Whoever acquires knowledge should impart that knowledge and not say what he does not know, otherwise

he will be among those who pretend and will deviate from the religion (become sinful)." (Al-Durr al-Manthur).

Hazrat Sulaiman (may Allah be pleased with him) says that the Prophet (peace be upon him) said, "No one should put himself to more trouble than his ability for a guest." (Shu'ab al-Iman).

Finally, the greatness of the Holy Quran is described, that it is guidance and advice for all worlds, meaning all humans and jinn (those with intellect and choice). Those who act upon it will succeed, and those who do not will be unsuccessful and disappointed. The people of Makka and the world will see the results of acting upon Allah's commands, and history has proven that after a few years, all the people of Makka failed in their opposition and accepted Islam.

The surah begins with the mention of the exalted Quran and ends with it. May Allah grant us the strength to understand and act upon the Holy Quran. Amen.

THE END OF SURAH AL-SAAD.

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39 - Surah Al-Zumur

Introduction:

The name of this Surah is Az-Zumar. It is derived from the word "Zumar" mentioned in verses 71 and 73, which means groups or throngs. This Surah contains 75 verses and eight sections (Ruku). In terms of the order of revelation, it is the fifty-ninth (59th) Surah, and in the arrangement of the Quranic manuscript (Mushaf), it is the thirty-ninth (39th). This Surah was revealed in Makkah (Makka). Its period of revelation is during or close to the time of the migration to Abyssinia (Ethiopia/Sudan). This Surah was revealed before Surah Al-Muminun and after Surah Saba.

The themes of Surah Az-Zumar and Surah Sad are similar. Both Surahs begin with a mention of the Holy Quran and also mention Prophet Adam (peace be upon him). They conclude with the glorification of Allah.

The central theme of this Surah is the monotheism (Oneness of Allah/Tawhid). It presents scientific and apparent proofs of Allah's existence, which are sufficient for every intelligent person to understand. It mentions the rotation of night and day, the heavens and the earth, and the orbit or cycles of the sun and the moon. It teaches the importance of worshipping Allah with sincerity (Ikhlas). It describes the psychological and nervous state of a person when afflicted by hardship and questions why human behaviour changes after the calamity is averted.

A comparison is made between the state of those who obey Allah's commands and those who reject them and Hereafter also. Those who act upon the commands will be in peace and tranquillity, while those who deny them will be subjected to punishment.

The believers who are facing oppression and persecution are given glad tidings of success, and they are encouraged to migrate, for Allah's earth is vast. Those who migrate and those who patiently endure oppression hold a high status. Both groups face difficulties, whether by staying in their homes or by leaving them.

The Surah also mentions the Day of Judgment. The Trumpet will be blown, and people will fall unconscious and then will die. When it is blown a second time, people will rise up. Then there will be reckoning, and individuals will be rewarded or punished according to their deeds.

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿١﴾

39|1| The revelation of the Qur'an is from Allah, the Exalted in Might, the Wise.

اِنَّاۤ اَنْزَلْنَاۤ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ فَاعْبُدِ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ ؕ ﴿٢﴾

39|2| Indeed, We have sent down to you the Book, [O Muhammad], in truth. So worship Allah, [being] sincere to Him in religion.

اَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ ؕ وَ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اَوْلِيَآءَ ۘ مَا نَعْبُدُهُمْ اِلَّا لِيُقَرِّبُوْنَاۤ اِلَى اللّٰهِ زُلْفٰى ؕ اِنَّ اللّٰهَ يَحْكُمُ بَيْنَهُمْ فِيْ مَا هُمْ فِيْهِ يَخْتَلِفُوْنَ ؕ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ كٰذِبٌ كَفَّارٌ ﴿٣﴾

39|3| Unquestionably, for Allah is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.

لَوْ اَرَادَ اللّٰهُ اَنْ يَّتَّخِذَ وَلَدًا لَّاصْطَفٰى مِمَّا يَخْلُقُ مَا يَشَآءُ ۙ سُبْحٰنَهٗ ؕ هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾

39|4| If Allah had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is Allah, the One, the Prevailing.

The beginning of the Surah (chapter of the Quran) is marked by the magnificence of the Divine Word.

The meaning of Tanzil is the gradual descent of something. Just as the Noble Angel Gabriel gradually brought the Quran to the Prophet Muhammad (peace be upon him) through revelation. This Book (the Quran) is from Allah, the All-Powerful and All-Wise. The manifestation and proof of His power and wisdom are present in this Book. That is why it is very important. This Book is the truth, meaning it is based on realities, whether they pertain to the universe or to humankind. It is a book based on the truth, revealed by the Truth to a truthful servant, containing truthful information. For the success of human societies, it contains guidance and information based on truth.

The purpose of such an important book is for humankind to recognize the worth and status of the Creator of humanity and the universe, to be grateful for His blessings, and to worship Him with complete sincerity.

Sincerity (Ikhlas) is very important. The literal meaning of Ikhlas is to refine and purify something after removing impurities or mixtures. In terminology, it means emptying the heart from the mixture of other things and matters, so that it is completely directed towards one thing alone. Keeping one's intention, speech, and actions pure is also Ikhlas. In religion, Ikhlas means that the heart is free from any aim in one's actions other than Allah. All matters are done solely for the pleasure of Allah. The manifestation of actions, words, and miracles should not be for worldly or social show, and there should be no purpose other than seeking the pleasure of Allah.

According to the Sufis, Ikhlas permeates the soul, heart, and spirit. The Holy Quran and the blessed Hadith have mentioned Ikhlas many times.

It is narrated by Hazrat Umar bin Khattab (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: "Actions are judged by intentions, and every person will get what they intended. So, whoever emigrated for the sake of Allah and His Messenger, his emigration will be for Allah and His Messenger. And whoever emigrated for worldly gain or for a woman to marry, his emigration will be for that which he emigrated for." (Bukhari / Muslim)

Hazrat Abu Saeed Abi Khisala narrates that the Messenger of Allah (peace be upon him) said: "When Allah gathers the first and the last on the Day of Resurrection, about which there is no doubt, a caller will cry out: 'Whoever performed an action for Allah and associated anyone else with Him in it, let him seek his reward from the one he associated with Allah,' for Allah is independent of all partners." (Tirmidhi / Ibn Majah)

Hazrat Shaddad bin Aus (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "The thing I fear most for my Ummah (nation/community) is associating partners with Allah. I do not say that they will worship the sun, the moon, or idols, but they will perform actions for other than Allah and engage in hidden desires (hypocrisy)." (Ibn Majah / Musnad Ahmad)

The Standard of Sincerity:

If a person is praised and commended for their good deeds, and they become happy upon hearing this praise and commendation so that their status and respect become established in the hearts of people, and they are considered pious and noble by them, and they obtain worldly benefits (wealth and possessions) from them, then this intention of theirs is blameworthy. However, the person who does not like that people become aware of their good deeds, but if Allah makes people aware of their good deeds, and then they become happy because this is Allah's favour and blessing upon them, then this happiness of theirs is not blameworthy; in fact, it is commendable. (Qurtubi) A similar blessed Hadith is also narrated from Hazrat Abu Huraira (may Allah be pleased with him). *This very difference in intention is the standard of sincerity (Ikhlas) and hypocrisy (Riya).*

The three Arab tribes of Banu Amir, Kinana, and Banu Salam used to worship idols and say that angels were the daughters of Allah. They would say that they only worshipped them so that they would bring them closer to Allah. (Dur al-Manthur) These beliefs were also prevalent among the people of Makkah, and they considered idols as a means of drawing closer to God. Allah the Exalted forbade these beliefs and thoughts, stating that Allah, who is All-Hearing, Near (nearer than the jugular vein), and All-Seeing, should be worshipped purely. These various intermediaries, which are products of the human mind, involve difficulties in their use and reliance. Which means is the closest and which is distant? Making angels, idols, stars, and planets representatives of Allah is against the commands of Allah. Similarly, the Jews made Hazrat Uzair (peace be upon him) and the Christians made Hazrat Isa (Jesus) (peace be upon him) the children of Allah. Allah has no partners. The correct way to worship Allah is the one that Allah has revealed through His divine books and prophets. Deviating from this is misguidance or leads to misguidance. Regarding these differences, the command was not to engage in fighting and conflict with them, but to engage in invitation and propagation. Allah will decide on the Day of Resurrection.

Now that guidance is present, people are still misguided because those who, despite having intellect and understanding and seeing the proofs of the universe, do not acknowledge the greatness of the Creator. And Allah has bestowed blessings in the form of human life, various means and comforts on earth, and blessings from the atmosphere and space, due to which human life continues. Gratitude is necessary for these blessings. Those who deny the clear commands of Allah or change them according to

their own desires, their example is like fabricating lies about Allah. And those who do not appreciate His blessings and do not worship Him are ungrateful. Both of these will remain deprived of truth and guidance due to their actions and their persistence upon them. Allah's giving guidance means that since they have insisted on misguidance, they will continue to follow this misguidance despite the guidance, and Allah, despite His power, will allow them to follow their choice, the end of which will be Hell.

The belief in declaring offspring for Allah, meaning a means of closeness to Him, has been stated. The Jews, Christians, or others who worship and obey someone by portraying them as the offspring of Allah are in complete misguidance because Allah is One and has no partners. For offspring, it is necessary to have a similar being and then a mate, and then the need for offspring arises for one who will perish and whose offspring will continue the lineage. The Being of Allah is far exalted above all such matters that are imperfections for Him. Therefore, He has no offspring, nor does He wish to make anyone from His creation His offspring. If He had any, He would have announced it in His Word. He is the One, the Unique, the Possessor of severe power and strength. To consider anyone as the offspring of Allah is a very great sin.

خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ الَّيْلَ عَلَى النَّهَارِ وَ يُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ ؕ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ اَلَا هُوَ الْعَزِيْزُ الْغَفَّارُ ۝۵

39|5| He created the heavens and earth in truth. He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver.

خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَ اَنْزَلَ لَكُمْ مِّنَ الْاَنْعَامِ ثَمٰنِيَةَ اَزْوَاجٍ ؕ يَخْلُقُكُمْ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ خَلْقًا مِّنْۢ بَعْدِ خَلْقٍ فِيْ ظُلُمٰتٍ ثَلٰثٍ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُصْرَفُوْنَ ۝۶

39|6| He created you from one soul. Then He made from it its mate, and He produced for you from the grazing livestock eight mates. He creates you in the wombs of your mothers, creation after creation, within three darknesses. That is Allah, your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?

اِنْ تَكْفُرُوْا فَاِنَّ اللّٰهَ غَنِيٌّ عَنْكُمْ ۚ وَ لَا يَرْضٰى لِعِبَادِهِ الْكُفْرَ ۚ وَ اِنْ تَشْكُرُوْا يَرْضَهُ لَكُمْ ؕ وَ لَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ ثُمَّ اِلٰى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝۷

39|7| If you disbelieve - indeed, Allah is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.

The System of the Universe:

Scientific and clear proofs of Allah Almighty's power and greatness are being presented, that He is the One who created the heavens and the earth with a most fitting, correct, and strong system, one that is everlasting – that is, with truth, which we are witnessing. Humans have been observing this for thousands of years, and its history spans millions of years. The sun, moon, and earth revolve in their respective orbits and centres within their established systems. They remain fixed in their courses; for example, the earth rotates on its axis, due to which the light from the east envelops the night, and darkness from the west envelops the day, creating the scene of night. Then, due to the earth's orbit

around the sun and its angle, the seasons change with the distance from the sun. The day lengthens, and the night shortens.

According to the Sufis, the rotation of day and night signifies the states of the soul and the self, such as contraction and expansion (*Qabdh and Basatv*), sobriety and intoxication (*al-sahw and al-sukar*), gathering and separation (*al-jama and al-farq*), concealment and manifestation (*satar and Tajjali*), which constantly change.

Human and animal existence on earth is sustained by these seasons. There are harvests, gardens, and forests. One side of the moon always faces the earth, from which sunlight is reflected onto the earth, and this has its own benefits. The moon's gravity causes tides in the oceans. There is the direction of winds in the atmosphere. There are clouds and rain. In short, what can be said? Everything is a manifestation of the power of the Creator of the universe. He is the All-Powerful and the Most Forgiving.

After the earth, heavens, moon, and sun, mention is made of human life and the body, so that if we reflect upon it, we can recognize our Creator. Humans were created from a single soul (species), whether male or female, they are the descendants of Adam (peace be upon him). According to Islam, the first woman was created from the first man (Adam). After that, the continuous lineage of men and women began, resulting in a population of approximately eight billion today. In the context of human birth, three states are mentioned, which are deep *Zulumaat*, meaning hidden qualities or states within veils. And this state of matter(existence) is, in the wombs of mothers. The scholars have interpreted these three states as follows: (1) in the form of a sperm (*nutfah*), (2) in the womb in the form of a fetus (hamah), (3) the state of the child in a membrane (jhllee) (at the time of birth or before birth). In fact, the explanation of the three Zulumaat can also be further understood scientifically (physically) and genetically. Allah Almighty has only indicated it. Humans can make further discoveries on this by conducting more research (especially in biology). Then, for the help and service of humans, animals were created. These four animals are very important in human life and civilization: (1) camel, (2) cow, (3) goat, (4) sheep. Each has male and female, through which their reproduction continues. Thus, the total number becomes eight.

The existence of this universe, the celestial bodies that are visible – the sun, stars, moon, earth – then the existence of humans, the coming of a perfect human being from a human sperm, all are proofs of Allah's might and power. Despite so many proofs, why does man, turning away from Allah's power and might, worship other deities? Why is he turned away from the truth and lost in wrong places? The Being of Allah is unique; He alone is worthy of worship. All else is His creation and dependent upon Him. To abandon such a great Being and worship creation, to adore idols, to consider celestial bodies as gods – what a great misguidance! It is a matter of great regret. To leave such a great and merciful Being and follow the desires of Satan and the self is akin to straying. This is an expression of Allah's love for humanity: "Where are you wandering, leaving the Master?"

Obedience/Disobedience:

Human worship has no significance in the face of Allah Almighty's greatness. All His creatures in the entire universe worship Him and act according to His commands. According to a Hadith: "O My servants! If the first of you and the last of you, and your humans and jinn, were to become like the most pious man among you, it would not increase My dominion in the least. O My servants! If the first of you and the last of you and your humans and jinn, were to become like the most wicked man among you, it would not decrease My dominion in the least. O My servants! If the first of you and the last of you, and your humans and jinn, were to stand in one place and ask of Me, and I were to give every person his request, it would not decrease what I have any more than

a needle decreases the ocean when it is dipped into it and taken out. O My servants! It is but your deeds that I record for you (or recording), and then I will recompense you fully for them. So whoever finds good, let him praise Allah, and whoever finds other than that (affliction or calamity), let him blame no one but himself." (Narrated by Hazrat Abu Dharr. Long Hadith. Muslim/Tirmidhi/Ibn Majah). In the blessed verse, it is stated that if you disobey Allah and are ungrateful, it has no significance for the Being of Allah; He is independent of your deeds. However, He does not like disobedience from His servants, and if you obey Him and give thanks for the blessings He has bestowed upon you, He will be pleased with you. His justice is the truth; every person will receive the recompense for their actions. On the Day of His Justice, no person will bear the burden of another person's deeds. Due to justice, every person will be responsible for their own actions, and at that time, when humans are presented before Allah, they will be informed of all their deeds in the world. And the standard of Allah Almighty's knowledge and information is that Allah knows not only actions but also the thoughts and intentions that arise in hearts, even before they are spoken or acted upon. Nothing is hidden from Allah.

Destiny and Obedience:

One thing is clear from the blessed verse: Allah's pleasure and approval lie in acting upon His commands. Humans both disobey and obey His commands. But Allah Almighty's pleasure lies in acting upon His commands that He conveyed through various prophets and divine laws, those are, revealed books. The final Prophet is Muhammad (peace be upon him), and the final divine law and book are Islam and the Holy Quran. According to this, it is especially important to fulfil the obligatory duties and avoid the forbidden.

Good and evil, virtue and vice, light and darkness, life and death are all created by Allah. In His system, there are thieves and murderers, as well as the righteous and the wicked. Everyone is performing their deeds and actions, but for humans, who have been bestowed with intellect, they have been commanded towards goodness and virtue. If they do not do so, it will be an act against Allah's pleasure or commands. Therefore, it is necessary to understand the system of the universe, that is, Divine Will , as separate from Allah Almighty's pleasure, so that actions can be performed according to Allah's pleasure. For example, murderers, thieves, oppressors, and liars are all committing evil deeds. They are receiving the means and sustenance and living their lives, which are part of the Divine Will (of the universe), but Allah's pleasure lies in not committing these evil deeds, because both knowledge and free will have been given to humans. The purpose of Allah's pleasure is the well-being of humans in this world and then reward and honour in the Hereafter.

وَ اِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَا رَبَّهٗ مُنِيْبًا اِلَيْهِ ثُمَّ اِذَا خَوَّلَهٗ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوْٓا اِلَيْهِ مِنْ قَبْلُ وَ جَعَلَ لِلّٰهِ اَنْدَادًا لِّيُضِلَّ عَنْ سَبِيْلِهٖ ؕ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيْلًا ۖ اِنَّكَ مِنْ اَصْحٰبِ النَّارِ ﴿۸﴾

39|8| And when adversity touches man, he calls upon his Lord, turning to Him [alone]; then when He bestows on him a favor from Himself, he forgets Him whom he called upon before, and he attributes to Allah equals to mislead [people] from His way. Say, "Enjoy your disbelief for a little; indeed, you are of the companions of the Fire."

اَمَّنْ هُوَ قَانِتٌ اٰنَآءَ الَّيْلِ سَاجِدًا وَّ قَآئِمًا يَّحْذَرُ الْاٰخِرَةَ وَ يَرْجُوْا رَحْمَةَ رَبِّهٖ ؕ قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَ الَّذِيْنَ لَا يَعْلَمُوْنَ ؕ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ﴿۹﴾

39|9| Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one

who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.

The Holy Quran is comparing two types of people. The first type is of a person who, when afflicted by hardship, supplicates to Allah with earnestness. However, when their trouble or calamity is removed, they forget everything and follow the desires of their own soul. They do not care about the commands of Allah. They rely on secondary means and consider them the true agents, forgetting the Creator of the universe. They deviate from the divine commands and gain some worldly benefits, but they will have to burn in the fire of Hell for their evil deeds and disobedience to Allah's commands.

The second type is of a person who believes in Allah and His promises. They remember Allah in times of hardship and ease. They act upon His commands and offer the night prayer, especially Tahajjud (the pre-dawn voluntary prayer). They stand before Allah, forsaking the warmth and softness of their bed. There is great virtue in the Tahajjud prayer. Hazrat Bilal (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings be upon him) said: "Adhere to the night prayer, for it is the practice of the righteous before you, and through the night prayer, nearness to Allah is attained, sins are prevented, atonement for wrongdoings is achieved, and physical ailments are cured." (Sunan Tirmidhi / Sunan Kubra al-Bayhaqi).

(1) The virtue of Tahajjud is due to the quiet and peaceful environment available at night.

(2) Because of the night, people do not see, meaning hypocrisy or arrogance does not arise.

(3) Leaving a peaceful and comfortable bed for pre-dawn awakening is very difficult, therefore the reward is very great.

The believer fears Allah's punishment and also hopes for His mercy. These two types of people mentioned are not the same. Their example is like that of a knowledgeable person who acts upon their knowledge and a completely ignorant person who knows nothing, or a blind person and one who can see. Due to the difference in their actions, there will be a difference in their ranks and rewards and punishments. Only people of intellect and wisdom understand these matters and the difference between them and benefit from it. Those who do not reflect on these realities are as if devoid of reason.

Knowledge:

Knowledge is the unveiling (knowing) of something in the mind. The importance and necessity of knowledge have been mentioned many times in the Holy Quran and Hadith. By knowledge is meant both religious and non-religious sciences (natural and social sciences) from which humanity benefits. That is why knowledge has been called light (nur).

Hazrat Abu Hurairah (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings be upon him) said: "Whoever takes a path to seek knowledge, Allah makes the path to Paradise easy for him." (Tirmidhi).

Hazrat Anas bin Malik (may Allah be pleased with him) narrates that whoever goes out in search of knowledge is in the way of Allah until he returns. (Sunan Tirmidhi). Hazrat Abu Darda' (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings be upon him) said: "The superiority of a knowledgeable person over a worshipper is like the superiority of the moon over the stars." (Tirmidhi / Darimi).

قُلْ يٰعِبَادِ الَّذِيْنَ اٰمَنُوا اتَّقُوْا رَبَّكُمْ ؕ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَ اَرْضُ اللّٰهِ وَاسِعَةٌ ؕ اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿۱۰﴾

39|10| Say, "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without account."

Migration (Hijrat):

These blessed verses deliver a very important message, and this message is specifically for those who believe. Fear Allah, act upon His commands, and abstain from what He has forbidden. This world is a place of action. Life is the name of struggle, and in it, social and economic difficulties arise. Good deeds (charity/benevolence) have been commanded, for goodness is very important for a believer in this worldly life. Success lies only in acting upon Allah's commands. Sometimes, circumstances become very difficult, and acting upon God's commands becomes challenging. In such situations, Allah's earth is vast, and it is permissible to migrate to a place where one can easily act upon His commands. All the prophets migrated. Here, the purpose of migration, that is Hijrat, is to live life according to Allah's commands. Psychologically detaching oneself from the place where one is living is a very difficult stage. One does not know the exact nature and extent of the problems in the new land; difficulties may increase, and therefore, there is a great reward for it. New opportunities are also available in migration. Migration for better quality of life is allowed but not at the cost of religion.

Hazrat Abdullah bin Amr bin Al-Aas (may Allah be pleased with him) said: "O Messenger of Allah, which migration is the most excellent?" The Prophet (peace be upon him) said: "To migrate from (abandon) those things that your Lord dislikes." (Sunan An-Nasa'i). What a beautiful advice!

Patience (Sabr):

To be patient in difficulties is a very great deed. Its rank is also very high, and its reward is beyond measure. The meaning of patience is broad, and its application varies according to circumstances. For example, patience in illness, patience in mental anguish, patience in poverty and destitution, patience in physical hardship, patience in other calamities (death), grief, and sorrow, and most importantly, abandoning the desires and pleasures of the self, which hinder the path of faith and piety, is patience.

Patience is that great virtue and strength that every Muslim must acquire, and Allah Almighty has placed its potential within every human being. We only need to muster the courage to use it. The character of our Prophet (peace be upon him) and his noble companions are great examples for us of how they exercised patience in all kinds of situations. Besides the great reward from Allah Almighty, patience reduces worldly troubles, and a person's life becomes more successful. In the blessed verse, the words, "For those who do good in this world is good," have also been interpreted to mean that the benefit of good and benevolent deeds is received by people in this very world. Therefore, it is necessary to do them. The reward of the Hereafter will be even greater for doing good deeds with the intention of obeying Allah.

قُلْ اِنِّيْۤ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ ۖ ﴿۱۱﴾

39|11| Say, [O Muhammad], "Indeed, I have been commanded to worship Allah, [being] sincere to Him in religion.

وَ اُمِرْتُ لِاَنْ اَكُوْنَ اَوَّلَ الْمُسْلِمِيْنَ ﴿۱۲﴾

39|12| And I have been commanded to be the first [among you] of the Muslims."

قُلْ اِنِّیْۤ اَخَافُ اِنْ عَصَیْتُ رَبِّیْ عَذَابَ یَوْمٍ عَظِیْمٍ﴿۱۳﴾

39|13| Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

قُلِ اللّٰهَ اَعْبُدُ مُخْلِصًا لَّهٗ دِیْنِیْۤ﴿۱۴﴾

39|14| Say, "Allah [alone] do I worship, sincere to Him in my religion,

The verses contain the commands regarding the oneness of Allah, stating that as a prophet and a caller to faith, I first and foremost worship and serve Allah with sincerity, and I am a Muslim myself before inviting you. Both sincerity and servitude are important qualities of a Muslim. If I will violate Allah's commands, I too would fear Allah. Allah has protected His prophets from sins so that there is no doubt in their teachings, but before the majesty and power of Allah, all prophets are humbled. The Creator and the created, the station of servitude and the station of divinity, are both absolutely clear and distinct. All the prophets are ahead of all mankind in the station of servitude and sincere devotion, and they are exemplary figures to be followed. In the event of any mistake or sin, the fear of Allah's punishment is very severe. And throughout their lives, their devotion and worship have been performed with sincerity. All Muslims and non-Muslims are invited to follow this. At the time of the Quran's revelation, the Quraish of Makka were addressed, and now other non-Muslims are.

فَاعْبُدُوْا مَا شِئْتُمْ مِّنْ دُوْنِهٖ ؕ قُلْ اِنَّ الْخٰسِرِیْنَ الَّذِیْنَ خَسِرُوْۤا اَنْفُسَهُمْ وَ اَهْلِیْهِمْ یَوْمَ الْقِیٰمَةِ ؕ اَلَا ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِیْنُ﴿۱۵﴾

39|15| So worship what you will besides Him." Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss."

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَ مِنْ تَحْتِهِمْ ظُلَلٌ ؕ ذٰلِكَ یُخَوِّفُ اللّٰهُ بِهٖ عِبَادَهٗ ؕ یٰعِبَادِ فَاتَّقُوْنِ﴿۱۶﴾

39|16| They will have canopies of fire above them and below them, canopies. By that Allah threatens His servants. O My servants, then fear Me.

The deniers of Islam are told that if they do not worship Allah and do not believe in His oneness, then they may worship whomever they wish, but this action will cause them great loss. You and your families, who are with you, will be in great distress and suffering on the Day of Resurrection because for their punishment, there will be canopies of fire (like the roof of a tent) above their heads. Similarly, there will be a flooring of fire beneath their feet, and they will be scorched between these two fires. Allah Almighty is speaking to His people out of love, saying: worship Me, believe in the oneness of My divinity, and save yourselves from the punishment.

وَ الَّذِیْنَ اجْتَنَبُوا الطَّاغُوْتَ اَنْ یَّعْبُدُوْهَا وَ اَنَابُوْۤا اِلَى اللّٰهِ لَهُمُ الْبُشْرٰى ۚ فَبَشِّرْ عِبَادِ﴿۱۷﴾

39|17| But those who have avoided Taghut, lest they worship it, and turned back to Allah - for them are good tidings. So give good tidings to My servants

الَّذِیْنَ یَسْتَمِعُوْنَ الْقَوْلَ فَیَتَّبِعُوْنَ اَحْسَنَهٗ ؕ اُولٰٓئِكَ الَّذِیْنَ هَدٰىهُمُ اللّٰهُ وَ اُولٰٓئِكَ هُمْ اُولُوا الْاَلْبَابِ﴿۱۸﴾

39|18| Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.

Now, there is mention of those who remained safe from misguidance. The root of "Taghut" is "Tughyan," meaning rebellion and excessive disobedience. It is an emphatic form. Along with being safe from misguidance, they turn towards Allah Almighty. This turning is their worship and obedience; if a mistake occurs, they seek forgiveness. They have been given the good news of Paradise, and Allah has expressed a loving relationship with them ("My servants"). These servants are the perfect role model of high morals. They are always in search of every good and virtuous thing, and wherever they find it, they adopt it. Just as there is a Hadith: "Wisdom is the lost property of a believer; wherever he finds it, he is most deserving of it."

These actions are proof of their being guided and evidence of their intelligence. How much importance does Islam give to the search for goodness, knowledge, action, and the use of reason!

One interpretation of "following the best" is that they respond or reciprocate to the treatment or behaviour they receive in the best possible way, just as the Prophet (peace be upon him), if he took a loan, would repay it in the best manner.

اَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ؕ اَفَاَنْتَ تُنْقِذُ مَنْ فِى النَّارِ ۚ﴿۱۹﴾

39|19| Then, is one who has deserved the decree of punishment [to be guided]? Then, can you save one who is in the Fire?

This verse clarifies Allah Almighty's system of justice. When a person reaches the extreme of evil deeds, they will receive punishment under divine justice. Due to their actions, the decree of punishment will be enforced upon them. Now, to take them out of Hell or this punishment would be against divine justice. On the other hand, the Prophet Muhammad (peace be upon him) had a strong desire for the people of Makka to embrace Islam; in fact, he grieved over their disbelief, which has been mentioned several times in the Holy Quran. The Prophet (peace be upon him) was informed about their punishment as a result of their deeds, so that he would not be distressed, and that they would remain in Hell.

لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ ۙ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ وَعْدَ اللّٰهِ ؕ لَا يُخْلِفُ اللّٰهُ الْمِيْعَادَ ﴿۲۰﴾

39|20| But those who have feared their Lord - for them are chambers, above them chambers built high, beneath which rivers flow. [This is] the promise of Allah. Allah does not fail in [His] promise.

This verse mentions the believers and the obedient, those who fear their Lord and act upon His commands. For them are lofty dwellings in Paradise. Just as high houses and palaces are a sign of superior residence, so their will be high chambers for them, with more upper chambers above them. The streams will be flowing beneath them, creating a beautiful scene with fountains and springs on their surfaces. This is the fulfilment of Allah's promises, the rewards and honours He has bestowed upon those who obey Him. Allah the Exalted, loves truth and fulfils His promises. From this, it is also understood that there will be different levels in Paradise based on human deeds, i.e., different levels of palaces and dwellings, which will be a manifestation of true justice based on individual effort and striving.

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَلَكَهٗ يَنَابِيْعَ فِى الْاَرْضِ ثُمَّ يُخْرِجُ بِهٖ زَرْعًا مُّخْتَلِفًا اَلْوَانُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَجْعَلُهٗ حُطَامًا ؕ اِنَّ فِىْ ذٰلِكَ لَذِكْرٰى لِاُولِى الْاَلْبَابِ ﴿۲۱﴾

39|21| Do you not see that Allah sends down rain from the sky and makes it flow as springs [and rivers] in the earth; then He produces thereby crops of varying colors; then they dry and you see them turned yellow; then He makes them [scattered] debris. Indeed in that is a reminder for those of understanding.

اَفَمَنْ شَرَحَ اللّٰهُ صَدْرَهٗ لِلْاِسْلَامِ فَهُوَ عَلٰى نُوْرٍ مِّنْ رَّبِّهٖ ؕ فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللّٰهِ ؕ اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۲۲﴾

39|22| So is one whose breast Allah has expanded to [accept] Islam and he is upon a light from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are hardened against the remembrance of Allah. Those are in manifest error.

Humanity's first interaction on Earth was with vegetation, from which it obtains nourishment. One observes the stages of plant growth from beginning to end. When the intellect reflects upon this process, the cycle of life becomes clear. Rain descends from the sky, and then, through underground (soil) plant material, the cycle of plant life begins. Plants emerge and then grow, with varying heights or lengths and leaves sizes. Similarly, their flowers and fruits are different. Some perish after a short period, while others last for a whole year or even longer. During this time, the leaves of those that will wither turn yellow, their fruits fall, and then the entire plant disappears. This informs those with understanding that their life has a duration which they complete and then cease to exist. Similarly, human life has a duration, with childhood, youth, then old age, and finally death, which is evidence of the system of a Creator.

The Holy Quran and the Prophet (peace be upon him) have always urged the use of intellect and understanding so that the path of guidance becomes easier.

اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِىَ ۖ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ۚ ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَ قُلُوْبُهُمْ اِلٰى ذِكْرِ اللّٰهِ ؕ ذٰلِكَ هُدَى اللّٰهِ يَهْدِىْ بِهٖ مَنْ يَّشَآءُ ؕ وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿۲۳﴾

39|23| Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide.

A comparison is being made between the character of a Muslim (believer) and a non-Muslim. A person whose heart, meaning their mind and understanding, accepts Allah's commands. Their heart is illuminated with light. It is Allah Almighty's favour that they are saved from the attacks of Satan and walk on the path of truth. Their character is a blessing for society and a success in their worldly life and the Hereafter. According to narrations, these individuals are Hazrat Salman Farsi (may Allah be pleased with him) and Abu Zarr Ghifari (may Allah be pleased with him), who even before Islam used to detest idols.

In contrast are those individuals whose hearts are hardened. They oppose Allah's commands, follow the desires of their ego and Satan. Their hearts are devoid of the remembrance of Allah, hence they are hard. Narrations mention that this refers to Abu Lahab and his sons, who vehemently opposed Islam.

The Light of Guidance:

Softness of heart means an inclination towards obedience to Allah, hatred of corruption, avoidance of immoral deeds, and good treatment of people. Hardness of heart implies the opposite characteristics. Hazrat Abdullah bin Masoud (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings be upon him) recited this verse. We asked, "O Messenger of Allah! How does a person's chest become expanded (with understanding and acceptance)?" He (PBUH) replied, "When light enters a person's heart, their chest expands." We asked, "O Messenger of Allah! What is its sign?" He said, "Turning towards the abode of eternity (the Hereafter), fleeing from the abode of delusion (this world), and preparing for death before it comes." (Al-Mustidrak / Shu'ab al-Iman). What a comprehensive words!

The awareness of death prevents a person from crimes, gives them the strength to fulfil their duties and the power to avoid evil. By doing good deeds before death, a person betters their Hereafter. Another Hadith is narrated by Hazrat Jabir (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said, "The most dangerous thing that I fear for my Ummah is: (1) a large belly, (2) perpetual sleep, and (3) weakness of certainty (faith)." (Kanz al-Ummal). This Hadith also contains very important points. A large belly and increased weight are a sign that have many negative effects on human health. Secondly, perpetual sleep is an attitude of laziness, idleness, and irresponsibility. Thirdly, a lack of certainty and weakness of faith leads to weakness in deeds.

The Importance of the Holy Quran is mentioned. It is the best mesage, in which beliefs and commands have been repeatedly mentioned so that they are well-established in the reader's mind. With repetition, remembrance becomes strong in the mind, especially the mention of beliefs. Its sentences and eloquence are unparalleled. Readers are affected, and the hearts of believers are illuminated. Their skins (body) shiver from the remembrance and fear of Allah. Tears flow from their eyes. This is a manifestation of Allah Almighty's guidance. Allah's guidance is a great blessing, and He bestows it upon whomever He wills.

Hazrat Abbas (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings be upon him) said: "When the hairs on a servant's body stand up out of fear of Allah, his sins fall away from him just as the withered leaves fall from a tree." (Shu'ab al-Iman / Musnad al-Bazzar).

Sometimes people, due to pleasant voices, perform actions contrary to respect during the listening of Na'at recitations or Quranic recitations, such as falling down, convulsing, etc. This is reprehensible. It is necessary to control this and avoid it.

اَفَمَنْ يَّتَّقِیْ بِوَجْهِهٖ سُوْٓءَ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ؕ وَ قِيْلَ لِلظّٰلِمِيْنَ ذُوْقُوْا مَا كُنْتُمْ تَكْسِبُوْنَ ﴿۲۴﴾

39|24| Then is he who will shield with his face the worst of the punishment on the Day of Resurrection [like one secure from it]? And it will be said to the wrongdoers, "Taste what you used to earn."

كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتٰىهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿۲۵﴾

39|25| Those before them denied, and punishment came upon them from where they did not perceive.

فَاَذَاقَهُمُ اللّٰهُ الْخِزْیَ فِی الْحَيٰوةِ الدُّنْيَا ۚ وَ لَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۲۶﴾

39|26| So Allah made them taste disgrace in worldly life. But the punishment of the Hereafter is greater, if they only knew.

In the verses the condition of the deniers and the astray is mentioned, that on the Day of Judgment, they will [try to] protect their faces from the torment. The face is the most respected and delicate part of the human body, and it is also easy for the punisher to inflict punishment upon it, which is why a person protects their face. After the judgment of the torment on the Day of Resurrection this will be the state of the criminals, meaning the deniers. At that time, their oppression and disobedience will be reminded to them. Therefore, these criminals who are destined for punishment cannot compare with the people of Paradise. Similarly, when the earlier nations rejected the messengers and denied the commands of Allah, a sudden torment came upon them that they did not expect or even conceive of, and they were destroyed. Compared to the torment of this world, the torment of Hell in the Hereafter is many times more severe and everlasting. If these people (deniers) have true knowledge of this, they will save themselves.

وَ لَقَدْ ضَرَبْنَا لِلنَّاسِ فِیْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ یَتَذَكَّرُوْنَۚ﴿۲۷﴾

39|27| And We have certainly presented for the people in this Qur'an from every [kind of] example - that they might remember.

قُرْاٰنًا عَرَبِیًّا غَیْرَ ذِیْ عِوَجٍ لَّعَلَّهُمْ یَتَّقُوْنَ﴿۲۸﴾

39|28| [It is] an Arabic Qur'an, without any deviance that they might become righteous.

This is a mention of the Holy Quran. In it are various parables and events so that the reader, or the listener, may take heed. It was revealed in the Arabic language because the Prophet (peace be upon him) spoke Arabic, so that the people of Arabia could understand it. Its themes are very clear, and its purpose is the guidance of humanity. There is no doubt (deviation) in its commands and events; they are the truth.

ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِیْهِ شُرَكَآءُ مُتَشٰكِسُوْنَ وَ رَجُلًا سَلَمًا لِّرَجُلٍؕ هَلْ یَسْتَوِیٰنِ مَثَلًاؕ اَلْحَمْدُ لِلّٰهِۚ بَلْ اَكْثَرُهُمْ لَا یَعْلَمُوْنَ﴿۲۹﴾

39|29| Allah presents an example: a slave owned by quarreling partners and another belonging exclusively to one man - are they equal in comparison? Praise be to Allah! But most of them do not know.

اِنَّكَ مَیِّتٌ وَّ اِنَّهُمْ مَّیِّتُوْنَۗ﴿۳۰﴾

39|30| Indeed, you are to die, and indeed, they are to die.

ثُمَّ اِنَّكُمْ یَوْمَ الْقِیٰمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُوْنَ﴿۳۱﴾

39|31| Then indeed you, on the Day of Resurrection, before your Lord, will dispute.

The deniers of Islam and those who considered idols as representatives of God and worshipped them have been clarified with an example: if a single slave has several masters who disagree among themselves, then each master's demands will be different, and none of the slave's work will be correct. His problems will increase. The state of this universe is similar; if there were several gods running it, there would not be the harmony and unity that is now found. The slave or servant who has only one master finds his work easy because he receives instructions from a single source, and his problems find a solution. The situation of humans is the same. There is only one God. That is why the entire universe is running under a fixed system. Those who believe in different gods are in error. Those who believe in the oneness of Allah are Muslims and believers. Believers and deniers of the truth are not the same.

The polytheists were told that their end is death, whether they continue to oppose or not. The end of the believers is also death; the end of every living being is death. The existence of all creatures on Earth will end at the Resurrection, and the form and state of the Earth will change completely.

There are different opinions regarding the state of the prophets after their death. The news of the Prophet Muhammad's (peace be upon him) death also struck the Companions like lightning. Due to the status and position of Hazrat Abu Bakr (may Allah be pleased with him), people believed it upon his announcement. This very verse is proof of the death of all human beings. Everyone knows the state of physical death. The burial of the body is the civilized practice of the Abrahamic religions (Judaism/Christianity/Islam). There is mention in the Holy Quran about the life of martyrs after their physical death. There is also mention in the Hadith about the prophets being alive. Their life is exemplary and certain. We do not know the reality of the life in Barzakh (the intermediate state between death and resurrection). However, the existence of the soul is proven. The safety of the blessed bodies of martyrs and prophets under the ground depends on the underground elements (soil). By Allah's system, the chemical properties of the underground elements can change, and in this way, the bodies can remain intact. The state of bodies is according to the stages of life. For the life of this world, there is the material body. The state of Barzakh is with the soul. In Paradise or Hell, the existence or bodies will be of a different nature. Therefore, discussion and debate about bodies after death is not a religious necessity.

Sometimes, in excessive love and respect, a person considers some natural matters to be against respect and status, whereas in Allah's system, all the prophets (approximately one hundred and twenty-five thousand) have passed away from this world. Unfortunately, Satan, under the guise of love, creates discussion and debate on these topics in the human mind, causing division. It is necessary to avoid this discussion. Due to hatred and violence on such topics, level of faith and ranks with Allah become very low because these become the cause of division and voilance in the Muslim society.

فَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ وَ كَذَّبَ بِالصِّدْقِ اِذْ جَآءَهٗ ؕ اَلَيْسَ فِیْ جَهَنَّمَ مَثْوًى لِّلْكٰفِرِيْنَ ﴿۳۲﴾

39|32| So who is more unjust than one who lies about Allah and denies the truth when it has come to him? Is there not in Hell a residence for the disbelievers?

Fabricating Lies Against Allah:

The disbelievers did not deny the existence of Allah Almighty. However, the belief that angels are the daughters of Allah and making idols representatives of Allah is fabricating lies against Allah's being. Then, when the truth was explained to them that Allah is one and has no partners, and the Prophet (peace be upon him) conveyed Allah's message, they denied that as well. This is also injustice, and the recompense for such actions as denial and injustice is the fire of Hell.

The scholars have derived this argument from this verse: whoever falsely claims to be a prophet of Allah when he is not, is equivalent to fabricating lies against Allah, and his punishment is also Hell. That is why those who claimed prophethood were eliminated in Islamic governments. However, when non-Muslim rule was established over Muslims, they helped those who claimed prophethood so that violance and division could arise in Islam.

وَ الَّذِیْ جَآءَ بِالصِّدْقِ وَ صَدَّقَ بِهٖۤ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿۳۳﴾

39|33| And the one who has brought the truth and [they who] believed in it - those are the righteous.

لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ جَزٰٓؤُا الْمُحْسِنِيْنَۚ﴿۳۴﴾

39|34| They will have whatever they desire with their Lord. That is the reward of the doers of good -

لِيُكَفِّرَ اللّٰهُ عَنْهُمْ اَسْوَاَ الَّذِيْ عَمِلُوْا وَ يَجْزِيَهُمْ اَجْرَهُمْ بِاَحْسَنِ الَّذِيْ كَانُوْا يَعْمَلُوْنَ﴿۳۵﴾

39|35| That Allah may remove from them the worst of what they did and reward them their due for the best of what they used to do.

The Reward of the People of Truth:

The people of faith are mentioned, those who believed in the call of the Prophet (peace be upon him). According to commentators, Hazrat Abu Bakr (may Allah be pleased with him) is the embodiment of this, as he was the first among adult and free individuals to embrace Islam. The Prophet (peace be upon him) was the one who invited, and he (Abu Bakr) was the one who responded. Hazrat Abu Bakr (may Allah be pleased with him) already held the status of a wealthy merchant and a wise man. Hazrat Ali (may Allah be pleased with him) was the first among children to believe. This refers to these people, including all Muslims before the conquest of Makka, who strived in difficult times for the exaltation of Islam; their high status is mentioned. There are high ranks for all believers, but the rank of the courageous is certainly elevated. Then, Allah Almighty, out of His grace and generosity, forgives all believers their sins that occurred before their acceptance of Islam, and even if they happen for any reason afterwards. Their good deeds will be accepted in the highest degree according to their sincerity. Man is prone to error. Fulfilling the rights of Allah and the rights of people as they should be is difficult, and fulfilling the rights of Allah is almost impossible. In this situation, Allah, through His grace, compensates for or forgives any deficiency in their fulfilment. This is an expression of Allah Almighty's love for His righteous servants.

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ ؕ وَ يُخَوِّفُوْنَكَ بِالَّذِيْنَ مِنْ دُوْنِهٖ ؕ وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍۚ﴿۳۶﴾

39|36| Is not Allah sufficient for His Servant [Prophet Muhammad]? And [yet], they threaten you with those [they worship] other than Him. And whoever Allah leaves astray - for him there is no guide.

وَ مَنْ يَّهْدِ اللّٰهُ فَمَا لَهٗ مِنْ مُّضِلٍّ ؕ اَلَيْسَ اللّٰهُ بِعَزِيْزٍ ذِى انْتِقَامٍ﴿۳۷﴾

39|37| And whoever Allah guides - for him there is no misleader. Is not Allah Exalted in Might and Owner of Retribution?

The disbelievers of Makka had left no stone unturned in harming the Muslims and the Prophet (peace be upon him). They believed that the Muslims would face torment because they not only denied Laat, Manaat, and Uzza but also spoke ill of them. Boycotts of the Muslims and plans to inflict various attacks on the person of the Prophet (peace be upon him) were being made. Therefore, the Prophet (peace be upon him) was told that even though everyone was against him, Allah's help was sufficient for him, and there was no need for anyone else's help. The threats and conspiracies of the disbelievers of Makka would not harm him in any way, and that is exactly what happened.

Those who abandon guidance and choose misguidance, and persist in it, and show enmity towards the one who guides, then Allah Almighty leaves them to their own path. They become misguided, and there is no one to guide them. Similarly, those who accept Allah's guidance, possess tender hearts, and are filled with His fear and love, no power can mislead them because Allah Almighty has bestowed upon them the light of guidance. Therefore, striving for guidance is very essential.

وَ لَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ؕ قُلْ اَفَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ اَرَادَنِىَ اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖۤ اَوْ اَرَادَنِىْ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ ؕ قُلْ حَسْبِىَ اللّٰهُ ؕ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ﴿۳۸﴾

39|38| And if you asked them, "Who created the heavens and the earth?" they would surely say, "Allah." Say, "Then have you considered what you invoke besides Allah? If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?" Say, "Sufficient for me is Allah; upon Him [alone] rely the [wise] reliers."

قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّىْ عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ۙ﴿۳۹﴾

39|39| Say, "O my people, work according to your position, [for] indeed, I am working; and you are going to know

مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَ يَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيْمٌ ﴿۴۰﴾

39|40| To whom will come a torment disgracing him and on whom will descend an enduring punishment."

This passage describes the beliefs and practices of the disbelievers of Makka. They worshipped idols, even though they acknowledged God (Allah). However, they associated these idols with God in worship, despite the fact that these idols were man-made, incapable of movement. How could they possibly help them? They were lifeless statues, and it's astonishing that humans would believe them to be their saviours or helpers, especially when the power of Allah is clearly evident, the One who created the universe, who brings forth humans and all living creatures. His knowledge is all-encompassing. If He wills to destroy someone, no one can save them, and if He protects, no one can harm them. Their idols can neither benefit nor harm anyone. For those who believe in Allah, He alone is sufficient in all matters. If the help and protection of such a magnificent being are with someone, there is no need for anyone else. The people of faith (those who trust in Allah) rely solely on Him. Reliance (Tawakkul) does not mean rejecting the means available.

As a result of the obstinacy and stubbornness of the Quraish, it was said: continue on the path (of disbelief) you are following; it is, to your own detriment. I and the Muslims will continue to follow our way, which is the commandments of God. You will soon see who ends up in ruin and loss, and who succeeds. Time then proved that those people of Makka who were enemies of the lives of Muslims, forcing them to leave and even causing the Prophet (peace be upon him) to migrate, those very prominent leaders of the Quraish were killed in the Battle of Badr. Within ten years, the Muslims entered Makka as conquerors, and despite their oppression, the Prophet (peace be upon him) forgave them all.

اِنَّاۤ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ لِلنَّاسِ بِالْحَقِّ ۚ فَمَنِ اهْتَدٰى فَلِنَفْسِهٖ ۚ وَ مَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَ مَاۤ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ﴿۴۱﴾

39|41| Indeed, We sent down to you the Book for the people in truth. So whoever is guided - it is for [the benefit of] his soul; and whoever goes astray only goes astray to its detriment. And you are not a manager over them.

The Prophet (peace be upon him) was extremely eager and desirous for people to embrace Islam. On the other hand, the stubbornness and opposition of the Quraish showed no signs of decreasing.

For his (peace be upon him) reassurance, it was stated that his guidance, the source of which is the Holy Quran, the word (book) of Allah, is the truth. That is why the Prophet (peace be upon him) immediately ordered the writing down of the Holy Quran. The existence of this book is the truth, meaning its message is correct. Its revelation is the truth, meaning it is from the true power and owner of the universe, and its statements and guidance are based on the truth. It was revealed to the truthful and sincere human being (Prophet Muhammad, peace be upon him).

The benefit of the truth:

If people believe in it and act upon its commands, they will find guidance and be successful. This is for their own benefit, not for the benefit of the preacher or the one who conveys the message. Similarly, those who deny it or do not act upon its commands will only harm themselves. They will face loss in this world, societies will be destroyed, and in the Hereafter, they will burn in Hell due to their evil deeds. The preacher or the one who conveys the message is not responsible.

This announcement was not only for the Prophet (peace be upon him) but also for all the preachers who would follow in his footsteps after him (P.B.U.H), that they should not express violence or hatred in giving guidance. They should present it in a manner that benefits people so that they may reflect upon it. If they do not believe, then the burden or loss of not believing will only be upon those who reject it.

اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَ الَّتِيْ لَمْ تَمُتْ فِيْ مَنَامِهَا ۚ فَيُمْسِكُ الَّتِيْ قَضٰى عَلَيْهَا الْمَوْتَ وَ يُرْسِلُ الْاُخْرٰۤى اِلٰۤى اَجَلٍ مُّسَمًّى ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿۴۲﴾

39|42| Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.

This blessed verse highlights the helplessness of humankind, stating that the **entire course of life depends on the soul, which is beyond human control**. It can depart the human body at any moment. The soul is a command of my Lord *(Amar)*and a form of energy Therefore it does not perish with the body. The terms "soul" (rooh) and "self" (nafs) are very close in meaning, and their precise understanding depends on the context. The soul has a comprehensive status, while the self, in comparison, has a partial or subordinate status.

Sleep, Death, and the Self (Nafus):

The departure of the soul during sleep refers to the suspension of human faculties and the power of thought. Although the brain remains active, engaged in dreaming, the body's internal respiration, digestion, and the senses of touch and hearing continue to function to some extent. When a person awakens from sleep, it is also due to the movement or return of the soul. Sleep is therefore called half of death. No one is certain whether they will wake up from sleep or remain sleeping. Whoever's appointed time of life has ended will be decreed to die and will not awaken from sleep. In modern science, two very important and common aspects between sleep and death are: (1) the insensitivity of the body, in which the five senses almost cease to function, and (2) the immobility of the

body. If these two processes continue for a long duration, they become death. Therefore, the Holy Quran has stated that with the return of the soul, these two processes, movement and sensation, are resumed, and this is the point of separation (distinction) between life and death. Apart from sleep, at any moment the soul departs, all functions of the body and brain cease. The Companions of the Cave were kept in a state of sleep for a long period, and the soul returned after few hundred years; during this time, their bodies kept turning, which is why they remained intact.

The soul is mentioned in Surah Bani Israel (Israa) and Surah As-Sajdah. In the blessed verse, "self" (nafs) refers to the soul, upon which human life depends. One meaning of "self" is the human capacity for thinking, understanding, deciding, and acting, the centre of which is the human brain. Good and bad decisions are made within it, and this self consists of three types, which are very similar from the perspective of modern psychology: (1) the commanding self (nafs-e-ammarah), (2) the reproaching self (nafs-e-lawwamah), and (3) the tranquil self (nafs-e-mutmainnah). Their detailed discussion is found in Surah Yusuf. The human brain is the location of the soul, analogous to how software resides in hardware and controls its operations.

From this state of human helplessness and uncertainty, people of intellect can realize that there is a power in the universe before which humans are powerless. Therefore, safety and success lie in bowing down to their Creator and obeying His commands. Reliance on human organs and powers is not permanent or correct. This thought brings a person closer to their Creator and helps in accepting the truth.

اَمِ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ شُفَعَآءَ ؕ قُلْ اَوَ لَوْ كَانُوْا لَا يَمْلِكُوْنَ شَيْـًٔا وَّ لَا يَعْقِلُوْنَ ﴿۴۳﴾

39|43| Or have they taken other than Allah as intercessors? Say, "Even though they do not possess [power over] anything, nor do they reason?"

قُلْ لِّلّٰهِ الشَّفَاعَةُ جَمِيْعًا ؕ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿۴۴﴾

39|44| Say, "To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned."

وَ اِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَاَزَّتْ قُلُوْبُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ ۚ وَ اِذَا ذُكِرَ الَّذِيْنَ مِنْ دُوْنِهٖۤ اِذَا هُمْ يَسْتَبْشِرُوْنَ ﴿۴۵﴾

39|45| And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshipped] other than Him are mentioned, immediately they rejoice.

This passage mentions the beliefs of the disbelievers. They considered idols, besides Allah, as representatives of Allah and said that they could not reach Allah directly, so they made these idols their intercessors. However, idols are lifeless objects made of clay or stone, which are themselves owned by someone; they have no ownership or power. In contrast, the being of Allah, although unseen, is such that the entire universe is subservient to Him. He is the owner of everything in all the heavens and the earth. Humans will one day come to an end, and on that day, they will return to this Owner. The hearts of the disbelievers of Makka are hard; when their beliefs or idols are mentioned, they become happy, but when they are spoken to about Islam, the oneness of Allah, the Day of Judgment, and the Hereafter, their hearts become constricted. They do not even like to hear about it, and this is evidence of their hard hearts and their straying from the right path.

The Prophet (peace be upon him) stated many times that the being of Allah is All-Hearing (Samee'), All-Seeing (Baseer), and All-Aware (Khabeer); therefore, one should seek help from Him. Relying on inferior means while Allah exists, is a sign of human foolishness.

قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَ الْاَرْضِ عٰلِمَ الْغَيْبِ وَ الشَّهَادَةِ اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْ مَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ﴿۴۶﴾

39|46| Say, "O Allah, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between your servants concerning that over which they used to differ."

وَ لَوْ اَنَّ لِلَّذِيْنَ ظَلَمُوْا مَا فِي الْاَرْضِ جَمِيْعًا وَّ مِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ مِنْ سُوْٓءِ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ؕ وَ بَدَا لَهُمْ مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ﴿۴۷﴾

39|47| And if those who did wrong had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby from the worst of the punishment on the Day of Resurrection. And there will appear to them from Allah that which they had not taken into account.

وَ بَدَا لَهُمْ سَيِّاٰتُ مَا كَسَبُوْا وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ﴿۴۸﴾

39|48| And there will appear to them the evils they had earned, and they will be enveloped by what they used to ridicule.

These verses describe the power and grandeur of Allah, stating that He is the originator of all the heavens and the earth without any prior knowledge or blueprint, and He is the knower of all hidden matters and secrets. In this world, those who engage in disputes, spread corruption, and harbour differences, all their judgments will be decided by Allah according to justice. According to the Hadith, the worldly disputes of people that pertain to the rights of others will also be judged. When they become aware of their punishment, they will be astonished. Information about their deeds will be presented before them, things they could never have imagined. Such events and evidence will be presented that they will be distressed. Then, to escape their punishment, they will be ready to give anything, even if it were the entire earth as ransom, but it will not be accepted. This will be their futile attempt to avoid the torment. Those who deny today will be distressed on that day; all their hidden faults and sins will become manifest.

فَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَانَا ۫ ثُمَّ اِذَا خَوَّلْنٰهُ نِعْمَةً مِّنَّا ۙ قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ ؕ بَلْ هِيَ فِتْنَةٌ وَّ لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ﴿۴۹﴾

39|49| And when adversity touches man, he calls upon Us; then when We bestow on him a favor from Us, he says, "I have only been given it because of [my] knowledge." Rather, it is a trial, but most of them do not know.

قَدْ قَالَهَا الَّذِيْنَ مِنْ قَبْلِهِمْ فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ﴿۵۰﴾

39|50| Those before them had already said it, but they were not availed by what they used to earn.

فَاَصَابَهُمْ سَيِّاٰتُ مَا كَسَبُوْا ؕ وَ الَّذِيْنَ ظَلَمُوْا مِنْ هٰٓؤُلَآءِ سَيُصِيْبُهُمْ سَيِّاٰتُ مَا كَسَبُوْا ۙ وَ مَا هُمْ بِمُعْجِزِيْنَ﴿۵۱﴾

39|51| And the evil consequences of what they earned struck them. And those who have wronged of these [people] will be afflicted by the evil consequences of what they earned; and they will not cause failure.

اَوَ لَمْ يَعْلَمُوْۤا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَ يَقْدِرُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ﴿۵۲﴾

39|52| Do they not know that Allah extends provision for whom He wills and restricts [it]? Indeed in that are signs for a people who believe.

These Ayatas(lines) mentions the various states and conditions of humankind. Previously, the Day of Judgment was mentioned, that when the reckoning will take place, they will wish that if the entire earth were their possession, they would give it to escape the punishment.

In these verses, the states of human beings in the life of this world are described. When any hardship befalls them, they become distressed and search for all means. They try every way to get out of it, then Allah creates suitable means for them through which the difficulty is resolved. Upon these new circumstances, they begin to boast and say that it is due to their knowledge and intellect, forgetting the Creator of the universe. Such ungrateful people ultimately fail. This kind of behaviour was also present in previous nations, but they became deserving of punishment and were destroyed.

Allah provides sustenance to all human beings, and the provision is also linked to deeds, but Allah gives limitless sustenance to whomever He wills and reduces it for whomever He wills. Many knowledgeable people, despite great effort, remain in need of basic necessities, while many with ordinary deeds and little knowledge live their lives with ease. This pattern of the world is sufficient for people of knowledge and intellect to understand, and these are the people of faith.

Hazrat Abu Huraira (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "Whoever loves that Allah answers his prayers in times of hardship and distress, let him supplicate to Allah abundantly in times of ease." (Sunan Tirmidhi).

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰۤى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ﴿۵۳﴾

39|53| Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

وَ اَنِيْبُوْۤا اِلٰى رَبِّكُمْ وَ اَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ﴿۵۴﴾

39|54| And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.

وَ اتَّبِعُوْۤا اَحْسَنَ مَاۤ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ بَغْتَةً وَّ اَنْتُمْ لَا تَشْعُرُوْنَ ۙ﴿۵۵﴾

39|55| And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive,

Repentance (Taubah):

These blessed verses present a scene of Allah's mercy. They express Allah's love for humankind, and the address "O My servants!" (Ya 'ibadi) shows a special relationship with humans because it is humankind who was created as the vicegerent on earth. According to narrations, several people of Makka expressed that they liked the teachings of Islam, but their past life had been spent in idolatry and sins. Because of this, they feared that they would not be forgiven, and therefore, they were not accepting Islam.

Allah expressed His mercy for these individuals and other sinners, saying that those who have committed sins should not despair. Allah will forgive all sins. Before Islam, since a person neither acknowledged nor believed in the commands and laws of Islam, their actions were contrary to Islam. They were given a reward for their inclination towards Islam and their turning to Allah, in that their past sins would be forgiven. Regarding their forgiveness, it is mentioned in the Hadith that Allah will give the affected person rewards to please him so that he may forgive the offender. Regarding the rights of Allah, it is stated that He will forgive everything except associating partners with Him (Shirk) out of His mercy and grace, provided that repentance is done with sincerity. After true repentance, one should not commit the sin again; otherwise, the repentance becomes a mere show and deceit.

The Prophet (peace be upon him) said that this verse, in its meaning, is such a beautiful expression of Allah's mercy and forgiveness, and it was very dear to him (PBUH) for the sake of conveying good news. People are forbidden from despairing of Allah's mercy, and the importance of this opportunity is clarified again, that one should repent and turn toward Allah, otherwise punishment can come at any time. Even if punishment does not come, every human being will embrace death, and repentance is not accepted at the time of death. Therefore, during the days of life, one should repent, abandon sins, and engage in complete obedience to Allah. This is success. In this life, one should do noble and excellent deeds. If any good deed can be done in two ways, it should be done in the best way and in the best manner so that its reward is also of the highest standard. The details of the commands are present in the Quran and Hadith, and the best aspects are clarified therein; the choice to act upon them is with the human being.

اَنْ تَقُوْلَ نَفْسٌ يّٰحَسْرَتٰى عَلٰى مَا فَرَّطْتُّ فِيْ جَنْۢبِ اللّٰهِ وَ اِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَۙ﴿۵۶﴾

39|56| Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers."

اَوْ تَقُوْلَ لَوْ اَنَّ اللّٰهَ هَدٰىنِيْ لَكُنْتُ مِنَ الْمُتَّقِيْنَۙ﴿۵۷﴾

39|57| Or [lest] it say, "If only Allah had guided me, I would have been among the righteous."

اَوْ تَقُوْلَ حِيْنَ تَرَى الْعَذَابَ لَوْ اَنَّ لِيْ كَرَّةً فَاَكُوْنَ مِنَ الْمُحْسِنِيْنَ﴿۵۸﴾

39|58| Or [lest] it say when it sees the punishment, "If only I had another turn so I could be among the doers of good."

بَلٰى قَدْ جَآءَتْكَ اٰيٰتِيْ فَكَذَّبْتَ بِهَا وَ اسْتَكْبَرْتَ وَ كُنْتَ مِنَ الْكٰفِرِيْنَ﴿۵۹﴾

39|59| But yes, there had come to you My verses, but you denied them and were arrogant, and you were among the disbelievers.

وَ يَوْمَ الْقِيٰمَةِ تَرَى الَّذِيْنَ كَذَبُوْا عَلَى اللّٰهِ وُجُوْهُهُمْ مُّسْوَدَّةٌ ؕ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ﴿۶۰﴾

39|60| And on the Day of Resurrection you will see those who lied about Allah [with] their faces blackened. Is there not in Hell a residence for the arrogant?

وَ يُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ ۫ لَا يَمَسُّهُمُ السُّوْٓءُ وَ لَا هُمْ يَحْزَنُوْنَ﴿۶۱﴾

39|61| And Allah will save those who feared Him by their attainment; no evil will touch them, nor will they grieve.

This passage (ayats) presents the scene of the disbelievers on the Day of Judgment. On that day, they will wring their hands in regret and wish that they had not denied [the truth]. Now, due to their negligence, they are humiliated. They will regretfully wish that they too had received guidance and today they would have been among the righteous. They will express this desire and request that they be given another chance, so that they may go back to the world and do good deeds. But the angels will say to them, "Indeed, the guidance of Allah came to you, but you denied it, rejected it, and were arrogant." On the Day of Judgment, the faces of the arrogant and those who denied will be blackened, and the arrogant will remain in Hell. Those who obey the commands of Allah and live their lives accordingly, on the Day of Judgment, they will have no suffering, nor will they be grieved. Rather, Allah will save them from every sorrow and torment.

اَللّٰهُ خَالِقُ كُلِّ شَیْءٍ ۫ وَّ هُوَ عَلٰى كُلِّ شَیْءٍ وَّكِیْلٌ ﴿۶۲﴾

39|62| Allah is the Creator of all things, and He is, over all things, Disposer of affairs.

لَهٗ مَقَالِیْدُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ الَّذِیْنَ كَفَرُوْا بِاٰیٰتِ اللّٰهِ اُولٰٓىِٕكَ هُمُ الْخٰسِرُوْنَ ﴿۶۳﴾

39|63| To Him belong the keys of the heavens and the earth. And they who disbelieve in the verses of Allah - it is those who are the losers.

This passage expresses the power of Allah, stating that He is the creator of all beings within the entire universe, and then He is the guardian of everything. The keys of the heavens and the earth signify control, just as a valuable item is placed in a box and locked for safekeeping. Only the one who possesses the key can open that box and use the items inside as he wish. Similarly, the system of the universe is running under a defined order, and all its control is in the hands of Allah. All the resources of the heavens and the earth are under His control. This is an expression of His greatness and power. Therefore, acting upon the commands of Allah is essential. Those who do not believe in Allah and do not act upon His commands will suffer loss in this world (in the form of loss of wealth and life), and then in the Hereafter, they will also go to Hell.

قُلْ اَفَغَیْرَ اللّٰهِ تَاْمُرُوْٓنِّیْۤ اَعْبُدُ اَیُّهَا الْجٰهِلُوْنَ ﴿۶۴﴾

39|64| Say, [O Muhammad], "Is it other than Allah that you order me to worship, O ignorant ones?"

وَ لَقَدْ اُوْحِیَ اِلَیْكَ وَ اِلَى الَّذِیْنَ مِنْ قَبْلِكَ ۚ لَىِٕنْ اَشْرَكْتَ لَیَحْبَطَنَّ عَمَلُكَ وَ لَتَكُوْنَنَّ مِنَ الْخٰسِرِیْنَ ﴿۶۵﴾

39|65| And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers."

بَلِ اللّٰهَ فَاعْبُدْ وَ كُنْ مِّنَ الشّٰكِرِیْنَ ﴿۶۶﴾

39|66| Rather, worship [only] Allah and be among the grateful.

This passage mentions the attitude of the disbelievers of Makka. While the Prophet (peace be upon him) was inviting them to Islam, they, on the other hand, were preventing the Prophet (peace be upon him) from spreading Islam and inviting him to return to their beliefs. This action has been rejected, highlighting how ignorant it is when the truth has been revealed to the Prophet (peace be upon him) through divine revelation, and previous prophets were also informed that Allah is one and without partners and that He alone is worthy of worship. So why should others (idols) be worshipped? Meaning, they

should not be worshipped; rather, Allah alone should be worshipped, and gratitude should be expressed to Him for His blessings. Allah protects the prophets from sins, but considering the gravity of associating partners with Allah (Shirk), this command was given, which is intended for all humankind. Even today, those who deny God are above being mere polytheists, because they do not acknowledge the Creator and instead refer to an imaginary nature, which in Islam is one of the manifestations of Allah's power.

وَ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۖ وَ الْاَرْضُ جَمِيْعًا قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ وَ السَّمٰوٰتُ مَطْوِيّٰتٌۢ بِيَمِيْنِهٖ ؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿۶۷﴾

39|67| They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.

وَ نُفِخَ فِى الصُّوْرِ فَصَعِقَ مَنْ فِى السَّمٰوٰتِ وَ مَنْ فِى الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ؕ ثُمَّ نُفِخَ فِيْهِ اُخْرٰى فَاِذَا هُمْ قِيَامٌ يَّنْظُرُوْنَ ﴿۶۸﴾

39|68| And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.

وَ اَشْرَقَتِ الْاَرْضُ بِنُوْرِ رَبِّهَا وَ وُضِعَ الْكِتٰبُ وَ جِايْٓءَ بِالنَّبِيّٖنَ وَ الشُّهَدَآءِ وَ قُضِىَ بَيْنَهُمْ بِالْحَقِّ وَ هُمْ لَا يُظْلَمُوْنَ ﴿۶۹﴾

39|69| And the earth will shine with the light of its Lord, and the record [of deeds] will be placed, and the prophets and the witnesses will be brought, and it will be judged between them in truth, and they will not be wronged.

وَ وُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَ هُوَ اَعْلَمُ بِمَا يَفْعَلُوْنَ ﴿۷۰﴾

39|70| And every soul will be fully compensated [for] what it did; and He is most knowing of what they do.

This passage depicts the scene of the Day of Judgment. When the Trumpet will be blown, all existence will cease due to its terror and awe, except for those whom Allah wills to preserve. Scholars and commentators interpret this to mean the great angels, the bearers of the Throne, and the guardian angels of Paradise and Hell. Then, with another blowing of the Trumpet, all the dead will suddenly come to life, bewildered and perplexed. The process of reckoning for humans and jinn will begin. Information is also given about the state before the reckoning, that this entire process will take place before Allah. The entire earth will shine with the light of Allah (SWT). Allah manifested His glory and beauty through thunder and light (the events of Prophet Musa/Moses, peace be upon him). Its true nature is best known to Allah. It is possible that just as the earth is illuminated by the moon and the sun, it will be so then. This light could also be the light of justice and fairness, because on that day, true justice will prevail.

Allah knows best; these are human scholarly estimations. This scene of glory and beauty will overwhelm everyone with awe. Fulfilling the demands of justice, witnesses and affected parties will be brought forth. Details and evidence of all deeds will be present. Prophets will be presented to testify that they conveyed Allah's message to people of every region and every generation, and righteous individuals and angels will bear witness to this. Humans will also be witnesses against other humans. Human limbs will testify. Every person will know their deeds, just as we see through video recordings today; similarly, human actions will be displayed. They will be rewarded or punished according

to their deeds. No injustice will be done to anyone (neither will be the reward lessened nor the punishment increased). *Regarding the rights of people (social rights), they will be forgiven based on the consent of the affected party, and the matter of the rights of Allah will be according to the commands that Allah has stated. Due to His justice, Allah has granted the right to forgive the rights of people to the oppressed. This is a very important message, that we should remember this time and scene and act upon the commands of Allah so that we do not have to face punishment on the Day of Judgment.*

وَ سِيْقَ الَّذِيْنَ كَفَرُوْۤا اِلٰى جَهَنَّمَ زُمَرًا ؕ حَتّٰۤى اِذَا جَآءُوْهَا فُتِحَتْ اَبْوَابُهَا وَ قَالَ لَهُمْ خَزَنَتُهَاۤ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ يَتْلُوْنَ عَلَيْكُمْ اٰيٰتِ رَبِّكُمْ وَ يُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ؕ قَالُوْا بَلٰى وَ لٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكٰفِرِيْنَ ﴿۷۱﴾

39|71| And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They will say, "Yes, but the word of punishment has come into effect upon the disbelievers.

قِيْلَ ادْخُلُوْۤا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ﴿۷۲﴾

39|72| [To them] it will be said, "Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant."

This passage presents the scene after the events of the court of the Day of Judgment. After the verdict is given, all the criminals will be driven in groups towards Hell.

"Zumara" refers to such a group whose noise is due to the large number of people. They will be pushed harshly, just as animals are herded and pushed. The gates of Hell will be opened, and the guards or gatekeepers will say to these criminals, "*Did there not come to you messengers from among yourselves in your lifetime, who conveyed the message of Allah to you and informed you about this reckoning and punishment, so that you might have saved yourselves from the torment of the punishment?"* The criminals will confess that messengers did come. They announced the reward for good deeds and the punishment for crimes, but they (the criminals) did not believe in it. Now the decree of punishment has been passed upon them, so they will receive the punishment. After this, they will be locked up in Hell, and it will be said to them, "Abide therein eternally." They had been arrogant and had rejected the commands of God. This is the end and punishment for the arrogant. What a terrifying scene it is! According to a Hadith, when the Prophet (peace be upon him) recited this verse, he trembled due to the terrifying scene. The Companions thought that he might fall. May Allah grant us the ability to do good deeds and protect us from the punishment.

وَ سِيْقَ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ اِلَى الْجَنَّةِ زُمَرًا ؕ حَتّٰۤى اِذَا جَآءُوْهَا وَ فُتِحَتْ اَبْوَابُهَا وَ قَالَ لَهُمْ خَزَنَتُهَا سَلٰمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوْهَا خٰلِدِيْنَ ﴿۷۳﴾

39|73| But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter].

وَ قَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ صَدَقَنَا وَعْدَهٗ وَ اَوْرَثَنَا الْاَرْضَ نَتَبَوَّاُ مِنَ الْجَنَّةِ حَيْثُ نَشَآءُ ۚ فَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ﴿۷۴﴾

39|74| And they will say, "Praise to Allah, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers."

Another scene is presented. Those individuals who obeyed the commands of Allah (did righteous deeds) and were rewarded with Paradise in their reckoning, will also be driven towards Paradise in groups. When they reach near the gates of Paradise, its gatekeepers will welcome them and say, "Abide therein eternally in joy." The people of Paradise, upon seeing Paradise, will offer praise and gratitude to Allah that they have found their abode in Paradise according to the promise. This scene is mentioned in more detail in various Surahs (chapters of the Quran).

وَ تَرَى الْمَلٰٓئِكَةَ حَآفِّيْنَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ ۚ وَ قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَ قِيْلَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ۠ ﴿۷۵﴾

39|75| And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them in truth, and it will be said, "[All] praise to Allah, Lord of the worlds."

This is the conclusion of the Surah, stating that when all humankind will have heard the verdicts of reward and punishment based on their deeds, they will proceed to their respective abodes. The angels who bear the Mighty Throne (Arsh)will glorify and praise Allah, and the entire universe will also glorify and praise Allah. It will be a scene of Allah's sovereignty and majesty.

The Surah began with the greatness of the Holy Quran and concludes with the grander and majesty of the One who spoke it (Allah).

The end of surah Al-Zumurr.

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40 - Surah Al-Ghafir (Al-Mu'min)

Introduction:

Surah Ghafir is also known as Surah Al-Mu'min and Surah At-Tawl. All three names are due to words mentioned in the Surah. In the Indian subcontinent, it is known as Surah Al-Mu'min, which is mentioned in verse number 28, but in the Quran in Arab countries, the word is Ghafir, which is mentioned in the third verse.

This Surah was revealed in Makkah (Makka), and its period of revelation is close to that of Surah Az-Zumar. There is also a similarity in their themes, such as the events of the Day of Judgment, the state of punishment on the Day of Resurrection, and the reward of the believers, etc.

According to the arrangement of the Mushaf (compiled Quran), this Surah is number forty (40), and according to the order of revelation, it is number sixty (60). The Surah contains eighty-five (85) verses and nine (9) Rukus (sections).

In this Surah, emphasis is placed on the belief in the Oneness of Allah (Tawhid). A warning of punishment is given to those who deny. The state of the polytheists on the Day of Judgment is mentioned. The Quraish of Makkah were vehemently against the Prophet Muhammad (peace be upon him) and were determined to eliminate the Muslims. The Muslims were comforted with the stories of Pharaoh and Prophet Moses (Musa), peace be upon him). Stories of previous prophets are mentioned. The Quraish are being warned to mend their ways.

Regarding the virtues of this Surah, reciting the first three verses is very beneficial for protection.

حٰمٓ ﴿١﴾

40|1| Ha, Meem.

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ﴿٢﴾

40|2| The revelation of the Book is from Allah, the Exalted in Might, the Knowing.

غَافِرِ الذَّنْۢبِ وَ قَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ۙ ذِى الطَّوْلِ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ اِلَيْهِ الْمَصِيْرُ ﴿٣﴾

40|3| The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.

These blessed verses are about the attributes of Allah Almighty:

(1) **Al-Aziz:** Meaning the All-Mighty, possessing such power that no one is equal to Him.
(2) **Al-Alim:** An emphatic word meaning the All-Knowing, whose knowledge has no parallel and whose knowledge is inherent, not acquired from anyone.
(3) **Ghafir Adh-Dhanb:** The Forgiver of Sins, meaning the One who conceals the sins or mistakes of human beings. This is an expression of His love for humanity.
(4) **Qabil At-Tawb:** The Acceptor of Repentance, the One who forgives past sins and accepts repentance for future shortcomings. The root meaning of 'Qabil' is 'the One who grasps,' like catching a bucket drawn from a well.
(5) **Shadid-i- Al-eqab:** Severe in Punishment, *'Eqab*' meaning the Inflictor of punishment, and '*Shadid'* meaning severe. The first two attributes encompass immense mercy – concealing sins and accepting repentance – while the third is for those who do not refrain from sins, for whom there is severe punishment.
(6) **Zhi At-Tawl:** Possessor of Great Bounty. His grace and favour are immense. He accepts the repentance of those who repent, and He is severe in punishment for those who persist in their sins.

The Being who possesses these magnificent attributes is the One and Unique, the only One worthy of worship, and to whom humanity will return after life. Acting upon His commands is very essential.

مَا يُجَادِلُ فِىْۤ اٰيٰتِ اللّٰهِ اِلَّا الَّذِيْنَ كَفَرُوْا فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى الْبِلَادِ ﴿٤﴾

40|4| No one disputes concerning the signs of Allah except those who disbelieve, so be not deceived by their [uninhibited] movement throughout the land.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ الْاَحْزَابُ مِنْۢ بَعْدِهِمْ ۪ وَ هَمَّتْ كُلُّ اُمَّةٍۢ بِرَسُوْلِهِمْ لِيَاْخُذُوْهُ وَ جٰدَلُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ فَاَخَذْتُهُمْ ۫ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾

40|5| The people of Noah denied before them and the [disbelieving] factions after them, and every nation intended [a plot] for their messenger to seize him, and they disputed by

[using] falsehood to [attempt to] invalidate thereby the truth. So I seized them, and how [terrible] was My penalty.

وَ كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ كَفَرُوْۤا اَنَّهُمْ اَصْحٰبُ النَّارِ۠ ﴿۶﴾

40|6| And thus has the word of your Lord come into effect upon those who disbelieved that they are companions of the Fire.

At that time, the disbelievers of Makkah were opposing Islam, but their social life continued as it had before Islam. This ongoing way of life is part of the system of the universe. This does not mean that their ideology or lifestyle is correct and pleasing to Allah Almighty. They are on the wrong path and will receive its punishment. Muslims should not be mentally disturbed by this. Ancient prophets are mentioned, especially Prophet Noah (peace be upon him), who preached for hundreds of years, but people remained misguided, opposed him, and denied the truth. They would unnecessarily argue and dispute about Allah's commands, with the aim of opposing the truth or mixing it with falsehood to keep people in misguidance. The result was that they continued to oppose for hundreds of years, but ultimately Allah Almighty destroyed them.

Argument and Dispute:

Discussion and debate are useful for clarifying a topic so that the correct opinion can be reached. However, if the purpose of a discussion is to accuse each other and quarrel, it is called **'Jidal'** (dispute), where the aim is not clarification or seriousness, but rather it leads to contention. Since this action or method is against noble objectives, it has been forbidden. According to a Hadith narrated by Hazrat Abu Hurairah (may Allah be pleased with him), the Prophet Muhammad (peace be upon him) said: "Disputing about the Quran is disbelief." (Musnad Ahmad). Similarly, disputing about the essence of Allah Almighty is also disbelief. The purpose of 'Jidal' is not to seek the truth, but rather to make the truth resemble falsehood, which is why it is forbidden. This is what is mentioned in the blessed verse.

اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَ مَنْ حَوْلَهٗ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُوْنَ بِهٖ وَ يَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا ۚ رَبَّنَا وَسِعْتَ كُلَّ شَیْءٍ رَّحْمَةً وَّ عِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَ اتَّبَعُوْا سَبِيْلَكَ وَ قِهِمْ عَذَابَ الْجَحِيْمِ ﴿۷﴾

40|7| Those [angels] who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.

رَبَّنَا وَ اَدْخِلْهُمْ جَنّٰتِ عَدْنِ ِالَّتِیْ وَعَدْتَّهُمْ وَ مَنْ صَلَحَ مِنْ اٰبَآىِٕهِمْ وَ اَزْوَاجِهِمْ وَ ذُرِّيّٰتِهِمْ ؕ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿۸﴾

40|8| Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.

وَ قِهِمُ السَّيِّاٰتِ ؕ وَ مَنْ تَقِ السَّيِّاٰتِ يَوْمَىِٕذٍ فَقَدْ رَحِمْتَهٗ ؕ وَ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿۹﴾

40|9| And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day - You will have given him mercy. And that is the great attainment."

The Throne of Allah (Arsh-e-Ilahi):

The blessed verses describe the magnificence of Allah Almighty, which encompasses the entire universe. Allah Almighty is free from any form of physicality, mass, volume, or any material attributes. These examples or similes are given to humans for understanding according to their knowledge. It is necessary to believe in the Arsh (Throne), Kursi (Footstool), and Sidrat al-Muntaha (the Lote Tree of the Utmost Boundary) as they are mentioned in the Quran and authentic Hadith. However, to quench the thirst for knowledge of Muslims, the Prophet Muhammad (peace be upon him) provided some explanations through parables, which are beneficial to the extent of information and clearly demonstrate the vastness of the universe and thereby prove the greatness of the Creator of the universe.

Modern science (cosmology) is also astonished and perplexed by the immensity of the universe, and these Hadith (even weak) also describe the same vastness. According to a weak narration, angels are beings whose feet (lower part) are on the lowest level of the earth, and their heads extend beyond the seven heavens. (Al-Kashshaf/Jami' Ahkam al-Quran/Ruh al-Ma'ani). This means that angels are present and active throughout the entire universe. This Hadith illustrates the power of this creation of Allah, which manages the system of the universe according to His command. Science is still searching for this. They also have a concept of a fourth force that exists throughout the universe. According to Hadith, its source or medium is light. In the universe, it is only through light waves that we get an idea of its vastness. Science is also striving to understand the reality of light.

Another Hadith is narrated by Hazrat Abbas bin Abdul Muttalib (may Allah be pleased with him), that in the area of Bat-haa, the Prophet (peace be upon him) was asked about clouds, and he mentioned their names: Sahab, Muzn, and Anan. Then he described the distances between the earth and the heavens, according to the knowledge and information of the Companions at that time, stating that there are many hundreds of years of distance between each heaven. The distance is the same up to the seventh heaven. Then, after the seven heavens, there is water (an ocean), whose vastness or depth is equivalent to the distance between one heaven and another. (This implies that there is the existence of water in the universe besides on Earth, which our science was not aware of before. The search continues, and now the possibilities of water on other planets have been discovered.) Above this are the angels who bear the Throne. Their vastness or size is so great that if they were to be compared to a goat, the distance from their hooves to their knees would be the size of one heaven to another. Then there is the distance from their knees to their backs, and it is as if the Throne is upon their backs. The number of these angels is stated to be eight. Beyond the Throne is the Footstool (Kursi) of Allah Almighty. The Kursi signifies power and greatness, and some scholars (Salfi school) take it in its literal meaning. The purpose of these Hadith is to illustrate the vastness of the universe, the immensity of Allah Almighty's universal system, the power and greatness of the forces (angels) working in the implementation of this system, and above all, the power and might of their Creator and Master, Allah Almighty, so that humans remain submissive to His commands instead of rebelling. The field of research is open for science/ cosmology.

Muslim scholars, theologians, and astronomers have also understood that what is meant by the bearers of the Throne is Allah Almighty's planning, the preservation of the universe, and the complexity of its system, the reality of which no one knows except Allah.

"*(And none knows the armies of your Lord except Him. [Al-Muddaththir 74:31])"*.

Similarly, the circumambulation of the Throne is an indication of their readiness for nearness to Allah and the implementation of His commands. Islamic astronomers have described the heavens as spherical (circular). They have the same view regarding the Throne, and the explanation of the bearers of the Throne (Hamalat al-Arsh) is an expression of Allah Almighty's power and might (Ruh al-Ma'ani).

The number of angels circumambulating the Throne is in the trillions and so numerous that, according to a Hadith, their turn for circumambulation does not come again, and they continuously glorify and praise Allah. (The chain of narration of these Hadith is weak, but they point towards the vastness of the universe. (These are important for cosmology)

The Method of Prayer (Dua):

The angels pray for the believers (those who act upon Allah's commands). Before praying, they praise and glorify Allah, believe in Him, acknowledge His knowledge, mention His mercy, and then ask for forgiveness for the believers. This is the best way of praying.

The prayer is: "Those who repent and follow Allah's path, may they be forgiven and protected from Hellfire. O Allah, grant them residence in Paradise, which has been promised to the righteous. And [grant that] their spouses and their offspring who are righteous will be with them in this life, meaning their parents, grandparents, children (boys/girls), whoever is righteous, will reside with them in Paradise. Protect them from evil so that they may be saved from punishment. This will be Your mercy and grace upon these believers."

The blessed verses give comfort to the believers, stating that even the angels pray for all believers and beseech Allah on their behalf to act upon His commands, to repent from sins, and then to refrain from them (sin). These prayers are a herald of their success. Despite the oppression and injustice of the disbelievers, they will be granted Jannat al-Firdaws (the highest level of Paradise) for acting upon Allah's commands.

اِنَّ الَّذِيْنَ كَفَرُوْا يُنَادَوْنَ لَمَقْتُ اللّٰهِ اَكْبَرُ مِنْ مَّقْتِكُمْ اَنْفُسَكُمْ اِذْ تُدْعَوْنَ اِلَى الْاِيْمَانِ فَتَكْفُرُوْنَ ﴿١٠﴾

40|10| Indeed, those who disbelieve will be addressed, "The hatred of Allah for you was [even] greater than your hatred of yourselves [this Day in Hell] when you were invited to faith, but you refused."

قَالُوْا رَبَّنَآ اَمَتَّنَا اثْنَتَيْنِ وَ اَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوْبِنَا فَهَلْ اِلٰى خُرُوْجٍ مِّنْ سَبِيْلٍ ﴿١١﴾

40|11| They will say, "Our Lord, You made us lifeless twice and gave us life twice, and we have confessed our sins. So is there to an exit any way?"

ذٰلِكُمْ بِاَنَّهٗۤ اِذَا دُعِىَ اللّٰهُ وَحْدَهٗ كَفَرْتُمْ ۚ وَ اِنْ يُّشْرَكْ بِهٖ تُؤْمِنُوْا ؕ فَالْحُكْمُ لِلّٰهِ الْعَلِىِّ الْكَبِيْرِ ﴿١٢﴾

40|12| [They will be told], "That is because, when Allah was called upon alone, you disbelieved; but if others were associated with Him, you believed. So the judgement is with Allah, the Most High, the Grand."

The scene after the Resurrection is depicted, when those in the world who denied Allah Almighty's commands, followed their own desires, will know their judgment after the reckoning and the evidence, and will see the punishment of Hell. They will severely blame themselves and become enraged. Their anger will be directed towards those individuals whose words led them to forget Allah's commands. They will disown them

and then blame themselves. They will blame Satan (Iblis), who will say, *"You obeyed me willingly according to your own desires. If you had refused, you would not be seeing this punishment today."* In response, they will be told – either by the angels or through a general voice – that the anger you feel towards yourselves today is similar to the intense anger Allah Almighty felt towards your disobedience when you denied His commands, but He had given you choice and freedom. Therefore, today you will bear the consequences.

The sinful and criminal humans will ask Allah Almighty how they can escape this punishment. Allah Almighty gave them death twice and life twice. Grant them life once more so that they may do good and obey. The first death was non-existence when they were just a sperm drop, and the second death came after human life on Earth. Similarly, the first life came with birth in this world and ended with death. The second life will come again with the blowing of the Trumpet of Israfil for the reckoning, and humans will be resurrected and presented before Allah Almighty. The interpretation of two deaths is one death during the life of this world and the second is the collective death at the blowing of the Trumpet of Israfil.

However, today Allah Almighty's decision is the final decision. You accepted the gods of the world more than Allah Almighty and obeyed their commands. Today, all of them are gone, and Allah Almighty is the One and Unique, without any partners. He is the Most High, the Great.

هُوَ الَّذِیْ یُرِیْكُمْ اٰیٰتِهٖ وَ یُنَزِّلُ لَكُمْ مِّنَ السَّمَآءِ رِزْقًا ؕ وَ مَا یَتَذَكَّرُ اِلَّا مَنْ یُّنِیْبُ ﴿۱۳﴾

40|13| It is He who shows you His signs and sends down to you from the sky, provision. But none will remember except he who turns back [in repentance].

فَادْعُوا اللّٰهَ مُخْلِصِیْنَ لَهُ الدِّیْنَ وَ لَوْ كَرِهَ الْكٰفِرُوْنَ ﴿۱۴﴾

40|14| So invoke Allah, [being] sincere to Him in religion, although the disbelievers dislike it.

رَفِیْعُ الدَّرَجٰتِ ذُو الْعَرْشِ ۚ یُلْقِی الرُّوْحَ مِنْ اَمْرِهٖ عَلٰی مَنْ یَّشَآءُ مِنْ عِبَادِهٖ لِیُنْذِرَ یَوْمَ التَّلَاقِ ۙ﴿۱۵﴾

40|15| [He is] the Exalted above [all] degrees, Owner of the Throne; He places the inspiration of His command upon whom He wills of His servants to warn of the Day of Meeting.

This is a mention of the attributes of Allah Almighty. His signs are clear on the earth. From the sky (rain), provision is arranged for mankind. Although there is fertility within the earth, this fertility only causes plants and crops to grow when it receives water. The natural sources of water are rain, springs, and rivers. The greatest source is rain, which comes from the sky (space). Clouds fly and bring rain. Then this same water is absorbed into the earth, goes into rivers, and emerges from springs. Sometimes, instead of rain, snow falls from the clouds and then melts. From this, man's sustenance comes from the earth. These causes, this system, which has been running since prehistory, point towards a Creator. From this indication, the people of truth and intellect turn towards Allah. They do not get lost in the causes but worship and obey the One who created the causes. Then, that Being who has great power and strength, His status is very high. The selection of a prophet is from Allah Almighty; upon whomever He wills, He sends down His revelation and commands so that people may receive information about the Day of Judgment and accountability, and His creation may save themselves from punishment.

يَوْمَ هُمْ بٰرِزُوْنَ ۚ لَا يَخْفٰى عَلَى اللّٰهِ مِنْهُمْ شَىْءٌ ؕ لِمَنِ الْمُلْكُ الْيَوْمَ ؕ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿۱۶﴾

40|16| The Day they come forth nothing concerning them will be concealed from Allah. To whom belongs [all] sovereignty this Day? To Allah, the One, the Prevailing.

اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍ بِمَا كَسَبَتْ ؕ لَا ظُلْمَ الْيَوْمَ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۱۷﴾

40|17| This Day every soul will be recompensed for what it earned. No injustice today! Indeed, Allah is swift in account.

وَ اَنْذِرْهُمْ يَوْمَ الْاٰزِفَةِ اِذِ الْقُلُوْبُ لَدَى الْحَنَاجِرِ كٰظِمِيْنَ ؕ مَا لِلظّٰلِمِيْنَ مِنْ حَمِيْمٍ وَّ لَا شَفِيْعٍ يُّطَاعُ ﴿۱۸﴾

40|18| And warn them, [O Muhammad], of the Approaching Day, when hearts are at the throats, filled [with distress]. For the wrongdoers there will be no devoted friend and no intercessor [who is] obeyed.

يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَ مَا تُخْفِى الصُّدُوْرُ ﴿۱۹﴾

40|19| He knows that which deceives the eyes and what the breasts conceal.

وَ اللّٰهُ يَقْضِىْ بِالْحَقِّ ؕ وَ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهٖ لَا يَقْضُوْنَ بِشَىْءٍ ؕ اِنَّ اللّٰهَ هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿۲۰﴾

40|20| And Allah judges with truth, while those they invoke besides Him judge not with anything. Indeed, Allah - He is the Hearing, the Seeing.

To emphasize the belief in the Hereafter and accountability, the scene of the Day of Judgment is being described: people will emerge in such a state that nothing will be hidden. According to a Hadith, they will emerge unclothed and uncircumcised (in their natural state). It will be a state of utter self-absorption, where no one will even be aware of their own body. On that day, all power will belong to Allah, and everyone will be humbled before Him. On that day, Allah Almighty will dispense justice, and every person will be recompensed according to their deeds, meaning their performance. There will be no injustice; rather, reward and punishment will be in accordance with rights and obligations. That day will be terrifying. A state of fear will prevail on the earth. Hearts will touch the throats, and wrongdoers, whether regarding the rights of Allah or the rights of people, will find no one to save them, nor will any intercession be accepted for them. Everyone will be trembling due to the fear of Allah. Allah knows even the most concealed conversations of a person, those that take place with just a glance of the eye, and the desires, wishes, or secrets that are buried in the chest(mind). This is why perfect justice and fairness will prevail; there will be no oppression. All those powers before whom humans bow down, in disregarding the commands of Allah Almighty, will themselves be in a very distressed state.

اَوَ لَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ كَانُوْا مِنْ قَبْلِهِمْ ؕ كَانُوْا هُمْ اَشَدَّ مِنْهُمْ قُوَّةً وَّ اٰثَارًا فِى الْاَرْضِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ وَ مَا كَانَ لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ﴿۲۱﴾

40|21| Have they not traveled through the land and observed how was the end of those who were before them? They were greater than them in strength and in impression on the land, but Allah seized them for their sins. And they had not from Allah any protector.

ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَكَفَرُوْا فَاَخَذَهُمُ اللّٰهُ ؕ اِنَّهٗ قَوِىٌّ شَدِيْدُ الْعِقَابِ ﴿۲۲﴾

40|22| That was because their messengers were coming to them with clear proofs, but they disbelieved, so Allah seized them. Indeed, He is Powerful and severe in punishment.

The deniers of Makka are being warned that during their travels to Yemen and Syria, they observe the remnants of various nations who were far superior to them in wealth, prosperity, and numerical strength. However, all these resources could not save them from Allah's punishment because they denied the commands of their prophets and opposed them, leading to their ruin. Now, if the Quraish of Makka do not change their behaviour and cease their oppression of Muslims and opposition to the Prophet Muhammad (peace be upon him), their fate will also be the same. This is because Allah's power is the greatest in the universe. Due to this reason, the people of Makka should take a lesson from this.

وَ لَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَ سُلْطٰنٍ مُّبِيْنٍۙ﴿۲۳﴾

40|23| And We did certainly send Moses with Our signs and a clear authority

اِلٰى فِرْعَوْنَ وَ هَامٰنَ وَ قَارُوْنَ فَقَالُوْا سٰحِرٌ كَذَّابٌ﴿۲۴﴾

40|24| To Pharaoh, Haman and Qarun; but they said, "[He is] a magician and a liar."

فَلَمَّا جَآءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوْۤا اَبْنَآءَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ وَ اسْتَحْيُوْا نِسَآءَهُمْ ؕ وَ مَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ﴿۲۵﴾

40|25| And when he brought them the truth from Us, they said, "Kill the sons of those who have believed with him and keep their women alive." But the plan of the disbelievers is not except in error.

وَ قَالَ فِرْعَوْنُ ذَرُوْنِيْۤ اَقْتُلْ مُوْسٰى وَ لْيَدْعُ رَبَّهٗ ۚ اِنِّيْۤ اَخَافُ اَنْ يُّبَدِّلَ دِيْنَكُمْ اَوْ اَنْ يُّظْهِرَ فِى الْاَرْضِ الْفَسَادَ﴿۲۶﴾

40|26| And Pharaoh said, "Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land."

وَ قَالَ مُوْسٰۤى اِنِّيْ عُذْتُ بِرَبِّيْ وَ رَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ﴿۲۷﴾

40|27| But Moses said, "Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account."

Muslims and the Prophet Muhammad (peace be upon him) are being told about the events of Pharaoh and Prophet Moses (peace be upon him), because the Jews also confirm this, and in this way, the truthfulness of the Quran is established. On the other hand, Prophet Moses (peace be upon him) faced a tyrannical and oppressive king like Pharaoh, against whom the Quraish had no power. Such difficulties arise in the path of truth and the message of Allah. Prophet Moses (peace be upon him) was granted great miracles, such as his staff turning into a serpent and sometimes a swift snake, and his hand becoming radiant and luminous when drawn from his side, which terrified Pharaoh's courtiers. Haman was Pharaoh's minister. Similarly, Qarun, although from the Children of Israel, sided with Pharaoh due to his wealth. All of them were part of his council of ministers. Pharaoh said to them that he wanted to kill Prophet Moses (peace be upon him) for several reasons:

(1) He (Musa) will destroy their life style, under which they, as a privileged class, were living comfortably. (2) This was a pretext to incite the people against Musa and reduce opposition against himself. (3) It was a pretext to protect his own fear and personal kingship. (4) To create fear and panic among the people, he ordered that whoever followed the religion or way of life of Prophet Moses (peace be upon him) should have their sons killed to prevent them from helping Prophet Moses (peace be upon him), while their daughters would be spared for slavery. This was the second time such a killing order

was issued. The Holy Quran has called this kind of tyrannical method extreme misguidance and ruin because it leads to the destruction of humanity. When a tyrannical ruler and a privileged class cannot confront arguments, they resort to their power, indulge in oppression and violence, and gain benefits through fear and intimidation. (5) Members of the kingdom and many people were impressed and frightened by the miracles of Prophet Moses (peace be upon him). The nobles wanted the threat to Pharaoh to persist so that Pharaoh would remain in a difficult situation, and they could continue to act as they pleased.

Prophet Moses (peace be upon him) was filled with faith and had no fear. He said that he sought refuge in his Lord and their Lord (God) from every arrogant tyrant who does not believe in the greatness and power of Allah and the Day of Reckoning. Since there is only one Lord of the universe, He is the Lord of both those who deny and those who affirm. Our Prophet Muhammad (peace be upon him) also used to supplicate in times of danger with the words: *"Allahumma inna naj'aluka fi nuhoorihim wa na'udhu bika min shuroorihim"* (O Allah! We place You before them and seek refuge in You from their evil and mischief). (Musnad Ahmad / Sunan Abu Dawud). Prophet Moses (peace be upon him) mentioned two points for seeking refuge in his supplication: human arrogance and the denial of accountability on the Day of Judgment. Indeed, it is arrogance that keeps a person away from the path of Allah and belief in accountability.

وَ قَالَ رَجُلٌ مُّؤْمِنٌ ۖ مِّنْ اٰلِ فِرْعَوْنَ يَكْتُمُ اِيْمَانَهٗۤ اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ وَ قَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ؕ وَ اِنْ يَّكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَ اِنْ يَّكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِيْ يَعِدُكُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿۲۸﴾

40|28| And a believing man from the family of Pharaoh who concealed his faith said, "Do you kill a man [merely] because he says, 'My Lord is Allah' while he has brought you clear proofs from your Lord? And if he should be lying, then upon him is [the consequence of] his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed, Allah does not guide one who is a transgressor and a liar.

يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِيْنَ فِي الْاَرْضِ ۫ فَمَنْ يَّنْصُرُنَا مِنْۢ بَاْسِ اللّٰهِ اِنْ جَآءَنَا ؕ قَالَ فِرْعَوْنُ مَاۤ اُرِيْكُمْ اِلَّا مَاۤ اَرٰى وَ مَاۤ اَهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشَادِ ﴿۲۹﴾

40|29| O my people, sovereignty is yours today, [your being] dominant in the land. But who would protect us from the punishment of Allah if it came to us?" Pharaoh said, "I do not show you except what I see, and I do not guide you except to the way of right conduct."

وَ قَالَ الَّذِيْۤ اٰمَنَ يٰقَوْمِ اِنِّيْۤ اَخَافُ عَلَيْكُمْ مِّثْلَ يَوْمِ الْاَحْزَابِ ﴿۳۰﴾

40|30| And he who believed said, "O my people, indeed I fear for you [a fate] like the day of the companies -

مِثْلَ دَاْبِ قَوْمِ نُوْحٍ وَّ عَادٍ وَّ ثَمُوْدَ وَ الَّذِيْنَ مِنْۢ بَعْدِهِمْ ؕ وَ مَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعِبَادِ ﴿۳۱﴾

40|31| Like the custom of the people of Noah and of 'Aad and Thamud and those after them. And Allah wants no injustice for [His] servants.

"While Pharaoh and his nobles were plotting to kill Prophet Moses (peace be upon him), a man among Pharaoh's people, who was influential and believed in the prophethood of Moses (peace be upon him), advised against killing him merely for claiming prophethood. He pointed out that Moses (peace be upon him) also displayed miracles and had compelling arguments. He reasoned that if Moses (peace be upon him) was a liar in his

claim, they had nothing to worry about, as Allah punishes liars and deceivers. Therefore, the punishment would eventually befall him. However, if he was truthful, there was a danger that the punishment he was warning them about might afflict them, leading to their destruction, just as it had destroyed previous nations like the people of Noah, Aad, and Thamud. He reminded them that they currently held power and authority, but after divine punishment, they would perish. Pharaoh responded by saying that everyone was offering their opinion based on what they believed was right, hoping for success. The believing man then stated that humans make mistakes and bear their consequences, while Allah does not like injustice towards mankind. Therefore, they should avoid error."

وَ يٰقَوْمِ اِنِّیْۤ اَخَافُ عَلَیْكُمْ یَوْمَ التَّنَادِۙ(۳۲)

40|32| And O my people, indeed I fear for you the Day of Calling -

یَوْمَ تُوَلُّوْنَ مُدْبِرِیْنَ ۚ مَا لَكُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ وَ مَنْ یُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ(۳۳)

40|33| The Day you will turn your backs fleeing; there is not for you from Allah any protector. And whoever Allah leaves astray - there is not for him any guide.

وَ لَقَدْ جَآءَكُمْ یُوْسُفُ مِنْ قَبْلُ بِالْبَیِّنٰتِ فَمَا زِلْتُمْ فِیْ شَكٍّ مِّمَّا جَآءَكُمْ بِهٖ ؕ حَتّٰۤى اِذَا هَلَكَ قُلْتُمْ لَنْ یَّبْعَثَ اللّٰهُ مِنْۢ بَعْدِهٖ رَسُوْلًا ؕ كَذٰلِكَ یُضِلُّ اللّٰهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابُ ۟(۳۴)

40|34| And Joseph had already come to you before with clear proofs, but you remained in doubt of that which he brought to you, until when he died, you said, 'Never will Allah send a messenger after him.' Thus does Allah leave astray he who is a transgressor and skeptic."

ۛ الَّذِیْنَ یُجَادِلُوْنَ فِیْۤ اٰیٰتِ اللّٰهِ بِغَیْرِ سُلْطٰنٍ اَتٰىهُمْ ؕ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ وَ عِنْدَ الَّذِیْنَ اٰمَنُوْا ؕ كَذٰلِكَ یَطْبَعُ اللّٰهُ عَلٰى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ(۳۵)

40|35| Those who dispute concerning the signs of Allah without an authority having come to them - great is hatred [of them] in the sight of Allah and in the sight of those who have believed. Thus does Allah seal over every heart [belonging to] an arrogant tyrant.

"The believing man openly mentioned Allah's commands to Pharaoh's nobles. He who had previously concealed his faith, now, filled with the fervour of truth, began to openly proclaim Allah's power. He warned them that the consequence of this punishment would be severe because those who deny Allah's power and might without any proof and engage in futile arguments incur Allah's wrath and punishment. Similarly, they anger the believers. Allah misguides every arrogant tyrant, and due to their arrogance, a seal is set upon their hearts.

Arrogance (Takabbur):

Arrogance is a spiritual ailment, a psychological disease, in which a person considers others inferior to themselves. Allah has placed some quality or attribute in every human being. Satan exaggerates this attribute and instils it in a person's thoughts. The person then begins to be arrogant about this quality. This quality can be knowledge, worship (piety), Beauty (complexion), voice and eloquence, or any other attribute, such as sports, acting, height, authority, or wealth. In Islam, arrogance is considered a major sin. The Prophet Muhammad (peace be upon him) said, as narrated by Abdullah ibn Mas'ud (may Allah be pleased with him), 'Whoever has even a speck of arrogance in his heart will not enter Paradise.' And he (peace be upon him) said, 'Arrogance is rejecting the truth and looking down upon people.' (Muslim/Tirmidhi). Expressing a blessing bestowed by Allah is not arrogance; rather, considering others inferior is arrogance."

وَ قَالَ فِرْعَوْنُ یٰهَامٰنُ ابْنِ لِیْ صَرْحًا لَّعَلِّیْۤ اَبْلُغُ الْاَسْبَابَۙ﴿۳۶﴾

40|36| And Pharaoh said, "O Haman, construct for me a tower that I might reach the ways -

اَسْبَابَ السَّمٰوٰتِ فَاَطَّلِعَ اِلٰۤی اِلٰهِ مُوْسٰی وَ اِنِّیْ لَاَظُنُّهٗ كَاذِبًا ؕ وَ كَذٰلِكَ زُیِّنَ لِفِرْعَوْنَ سُوْٓءُ عَمَلِهٖ وَ صُدَّ عَنِ السَّبِیْلِ ؕ وَ مَا كَیْدُ فِرْعَوْنَ اِلَّا فِیْ تَبَابٍ﴿۳۷﴾

40|37| The ways into the heavens - so that I may look at the deity of Moses; but indeed, I think he is a liar." And thus was made attractive to Pharaoh the evil of his deed, and he was averted from the [right] way. And the plan of Pharaoh was not except in ruin.

The Haman has been mentioned before. He was Pharaoh's minister. It is said that he invented the method of baking bricks. There is no mention of whether he built a tower or a palace. The verse makes it clear that he was commanded to build such a tall building that Pharaoh could climb up and look into the heavens (space), because the power of Allah Almighty is manifested in the heavens. Therefore, he wanted to see it. It is said that Pharaoh was very proud of his power and believed that he was the greatest power in the world and that people should worship him. This was the height of arrogance.

The Allure of Thoughts:

Satan picks up any minor positive aspect from a person's thoughts, then exaggerates it, builds an imaginary structure upon it, and makes the person lose himself in his own thoughts. The person becomes drowned in arrogance. Then consider his own opinion so important that he do not accept another point of view, and thus the path of truth is lost to him, and he remain astray. The same happened with Pharaoh. All his plans that were made to defeat Prophet Moses (peace be upon him) came to an end, and he too was drowned.

وَ قَالَ الَّذِیْۤ اٰمَنَ یٰقَوْمِ اتَّبِعُوْنِ اَهْدِكُمْ سَبِیْلَ الرَّشَادِ﴿۳۸﴾

40|38| And he who believed said, "O my people, follow me, I will guide you to the way of right conduct.

یٰقَوْمِ اِنَّمَا هٰذِهِ الْحَیٰوةُ الدُّنْیَا مَتَاعٌ ۫ وَ اِنَّ الْاٰخِرَةَ هِیَ دَارُ الْقَرَارِ﴿۳۹﴾

40|39| O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter - that is the home of [permanent] settlement.

مَنْ عَمِلَ سَیِّئَةً فَلَا یُجْزٰۤی اِلَّا مِثْلَهَا ۚ وَ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰی وَ هُوَ مُؤْمِنٌ فَاُولٰٓئِكَ یَدْخُلُوْنَ الْجَنَّةَ یُرْزَقُوْنَ فِیْهَا بِغَیْرِ حِسَابٍ﴿۴۰﴾

40|40| Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account.

وَ یٰقَوْمِ مَا لِیْۤ اَدْعُوْكُمْ اِلَی النَّجٰوةِ وَ تَدْعُوْنَنِیْۤ اِلَی النَّارِ ؕ﴿۴۱﴾

40|41| And O my people, how is it that I invite you to salvation while you invite me to the Fire?

تَدْعُوْنَنِیْ لِاَكْفُرَ بِاللّٰهِ وَ اُشْرِكَ بِهٖ مَا لَیْسَ لِیْ بِهٖ عِلْمٌ ۫ وَّ اَنَا اَدْعُوْكُمْ اِلَی الْعَزِیْزِ الْغَفَّارِ﴿۴۲﴾

40|42| You invite me to disbelieve in Allah and associate with Him that of which I have no knowledge, and I invite you to the Exalted in Might, the Perpetual Forgiver.

لَا جَرَمَ اَنَّمَا تَدْعُوْنَنِیْۤ اِلَیْهِ لَیْسَ لَهٗ دَعْوَةٌ فِی الدُّنْیَا وَ لَا فِی الْاٰخِرَةِ وَ اَنَّ مَرَدَّنَاۤ اِلَی اللّٰهِ وَ اَنَّ الْمُسْرِفِیْنَ هُمْ اَصْحٰبُ النَّارِ ﴿۴۳﴾

40|43| Assuredly, that to which you invite me has no [response to a] supplication in this world or in the Hereafter; and indeed, our return is to Allah, and indeed, the transgressors will be companions of the Fire.

فَسَتَذْكُرُوْنَ مَاۤ اَقُوْلُ لَكُمْ ؕ وَ اُفَوِّضُ اَمْرِیْۤ اِلَی اللّٰهِ ؕ اِنَّ اللّٰهَ بَصِیْرٌۢ بِالْعِبَادِ ﴿۴۴﴾

40|44| And you will remember what I [now] say to you, and I entrust my affair to Allah. Indeed, Allah is Seeing of [His] servants."

فَوَقٰىهُ اللّٰهُ سَیِّاٰتِ مَا مَكَرُوْا وَ حَاقَ بِاٰلِ فِرْعَوْنَ سُوْٓءُ الْعَذَابِ ﴿۴۵﴾

40|45| So Allah protected him from the evils they plotted, and the people of Pharaoh were enveloped by the worst of punishment -

The mention of a believing man from Pharaoh's people, who was preaching and inviting others to the faith, is being narrated. Pharaoh was telling people that he was showing them the best path. In contrast, this believing man told the people that this life is temporary. The eternal life is the one after this, in which everyone will be recompensed for their deeds with justice, according to their actions. No one will be wronged. Those who do righteous deeds, good works, and along with that believe in Allah, will be granted the blessings of Paradise. In doing good or evil deeds, both men and women are equal and will receive recompense according to their actions. Paradise is an eternal life. Its rewards and bounties are countless; for this, a person must strive to attain it.

Deeds and Faith:

The blessed verse clarifies a point that there are two conditions for attaining Paradise in the afterlife: (1) righteous or good deeds, in which Islam has given precedence to human affairs because most matters of evil deeds and good deeds consist of human affairs, i.e., social matters; and the (2) second condition is faith. The difference is that Islam's commands, especially the rights of people, establish a high level, tolerant, and just society, care for the rights of men and women, and provide complete guidance for trade, industry, economy, and agriculture. Whoever acts upon these, whether Muslim or non-Muslim, will find its reward in the form of peace, prosperity, and progress in the society. However, the rewards in Paradise will be granted along with faith in Allah.

Then he told his people that his message was very different. He was calling them towards goodness in this world and the hereafter, in which there is salvation. Pharaoh and his people, that is, his companions, were all leading towards misguidance. They were leading towards the worship of others besides Allah, (the One and Only God) who are neither worthy of worship in this world nor will they have any status on the Day of Resurrection. People are getting caught in misguidance due to arrogance. If his people do not listen to these entreaties and do not act upon them, then they will see the consequences. In the event of their inaction, he entrusts himself to Allah, because Allah sees His servants well, who is right and who is wrong. According to narrations, this believer was saved from Pharaoh's punishment despite his power. Pharaoh and his army were drowned.

Speaking the Truth:

The message of the blessed verses is speaking the truth. Just as our Prophet Muhammad (peace be upon him) said: **"The best Jihad is speaking a word of truth in**

front of a tyrannical ruler." (Mentioned in numerous books of Hadith). In Islam, lying is a very grave (major) sin. If truthfulness disappears from a society, then that society becomes a centre of oppression and eventually collapses. That is why it has been repeatedly said in the Word of Allah that Allah does not wrong(oppress) people, but people wrong (oppress) themselves through their own deeds. *The separate mention of deeds and faith in the verse has led Hanafi scholars to consider faith as separate from deeds.*

The Life of the World:

The believing man reiterated the importance of the life of this world and the hereafter. If one considers the life of this world, the active period of life is forty years. The rest is childhood or old age, and the life of the hereafter is eternal. Therefore, merely following desires in the life of this world and ignoring the commands of Islam, which are entirely for human welfare, and then facing the punishment of Hell, is not an act of intellect and understanding. The Prophet Muhammad (peace be upon him) proved through his life that the pleasures or grandeur of this world have no importance; the rule over hearts comes through justice, human respect, and love, and he lived an extremely simple life but ruled over hearts.

Peace be upon him--------Who attained poverty in kingship.

اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّ عَشِيًّا ۚ وَ يَوْمَ تَقُوْمُ السَّاعَةُ ۫ اَدْخِلُوْۤا اٰلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِ﴿۴۶﴾

40|46| The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment."

وَ اِذْ يَتَحَآجُّوْنَ فِى النَّارِ فَيَقُوْلُ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْۤا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا نَصِيْبًا مِّنَ النَّارِ﴿۴۷﴾

40|47| And [mention] when they will argue within the Fire, and the weak will say to those who had been arrogant, "Indeed, we were [only] your followers, so will you relieve us of a share of the Fire?"

قَالَ الَّذِيْنَ اسْتَكْبَرُوْۤا اِنَّا كُلٌّ فِيْهَآ ۙ اِنَّ اللّٰهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ﴿۴۸﴾

40|48| Those who had been arrogant will say, "Indeed, all [of us] are in it. Indeed, Allah has judged between the servants."

وَ قَالَ الَّذِيْنَ فِى النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوْا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ﴿۴۹﴾

40|49| And those in the Fire will say to the keepers of Hell, "Supplicate your Lord to lighten for us a day from the punishment."

قَالُوْۤا اَوَ لَمْ تَكُ تَاْتِيْكُمْ رُسُلُكُمْ بِالْبَيِّنٰتِ ؕ قَالُوْا بَلٰى ؕ قَالُوْا فَادْعُوْا ۚ وَ مَا دُعٰٓؤُا الْكٰفِرِيْنَ اِلَّا فِىْ ضَلٰلٍ﴿۵۰﴾

40|50| They will say, "Did there not come to you your messengers with clear proofs?" They will say, "Yes." They will reply, "Then supplicate [yourselves], but the supplication of the disbelievers is not except in error."

A Scene of Human Helplessness:

The scene after the reckoning is being presented so that the reader becomes aware of the events to come. Morning and evening, fire will be thrown to the people of Pharaoh in the realm of Barzakh (the intermediate state after death). The state of the grave's torment

is like when a person is in extreme agony in a dream, while their body is lying on a soft bed. It has no direct connection to the physical state. After the Resurrection, all those who denied Allah's commands will meet in Hell. Then, those who followed the misguided in the world due to fear or greed will say to them, "We committed these sins, the denial of Allah's commands, because of you. Where are your claims today?" The former rulers or leaders will say to them, "Allah has judged between the servants, so we too are suffering the punishment in the fire just like you." Then these people will request the keepers or guards of Hell to plead with Allah Almighty to reduce the torment. The keepers or guards (of Hell) will say, *"Did not your Messengers come to you with clear signs and the message of Allah?" The inhabitants of Hell will confess that they did.* But they did not act upon what they said. The keepers will say, "Since they are deniers and criminals, they do not pray for them." They (the criminals) themselves will plead to Allah Almighty, but the prayers of the criminals (those who denied the commands) will not be accepted in Hell. They will suffer the punishment, and it will not be reduced. What a terrifying scene!

اِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِيْنَ اٰمَنُوْا فِى الْحَيٰوةِ الدُّنْيَا وَ يَوْمَ يَقُوْمُ الْاَشْهَادُ ۙ﴿۵۱﴾

40|51| Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand -

يَوْمَ لَا يَنْفَعُ الظّٰلِمِيْنَ مَعْذِرَتُهُمْ وَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوْٓءُ الدَّارِ﴿۵۲﴾

40|52| The Day their excuse will not benefit the wrongdoers, and they will have the curse, and they will have the worst home.

The previous verses mentioned the state of punishment in the Hereafter for those who denied and committed injustice, their plea to the keepers of Hell, then their quarrel with those they used to follow, and then their writhing in torment. On the other hand, the polytheists were inflicting extreme cruelty upon the Muslims. Allah Almighty consoled the Muslims. Allah Almighty helps His prophets and the believers (those who obey Allah's commands) in this world, and He will help them in the Hereafter as well. The Day of Judgment will be a very dreadful day when no power will be able to help the unjust people. They will suffer the punishment, but Allah Almighty will help the believers on the Day of Judgment as well and will save them from the torment.

The Muslims, who were extremely oppressed in Makka and were a minority in Medina, became a great power within ten to twelve years due to the Islamic system, and the entire Arabia submitted to them. Then the Muslims spread to other countries as well. This is historical proof.

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْهُدٰى وَ اَوْرَثْنَا بَنِىْٓ اِسْرَآءِيْلَ الْكِتٰبَ ۙ﴿۵۳﴾

40|53| And We had certainly given Moses guidance, and We caused the Children of Israel to inherit the Scripture

هُدًى وَّ ذِكْرٰى لِاُولِى الْاَلْبَابِ﴿۵۴﴾

40|54| As guidance and a reminder for those of understanding.

Prophet Moses (peace be upon him) was given the Torah, and the Children of Israel were extremely oppressed and helpless in Egypt. Allah Almighty freed them from oppression and bestowed upon them a system for living (the Torah) in the form of a book. This book is a counsel and guidance for people of intellect and understanding. Only those with wisdom can comprehend the wisdom behind its commands. Similarly, the Holy Quran is also a blessing and guidance for people of knowledge and intellect.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ اسْتَغْفِرْ لِذَنْۢبِكَ وَ سَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَ الْاِبْكَارِ ﴿۵۵﴾

40|55| So be patient, [O Muhammad]. Indeed, the promise of Allah is truth. And ask forgiveness for your sin and exalt [Allah] with praise of your Lord in the evening and the morning.

اِنَّ الَّذِيْنَ يُجَادِلُوْنَ فِيْۤ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ۙ اِنْ فِيْ صُدُوْرِهِمْ اِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيْهِ ۚ فَاسْتَعِذْ بِاللّٰهِ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿۵۶﴾

40|56| Indeed, those who dispute concerning the signs of Allah without [any] authority having come to them - there is not within their breasts except pride, [the extent of] which they cannot reach. So seek refuge in Allah. Indeed, it is He who is the Hearing, the Seeing.

Following the incident of Prophet Musa (peace be upon him), Muslims are being instructed through Prophet Muhammad (peace be upon him) on the importance of patience during difficulties. Despite perfect obedience, slips can occur from human beings therefore, the mention of seeking forgiveness from Allah is made. Once, the Companions asked, "O Messenger of Allah! Allah has announced your forgiveness, yet you remain occupied in seeking forgiveness and repentance." The Prophet (peace be upon him) replied, "Should I not be a grateful servant of Allah?" And he (peace be upon him) said, "I seek forgiveness from Allah seventy times a day." (Bukhari/Muslim). Although his (peace be upon him) status is very high.

There is a saying:(poetry)

"After God, you are the greatest, to put it briefly," meaning your (peace be upon him) rank is the highest after Allah Almighty.

This command is also for all Muslims, that all creation should remain subservient to its Creator. The difference between the Creator and the created is immense. In the intensity of love, observing boundaries is very necessary. In the name of love, Satan pushes man into extravagance, leading him to commit sin.

The command to glorify and remember Allah morning and evening has been given. This can also refer to the morning and evening prayers, and it is a command to remember Allah at the beginning of the day and at the end of the day (before sleep) so that both times are accompanied by mercy and blessings.

The Cause of Disobedience:

For the existence and proof of Allah, the system of the universe has been presented as evidence. Since the being of Allah Almighty is hidden from human eyes and the touch of hands, and humans generally readily believe in things that are apparent, but contemplation and understanding and explaining hidden matters take time. Generally, people deny the existence of Allah for this very reason and engage in arguments and debates, which is solely due to human arrogance and pride. Man considers his sensory or cognitive faculties to be completely correct and relies only on them. Considering his own thoughts to be superior, he insists on his own ideas, which becomes a source of his arrogance. As a result, he falls into misguidance. Such people cannot reach Allah Almighty because they do not conduct impartial analysis. Refuge should be sought from those who stubbornly adhere to their own arguments and engage in disputes. The refuge of Allah Almighty is the greatest and most secure refuge.

لَخَلْقُ السَّمٰوٰتِ وَ الْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۵۷﴾

40|57| The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know.

وَ مَا يَسْتَوِى الْاَعْمٰى وَ الْبَصِيْرُ ۙ وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ لَا الْمُسِیْٓءُ ؕ قَلِيْلًا مَّا تَتَذَكَّرُوْنَ ﴿۵۸﴾

40|58| And not equal are the blind and the seeing, nor are those who believe and do righteous deeds and the evildoer. Little do you remember.

اِنَّ السَّاعَةَ لَاٰتِيَةٌ لَّا رَيْبَ فِيْهَا وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿۵۹﴾

40|59| Indeed, the Hour is coming - no doubt about it - but most of the people do not believe.

وَ قَالَ رَبُّكُمُ ادْعُوْنِیْٓ اَسْتَجِبْ لَكُمْ ؕ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِیْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ ﴿۶۰﴾

40|60| And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

Human Existence Versus the Universe:

The discussion regarding the reasons (psychology) for human disobedience continues. Man denies the existence of Allah and resurrection after death. However, if man reflects, how do all matter on Earth – vegetation, animals, insects, birds, comprising millions of species – come into being and die? Their sustenance is arranged. Resources are available: water, forests, mountains, rivers, seas, springs, in short, the entire creation, which is countless, has its means of life provided. The number of sea creatures is also in the millions. They too have a system of life different from that of land creatures. If one considers, the existence (birth, life, and death) of all these creatures is a process many times greater than the existence (birth and death) of a single human being on Earth, for which no further proof is needed. But man does not ponder over this; he denies his resurrection and accountability, even though the evidence is very clear: the Being who created such a vast Earth and millions of species of living beings and entities upon it, it is not difficult for Him to resurrect man. If we consider further, then the Earth is so insignificant in comparison to the universe that it is not even worth mentioning. Modern cosmology is also astonished and perplexed. Man does not even know the limits of the universe.

All these matters are for people of intellect. Just as the blind and the seeing are not equal, and night and day are not equal, similarly, the righteous people who act upon the commands of Allah and the evil-doers who deny the commands of Allah are not equal. Both will receive the recompense for their deeds. Those who do not believe, let them not believe, but the Day of Judgment is surely coming. According to the scientific information to date, our solar system, which includes our Earth and other planets, will become dark when the continuous energy (fission/fusion) within the sun ceases, as a result of which complete destruction will occur on Earth, and the solar system will be rolled up. Unfortunately, those who believe in this theory do not believe in God.

Allah's being possesses immense power. Therefore, forgiveness should be sought from Him. All worship and supplications should be directed to Him. Those who deny the commands of Allah will be punished in Hell. Therefore, it is necessary to improve one's life in the hereafter by repenting in this world, acting upon the commands of Allah, and doing good and virtuous deeds.

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الَّیْلَ لِتَسْكُنُوْا فِیْهِ وَ النَّهَارَ مُبْصِرًا ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَشْكُرُوْنَ ﴿۶۱﴾

40|61| It is Allah who made for you the night that you may rest therein and the day giving sight. Indeed, Allah is full of bounty to the people, but most of the people are not grateful.

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَیْءٍ ۫ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ﴿۶۲﴾

40|62| That is Allah, your Lord, Creator of all things; there is no deity except Him, so how are you deluded?

كَذٰلِكَ یُؤْفَكُ الَّذِیْنَ كَانُوْا بِاٰیٰتِ اللّٰهِ یَجْحَدُوْنَ ﴿۶۳﴾

40|63| Thus were those [before you] deluded who were rejecting the signs of Allah.

Man's Deviation:

Arguments for the greatness of Allah Almighty are being presented so that man may have complete faith in the power of Allah. For the ease of human life's endeavours, Allah Almighty has made the day bright, due to which people work and earn their livelihood, and He has kept the night dark so that people may rest. This entire system, with the rotation of the sun and the earth and the moon along with them, exists because of Allah Almighty. All of this is Allah Almighty's special favour upon mankind, but people do not appreciate this blessing and do not thank Allah Almighty. Instead of the commands of Allah Almighty, they worship or obey their own desires. Led astray by their desires and the instigations of Satan, they deviate from the path of truth (the commands of Allah). The words, "Where are you going astray?" are an expression of Allah Almighty's love for mankind, because Allah has appointed man as His vicegerent on Earth. But, falling prey to the temptations of Satan, man forgets his responsibility and his Creator.

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا وَّ السَّمَآءَ بِنَآءً وَّ صَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَ رَزَقَكُمْ مِّنَ الطَّیِّبٰتِ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ ﴿۶۴﴾

40|64| It is Allah who made for you the earth a place of settlement and the sky a ceiling and formed you and perfected your forms and provided you with good things. That is Allah, your Lord; then blessed is Allah, Lord of the worlds.

هُوَ الْحَیُّ لَاۤ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِیْنَ لَهُ الدِّیْنَ ؕ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ﴿۶۵﴾

40|65| He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allah, Lord of the worlds.

قُلْ اِنِّیْ نُهِیْتُ اَنْ اَعْبُدَ الَّذِیْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَمَّا جَآءَنِیَ الْبَیِّنٰتُ مِنْ رَّبِّیْ ۪ وَ اُمِرْتُ اَنْ اُسْلِمَ لِرَبِّ الْعٰلَمِیْنَ ﴿۶۶﴾

40|66| Say, [O Muhammad], "Indeed, I have been forbidden to worship those you call upon besides Allah once the clear proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds."

These are proofs of Allah Almighty's power. Allah Almighty has made the Earth a dwelling place for mankind. He has made the sky a roof to protect the Earth from cosmic radiation. In cosmology, the sky is the space or atmosphere above the Earth, the exact boundaries of which are not known to man. All distances are based on scientific estimations. The Holy Quran is not a book of science but a guide for humanity. Proofs and information from natural science regarding the power and greatness of Allah Almighty is given.

According to the indications in the Hadith and the Holy Quran, the first heaven is above the stars we see, and the remaining heavens are at equally distant intervals above it.

Regarding the existence of man, it is mentioned how beautifully and completely man's being is designed and fashioned. The five senses and their organs, the structure of the human body, the skeletal framework and the flesh or muscles, and organs attached to it, the design of the limbs, swiftness, hands, feet, fingers, the digestive system, are all extremely well-suited and appropriate. Then, on Earth, the sources and means of human sustenance – various kinds of fruits and grains – in short, every facility has been provided to man. All these favours and kindnesses are from Allah Almighty for mankind. The being of Allah Almighty is very exalted.

The message for the disbelievers of Makkah and other deniers of God is that despite such numerous and clear proofs of Allah Almighty, it is absolutely forbidden not to believe in Him and to worship anyone else. This is the command for the Prophet (peace be upon him) and all Muslims, to worship only Allah Almighty and to obey His commands.

هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ یُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْۤا اَشُدَّكُمْ ثُمَّ لِتَكُوْنُوْا شُیُوْخًا ۚ وَ مِنْكُمْ مَّنْ یُّتَوَفّٰى مِنْ قَبْلُ وَ لِتَبْلُغُوْۤا اَجَلًا مُّسَمًّى وَّ لَعَلَّكُمْ تَعْقِلُوْنَ﴿۶۷﴾

40|67| It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then [He develops you] that you reach your [time of] maturity, then [further] that you become elders. And among you is he who is taken in death before [that], so that you reach a specified term; and perhaps you will use reason.

هُوَ الَّذِیْ یُحْیٖ وَ یُمِیْتُ ۚ فَاِذَا قَضٰۤى اَمْرًا فَاِنَّمَا یَقُوْلُ لَهٗ كُنْ فَیَكُوْنُ﴿۶۸﴾

40|68| He it is who gives life and causes death; and when He decrees a matter, He but says to it, "Be," and it is.

The Stages of Human Life:

These verses speak about the power and might of Allah Almighty and mention the stages of human life. Man was created from clay. All the components of his body exist in the soil (earth). Then, the sustenance of human life also originates from the earth (soil). Following this, from this very sustenance, blood and human sperm are produced in the human body. Then, in the mother's womb, it becomes a clot of blood, then a piece of flesh and bone, and then it takes the form of a human being and emerges as a newborn child. Some perish during pregnancy itself, and some die in childhood. The rest, having gained strength by obtaining nourishment in childhood, reach youth and engage in the race of life. Then, some die in this race, and the rest witness old age. After old age, they reach a predetermined lifespan, which Allah Almighty has appointed for them, and depart from this world. This entire journey is very clear and thought-provoking and presents a scene of... neither did they come by their own will, nor will they depart by their own will. This entire sequence is a clear proof for people of intellect that there is a Creator and Master who is responsible for it and controls it, and He is our God and Lord.

It is this Divine Being who grants life and death. Both these processes occur by His command. It is not only human life and death, but also in other affairs of the universe, whatever He wills to create, Allah Almighty commands it, and through the existing causes in the universe or new causes, that thing is created or comes into existence. All the stages of coming into existence are completed under the command of Allah Almighty, and the existence of that thing is established (sources are created by Allah). Similarly, its existence also ceases under His command. The commands of "Be, and it" come into

effect immediately or gradually, depending on the nature of the command. Proofs of both exist in the universe.

اَلَمْ تَرَ اِلَى الَّذِيْنَ يُجَادِلُوْنَ فِيْۤ اٰيٰتِ اللّٰهِ ؕ اَنّٰى يُصْرَفُوْنَ ۚ﴿۶۹﴾

40|69| Do you not consider those who dispute concerning the signs of Allah - how are they averted?

الَّذِيْنَ كَذَّبُوْا بِالْكِتٰبِ وَ بِمَاۤ اَرْسَلْنَا بِهٖ رُسُلَنَا ۚ فَسَوْفَ يَعْلَمُوْنَ ۙ﴿۷۰﴾

40|70| Those who deny the Book and that with which We sent Our messengers - they are going to know,

اِذِ الْاَغْلٰلُ فِيْۤ اَعْنَاقِهِمْ وَ السَّلٰسِلُ ؕ يُسْحَبُوْنَ ۙ﴿۷۱﴾

40|71| When the shackles are around their necks and the chains; they will be dragged

فِى الْحَمِيْمِ ۙ ثُمَّ فِى النَّارِ يُسْجَرُوْنَ ۚ﴿۷۲﴾

40|72| In boiling water; then in the Fire they will be filled [with flame].

ثُمَّ قِيْلَ لَهُمْ اَيْنَ مَا كُنْتُمْ تُشْرِكُوْنَ ۙ﴿۷۳﴾

40|73| Then it will be said to them, "Where is that which you used to associate [with Him in worship]

مِنْ دُوْنِ اللّٰهِ ؕ قَالُوْا ضَلُّوْا عَنَّا بَلْ لَّمْ نَكُنْ نَّدْعُوْا مِنْ قَبْلُ شَيْـًٔا ؕ كَذٰلِكَ يُضِلُّ اللّٰهُ الْكٰفِرِيْنَ﴿۷۴﴾

40|74| Other than Allah?" They will say, "They have departed from us; rather, we did not used to invoke previously anything." Thus does Allah put astray the disbelievers.

ذٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ وَ بِمَا كُنْتُمْ تَمْرَحُوْنَ ۚ﴿۷۵﴾

40|75| [The angels will say], "That was because you used to exult upon the earth without right and you used to behave insolently.

اُدْخُلُوْۤا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ﴿۷۶﴾

40|76| Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant."

This passage mentions those who deny the commandments of Allah Almighty and describes their fate. They denied Allah's commands and instead of believing in Allah's signs, they indulged in arguments and debates. Since the understanding (knowledge) of Allah's being is not through the five senses but through intellect and contemplation, they, being misled by Satan, start arguing and quarrelling. They disregarded the divine commandments. On the Day of Judgment, they will be shackled by chains around their necks, and it will be said to them, "Where are those whom you used to worship besides Allah, whom you considered deities?" They will say, "They have vanished." It will be said, "For the arrogance and pride you displayed and for denying Allah's commands, taste the punishment of your deeds today." Then they will be thrown into the fire of Hell, and how evil is the abode and the end of the arrogant.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۚ فَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِىْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا يُرْجَعُوْنَ﴿۷۷﴾

40|77| So be patient, [O Muhammad]; indeed, the promise of Allah is truth. And whether We show you some of what We have promised them or We take you in death, it is to Us they will be returned.

وَ لَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ مِنْهُمْ مَّنْ قَصَصْنَا عَلَيْكَ وَ مِنْهُمْ مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ ؕ وَ مَا كَانَ لِرَسُوْلٍ اَنْ يَّاْتِىَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۚ فَاِذَا جَآءَ اَمْرُ اللّٰهِ قُضِىَ بِالْحَقِّ وَ خَسِرَ هُنَالِكَ الْمُبْطِلُوْنَ ﴿۷۸﴾

40|78| And We have already sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you. And it was not for any messenger to bring a sign [or verse] except by permission of Allah. So when the command of Allah comes, it will be concluded in truth, and the falsifiers will thereupon lose [all].

This passage offers solace to Muslims and the Prophet Muhammad (peace be upon him) regarding the stubborn opposition of the Quraysh. It encourages them to persevere in their preaching, assuring them that Allah's promise is true and that those who deny will ultimately fail. The blessed verse states that Allah could show the Prophet (peace be upon him) their failure (punishment) during his lifetime. Even if he were to pass away before witnessing it, these deniers of truth would ultimately be resurrected and presented before Allah. Indeed, Allah Almighty showed the Prophet (peace be upon him) the triumph of Islam and the failure of its opponents during his blessed life.

The passage then mentions the stories of past prophets. While the Quran mentions twenty-five (25) prophets, according to a Hadith, one hundred and twenty-four thousand prophets were sent, as guidance was needed for every region, language, tribe, and nation. Among them, approximately three hundred and thirteen were messengers. Similarly, many scriptures were revealed, of which only the written records of the Torah, Psalms, and Gospel exist today. These are also mentioned in the Holy Quran. People demanded miracles and extraordinary events from all the prophets, just as the Quraysh did from Prophet Muhammad (peace be upon him). It is clarified in this regard that miracles are granted when Allah Almighty wills; a prophet does not have the power over miracles. Rather, they are received through Allah's command and favour. Furthermore, there is punishment for denying a miracle. When Allah's command comes, those who deny miracles and the teachings of the prophets are punished. Truth prevails, and falsehood is vanquished. This is proven by the history of previous prophets and people. Therefore, Muslims (the people of truth) should not be worried or despondent but should continue with patience and striving.

اَللّٰهُ الَّذِىْ جَعَلَ لَكُمُ الْاَنْعَامَ لِتَرْكَبُوْا مِنْهَا وَ مِنْهَا تَاْكُلُوْنَ ۙ﴿۷۹﴾

40|79| It is Allah who made for you the grazing animals upon which you ride, and some of them you eat.

وَ لَكُمْ فِيْهَا مَنَافِعُ وَ لِتَبْلُغُوْا عَلَيْهَا حَاجَةً فِىْ صُدُوْرِكُمْ وَ عَلَيْهَا وَ عَلَى الْفُلْكِ تُحْمَلُوْنَ ؕ﴿۸۰﴾

40|80| And for you therein are [other] benefits and that you may realize upon them a need which is in your breasts; and upon them and upon ships you are carried.

وَ يُرِيْكُمْ اٰيٰتِهٖ ۖ فَاَىَّ اٰيٰتِ اللّٰهِ تُنْكِرُوْنَ ﴿۸۱﴾

40|81| And He shows you His signs. So which of the signs of Allah do you deny?

Allah Almighty is mentioning His favours upon mankind, stating that He created animals specifically for humans. For example, sheep and goats provide milk, meat, and wool. Then there are cows and bulls, which provide milk, meat, and are used for agricultural work. Furthermore, there are donkeys, horses, and camels, which are used for riding. Camels are a means of transportation and provide milk and meat. Horses and donkeys are for swift riding and also carry goods. Similarly, ships carry humans and their goods

in the sea. All these blessings were not created by humans; Allah created them, and humans benefit from them. Despite these signs, humans do not reflect and do not acknowledge their Creator, and if they do, they do not act upon His commands.

The following verses contain signs and indications related to the functioning of human existence.

اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَانُوْۤا اَكْثَرَ مِنْهُمْ وَ اَشَدَّ قُوَّةً وَّ اٰثَارًا فِى الْاَرْضِ فَمَاۤ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿۸۲﴾

40|82| Have they not traveled through the land and observed how was the end of those before them? They were more numerous than themselves and greater in strength and in impression on the land, but they were not availed by what they used to earn.

فَلَمَّا جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَرِحُوْا بِمَا عِنْدَهُمْ مِّنَ الْعِلْمِ وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۸۳﴾

40|83| And when their messengers came to them with clear proofs, they [merely] rejoiced in what they had of knowledge, but they were enveloped by what they used to ridicule.

فَلَمَّا رَاَوْا بَاْسَنَا قَالُوْۤا اٰمَنَّا بِاللّٰهِ وَحْدَهٗ وَ كَفَرْنَا بِمَا كُنَّا بِهٖ مُشْرِكِيْنَ ﴿۸۴﴾

40|84| And when they saw Our punishment, they said," We believe in Allah alone and disbelieve in that which we used to associate with Him."

فَلَمْ يَكُ يَنْفَعُهُمْ اِيْمَانُهُمْ لَمَّا رَاَوْا بَاْسَنَا ؕ سُنَّتَ اللّٰهِ الَّتِىْ قَدْ خَلَتْ فِىْ عِبَادِهٖ ۚ وَ خَسِرَ هُنَالِكَ الْكٰفِرُوْنَ ﴿۸۵﴾

40|85| But never did their faith benefit them once they saw Our punishment. [It is] the established way of Allah which has preceded among His servants. And the disbelievers thereupon lost [all].

The disbelievers of Makka (polytheists) are being admonished, in light of their animosity, through accounts of past events. The people of Aad, Thamud, Salih, and the inhabitants of Al-Hijr, who resided in the regions surrounding the Hijaz, had very powerful kings. Their palaces, gardens, and trade were far more extensive than those of Makka. They were also greater in number. Yet, they too opposed the prophets, denied Allah's commands, and consequently, punishment befell them. When the punishment came, they were greatly distressed, but they were destroyed. When punishment arrives, repentance is no longer accepted. Obedience to Allah's commands is not accepted from a person when it is out of compulsion; it is only accepted when done willingly and with desire. That is why there is no compulsion in religion. According to a Hadith narrated by Hazrat Ibn Umar (may Allah be pleased with him), Allah Almighty accepts a servant's repentance until the throes of death begin (Gharghara). (Tirmidhi/Ibn Majah).

The Quraysh of Makka are being warned to change their behaviour, to obey the Prophet (peace be upon him), and to act upon Allah's commands. If they do not, their end will also be evil.

The Surah begins with the affirmation of the truthfulness of the Holy Quran, the greatness of Allah Almighty, His forgiveness, the acceptance of repentance, and the mention of His immense grace and favour. It concludes with a warning that if one does not obey Allah's commands and does not benefit from repentance and forgiveness, their end will be destruction and the punishment of Hell.

All praise is due to Allah. The commentary of Surah Ghafir (Al-Mu'min) was completed today, Sunday, January 8, 2023 CE, corresponding to the 15th of Jumada al-Thani, 1444 AH. May Allah Almighty grant the ability to complete the entire commentary. Ameen.

The End.

41-Surah Kham-Meem (As-Sajdah)

Introduction:

The Surah is popularly known as Ha-Mim As-Sajdah. It is named Ha-Mim because it begins with the letters Ha-Mim, and As-Sajdah (The Prostration) because it contains a verse of prostration in the Quran. In Arab countries, particularly Morocco, Tunisia, and Libya, it is also known as Fussilat, which is mentioned in verse number 3. This Surah was revealed after Surah Al-Mumin and before Surah Az-Zukhruf. According to the order of the Quran, its number is forty-one (41), and according to the order of revelation, it is sixty-one (61). It consists of fifty-four (54) verses and six (6) sections (Ruku').

It was revealed during the early days of Islam. Various books of Hadith and biography (Seerah) mention the occasion of its revelation. The acceptance of Islam by Hazrat Hamza (may Allah be pleased with him) saddened the Quraish. One day, the chiefs of the Quraish were gathered in the Ka'bah, worried about the increasing number of Muslims. The Prophet (peace be upon him) was also present in the Haram (sacred sanctuary). The Quraish said, "Find a great sorcerer, soothsayer, or poet who can go to this man (the Prophet) who has caused division in our community (tribe) and denounced our religion. Let him debate with him and see what he replies." They said, "We see no one except Utbah bin Rabi'ah."

Then Utbah bin Rabi'ah went to the Prophet (peace be upon him) and said, "O Muhammad! Are you better than Abdullah?" The Messenger of Allah (peace be upon him) remained silent. Then he said, "Are you better than Abdul-Muttalib?" The Messenger of Allah (peace be upon him) again remained silent. Then he said, "Are you better than Qusai bin Kilab?" The Messenger of Allah (peace be upon him) remained silent again. Utbah said, "If you say that these people are better than you, then they worshipped the idols that you denounce. But if you think you are better, then state your proof so that we may hear it. By Allah! We know of no one more unlucky for his people than you. You have divided our community, shattered our unity, denounced our religion, and disgraced us among all the Arabs, so much so that it is said throughout Arabia that there is a sorcerer and a soothsayer among the Quraish. If you desire to marry a woman, tell us which woman of the Quraish you wish to marry, and we will arrange your marriage to her. If you desire wealth, tell us, and we will give you so much wealth that you will become the richest man among the Quraish. If a jinn comes upon you that you cannot ward off yourself, we will bear the expenses of your treatment."

The Prophet (peace be upon him) asked Utbah, "Have you finished your speech?" He said, "Yes." Then the Prophet (peace be upon him) began reciting the initial thirteen verses of Surah Ha-Mim As-Sajdah (whose translation is): "In the name of Allah, the Most Gracious, the Most Merciful. Ha-Mim. [This is] a revelation from the Most Gracious, the Most Merciful." When he reached verse number 13, whose translation is: "*But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Aad and*

Thamud,'" Utbah involuntarily placed his hand on the Prophet's (peace be upon him) mouth and said, "For God's sake, have mercy on your people! Stop! Stop! Do you have no other answer besides this?" The Prophet (peace be upon him) said, "No."

Utbah got up and went towards the assembly of the chiefs of the Quraish. When the people saw him from a far, they said, "By God! Utbah's face is changed. It is not the face he had when he went." When he came and sat down, the people asked, "What news have you brought?" He said, "By God, I have heard words the like of which I have never heard before. By God, it is neither poetry, nor sorcery, nor soothsaying. O chiefs of the Quraish! Listen to me and leave this man to his own devices. I think that these words will have some effect. If the Arabs overcome him, you will be spared from raising your hands against your brother, and others will deal with him. But if he overcomes the Arabs, then his kingdom will be your kingdom, and his honour will be your honour." Upon hearing this, the chiefs of the Quraish exclaimed, "O father of Walid, has his magic affected you too?" Utbah said, "I have told you my opinion. Now do as you please." (Musannaf Abi Shaybah, Imam Ahmad bin Hasan al-Bayhaqi, Imam Ali bin al-Hasan Ibn Asakir, Seerat Ibn Hisham by Muhammad bin Ishaq).

This Surah explains that Allah Almighty has revealed the Holy Quran out of His mercy. It gives glad tidings of reward to those who do good deeds and warns of punishment who do evil deeds. It was expected that the polytheists would abandon their evil deeds and save themselves from punishment, but instead, they were demanding the immediate inflection of the punishment. *Say (O Prophet), "I am but a man like you; I am not God. It is not within my power to bring down the punishment."*

This is the word revealed by God, and it is in the Arabic language. The truths in it have been clearly explained. Ignorant people find no light of knowledge in it, but those who have understanding see this light and benefit from it. It is due to God's mercy that He has revealed these words for the guidance of mankind. If anyone considers it a burden, it is their own misfortune. There is good news for those who benefit from it, and those who turn away from it should fear.

The disbelievers are reminded of the glorious Lord with whom they associate partners, the One who created the entire universe, the heavens and the earth. Mankind obtains sustenance from the blessings of the earth, yet they make insignificant things (idols) deities besides God.

How unfortunate is the person whose evil deeds are made alluring to him by Satan, jinn, or men, and he believes in them. They do not let him think correctly, keep him deluded in the world, and show him a false picture. He will see the true picture on the Day of Judgment and will be filled with fear. The Holy Quran is a truth and a message from Allah. Those who follow falsehood cannot confront it, nor can they harm it. This word is being presented (revealed) to you in Arabic so that you may understand. If We had sent it in a different language, how would you have understood and denied it? Now, if you do not understand (in your language), then you have no desire for guidance.

The believers are encouraged for their patience and effort, that they are not alone in this land of opposition and persecution. Rather, those who firmly believe in their Lord and remain steadfast with Him will have a great reward. The angels of Allah are their supporter in this world and the Hereafter. The best person is the one who does good deeds himself and invites others to good deeds. Opposition should be countered with good morals instead of opposition or hatred, which will weaken the opponents. Those who are patient will be successful, and one should seek refuge in Allah from the incitement of Satan.

حٰمٓ ﴿١﴾

41|1| Ha, Meem.

تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ﴿٢﴾

41|2| [This is] a revelation from the Entirely Merciful, the Especially Merciful -

كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ۙ﴿٣﴾

41|3| A Book whose verses have been detailed, an Arabic Qur'an for a people who know,

بَشِيْرًا وَّ نَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ﴿٤﴾

41|4| As a giver of good tidings and a warner; but most of them turn away, so they do not hear.

وَ قَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَ فِيْٓ اٰذَانِنَا وَقْرٌ وَّ مِنْۢ بَيْنِنَا وَ بَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ ﴿٥﴾

41|5| And they say, "Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working."

The chapter begins with Haa-Meem , which are disconnected letters. Seven chapters begin with Haa-Meem, and these are called Hawaameem (plural of Haa-Meem). Some commentators interpret Haa-Meem as referring to the Holy Quran. According to one saying, Haa refers to Habeeb (Beloved) and Meem to Mahboob (Cherished One). Another interpretation points to Haa as Hikmat (Wisdom) and Meem as Minnat (Favor), indicating that it is a favour and blessing of Allah Almighty upon His servants that He has revealed a word(book) full of wisdom to them. This word(book) is from the Most Compassionate and Most Merciful. The verses of this Book are detailed, meaning they encompass numerous types and subjects: (1) Proofs of the existence of Allah. (2) The attributes of Allah Almighty. (3) Information about the Day of Judgment. (4) Proofs of resurrection and the mention of reckoning. (5) The description and nature of rewards (Paradise) and punishment (Hellfire). (6) Proofs of the oneness of Allah.(monotheism) (7) Human creation. (8) The creation of the universe. (9) The creation and qualities of the earth. (10) Human psychology. (11) Human creation and its perfection (the system of life). (12) Mention of unseen creatures made of energy (light and fire, i.e., angels, jinn, and devils). (13) The effects of angels, Satan, and jinn on human thoughts. (14) Principles of social/communal life (marriage, divorce, inheritance, wife, children, parents, trade, economy, neighbours, general human rights, human equality, justice, human freedom, social and economic justice, law and respect for humanity, punishment for crimes, high morals, patience, selflessness, respect, helping the weak, caring for the poor, fear of Allah). In short, awareness and basic guidance have been provided regarding all aspects of human life on earth, so that humans may live a peaceful, tranquil, and loving life on earth by worshipping their Creator and acting upon His commands, and thereafter become deserving of Paradise. The command has been given to avoid the instigating evils of Satan. This Quran was revealed in the Arabic language because the reformation of the Arabs was intended at that time, and through them, the guidance of other humanity was also intended. The Prophet (peace be upon him) was also chosen from the Arabs, so it was revealed in their language for ease of understanding and practice. Every person with common sense and intellect can understand it. Those who have understanding and hear, but do not pay heed, meaning they do not pay attention and act accordingly, will have no benefit from it, because action is what matters. They

have turned away due to their obstinacy, arrogance, and stubbornness, as if a veil has fallen over their understanding and intellect. Those people, despite being native speakers of the language, are deprived of the knowledge and understanding of the Quran, and they are happy with this. Therefore, their path is separate, and the path of those who act upon the Quran is their own. Those whose language is not Arabic should acquire knowledge of its translation or meaning so that they may act upon it. This command and the Quran are for all human beings.

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ وَ اسْتَغْفِرُوْهُ ؕ وَ وَيْلٌ لِّلْمُشْرِكِيْنَ ۙ﴿۶﴾

41|6| Say, O [Muhammad], "I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allah -

الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَ هُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ﴿۷﴾

41|7| Those who do not give zakah, and in the Hereafter they are disbelievers.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ﴿۸﴾

41|8| Indeed, those who believe and do righteous deeds - for them is a reward uninterrupted.

The disbelievers of Makka denied the prophethood of Prophet Muhammad (peace be upon him). In their conception, it was necessary for a prophet to be non-human because they sometimes considered angels as the offspring of Allah and sometimes as His representatives. This thought has been refuted and corrected, stating that a prophet is a human being from among humans so that he can practically implement and demonstrate acting upon the commands of Allah. The commands (Quran) were revealed in the Arabic, Language of the Arabs so that they could understand and act upon them. The status of the Prophet is higher than ordinary humans because he is honoured with the guidance of divine revelation and the blessing of prophethood. The disbelievers of Makka were warned to abandon polytheism (idol worship) and to believe in the oneness of Allah. They were commanded to worship Allah(God) alone and to remain steadfast on His straight path. The word "straight" here is emphatic, urging them to always remain on this straight (right) path, to focus on good deeds, and to act upon it throughout their lives. This is not an easy task; it requires great effort. That is why the Prophet (peace be upon him) once said: "Remain steadfast on Right Path(Islam), and you will never be able to." Meaning, life in its entirety is very difficult. In Islam, ease in commands has been given preference so that it is easy for ordinary people to act upon them. The Prophet (peace be upon him) also preferred easy actions. Along with steadfastness, the seeking of forgiveness (Istighfar) is also mentioned because shortcomings in steadfastness and the performance of deeds and obligations are quite possible, in fact, they do occur. Furthermore, Satan's attacks are constantly on human thoughts, and he creates evil intentions. Therefore, one should seek forgiveness from Allah Almighty for sins.

Whether the Prophet (peace be upon him) was a human being or light (Nur) has become an issue in the Indian subcontinent, whereas the fact that the Prophet (peace be upon him) was a human being has been mentioned numerous times. Allama Amjad Ali (may Allah have mercy on him), the author of Bahar-e-Shariat, writes:

Belief: A Prophet is that human being to whom Allah Almighty has sent revelation for guidance, and a Messenger is not specific to human beings; angels can also be messengers.

Belief: All prophets were human beings and male; neither was any jinn a prophet, nor any woman (Bahar-e-Shariat).

Allama Ghulam Rasool Saeedi, the author of Tibyan-ul-Quran, writes:

"The fact that the Prophet (peace be upon him) was a human being is also an important issue. In our time, some preachers have popularized the notion that the reality of the Prophet (peace be upon him) was light, and his humanity was merely his garment. Contrary to this, numerous texts of the Holy Quran explicitly state that he (peace be upon him) was a human being and from the human race. If his (peace be upon him) reality were not that of a human being and a man, then he would not have been an exemplar and a model for humans, and his actions would not have been a proof for humans, and it would have been impossible for humans to benefit from him (peace be upon him) (Tibyan-ul-Quran, Volume 10)."

In the name of love, Satan misleads people by pushing them into exaggeration and adorns such actions for them. May Allah Almighty protect everyone from the deception of Satan and grant steadfastness upon the truth.

Congregational prayer (Salat) began in Medina, and similarly, the determination of Zakat, its prescribed amounts, and the clarification of its beneficiaries were also implemented in Medina when the Islamic state had come into existence. However, the worship of Allah Almighty and helping the poor (the command of charity) existed before that. Initially, prayer was in the morning and evening, after which five daily prayers were ordained during the event of Mi'raj (ascension). In the blessed verse, Zakat refers to charity (Sadaqat), which was with all the prophets and is necessary for needy people in any society. Especially for Muslims, helping them is obligatory.

Some commentators have taken Zakat to mean purification of the soul, that is, a person's avoidance of sins and the worship of Allah Almighty. The deniers of Makka also denied the Hereafter, which is also mentioned.

Along with this, those who worship Allah and do good deeds have been promised a great reward. When a person consistently performs a good deed, and then due to illness, travel, or other compulsion, it is temporarily missed, Allah Almighty, out of His grace, continues to bestow its reward upon him. Hazrat Utbah bin Amir (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "When a servant is worshipping in a good manner, then he becomes ill, the angel who is appointed over him is told to continue writing for him the deeds that he used to do during his healthy days, until he recovers." (Musnad Ahmad). This kindness is an expression of Allah Almighty's love and mercy for His servant.

قُلْ اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِیْ خَلَقَ الْاَرْضَ فِیْ یَوْمَیْنِ وَ تَجْعَلُوْنَ لَهٗۤ اَنْدَادًا ؕ ذٰلِكَ رَبُّ الْعٰلَمِیْنَۚ﴿۹﴾

41|9| Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds."

وَ جَعَلَ فِیْهَا رَوَاسِیَ مِنْ فَوْقِهَا وَ بٰرَكَ فِیْهَا وَ قَدَّرَ فِیْهَاۤ اَقْوَاتَهَا فِیْۤ اَرْبَعَةِ اَیَّامٍ ؕ سَوَآءً لِّلسَّآىِٕلِیْنَ﴿۱۰﴾

41|10| And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information] of those who ask.

ثُمَّ اسْتَوٰۤى اِلَى السَّمَآءِ وَ هِيَ دُخَانٌ فَقَالَ لَهَا وَ لِلْاَرْضِ ائْتِيَا طَوْعًا اَوْ كَرْهًا ؕ قَالَتَاۤ اَتَيْنَا طَآىِٕعِيْنَ ﴿۱۱﴾

41|11| Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly."

فَقَضٰىهُنَّ سَبْعَ سَمٰوَاتٍ فِيْ يَوْمَيْنِ وَ اَوْحٰى فِيْ كُلِّ سَمَآءٍ اَمْرَهَا ؕ وَ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ ۖۗ وَ حِفْظًا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿۱۲﴾

41|12| And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing.

The blessed verses present scholarly and simple arguments for the oneness and divinity of Allah Almighty, drawing from the existence of the universe. How you deny the servitude and oneness of the Being Who created the earth and the heavens, and Who has arranged countless sources and sustenance on the earth? What kind of reasoning is this? That Being is the Sustainer of the entire world.

The blessed verses contain scientific and knowledgeable indications about the universe, particularly the earth and the heavens, which provide guidance in scientific research. The Holy Quran is not a book of science, but rather a book of guidance for humanity. From birth to death, humans are connected with the earth. It contains their sustenance, life, comfort, and hardship. Humans benefit from the earth's treasures and blessings, such as rain, water, air, agriculture, fruits, animals, forests, rivers, the sea, and the earth's gravity. Therefore, the earth is a clear proof and evidence of the greatness and power of its Creator. It is for this reason that through the Creator of the earth, humans also recognize their Creator. The Holy Quran has presented these intellectual arguments in various places for our contemplation and to bring us to faith in Allah.

The Creation of the Earth and the Universe:

In the blessed narrations (Hadith) as well, these matters have been mentioned for the reassurance of the Companions and the guidance of future generations. The Prophet (peace be upon him) pointed out these matters according to the scholarly understanding of the Companions at that time and did not mention much detail about them, only giving indications. This is why the changing opinions in science and research exist within these indications. The blessed verses mention the creation of the earth in two days. In another place, the creation of the heavens is mentioned. Hazrat Ibn Abbas (may Allah be pleased with him) explained this by saying that the matter of the earth (in a completely initial state, gas, heat, particles) was formed first, then Allah Almighty created the heavens. After the creation of the heavens, the subsequent creation of the earth meant the creation of the properties and materials of its upper and lower layers (crest) so that the means of sustenance, habitation, and procreation could be provided for the creation. When the heavens were created, different heavens were made, and they have different properties and qualities. Then stars were created in the heavens, which present an extremely beautiful scene at night. Then the system of night and day, and the moon, were created. Whether the earth or the heavens were created first is not an important topic in the Holy Quran. The important topic is to instil the feeling of Allah's greatness and power. Where human food and habitation are concerned, the earth is given precedence, while where the vastness of the universe is concerned, the heavens serve as evidence. According to a sacred Hadith, different things were brought into existence on different days. Hazrat

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) took my hand and said: "Allah, the Exalted and Mighty, created the earth on Saturday, created the mountains on it on Sunday, and created the trees on Monday. He created disliked things (things unpleasant for humans) on Tuesday. He created light (good deeds) on Wednesday. On Thursday, He spread the animals on it. He created Adam (peace be upon him) (man) last, in the afternoon of Friday. That last hour (time) was in Friday." (Sahih Muslim).

Another Hadith is narrated by Hazrat Ibn Abbas (may Allah be pleased with him). He narrates that the Jews came to the Prophet (peace be upon him) and asked him about the creation of the heavens and the earth. The Prophet (peace be upon him) said: "Allah Almighty created the earth on Sunday and Monday, created the mountains on Tuesday and created the benefits and things that are in the mountains, and on Wednesday, He created the trees and water and cities and habitations and ruins (meaning the means of life and sustenance on the surface of the earth). These are the four days mentioned in this verse: *'Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? And that is the Lord of the worlds. And He placed therein firmly set mountains above it, and He blessed it and determined therein its [creatures'] sustenance in four days, equal [in distribution] for [all] seekers.' (Ha-Meem As-Sajdah 9-10)."* And He created the heavens on Thursday, and on Friday, He created the stars, the moon, the sun, and the angels in three hours. In the first hour of these three hours, He determined the lifespan of people, and in the second hour, He created the afflictions upon the things from which people benefit. In the third hour, He created Adam (peace be upon him) and placed him in Paradise, and commanded Iblis to prostrate to him, and in the last hour, He expelled him (Adam) from Paradise." The Jews asked, "O Muhammad (peace be upon him)! What happened then?" He (peace be upon him) said, "Then Allah ascended the Throne." The Jews said, "If you had completed the account, your statement would have been correct." So the Prophet (peace be upon him) became angry at their statement, and at that time, the verse was revealed, the translation of which is: *"And We certainly created the heavens and the earth and what is between them in six days, and there touched Us no weariness. So be patient over what they[1] say." (Surah Qaf 38-39)*. (Jami' al-Bayan / Al-Mustadrak / Kanz al-'Ummal).

Several matters have become clear from the blessed verses and the blessed narrations, which are scientific and knowledgeable indications. Since this event occurred before the existence of night and day, the mention of days is only to explain to us a duration of time. The length of a day with Allah Almighty is very different from our earthly day and is equivalent to thousands of years, as mentioned in the Holy Quran and the Hadith. Some points from the above mentioned verses:

(1) The matter of the earth was (gas, heat, particles), and then the matter of the heavens was formed. It was smoke containing heat and particles, which is mentioned with the word "Dukhan" (smoke).

(2) The mention of "days" refers to a long-term process of the series of existence, which can be described in terms of billions of years from a scientific perspective.

(3) The entire universe came into existence in different periods, which are mentioned by the names of days. Each day refers to a period that spans our many thousands of years.

(4) There is also a sequence in the creation of bodies and celestial objects, and the existence of human life came last. The Prophet (peace be upon him) did not specify its duration but indicated a day and an hour, which was a duration according to Allah Almighty's time at that moment.

(5) Water was created first, and then life was created from water.

(6) The earth was endowed with the potential for sustenance for all creatures that would come into existence on it, and each would continue to be provided according to its needs. This is proven by history: the world's population consisted of a few thousand people at that time, and from then until today, when it consists of several billion people, sustenance is being provided to all.

(7) In the mention of the heavens, "Dukhan," meaning smoke (heat and dust), is mentioned. All these are indications and an encouragement for researchers to investigate.

(8) Stars, planets, and the earth, all these celestial bodies have some degree of consciousness for obedience and move according to their systems. Therefore, the words *"Taw'an wa karhan"* (willingly or unwillingly) and *"Ta'i'een*" (obedient) are used, meaning they work according to the command (system).

(9) Every heaven (galaxy) or the surrounding sphere has its own separate properties. Therefore, the phrase *"Kullu sama'in amraha"* (to each heaven its command) is mentioned, indicating that each heaven or the space/void within it has specific layers and properties of radiation, solar flares, charged particles, and plasma that are different from others. These are current scientific estimations that will change.

(10) The word *"Hifzan"* (as a protection) refers to its preservation and stability within the system, that it is self-sustaining.

(11) The adornment of the stars clearly indicates that the altitude, position, and speed of the stars are different, and the types of energy coming from them will also be different, and there is also a system for preserving (sustaining the existence of) each one.

(12) All these matters, *"Taqdeer al-'Aziz al-'Aleem"* (the decree of the Exalted in Might, the All-Knowing), have been determined, appointed, and organized by a Being of immense power and knowledge. Our scholars have mentioned these matters to some extent. (Ruh al-Ma'ani).

In light of the aforementioned verses and narrations, we see that humanity has been captivated by the wonder of the earth and the heavens from the very beginning. Their search for knowledge about the earth has continued from the time they came upon it until now and will continue. The scientific estimations that our modern physics is making about the earth have seen and will see many theories change. Current estimations, based on the principles of physics, suggest that the earth came into existence 4.5 billion years ago from a cloud of gas and heat, then it was in the form of extremely hot liquid and gradually cooled down. Even now, the inner layer is in a liquid state and extremely hot, which is evident from the lava eruption of volcanoes. This period lasted for 3.5 billion years. After this, water, mountains, and oceans were formed. Life first came into existence within water and then on land.

Humans only came to know about space when the first human left Earth's gravity in 1961, orbited the Earth, and now there are many artificial satellites orbiting above the Earth in space. New information about space is being received through the Hubble and James Webb space telescopes, which is extremely astonishing. All these ideas continue to change according to the information obtained, but if we consider it, all of this revolves within the limits of the indications mentioned in the Holy Quran and the Hadith. The information in the Hadith was to give humans an estimation. Their words are only for explanation. This is not a specific lesson in physics, but only indications under whose guidance research can be conducted, and current scientific research is giving results according to them. Science itself is still searching about the earth, the heavens, celestial bodies, and the vastness and existence of the universe, and many theories have come and will continue to come, but all this creation points towards the power, greatness,

knowledge, and wisdom of its Creator. That Being is the Most high and the Creator. Blessed is Allah, the best of creators. (www.sciencestruck.com /Nasa Jan23. Google.)

فَاِنْ اَعْرَضُوْا فَقُلْ اَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّ ثَمُوْدَ ﴿۱۳﴾

41|13| But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] 'Aad and Thamud.

اِذْ جَآءَتْهُمُ الرُّسُلُ مِنْۢ بَيْنِ اَيْدِيْهِمْ وَ مِنْ خَلْفِهِمْ اَلَّا تَعْبُدُوْۤا اِلَّا اللّٰهَ ؕ قَالُوْا لَوْ شَآءَ رَبُّنَا لَاَنْزَلَ مَلٰٓئِكَةً فَاِنَّا بِمَاۤ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ﴿۱۴﴾

41|14| [That occurred] when the messengers had come to them before them and after them, [saying], "Worship not except Allah." They said, "If our Lord had willed, He would have sent down the angels, so indeed we, in that with which you have been sent, are disbelievers."

فَاَمَّا عَادٌ فَاسْتَكْبَرُوْا فِى الْاَرْضِ بِغَيْرِ الْحَقِّ وَ قَالُوْا مَنْ اَشَدُّ مِنَّا قُوَّةً ؕ اَوَ لَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِىْ خَلَقَهُمْ هُوَ اَشَدُّ مِنْهُمْ قُوَّةً ؕ وَ كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿۱۵﴾

41|15| As for 'Aad, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" Did they not consider that Allah who created them was greater than them in strength? But they were rejecting Our signs.

فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِىْۤ اَيَّامٍ نَّحِسَاتٍ لِّنُذِيْقَهُمْ عَذَابَ الْخِزْىِ فِى الْحَيٰوةِ الدُّنْيَا ؕ وَ لَعَذَابُ الْاٰخِرَةِ اَخْزٰى وَ هُمْ لَا يُنْصَرُوْنَ ﴿۱۶﴾

41|16| So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life; but the punishment of the Hereafter is more disgracing, and they will not be helped.

وَ اَمَّا ثَمُوْدُ فَهَدَيْنٰهُمْ فَاسْتَحَبُّوا الْعَمٰى عَلَى الْهُدٰى فَاَخَذَتْهُمْ صٰعِقَةُ الْعَذَابِ الْهُوْنِ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۱۷﴾

41|17| And as for Thamud, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn.

وَ نَجَّيْنَا الَّذِيْنَ اٰمَنُوْا وَ كَانُوْا يَتَّقُوْنَ ﴿۱۸﴾

41|18| And We saved those who believed and used to fear Allah.

In the blessed verses, the people of Makka were warned due to their negative attitude that if they did not believe in the oneness of Allah Almighty and continued idol worship, despite the clear proofs of Allah's greatness and perfection evident in the existence of the universe, then despite all these proofs, if they persisted in opposition and denial, a punishment would descend upon them just as it did upon the people of Aad and Thamud, and they were destroyed.

The people of Aad resided in the Hadhramaut region. They were large in stature and strong. They carved out homes in the mountains. They were very proud and arrogant of their size and strength. Prophet Hud (peace be upon him) was appointed to guide them. According to the verses, other prophets were also sent to them, but due to their arrogance and pride, they remained engaged in sins and idol worship. They did not accept the call of Prophet Hud (peace be upon him), and only a few people became Muslims. They insisted that a prophet should be an angel, which would indicate his closeness to Allah. When Prophet Hud (peace be upon him) saw extreme stubbornness

and arrogance and became certain that these people were trapped in Satan's snare and would remain deprived of guidance, he prayed. Allah Almighty then sent upon them a fierce wind. The word used to describe the wind has two meanings: a very loud, hot storm and a severely cold wind that seemed to pierce the body with cold.

This storm (with a terrifying sound) continued for almost a week. Their height was very great. Due to the intensity of the wind, they would fall, and because of their tall stature, the wind would immediately knock them down, and they could not rise again. Within a week, all the disbelievers were destroyed, and their state was as if they were fallen trunks of dry trees. Their corpses lay scattered everywhere. Allah Almighty saved the Muslims (believers) from this punishment.

Omens regarding days:

The day of the punishment was ominous for the people of Aad. The day of torment and suffering is not good for anyone who falls into hardship. Similarly, the day on which a person receives joy or benefit is a day of good fortune for them. All days belong to Allah Almighty, and taking omens regarding them has been strictly forbidden in the blessed Hadith. In reality, it is the deeds of a person that are bad or good, and their consequences are bound to occur on some day. Due to the consequences of these deeds, a person may experience a bad or good time. Some people who make horoscopes or derive ideas from the stars have their own notions about such days, which are contrary to the teachings of the Quran and the Prophet (peace be upon him).

Hazrat Abu Huraira (may Allah be pleased with him) narrates that the Prophet (peace and blessings of Allah be upon him) said: "There is no contagion, no bad omen, no owl's omen, and no benefit in rearranging the month of Safar." (Sahih Bukhari / Muslim).

Hazrat Anas (may Allah be pleased with him) narrates that the Prophet (peace and blessings of Allah be upon him) said: "There is no contagion, no bad omen, but I like good omens, which are good words." (Bukhari / Abu Dawood / Tirmidhi).

Hazrat Abdullah bin Umar (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever considers something inauspicious or refrains from doing something due to a bad omen has committed shirk (associating partners with Allah)." The Muslims asked, "O Messenger of Allah! What is its expiation?" He said, "Say this prayer: 'O Allah! There is no good except Your good, and no destiny except Your destiny, and there is no one worthy of worship except You.'" (Musnad Ahmad / Musnad al-Bazzar).

Sometimes the Prophet (peace and blessings of Allah be upon him) liked certain things. The occurrence of any matter depends on the affairs and circumstances of that time. In fact, all days belong to Allah Almighty and are all good. That is why the Prophet (peace and blessings of Allah be upon him) said: "Do not speak ill of time, for Allah Almighty is time" – meaning it is controlled by Him. Good people have good friends, and bad people have bad friends. In reality, deeds are the cause of misfortune and good fortune. Considering days or animals or birds as the cause is a sin.

When a strong wind would come, the Prophet (peace and blessings of Allah be upon him) would pray: "O Allah! I ask You for its good and the good of what is in it, and the good of what it has been sent with, and I seek refuge in You from its evil." When he (peace be upon him) was asked about dark clouds and storms, he mentioned the punishment of wind and clouds upon the people of Aad and the people of Shu'aib. In one narration, it is mentioned that when he (peace be upon him) saw rain, he would say: "This is the mercy of Allah."

The punishment that the people of Aad saw in this world will also see greater punishment on the Day of Resurrection. Similarly, Prophet Salih (peace be upon him) was sent to the people of Thamud. Despite the miracles, they denied and persisted in their misguidance. Due to their deeds, a severe thunderbolt of punishment brought them to humiliation and destruction. All of them were destroyed and became a lesson. All this punishment was due to their deeds. Allah Almighty saved the believers among the people of Aad and Thamud because they acted upon Allah's commands and were in awe of Allah. They had departed from that place (area).

وَ يَوْمَ يُحْشَرُ اَعْدَآءُ اللّٰهِ اِلَى النَّارِ فَهُمْ يُوْزَعُوْنَ﴿۱۹﴾

41|19| And [mention, O Muhammad], the Day when the enemies of Allah will be gathered to the Fire while they are [driven] assembled in rows,

حَتّٰۤى اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَ اَبْصَارُهُمْ وَ جُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ﴿۲۰﴾

41|20| Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do.

وَ قَالُوْا لِجُلُوْدِهِمْ لِمَ شَهِدْتُّمْ عَلَيْنَا ؕ قَالُوْۤا اَنْطَقَنَا اللّٰهُ الَّذِيْۤ اَنْطَقَ كُلَّ شَيْءٍ وَّ هُوَ خَلَقَكُمْ اَوَّلَ مَرَّةٍ وَّ اِلَيْهِ تُرْجَعُوْنَ﴿۲۱﴾

41|21| And they will say to their skins, "Why have you testified against us?" They will say, "We were made to speak by Allah, who has made everything speak; and He created you the first time, and to Him you are returned.

This depicts the scene and condition of those who denied the truth on the Day of Judgment. They will be driven in different groups towards the gates of Hell, where each group will wait for the others to see their final fate. During the reckoning, those who deny the accusations against them will have witnesses presented. Where no other human witnesses were present, if a person committed a crime in extreme secrecy, then their own body parts will testify against them, so that the evidence is complete and the punishment is just. The ear is the means of hearing, the eye is the means of sight, and by "skin" is meant the other organs of the body. Through the skin is the sense of touch, which is present throughout the body.

The Testimony of the Limbs:

In modern medicine, human organs such as the heart, liver, stomach, intestines, spinal cord, respiratory system, and digestive system have some degree of consciousness. Due to this, these organs or the body develop habits, and these habits can be reformed. On the Day of Judgment, by the command of Allah Almighty, these very organs will give their testimony through speech, just as a burp, the rumbling sound in the stomach, or a video becomes visible. In this regard, a scene is described in a blessed Hadith: Hazrat Anas bin Malik (may Allah be pleased with him) narrates:

We were sitting with the Messenger of Allah (peace and blessings be upon him) when he began to smile. He (peace and blessings be upon him) asked, Do you know "Why am I laughing?" We said, "Allah and His Messenger know best." He (peace and blessings be upon him) said, "I am laughing at the conversation of a servant with his Lord(God). The servant will say, 'O my Lord! Did You not grant me refuge from injustice?' Allah Almighty will say, 'Yes.' The servant will say, 'Today I will not accept any testimony against myself except from my own soul.' Allah Almighty will say, 'Today your own self is sufficient as a witness against you, and the noble recording angels are witnesses.' The Prophet (peace and blessings be upon him) said, 'Then a seal will be placed upon his mouth

(meaning it will be closed, and he will not be able to speak). Then it will be said to his limbs, 'Now you speak.' Then his limbs will recount his deeds. Then the servant will say to his limbs, 'Be gone! It was for your sake that I was arguing!'" (Sahih Muslim/Abu Dawood).

According to the verse, man will be astonished when his body parts testify that this crime occurred. The person will ask them, "I thought you could not bear witness; how did you?" They will say, "Allah Almighty gave us the power of speech (meaning knowledge), and since we witnessed the event, we have narrated it." Then they will say that Allah Almighty created man in this world, and then man will die and be returned to Him. According to modern medical research, our organs also possess some understanding.

وَ مَا كُنْتُمْ تَسْتَتِرُوْنَ اَنْ يَّشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لَاۤ اَبْصَارُكُمْ وَ لَا جُلُوْدُكُمْ وَ لٰكِنْ ظَنَنْتُمْ اَنَّ اللّٰهَ لَا يَعْلَمُ كَثِيْرًا مِّمَّا تَعْمَلُوْنَ﴿۲۲﴾

41|22| And you were not covering yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do.

وَ ذٰلِكُمْ ظَنُّكُمُ الَّذِيْ ظَنَنْتُمْ بِرَبِّكُمْ اَرْدٰىكُمْ فَاَصْبَحْتُمْ مِّنَ الْخٰسِرِيْنَ﴿۲۳﴾

41|23| And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers."

فَاِنْ يَّصْبِرُوْا فَالنَّارُ مَثْوًى لَّهُمْ ۚ وَ اِنْ يَّسْتَعْتِبُوْا فَمَا هُمْ مِّنَ الْمُعْتَبِيْنَ﴿۲۴﴾

41|24| So [even] if they are patient, the Fire is a residence for them; and if they ask to appease [Allah], they will not be of those who are allowed to appease.

وَ قَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوْا لَهُمْ مَّا بَيْنَ اَيْدِيْهِمْ وَ مَا خَلْفَهُمْ وَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِيْۤ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَ الْاِنْسِ ۚ اِنَّهُمْ كَانُوْا خٰسِرِيْنَ﴿۲۵﴾

41|25| And We appointed for them companions who made attractive to them what was before them and what was behind them [of sin], and the word has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.

Man's Supposition (About Allah):

Regarding the occasion of the revelation of the verse, there is a narration from Hazrat Abdullah bin Masood (may Allah be pleased with him) that two Qurayshis and one Thaqafi, or two Thaqafis and one Qurayshi, gathered near the Ka'bah. They were very stout and large in build, but their hearts had very little understanding of religion. One of them said, "Do you suppose that Allah Almighty hears our conversations?" The second said, "If we speak loudly, He will hear, but if we speak softly, He will not hear." The third said, "If He can hear what is said loudly, then He can also hear what we say softly." It was then that this verse was revealed: *"And you did not use to conceal yourselves lest your hearing, your sight, and your skins should testify against you..."* (Sahih Bukhari/Tirmidhi).

Generally, a person fears or hides from what they can see. That is why people steal in the dark or when no one is watching, or a person becomes afraid even upon seeing something, such as gigantic or large objects, frightening scenes, etc. This very psychological state is described in the verse, that the limbs of the criminals will say to them, "You used to commit crimes and thought that Allah Almighty did not know, that no one was watching." Your supposition about Allah Almighty's power and might was wrong,

and today you are receiving the punishment for your evil deeds. Therefore, whoever holds this thought or belief that Allah is not aware of our actions, whether they are outward or hidden, will be among those who are ruined and suffer loss.

Hazrat Wathila bin Asqa' (may Allah be pleased with him) narrates that he heard the Messenger of Allah (peace and blessings be upon him) say, "Allah says, 'I am as My servant thinks of Me. If he thinks good of Me, it is for him; and if he thinks evil of Me, it is for him.'" (*Ana 'inda dhanni 'abdi).* (Musnad Ahmad). This blessed Hadith describes the human mental state and its consequence, that a person's actions originate from their intentions, and according to their intentions and actions, Allah Almighty provides them with the means. Thus, good intentions lead to good deeds, and evil intentions lead to evil deeds.

On the Day of Judgment, whether the sinners and criminals lament and wail or remain silent, they will be recompensed and punished for their deeds, and the torment will not be reduced. This worldly life is the best opportunity for a person to make their Hereafter good by doing good deeds.

Causes and Cure of Actions:

Verse number 25 is explaining the motives behind human actions and their psychological state. Allah Almighty has distinguished humankind by bestowing upon them intellect and understanding. The standards and information about good and evil have been conveyed. Now, due to human intellect, understanding, and free will, they are responsible for doing good deeds.

Satan is the enemy of humankind because he was punished for not prostrating to Adam, and he declared that he would take revenge. Allah Almighty has made the jinn more subservient to Satan, and in this way, Satan uses the jinn to mislead humans. The jinn, like Satan, were created from fire (energy). They also possess understanding and intellect. They have the power to enter the centre of human intellect and comprehension (the brain), create movement in the neurons, and generate thoughts. They repeatedly suggest these thoughts, which is why their action is called "whispers of the retreating whisperer" *(waswas al-khannas)* in the Holy Quran. In this way, intention is formed within a person, and then action takes place. (This same Satan has been called a "Qareen" or constant companion). Satan presents a deceptive and appealing picture of a person's actions, in which a seemingly small benefit is visible, but it contains great harm. He repeatedly shows the minor benefit and does not give the person a chance to analyse, reflect, or examine their opinion according to divine guidance (the Quran and Hadith). An example of this is a thief or a bribe-taker justifying their theft due to their need, or a murderer killing out of anger, revenge, or for payment, or a person considering it their right to act as they please under the guise of freedom without considering the rights of others. By making such wrong actions appear right, Satan causes a person to commit crimes. In Allah Almighty's system, the path opens for a person in the direction they intend or strive. Those with evil intentions find evil means and companions, and those with good intentions find good means and companions. It is very difficult for an evil person's friend to always be a good person, or for a good person's friend to always be evil.

This blessed verse is warning us to avoid this dangerous stage. Angels are also present to give humans the opportunity to understand correctly, instilling in them the inclination or thought for analysis, which is called "*Nafs-e-Lawwama"* (the self-reproaching soul) in Islamic psychology. Prophets and divine books are also present. Therefore, it is necessary for a person to fully consider and decide before doing any work and to seek refuge in Allah from the dominance of Satan. One should seek Allah's help.

Several Hadith are mentioned on this topic: Hazrat Abu Dharr (may Allah be pleased with him) narrates that he asked the Messenger of Allah (peace and blessings be upon him), "Which Jihad is the most excellent?" He (peace and blessings be upon him) said, "That you strive against your own soul and its desires in obedience to Allah, the Exalted and Mighty." (Meaning, restrain from evil desires). (Musnad Imam Abu Nu'aim Ahmad Asfahani). Hazrat Khisala bin Ubaid (may Allah be pleased with him) narrates that he heard the Messenger of Allah (peace and blessings be upon him) say, "The Mujahid is the one who strives against his own soul in opposition to its desires." In one narration, it is mentioned: "He strives against his own soul for the sake of Allah or in obedience to Allah." (Sunan Tirmidhi/Musnad Ahmad).

The freed slave of Hazrat Abu Bakr Siddiq (may Allah be pleased with him) narrates that Hazrat Abu Bakr Siddiq (may Allah be pleased with him) said, "Whoever becomes angry with his own self in obedience to Allah, Allah will keep him safe from His wrath." (Kanz al-Ummal).

The cure for evil deeds is to examine the desires of the soul in light of Allah Almighty's commands (i.e., the Quran and Hadith) before acting upon them, and then to decide what is right and wrong.

The following blessed verses are very important, mentioning the character of humans and their consequences.

وَ قَالَ الَّذِيْنَ كَفَرُوْا لَا تَسْمَعُوْا لِهٰذَا الْقُرْاٰنِ وَ الْغَوْا فِيْهِ لَعَلَّكُمْ تَغْلِبُوْنَ﴿۲۶﴾

41|26| And those who disbelieve say, "Do not listen to this Qur'an and speak noisily during [the recitation of] it that perhaps you will overcome."

فَلَنُذِيْقَنَّ الَّذِيْنَ كَفَرُوْا عَذَابًا شَدِيْدًا ۙ وَّ لَنَجْزِيَنَّهُمْ اَسْوَاَ الَّذِيْ كَانُوْا يَعْمَلُوْنَ﴿۲۷﴾

41|27| But We will surely cause those who disbelieve to taste a severe punishment, and We will surely recompense them for the worst of what they had been doing.

ذٰلِكَ جَزَآءُ اَعْدَآءِ اللّٰهِ النَّارُ ۚ لَهُمْ فِيْهَا دَارُ الْخُلْدِ ؕ جَزَآءًۢ بِمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ﴿۲۸﴾

41|28| That is the recompense of the enemies of Allah - the Fire. For them therein is the home of eternity as recompense for what they, of Our verses, were rejecting.

وَ قَالَ الَّذِيْنَ كَفَرُوْا رَبَّنَاۤ اَرِنَا الَّذَيْنِ اَضَلّٰنَا مِنَ الْجِنِّ وَ الْاِنْسِ نَجْعَلْهُمَا تَحْتَ اَقْدَامِنَا لِيَكُوْنَا مِنَ الْاَسْفَلِيْنَ﴿۲۹﴾

41|29| And those who disbelieved will [then] say, "Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet that they will be among the lowest."

The text mentions the ploys of the disbelievers. The Quraish could not contend with the words of Allah Almighty, but out of stubbornness, they were opposing it. They decided among themselves that when the Prophet (peace be upon him) recited the Quran, they would create noise so that people could not hear or be influenced. Similarly, if any Muslim was reciting, they would also make noise. This is an analysis of human psychology that due to stubbornness, a person overlooks facts and all moral boundaries.

The people of disbelief, because of their evil deeds, will forever burn in the fire of Hell, as if it were their eternal home. This punishment is due to their not listening to Allah's commands, denying them, and preventing others from doing so. On the Day of Judgment, when they receive their punishment, they will wish that whichever group

among the jinn or humans misled them from the truth and incited them to wrongdoing, if they were in front of them today, they would trample them underfoot, because it is due to them that they are receiving the punishment of the fire. They will realize their sins, but at that time, they will not be able to do anything and will receive the punishment. The best path is to obey Allah's commands in this life.

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَ لَا تَحْزَنُوْا وَ اَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ﴿۳۰﴾

41|30| Indeed, those who have said, "Our Lord is Allah " and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.

نَحْنُ اَوْلِيٰٓؤُكُمْ فِى الْحَيٰوةِ الدُّنْيَا وَ فِى الْاٰخِرَةِ ۚ وَ لَكُمْ فِيْهَا مَا تَشْتَهِيْٓ اَنْفُسُكُمْ وَ لَكُمْ فِيْهَا مَا تَدَّعُوْنَ ﴿۳۱﴾

41|31| We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish]

نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ ﴿۳۲﴾

41|32| As accommodation from a [Lord who is] Forgiving and Merciful."

Following the description of the state of the disbelievers (those who deny the truth), the condition and quality of the believers have been described. Believers are those who accepted the commands of Allah and then diligently acted upon His commands throughout their lives. *Istiqamah* (steadfastness) means consistently following the straight path. The straight path is the moderate and direct way, in which there is no excess or deficiency.

The Prophet (peace be upon him) said: "Say, 'I believe in Allah,' and then be steadfast upon it," meaning remain firm on monotheism and act upon the commands of Allah until death. Accept what is commanded (things to do) and abstain from what is forbidden (things prohibited).

Hazrat Umar (may Allah be pleased with him) recited this verse and said, "By Allah! Those who adopt *istiqamah* are those who firmly adhere to the obedience of Allah. They do not run here and there like foxes." (Ibn Jarir). Hazrat Ali (may Allah be pleased with him) said, "Continue to fulfil the obligations imposed by Allah with obedience." Hazrat Ibn Abbas (may Allah be pleased with him) said, "The requirement of this verse is that you remain steadfast in fulfilling the obligations." When Hazrat Hasan Basri (may Allah have mercy on him) would recite this verse, he would supplicate: "O Allah! You are our Lord. Grant us *istiqamah*." One saying is: Just as you are steadfast in your words, so be steadfast in your deeds. Another saying is: Just as you are steadfast in public, so be steadfast in private.

Fudayl bin Iyad said: Be disinterested in the world and have desire for the Hereafter.

Remaining steadfast is difficult, and it requires suppressing one's own desires.

Those who remain steadfast (always acting) upon the commands of Allah are comforted by the angels with supplication, meaning they remain protected from nervous anxiety and remain content. Regarding the glad tidings of the angels, it is said that they will help the believers at the time of death, in the grave (in Barzakh), and on the Day of

Resurrection, and they will give them the good news of Paradise, where every wish will be fulfilled. There will be rewards from Allah Almighty. What a beautiful message for the people of truth, that they will have the company of angels in this world and the Hereafter. Help in this world also means peace of mind and freedom from mental anxieties, and success in confronting enemies, just as the Muslims were helped in the battles of Badr, Hunayn, and Khandaq. Modern medical research has proven that people who believe in a certain ideology, especially religion (Allah Almighty), lead a more mentally satisfied and peaceful life. When a connection is established with the Creator of the universe, life becomes delightful, and even death is no longer difficult. After death, the hospitality of Paradise is also bestowed.

In the battle between truth and falsehood, good and evil, which every individual faces in life, these teachings are to ease this difficulty. Islam is the religion of noble character, which guides humans at every stage of life, and all its commands are for the good and welfare of humanity in their collective, social life in this world. This is the purpose of reward and punishment.

On the other hand, Satan deceives man into evil and corruption. Man considers oppression, injustice, deceit, selfishness, arrogance, and personal preference as his right, using every means for his own ends. In this struggle, those who stand for the people of truth and the good of humanity face severe difficulties and trials. Therefore, it is said that the angels and the mercy of Allah are with them in this worldly life and in the Hereafter as well. There is no need to be discouraged by disappointment, failure, or oppression; rather, ultimate success lies in confronting it with courage and perseverance. In this struggle, falsehood and oppression, despite their power, ultimately fail against goodness and justice.

وَ مَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَاۤ اِلَى اللّٰهِ وَ عَمِلَ صَالِحًا وَّ قَالَ اِنَّنِیْ مِنَ الْمُسْلِمِیْنَ﴿۳۳﴾

41|33| And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."

وَ لَا تَسْتَوِی الْحَسَنَةُ وَ لَا السَّیِّئَةُ ؕ اِدْفَعْ بِالَّتِیْ هِیَ اَحْسَنُ فَاِذَا الَّذِیْ بَیْنَكَ وَ بَیْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِیٌّ حَمِیْمٌ﴿۳۴﴾

41|34| And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.

This second verse is very important. Along with the assurance of help, it also gives the responsibility of inviting to the truth and the command to prove it through actions. There is no better deed than inviting to the path of Allah, which is the path of goodness and the welfare of humanity. This invitation is good in itself, but righteous deeds must accompany it. Therefore, it (deeds) is mentioned separately so that there is no distance or contradiction between words and deeds. One should not become a hero in speech but have nothing in character. Along with this, one should continue to declare, "Indeed, I am of the Muslims [those who submit to Allah]," and whoever is with me must also be a submitter. The scholars have given the highest example of this in the person of the Prophet (peace be upon him). After him are his noble companions, who spent their lives for this purpose. Then there are the jurists, scholars, righteous people, and Sufis who perform the duty of guidance and direction without any compensation. Those who call to *hayya 'alal-falah* (come to success) in the *adhan* were considered the epitome of this in the early period, because all the companions of the Prophet (peace be upon him) were exemplary in their high obedience in both word and deed, and they were calling to prayer,

which is like calling to goodness and welfare (*hayya 'alal-falah*). Teaching and instruction are also like inviting to goodness. Hazrat Abdullah bin Mas'ud (may Allah be pleased with him) narrates that the Prophet (peace be upon him) said: "Envy is permissible only in two cases: a man whom Allah has given wealth and enabled him to spend it righteously, and a man whom Allah has given wisdom (knowledge) and he judges and teaches with it." (Bukhari/Muslim). Hazrat Abu Hurairah (may Allah be pleased with him) narrates that the Prophet (peace be upon him) said: "Whoever is asked about knowledge and conceals it, Allah will bridle him with a bridle of fire on the Day of Resurrection." (Abu Dawud/Tirmidhi).

Recompense for Evil:

Inviting towards Islamic practices and working for the reformation of society is not an easy task. In this path, the followers of falsehood and Satan create all kinds of obstacles and oppose it. Continuous striving and patience are essential for this work. Responding to evil-doers with the same evil will only spread more evil. Evil and good, virtue and vice are not equal; the status of good is higher. If someone is doing evil, treating them with good manners reduces tension and opposition and leaves a good message for the one who is inviting. More than that, if evil is repaid with good, its impact is much greater. As a result, even the worst person feels ashamed and refrains from evil, and then becomes an ally of the one who does good. When Satan sees these thoughts in the heart (mind) of a person, he becomes greatly distressed. Satan's aim is to involve people in corruption in this world and distance them from Allah Almighty, and to subject them to punishment in this world and the Hereafter. He attacks human thoughts and imaginations in every way, incites carnal desires, provokes negative emotions, and by deceptively showing seemingly minor benefits, ultimately leads people to do evil and throws them into misguidance.

In the Holy Quran, this scene is depicted in several places that on the Day of Resurrection, after the judgment, when humans will be able to see the jinn, devils, and angels, and they will debate with each other about their deeds, at that time, humans will blame Satan, and Satan will reply that he only gave them an opinion. They themselves decided based on their own desires. Therefore, they should not blame him but bear their own punishment, just as he will bear his. The qualities and character traits needed to avoid the ploys of Satan are mentioned in the next verse.

وَ مَا يُلَقّٰىهَاۤ اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَ مَا يُلَقّٰىهَاۤ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ﴿۳۵﴾

41|35| But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].

وَ اِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۳۶﴾

41|36| And if there comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing.

Inviting towards goodness and virtue is a very difficult task. The one who invites has to face the complex psychology, temperament, ignorance or knowledge, arrogance or self-respect, status and position, and desires of the addressee. In these circumstances, the process of reform is very challenging. This characteristic – to repel evil with good, to show tolerance and forbearance in the face of anger, and to be able to decide where to be tolerant and where not – is a very noble status and not within the reach of every human being to control their thoughts, reactions, and anger. Only that person can attain this stature who has been granted a great measure of patience. This is the station upon which Allah's special servants and those who are patient reside. The Prophet

Muhammad (peace be upon him) never became angry in personal matters; however, if it was a matter of the state and rights (crime and punishment), he would implement justice properly and show no leniency. Therefore, the demonstration of patience and tolerance should be at the time of personal encroachment, and if someone encroaches upon Islam and the principles of Allah, confronting them is necessary, in which no individual is allowed violence; only the state can do it. Satan constantly tries to bring man down from this high status and, through his personal standing, arrogance, wealth, power, personal ego, etc., wants to make him angry and deprive him of patience. In these circumstances, seeking refuge in Allah Almighty is essential. This is possible when there is complete faith in the Being of Allah – that is, His power, the All-Knowing, the All-Hearing, the All-Seeing – and when there is a habit of acting upon His commands. Then, refuge from the attacks of Satan should be sought in the Being of Allah, and the *Ta'awwuz* (saying "I seek refuge in Allah from Satan, the accursed") should be recited, keeping in mind Allah Almighty's power and Satan's mischief while reciting. Then man remains safe.

An incident is narrated to explain the verse: A person abused Hazrat Abu Bakr (may Allah be pleased with him), and the Prophet Muhammad (peace be upon him) was watching. The first time, Hazrat Abu Bakr (may Allah be pleased with him) forgave him. When he repeatedly spoke ill, Hazrat Abu Bakr (may Allah be pleased with him) also became agitated and responded (said something bad). Then the Prophet Muhammad (peace be upon him) got up and left. Hazrat Abu Bakr (may Allah be pleased with him) followed him and said: "This person abused me; at first, I forgave him and overlooked it, and you remained seated. But when I started to retaliate, you got up, O Prophet of Allah (peace be upon him)!" The Prophet (peace be upon him) said: "An angel was responding on your behalf, and when you started to retaliate, the angel left, and Satan came. O Abu Bakr! I cannot sit where Satan is present." (Jami' al-Bayan)

Getting angry quickly is a very bad ailment. Its cause is arrogance within a person or a lack of tolerance, which are themselves very bad qualities. The Prophet Muhammad (peace be upon him) described the cure for anger in this hadith: Hazrat Abu Dharr (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "When one of you becomes angry and he is standing, let him sit down; if his anger departs, then it is good, otherwise let him lie down." (Sunan Abi Dawud). According to another hadith, he should perform ablution (Wudu) and drink water. According to another narration, he should recite *A'udhu Billahi Minashaitanir Rajim* (I seek refuge in Allah from Satan, the accursed).

Anger has many spiritual and physical (medical) harms. The correct occasions for anger are very few.

وَ مِنْ اٰيٰتِهِ الَّيْلُ وَ النَّهَارُ وَ الشَّمْسُ وَ الْقَمَرُ ؕ لَا تَسْجُدُوْا لِلشَّمْسِ وَ لَا لِلْقَمَرِ وَ اسْجُدُوْا لِلّٰهِ الَّذِیْ خَلَقَهُنَّ اِنْ كُنْتُمْ اِیَّاهُ تَعْبُدُوْنَ﴿۳۷﴾

41|37| And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostate to Allah, who created them, if it should be Him that you worship.

فَاِنِ اسْتَكْبَرُوْا فَالَّذِیْنَ عِنْدَ رَبِّكَ یُسَبِّحُوْنَ لَهٗ بِالَّیْلِ وَ النَّهَارِ وَ هُمْ لَا یَسْـَٔمُوْنَ۠﴿۳۸﴾

41|38| But if they are arrogant - then those who are near your Lord exalt Him by night and by day, and they do not become weary.

It is commanded to seek Allah Almighty's refuge for protection from Satan, because He is the All-Knowing and the All-Hearing of every thought and word. It is an expression of

Allah Almighty's power and perfection that night and day exist, which is connected to the sun, moon, and earth traveling in their orbits. Sometimes the days are long, sometimes the nights are long; sometimes there is summer, winter, autumn, and spring. Neither does the moon go out of its orbit and collide with the earth, nor does the earth. The earth rotates on its axis and moves in its orbit. This entire system is extremely complex, supreme, and organized, running for billions of years without any disruption, because it is created and controlled by the same Creator. Due to the human's weakness, humans made the sun and moon their deities. They have been forbidden from this, as these are themselves creations and prostrate and bow down before Allah. Therefore, instead of prostrating to them, one should prostrate to their Lord and Creator, that is, Allah Almighty.

The deniers of truth (the disbelievers) of Makka not only rejected the teachings of the Prophet Muhammad (peace be upon him) and the Holy Quran but also opposed them. Muslims are being comforted regarding their opposition, that if they refuse to worship Allah, it is their own deprivation. The entire universe (creation) of Allah Almighty worships Him and bows down before Him. By this is meant the angels, who were created from light. They are ever-ready to glorify and praise Him and to carry out His commands.

وَ مِنْ اٰيٰتِهٖۤ اَنَّكَ تَرَى الْاَرْضَ خَاشِعَةً فَاِذَاۤ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَ رَبَتْ ؕ اِنَّ الَّذِیْۤ اَحْیَاهَا لَمُحْیِ الْمَوْتٰی ؕ اِنَّهٗ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ﴿۳۹﴾

41|39| And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent.

اِنَّ الَّذِیْنَ یُلْحِدُوْنَ فِیْۤ اٰیٰتِنَا لَا یَخْفَوْنَ عَلَیْنَا ؕ اَفَمَنْ یُّلْقٰی فِی النَّارِ خَیْرٌ اَمْ مَّنْ یَّاْتِیْۤ اٰمِنًا یَّوْمَ الْقِیٰمَةِ ؕ اِعْمَلُوْا مَا شِئْتُمْ ۙ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِیْرٌ ﴿۴۰﴾

41|40| Indeed, those who inject deviation into Our verses are not concealed from Us. So, is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will; indeed, He is Seeing of what you do.

"The verses provide an example of Allah's creation: the earth is barren, and within it lie dormant pollen grains capable of growth, remaining for years. These become lifeless due to dryness but exist in a semi-vegetative (biological) state. When rain provides them with moisture and nitrates, they revive and emerge. This is a general example. Similarly, the disintegrated particles of the human body will, after the Day of Judgment, come together and emerge by the command of Allah (for details, refer to Surah Fatir), for He has power over all means and everything. Those who do not believe in Allah's verses (signs) or deny them, and consider only the apparent, existing causes as the ultimate reality or creator instead of the true Creator, are in error. They may do as they please in this worldly life; they have been given choice. However, on the Day of Judgment, they will be cast into the Fire for not believing in the true Creator. In contrast, those who believe in the true Creator (Allah) will be safe. Allah knows all the deeds of humanity, and they will be recompensed accordingly. Those who act upon the commands of the true Creator will be in peace and security."

اِنَّ الَّذِیْنَ كَفَرُوْا بِالذِّكْرِ لَمَّا جَآءَهُمْ ۚ وَ اِنَّهٗ لَكِتٰبٌ عَزِیْزٌ ﴿۴۱﴾

41|41| Indeed, those who disbelieve in the message after it has come to them... And indeed, it is a mighty Book.

لَّا یَاْتِیْهِ الْبَاطِلُ مِنْۢ بَیْنِ یَدَیْهِ وَ لَا مِنْ خَلْفِهٖ ؕ تَنْزِیْلٌ مِّنْ حَكِیْمٍ حَمِیْدٍ ﴿۴۲﴾

41|42| Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.

مَا يُقَالُ لَكَ اِلَّا مَا قَدْ قِيْلَ لِلرُّسُلِ مِنْ قَبْلِكَ ؕ اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ وَّ ذُوْ عِقَابٍ اَلِيْمٍ ﴿۴۳﴾

41|43| Nothing is said to you, [O Muhammad], except what was already said to the messengers before you. Indeed, your Lord is a possessor of forgiveness and a possessor of painful penalty.

وَ لَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَالُوْا لَوْ لَا فُصِّلَتْ اٰيٰتُهٗ ؕ ءَاَعْجَمِيٌّ وَّ عَرَبِيٌّ ؕ قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّ شِفَآءٌ ؕ وَ الَّذِيْنَ لَا يُؤْمِنُوْنَ فِيْۤ اٰذَانِهِمْ وَقْرٌ وَّ هُوَ عَلَيْهِمْ عَمًى ؕ اُولٰٓئِكَ يُنَادَوْنَ مِنْ مَّكَانٍۭ بَعِيْدٍ ﴿۴۴﴾

41|44| And if We had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?" Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.

This mentions the character of the disbelievers of Islam. Since the people of Makka denied the Holy Quran as the Word of Allah, they have been warned of the torment of Hell. The greatness of the Holy Quran is stated, that it is not poetry or personal speech, but a most honourable book based on truth. No falsehood or wrong speech can ever be included in it. It has been revealed from Allah, whose praise the entire universe proclaims. Muslims have been comforted that all messengers were spoken ill of, denied, and opposed by their people, but ultimately the Muslims (believers) were successful and the deniers (disbelievers) failed. Allah's being is very powerful. For the believers, there is reward and forgiveness, and for the deniers, a severe punishment. The objections of the disbelievers regarding this Quran are wrong, that the Prophet should conveys commands in any other language. If the Quran or the Word of Allah were in another language (foreign), how would people understand it, and they would say that the Prophet's language is Arabic, and the people's language is also Arabic, yet the revealed book of commands is in a non-Arabic, i.e., foreign language. How would people then learn the message or the commands? The Holy Quran is the truth, and for the people of faith, it contains the solution (cure) to the problems of their lives. But those who do not believe in it despite it being in Arabic, it is as if their ears are blocked, or they cannot hear the sound at all, just like the sound of a call coming from a distant place (not audible). All of this is because their hearts reject it, and they will receive its punishment.

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ؕ وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ؕ وَ اِنَّهُمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ﴿۴۵﴾

41|45| And We had already given Moses the Scripture, but it came under disagreement. And if not for a word that preceded from your Lord, it would have been concluded between them. And indeed they are, concerning the Qur'an, in disquieting doubt.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ وَ مَنْ اَسَآءَ فَعَلَيْهَا ؕ وَ مَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿۴۶﴾

41|46| Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.

"The Prophet Muhammad (peace be upon him) and the Muslims are being comforted through the stories of the prophets regarding the difficulties they face in their work of

calling to reform. The Torah was revealed to Prophet Moses (peace be upon him), and people disputed over it as well. Similarly, the deniers (disbelievers) of Makka are caught in doubt and suspicion regarding the Holy Quran. Some are believing, while the majority are opposing. Where warnings of punishment are given, the punishment does not come immediately. The reason for this is explained: in Allah's system, unjust individuals and nations are given respite despite their oppression and misguidance, and when the respite ends, punishment is inflicted upon them. Then there is no delay.

Hazrat Abu Musa (may Allah be pleased with him) narrates that the Prophet Muhammad (peace be upon him) said: 'Indeed, Allah, the Exalted and Mighty, gives respite to the wrongdoer, but when He seizes them, He does not let the go.' Then the Prophet (peace be upon him) recited this verse, translation: *'And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is severe and painful.' (Hud: 102)*

Allah the Exalted dislikes oppression. Hazrat Abu Dharr (may Allah be pleased with him) narrates that the Prophet Muhammad (peace be upon him) said: 'Allah, the Exalted and Mighty, says: 'O My servants, indeed I have forbidden oppression for Myself, and I have forbidden it among you. So do not oppress one another." (Sahih Muslim Sharif)

As a result of their deeds, humans will receive reward and punishment. In their actions, all humans, without distinction of gender, race, colour, or language, are from Adam (peace be upon him) and are equal as humans. If anyone does good, its benefit is for him, and if anyone does evil, its harm is for him. However, those who call to good and forbid evil will also receive reward and punishment according to their share (guidance), because this too is their good or bad deed. As a result of these actions, if people are punished, it is a consequence of their own deeds, and they have wronged themselves by doing evil deeds.

This is what is clarified in the verse. Indeed, even in this worldly life, this form of oppression is of humans' own making, where societies become corrupt."

اِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِؕ وَ مَا تَخْرُجُ مِنْ ثَمَرٰتٍ مِّنْ اَكْمَامِهَا وَ مَا تَحْمِلُ مِنْ اُنْثٰى وَ لَا تَضَعُ اِلَّا بِعِلْمِهٖؕ وَ يَوْمَ يُنَادِيْهِمْ اَيْنَ شُرَكَآءِيْ ۙ قَالُوْۤا اٰذَنّٰكَ ۙ مَا مِنَّا مِنْ شَهِيْدٍ ۚ﴿۴۷﴾

41|47| To him [alone] is attributed knowledge of the Hour. And fruits emerge not from their coverings nor does a female conceive or give birth except with His knowledge. And the Day He will call to them, "Where are My 'partners'?" they will say, "We announce to You that there is [no longer] among us any witness [to that]."

وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَدْعُوْنَ مِنْ قَبْلُ وَ ظَنُّوْا مَا لَهُمْ مِّنْ مَّحِيْصٍ﴿۴۸﴾

41|48| And lost from them will be those they were invoking before, and they will be certain that they have no place of escape.

"Information is being given about the scenes of the Day of Judgment and the power of Allah Almighty. Our universe (solar system) will one day come to an end. Regarding when this will happen, human estimations are in the millions of years, which are academic estimates. However, the exact day and time are known to the Creator of the universe (Allah Almighty) and have been concealed from all humans. Furthermore, Allah Almighty has knowledge of all matters from their beginning to their end, which has been explained with simple examples. Plants grow; their buds emerge, flowers and fruits blossom, and from them, seeds emerge and then cease to exist. Allah Almighty has knowledge of all these matters from their beginning to their end.

Regarding any female, whether it pertains to animals or humans, when conception will occur, whether the pregnancy will be completed or not, when a child will be born, and whether the child's life will be complete or incomplete – Allah Almighty possesses complete knowledge (from beginning to end) of all of these. There are principles of the universe upon which Allah Almighty has organized the system of the universe, and these are eternal. Only the Almighty Being can change them, and no one else has the power to do so.

Allah Almighty has given humankind intellectual capacity greater than all other creation. It is for this reason that even the angels prostrated before him. With this capacity, humans understand the principles of nature to some extent and then benefit from them. Much information is obtained through the knowledge and application of these principles. And since affairs on Earth proceed according to the principles of nature (Allah Almighty), that is, under His system, this information is also largely accurate. However, its complete verification is only obtained at the conclusion of the action.

Allah Almighty's knowledge of future events is more comprehensive and complete. For example, whether conception will occur or not, whereas we see that humans only come to know about conception when its signs are detected through instruments. *The same is true regarding weather and other information. Humans gain knowledge after the process has begun, while Allah Almighty knows about their occurrence before they happen and initiates them whenever He wills.*

On the Day of Judgment, those leaders of the world who denied the existence of Allah Almighty or worshipped others will see everyone terrified with fear. When they will be asked, 'Where are those individuals or your leaders because of whom you turned away from Allah Almighty or His commands?' The state of fear and terror will be such that all the leaders will be severely distressed like other criminals, and those leaders of the sinners whom they used to obey in the world will themselves be terrified and trembling with fear, and everyone will be saying, 'O Almighty Being,You have no partners!' But this confession will not benefit them, and they will become certain that on this day they have no refuge."

لَا يَسْـَٔمُ الْاِنْسَانُ مِنْ دُعَآءِ الْخَيْرِ ۫ وَ اِنْ مَّسَّهُ الشَّرُّ فَيَـُٔوْسٌ قَنُوْطٌ ﴿۴۹﴾

41|49| Man is not weary of supplication for good [things], but if evil touches him, he is hopeless and despairing.

وَ لَئِنْ اَذَقْنٰهُ رَحْمَةً مِّنَّا مِنْۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُوْلَنَّ هٰذَا لِیْ ۙ وَ مَاۤ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّ لَئِنْ رُّجِعْتُ اِلٰی رَبِّیْۤ اِنَّ لِیْ عِنْدَهٗ لَلْحُسْنٰی ۚ فَلَنُنَبِّئَنَّ الَّذِیْنَ كَفَرُوْا بِمَا عَمِلُوْا ۬ وَ لَنُذِیْقَنَّهُمْ مِّنْ عَذَابٍ غَلِیْظٍ ﴿۵۰﴾

41|50| And if We let him taste mercy from Us after an adversity which has touched him, he will surely say, "This is [due] to me, and I do not think the Hour will occur; and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best." But We will surely inform those who disbelieved about what they did, and We will surely make them taste a massive punishment.

وَ اِذَاۤ اَنْعَمْنَا عَلَی الْاِنْسَانِ اَعْرَضَ وَ نَاٰ بِجَانِبِهٖ ۚ وَ اِذَا مَسَّهُ الشَّرُّ فَذُوْ دُعَآءٍ عَرِیْضٍ ﴿۵۱﴾

41|51| And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication.

Human Psychology in Ease and Hardship:

This passage discusses the nature of human behaviour, analysing human psychology. We observe that humans are constantly striving and desiring their own benefit, comfort, wealth, offspring, power, and health. All their efforts are directed towards these ends. This is evident in the actions and behaviour of the majority (ninety percent) of people. It is a part of their inherent nature and the preservation of their existence. When they attain these things (necessities and beyond), they do not offer gratitude. However, when they begin to lose them, they become worried and start to plead. They cry out for help from all directions, and they remember Allah Almighty and seek His assistance.

Subsequently, circumstances change. Suffering and distress end, and human goals are achieved. Then, they forget their Creator and His favour, believing that whatever happened was a result of their own efforts. They forget the previous hardship and think that these favourable conditions will last forever. They deny the Day of Judgment and accountability, and even if they acknowledge it, they imagine that they will receive comforts and rewards at that time as well. This is their own delusion, because Allah Almighty will show humans all their deeds on the Day of Judgment. Those who deny Allah's commands and do not believe in accountability will receive severe punishment for their evil deeds.

From this, a point is clarified: **action is very necessary, and hoping for forgiveness from Allah Almighty without action is a wrong notion.** Given this selfish nature of humans, it is obligatory for them to be grateful for Allah Almighty's blessings and favours, and if there is any deficiency (trial)from His (Allah) side , they should also exercise patience. The righteous servants of Allah Almighty act upon these principles, but their number is very few. The majority's behaviour is as described in the verse.

قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ ثُمَّ كَفَرْتُمْ بِهٖ مَنْ اَضَلُّ مِمَّنْ هُوَ فِىْ شِقَاقٍۭ بَعِيْدٍ﴿۵۲﴾

41|52| Say, "Have you considered: if the Qur'an is from Allah and you disbelieved in it, who would be more astray than one who is in extreme dissension?"

"Human psychology is mentioned (discussed), stating that human limits are quite varied. When humans receive blessings and comfort, they become arrogant and do not thank their Benefactor. They do not look at or feel for those who are less fortunate than themselves. In these actions, Satan misleads them, and they consider all the facilities and rewards as their due right. Then, when the opposite situation arises, and all blessings are gone, and hardships and worries surround them, they engage in lamenting and wailing. Similarly, their weeping and complaining also become prolonged. This is the reality of human psychology that the Divine Word informed us about fourteen hundred years ago so that we may avoid these extreme behaviours.

The Holy Quran is the Book of Allah because it speaks of the truths of the universe and human nature. And those who deny it have gone to extremes in opposing the truth and will receive its punishment."

سَنُرِيْهِمْ اٰيٰتِنَا فِى الْاٰفَاقِ وَ فِىْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ ؕ اَوَ لَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰى كُلِّ شَىْءٍ شَهِيْدٌ﴿۵۳﴾

41|53| We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?

Signs in the Universe:

The discussion continues about human intellect and understanding, highlighting how they have forgotten their Creator. In several places in the Holy Quran, scientific arguments are given about the existence of Allah Almighty, the Creator of the universe, which a person of ordinary understanding can grasp very clearly; it only requires contemplation.

Consider the Earth. How many sciences have humans developed regarding just the existence and characteristics of the Earth? For the Earth's surface, there is Geography. For the Earth's internal state, there is Geology, and for its minerals, there is Geophysics. Above the Earth, for agriculture, various branches of agricultural science have emerged, providing information about soil fertility and plant growth. The study of conditions above the Earth is Meteorology. To derive various benefits from the Earth, numerous fields of Engineering have been developed. For trees, there is Botany, and for animals, there is Zoology, with separate branches of knowledge for each animal.

Now, let us turn to the sky. The sun, the moon, our solar system and the radiation coming from it, night, day, seasons, stars, and various meteors – indeed, humankind is astonished and perplexed. The sun and the moon, which we once considered as strange and mighty forces, are merely insignificant specks in the universe and galaxies, having no real status. Similarly, the sciences related to oceans are also very vast, and this is how Allah Almighty is showing His signs to humankind. All this information has been available to humans from the beginning until today, and through their research and efforts, humans are understanding Allah Almighty's system in a better way, which points towards their Creator. Unfortunately, many people are lost in the complexity of creation and its systems instead of recognizing the Creator.

The seeker of the pathways of the stars

Could not journey in the world of his own thoughts.

He who captured the rays of the sun

Could not bring dawn to the dark night of life.

The Perfection of the Revelations of the Human Body:

Along with the signs in the universe, it is also stated that humans will receive information about the system of their own existence within themselves. We see how many sciences have developed regarding the human body, and the truth is that every part of the body possesses its own separate and specific knowledge. For example, the heart, the respiratory system (lungs), the digestive system (intestines, stomach), the eye, the ear, the skin, the circulatory system, the movement of limbs, the skeletal structure and joints, the nervous system, the brain – indeed, astonishing revelations are being made about their functioning and design, and their knowledge is increasing day by day. All this information about the complexity and capability of the human body points towards its Creator. Humankind is invited to reflect upon this and recognize their Creator and obey Him. These indications are proof of the greatness of the Quran and that it is the Word of Allah.

اَلَاۤ اِنَّهُمْ فِیْ مِرْیَةٍ مِّنْ لِّقَآءِ رَبِّهِمْ ؕ اَلَاۤ اِنَّهٗ بِكُلِّ شَیْءٍ مُّحِیْطٌ۠ ﴿۵۴﴾

41|54| Unquestionably, they are in doubt about the meeting with their Lord. Unquestionably He is, of all things, encompassing.

Despite so many proofs and signs that exist in the universe and within humankind itself, people are being warned against doubting the existence of Allah Almighty and not having complete faith in Him. What a misfortune it is! that humans do not understand. On the other hand, the Being of Allah Almighty is so great that He encompasses everything in the universe. Nothing is beyond His control. Therefore, it is necessary for humans to submit to their Creator so that they may be successful.

All praise be to Allah. Today, Wednesday, January 24, 2023 CE, corresponding to Rajab al-Murajjab 4, 1444 AH, the commentary of the Surah was completed. May Allah Almighty make it beneficial for the readers. Amen, O Lord of the worlds.

THE END.

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42 - Surah Ash-Shura

Introduction:

The name of the Surah, Ash-Shura (The Consultation), is derived from its 38th verse: (And their affair is [conducted by] consultation among themselves). "Shura" means consultation, and Muslims have been guided to decide important matters through mutual consultation. This is something that the Prophet Muhammad (peace be upon him) and his noble companions demonstrated in their lives.

The Surah is unanimously considered to be a Makki Surah (revealed in Makka). According to Hazrat Ibn Abbas (may Allah be pleased with him), one verse: (Say, "I do not ask you for it [i.e} any payment except affection for [my] relatives.") is Madani (revealed in Medina). According to Muqatil, the revelation of this Surah occurred in the eighth year of Prophethood, when rain was withheld from the people of Makka, and its revelation continued until the ninth year. During this time, the Naqeebs (leaders) of the Ansar (helpers from Medina) had come to Makka and embraced Islam which is called the Pledge of Aqabah. In the order of the Quranic compilation, its number is forty-two (42), and in the order of revelation, its number is sixty-two (62).

Attitude and behaviour of the Quraish was mentioned , stating that their thoughts and beliefs about the Being of Allah Almighty are so wrong that the heavens are about to burst forth from their intensity, because they attribute partners and offspring to God, while Allah Almighty is pure and far above from all such things. Revelation has come to mankind before this as well, so the revelation to Prophet Muhammad (peace be upon him) is not a surprising matter. Allah Almighty chooses whomever He wills for this position and responsibility.

The Holy Quran is in the Arabic language so that the people (Arabs) may understand it, but the polytheists are not accepting the call of Islam. On the contrary, they are following the ideas of their forefathers. There are proofs of the Oneness of Allah Almighty. The earth, the various kinds of fruits, the water in the seas, and the trade and travel of ships through them are all His creation.

Muslims and the Prophet Muhammad (peace be upon him) have been comforted regarding the resistance of the disbelievers, and it is stated that Allah Almighty will take their (disbelievers) account and they will receive the punishment for their

opposition. Whoever believes in the Hereafter, refrains from evil deeds, forgives despite having the power to retaliate, punishes the oppressors and the rebellious, obeys the commands of his Lord (Allah), establishes prayer, helps the needy, and acts justly when taking revenge – such people will attain success in this world and the Hereafter. Those who do not believe in Allah and do not accept His commands will suffer loss in this world and the Hereafter.

حٰمٓ ﴿١﴾

42|1| Ha, Meem.

عٓسٓقٓ ﴿٢﴾

42|2| 'Ayn, Seen, Qaf.

كَذٰلِكَ يُوْحِيْۤ اِلَيْكَ وَ اِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۙ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ﴿٣﴾

42|3| Thus has He revealed to you, [O Muhammad], and to those before you - Allah, the Exalted in Might, the Wise.

لَهٗ مَا فِى السَّمٰوٰتِ وَ مَا فِى الْاَرْضِ ؕ وَ هُوَ الْعَلِىُّ الْعَظِيْمُ ﴿٤﴾

42|4| To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great.

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَ الْمَلٰٓئِكَةُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُوْنَ لِمَنْ فِى الْاَرْضِ ؕ اَلَاۤ اِنَّ اللّٰهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥﴾

42|5| The heavens almost break from above them, and the angels exalt [Allah] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allah who is the Forgiving, the Merciful.

The Surah begins with disconnected letters (Huroof-e-Muqatta'at). The explanation of these letters has already been given in Surah Al-Baqarah. These are letters, they are words, and they have their own meanings and secrets. Later scholars and commentators have offered various interpretations. The true reality is known to Allah Almighty, whose message(speech) it is, and then to the Messenger of Allah (peace be upon him) upon whom it was revealed. The disbelievers of Makka have been told that this message is from a Mighty and Overwhelming Being (Allah Almighty). Similarly, His speech was revealed to the prophets before Prophet Muhammad (peace be upon him), and now it has been revealed to Prophet Muhammad (peace be upon him) through revelation.

Revelation (Wahi):

The literal meaning of "Wahi" (revelation) is "to inform secretly," to indicate, to convey a message, and to speak in a hidden manner. In the terminology of Islamic law, it refers to the speech of Allah Almighty that He revealed to one of His prophets. A Messenger (Rasul) is a prophet upon whom a scripture or a book has been revealed.

Hazrat Aisha (may Allah be pleased with her) narrates that Harith bin Hisham asked the Messenger of Allah (peace be upon him), "O Messenger of Allah, how does revelation come to you?" The Messenger of Allah (peace be upon him) replied,

"Sometimes it comes to me like the ringing of a bell, and that is the hardest for me. When the revelation is over, I have grasped whatever has been revealed. And sometimes the angel comes to me in the form of a man and talks to me, and I grasp whatever he says." Hazrat Aisha (may Allah be pleased with her) said, "Verily, I saw him when revelation descended upon him on a very cold day, and when it departed from him, his forehead was dripping with sweat." (Bukhari/Muslim).

In describing the Being of Allah, He is Al-Ali-u- Al-Azim (the Most High, the Most Great). Whatever is in all the heavens and within and out of the earth belongs to Him or is under His control. He is the Creator and Master of all creation. There is nothing like Him in His Being and Attributes. The ideas of the polytheists, their idol worship, and their belief that the angels are the daughters of Allah Almighty are in severe contradiction to His Being and Attributes and are a very great crime (sin). This is such a great crime that the heavens are about to burst apart. (due to gravity of sin in the respect of Allah SWT) Since the heavens are in a circular shape above the earth, the word "above" has been used.On the other hand, man is so ignorant and unjust that he holds such thoughts or beliefs about his Creator that are completely contrary to His glory and greatness.

The angels are the luminous creation of Allah. They constantly glorify and praise Allah, and they also seek forgiveness for the people of the earth. This forgiveness is for those who obey Allah's commands, as a reward for them, and for those who do not obey, it is for their guidance. Then it is announced that the Being of Allah Almighty is Most Forgiving and Most Merciful. Even those humans who deny Him are provided with sustenance and the comforts of life. The door of repentance and forgiveness is open.

وَ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اَوْلِيَآءَ اللّٰهُ حَفِيْظٌ عَلَيْهِمْ ۫ وَ مَاۤ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ﴿۶﴾

42|6| And those who take as allies other than Him - Allah is [yet] Guardian over them; and you, [O Muhammad], are not over them a manager.

وَ كَذٰلِكَ اَوْحَيْنَاۤ اِلَيْكَ قُرْاٰنًا عَرَبِيًّا لِّتُنْذِرَ اُمَّ الْقُرٰى وَ مَنْ حَوْلَهَا وَ تُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيْهِ ؕ فَرِيْقٌ فِى الْجَنَّةِ وَ فَرِيْقٌ فِى السَّعِيْرِ ﴿۷﴾

42|7| And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

"Wali" means helper or the one from whom help is sought, the one who is a guardian or responsible. The disbelievers of Makka used to worship idols, considering them representatives of Allah, or they worshipped angels, believing them to be His offspring. To abandon Allah Almighty, who created everything in the universe, and instead to consider His creation, or inanimate objects, as one's masters, going against His attributes and perfections, is utter foolishness and a lament for human intellect. Allah Almighty knows everything and has control over everything. Prophet Muhammad (peace be upon him) was comforted by being told not to worry. Giving guidance is not his responsibility but is within the power of Allah Almighty. His duty is to convey the message. He should deliver the message to them; if they accept, it is for their benefit, and if they reject, they will suffer the punishment. The purpose of revelation to him is that he may show the path of guidance to the people of Makka and its surroundings (regions or tribes), convey the message of Allah, inform them about the Day of Judgment and accountability, and warn them of the punishment so

that they may become Muslims and do good deeds. On the Day of Judgment, when the reckoning takes place, Allah Almighty will grant Paradise Al-Firdaws (the highest level of Paradise) to the righteous believers as a reward for their deeds, and those who do evil deeds will be punished in the blazing Fire of Hell as a recompense for their actions.

The People of Paradise and the People of Hell:

When Allah Almighty created humankind, He bestowed upon them several attributes, including intellect and will, body and limbs for action. Humanity was given the choice to adopt whatever course of action they wished in the life of this world, and Prophet Muhammad (peace be upon him) was told that he was not commanded to force anyone to become Muslim, but his duty was only to convey the message to them. Due to the power of human choice, Allah Almighty knew that people would incline towards both good and evil and would perform deeds as a result of which one group would go to Paradise and another group would go to Hell. This predestination or decision was made at the time of human creation, and its implementation is ongoing from the time humans came to earth until the Day of Judgment. Against the desires of the self and the deception of Satan, a person only acts according to the commands of Allah when they have certainty in the Day of Judgment and accountability, otherwise they do not and they forget. This point has been mentioned in numerous Hadith. Once, the Companions asked, "If the decision has already been made about one group going to Paradise and another to Hell, then why should we perform deeds?" To this, the Prophet (peace be upon him) gave a very beautiful answer: "**We have been commanded to do good deeds and to avoid evil deeds, therefore obedience to the command is necessary, and we should continue to do so as long as we are healthy, because the end of a person destined for Paradise will be with the deeds of Paradise, and the end of a person destined for Hell will be with the deeds of Hell.**" (Hadith narrated by Abdullah bin Umar (may Allah be pleased with him), Tirmidhi/Musnad Ahmad). This is a very clear command that good deeds are enjoined, and one must prove this by doing good deeds, only then can one be included in the group of Paradise.

وَ لَوْ شَآءَ اللّٰهُ لَجَعَلَهُمْ اُمَّةً وَّاحِدَةً وَّ لٰكِنْ يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ؕ وَ الظّٰلِمُوْنَ مَا لَهُمْ مِّنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ﴿۸﴾

42|8| And if Allah willed, He could have made them [of] one religion, but He admits whom He wills into His mercy. And the wrongdoers have not any protector or helper.

اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اَوْلِيَآءَ ۚ فَاللّٰهُ هُوَ الْوَلِيُّ وَ هُوَ يُحْيِ الْمَوْتٰى ۫ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۹﴾

42|9| Or have they taken protectors [or allies] besides him? But Allah - He is the Protector, and He gives life to the dead, and He is over all things competent.

The differences among humans is mentioned, that all people were not created with the same temperament and abilities. He (Allah) created diversity and variation among them, and if Allah had willed, all people would have been created with the same disposition and there would have been only one group. Therefore, this difference in temperament and action is part of Allah's system (His will) but those who deny Allah's commands are the wrongdoers, and on the Day of Judgment, they will have no helpers; the helpers and their power in this world will end here (in this world).

Straying of the humans is mentioned, that after being given choice, they began to commit injustice and disobedience. Forgetting Allah Almighty, they became slaves to their desires. They placed their trust in creation and perishable things, while Allah Almighty is the greatest Helper and Disposer of affairs. He is the One who will resurrect the dead on the Day of Judgment and take account. Allah Almighty has power over all things, and it is necessary to make Him the Helper and Disposer of affairs.

وَ مَا اخْتَلَفْتُمْ فِيْهِ مِنْ شَیْءٍ فَحُكْمُهٗۤ اِلَى اللّٰهِ ؕ ذٰلِكُمُ اللّٰهُ رَبِّیْ عَلَیْهِ تَوَكَّلْتُ وَ اِلَیْهِ اُنِیْبُ ﴿۱۰﴾

42|10| And in anything over which you disagree - its ruling is [to be referred] to Allah. [Say], "That is Allah, my Lord; upon Him I have relied, and to Him I turn back."

فَاطِرُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّ مِنَ الْاَنْعَامِ اَزْوَاجًا ۚ یَذْرَؤُكُمْ فِیْهِ ؕ لَیْسَ كَمِثْلِهٖ شَیْءٌ ۚ وَ هُوَ السَّمِیْعُ الْبَصِیْرُ ﴿۱۱﴾

42|11| [He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing.

لَهٗ مَقَالِیْدُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ یَبْسُطُ الرِّزْقَ لِمَنْ یَّشَآءُ وَ یَقْدِرُ ؕ اِنَّهٗ بِكُلِّ شَیْءٍ عَلِیْمٌ ﴿۱۲﴾

42|12| To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing.

There are commands regarding human psychology, situations, and conditions. Due to the differences in human temperament and actions, the problems that arise among them will be judged by Allah Almighty on the Day of Judgment. These differences are of religious and social nature. Social differences are resolved according to the social system of the time, but religious differences originate from the Being of Allah Almighty and beliefs. Therefore, violence has been prohibited in these differences, and their judgment will be with Allah Almighty on the Day of Judgment. For example, the differences between Judaism, Christianity, and Islam, as well as the differences between sects within a religion that arise due to interpretations and explanations, their final judgment will be on the Day of Judgment. Therefore, one should preach in society but is forbidden from spreading violence. For a Muslim, the source of guidance in all matters is Islam (the Quran and Hadith). Understanding it is very important.

High scholarly, clear, and simple proofs have been given about the greatness and power of Allah Almighty: (1) He is the Creator of the heavens and the earth (the universe). (2) For humans, He created mates from their own kind, with similar forms and appearances, so that they may find solace and procreate. (3) For animals (livestock) – cows, bulls, goats, sheep, horses, camels, donkeys – He created mates from their own kind, through which they multiply on earth, and humans benefit from them. (4) Complete control of the entire universe (heaven and earth) belongs to Allah Almighty, and there is no likeness to Him in His attributes and His Being. (Since humans are His special creation, a reflection or glimpse of some of His attributes is present in human character, but it has no comparison to the power of Allah Almighty). The Being of Allah is All-Knowing, All-Hearing, and All-Seeing. Therefore, His worship and obedience are necessary.

شَرَعَ لَكُمْ مِّنَ الدِّيْنِ مَا وَصّٰى بِهٖ نُوْحًا وَّ الَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ وَ مَا وَصَّيْنَا بِهٖٓ اِبْرٰهِيْمَ وَ مُوْسٰى وَ عِيْسٰٓى اَنْ اَقِيْمُوا الدِّيْنَ وَ لَا تَتَفَرَّقُوْا فِيْهِ ؕ كَبُرَ عَلَى الْمُشْرِكِيْنَ مَا تَدْعُوْهُمْ اِلَيْهِ ؕ اَللّٰهُ يَجْتَبِيْٓ اِلَيْهِ مَنْ يَّشَآءُ وَ يَهْدِيْٓ اِلَيْهِ مَنْ يُّنِيْبُ ﴿۱۳﴾

42|13| He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].

وَ مَا تَفَرَّقُوْٓا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ؕ وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ اِلٰٓى اَجَلٍ مُّسَمًّى لَّقُضِيَ بَيْنَهُمْ ؕ وَ اِنَّ الَّذِيْنَ اُوْرِثُوا الْكِتٰبَ مِنْۢ بَعْدِهِمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ﴿۱۴﴾

42|14| And they did not become divided until after knowledge had come to them - out of jealous animosity between themselves. And if not for a word that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt.

The Quraish of Makka denied the prophethood of Prophet Muhammad (peace be upon him) and that the Holy Quran was the word of Allah. On the other hand, everyone was being informed that Islam is the same religion that has been with all the prophets; it is not a new religion. After Adam (peace be upon him), the Sharia (law) of Noah (peace be upon him) (after the Flood of Noah) was based on the Oneness of God, prophethood, accountability, Paradise and Hell, Charity and general ethics. Then, this same Sharia (regarding lawful and unlawful things, and the method of worship), with minor changes according to the circumstances and needs, was given to Abraham (peace be upon him), then to Moses (peace be upon him) and Jesus (peace be upon him). After them, it was given to Prophet Muhammad (peace be upon him). Allah Almighty's command to all the prophets and the scholars after them was the same: to hold firmly to Allah's commands and avoid disagreement among themselves.

The Quraish of Makka, despite knowing Abraham (peace be upon him), Ishmael (peace be upon him), Moses (peace be upon him), and Jesus (peace be upon him) and having knowledge about their religion, were denying Islam and the Holy Quran. This was their misfortune. Since they were not inclined towards the truth and did not accepted it, straying became their destiny. Similarly, whoever is not inclined towards the truth will become distant from it.

According to a Hadith, Prophet Muhammad (peace be upon him) said: "We prophets are like half-brothers, whose mothers are different but whose father is one." By this, he meant that the Oneness of Allah, beliefs about Allah, the Day of Judgment, accountability, Paradise, and Hell are all the same. The differing matters are the method of worship, social laws, or societal affairs according to the circumstances for the people. Due to this, the method of worship and the Sharia (system) of social rights of every prophet differed, and the final Sharia is the religion of Islam, which is preserved for guidance by Prophet Muhammad (peace be upon him) in the form of the Quran and his (peace be upon him) actions and sayings (Hadith).

Cause of Division or Violence:

Despite Allah Almighty's command to avoid division, differences arose. In reality, scholars are the ones who differ in interpretations and preferences. Allah Almighty mentioned human psychology, that violence in disagreement only occurs due to personal ego and arrogance when individuals, to show their superiority, insist on their own opinions instead of changing them. Thus, the people who trust their knowledge become their supporters. In the lust for power and superiority, they oppose others. At this point, Satan misleads man and exaggerates in his mind the correctness of his opinion and the importance of his knowledge and personality, making him stubborn. In this way, groups are formed, and they start acting against each other. The purpose of this verse is to make people, especially scholars, aware of how regrettable it is that instead of gentleness, understanding, and tolerance due to knowledge, stubbornness, arrogance, and egoism arise, the result of which is chaos, and then the unity of that religion or Sharia is torn apart, and those scholars or leaders consider this their success.

Alas, the wealth of the caravan is lost... the feeling of loss has gone from the heart of the caravan.

Respite in Punishment:

Allah Almighty has mentioned the respite He has given to societies as a result of these actions. Those who commit acts of disobedience, especially those who disagree based on violence and stubbornness, do not receive immediate punishment and persist in their actions. The reason for this is that Allah Almighty has given man the choice to act in His system of the universe and then has given him respite in life so that he may be accountable in the Hereafter and be rewarded or punished based on his deeds. Due to this concession, societies get respite, and punishment seems delayed. We see that there have been and will be differences in all religions. These same differences have arisen in Islam, and people are entangled in them. The blessed verse provides guidance to the people of every era.

فَلِذٰلِكَ فَادْعُ ۚ وَ اسْتَقِمْ كَمَآ اُمِرْتَ ۚ وَ لَا تَتَّبِعْ اَهْوَآءَهُمْ ۚ وَ قُلْ اٰمَنْتُ بِمَآ اَنْزَلَ اللّٰهُ مِنْ كِتٰبٍ ۚ وَ اُمِرْتُ لِاَعْدِلَ بَيْنَكُمْ ؕ اَللّٰهُ رَبُّنَا وَ رَبُّكُمْ ؕ لَنَآ اَعْمَالُنَا وَ لَكُمْ اَعْمَالُكُمْ ؕ لَا حُجَّةَ بَيْنَنَا وَ بَيْنَكُمْ ؕ اَللّٰهُ يَجْمَعُ بَيْنَنَا ۚ وَ اِلَيْهِ الْمَصِيْرُ ؕ ﴿۱۵﴾

42|15| So to that [religion of Allah] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allah has revealed of the Qur'an, and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. Allah will bring us together, and to Him is the [final] destination."

Following the discussion on the causes of disagreement and their remedies, further guidance is provided. The address is to the Prophet (peace be upon him), but it is intended for all believers: to firmly adhere to the truth (the obligations and duties of Islam) and to invite people towards the truth with wisdom and in a good manner, and to declare that the commands of the Holy Quran (the word of Allah) will be implemented. In this verse, several commands are very clear, and the verse is very important:

(1) The call to religion and goodness should be based on the Holy Quran and Hadith, meaning it should focus on the obligatory and necessary duties. Personal preferences and disagreements should be avoided.

(2) Those who invite others should present a practical example of the divine commands (Quran and Sunnah).

(3) The desires or accusations of opponents and those who disagree should not be heeded. There should be no compromise or give-and-take on fundamental principles.

(4) Common ground should be given importance, such as the belief that Allah is our Lord, Creator, and Master, and He is also your Creator, Lord, and Master, as exemplified by the beliefs of the People of the Books.

(5) Every group or individual will receive recompense from Allah according to their deeds; therefore, accusations and violence should be avoided.

(6) Justice and fairness should be implemented in all aspects of life. No injustice should be done to anyone. There should be no favoritism or discrimination in making decisions.

(7) If there is commonality regarding belief in Allah, His books, prophets, and the Day of Judgment, then Allah will judge on the Day of Resurrection; therefore, disputes should not be escalated but resolved.

On the Day of Resurrection, Allah will gather everyone and judge, and He alone will be the Judge. Examples of this include dealings with the People of the Book or disagreements within a single religion.

These blessed verses are from the Makkan period. Islam is a religion of peace. The following verses guide that if they dispute, their arguments are false, and the wrath of God will be upon them. The wrath of Allah can manifest in the form of wars and other calamities. Muslims have the right to defend themselves. Where it is difficult to practice Islam, one should migrate, as the Prophet (peace be upon him) did from Makka. And if there is an attempt to eliminate the existence of Muslims, they should defend themselves, as the Prophet (peace be upon him) did in the battles of Badr, Uhud, and Khandaq (Trench). In the Battle of Tabuk, the Prophet (peace be upon him) went to the borders for defence but did not attack; rather, he returned after demonstrating the strength of defense. If these principles are adopted, there will be a significant reduction in the occurrence of wars in the world.

وَ الَّذِيْنَ يُحَآجُّوْنَ فِى اللّٰهِ مِنْۢ بَعْدِ مَا اسْتُجِيْبَ لَهٗ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَ عَلَيْهِمْ غَضَبٌ وَّ لَهُمْ عَذَابٌ شَدِيْدٌ ﴿۱۶﴾

42|16| And those who argue concerning Allah after He has been responded to - their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment.

اَللّٰهُ الَّذِىْۤ اَنْزَلَ الْكِتٰبَ بِالْحَقِّ وَ الْمِيْزَانَ ؕ وَ مَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ قَرِيْبٌ ﴿۱۷﴾

42|17| It is Allah who has sent down the Book in truth and [also] the balance. And what will make you perceive? Perhaps the Hour is near.

يَسْتَعْجِلُ بِهَا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِهَا ۚ وَ الَّذِيْنَ اٰمَنُوْا مُشْفِقُوْنَ مِنْهَا ۙ وَ يَعْلَمُوْنَ اَنَّهَا الْحَقُّ ؕ اَلَاۤ اِنَّ الَّذِيْنَ يُمَارُوْنَ فِى السَّاعَةِ لَفِىْ ضَلٰلٍۢ بَعِيْدٍ ﴿۱۸﴾

42|18| Those who do not believe in it are impatient for it, but those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute concerning the Hour are in extreme error.

The discourse revolves around Islam and the Holy Quran. This message (the Quran) is from Allah and is the truth, meaning it contains true events and elucidates the truth for humanity. Along with this, there is a command for justice, expressed by the word "Meezan" (the Scale). Meezan refers to the instrument used for weighing, and the purpose of weighing is to establish equality. The word Meezan signifies the command for justice and fairness in the world so that oppression is eradicated from society. In the Hereafter as well, a Scale will be set up, and people's deeds will be weighed and examined. This will involve the accounting of material and immaterial things, as well as human actions. The imminence of the Day of Judgment is emphasized, urging people to be mindful of it because the opportunity for deeds for a person lasts only until their active life. Old age and childhood are periods of weakness. Once, a person asked the Prophet (peace be upon him) about the time of the arrival of the Day of Judgment, and the Prophet (peace be upon him) replied, "What preparation have you made for the Day of Judgment?" Upon this, the person remained silent. The crucial point is to make arrangements for one's accountability on the Day of Judgment. The belief in the Day of Judgment and accountability is very significant in human character. Therefore, it has been mentioned repeatedly. Those who do not believe in it and consider only the life of this world as everything either deny it or demand its quick arrival as a joke. However, such individuals are in great error because this solar system will one day come to an end, and that day will be the Day of Judgment for the people of the earth. If a human being can be created, then their constituent parts can surely be rejoined, and they can be brought back to life.

Those who believe in it keep their deeds righteous out of fear of accountability so that they do not face distress on that day. There is a significant difference in the character of these two groups, the basis of which is their belief or lack thereof in the Day of Judgment.

Allah Almighty is very subtle and kind to His servants. Despite disobedience, He provides sustenance, life, and the facilities to live in this world to everyone. His meticulousness is such that all the needs of a human being, from conception to death, are provided according to their needs and requirements, and often a person is unaware, yet the solution to their need exists. The authority to increase or decrease the amount of sustenance rests with Allah. He is the All-Powerful and Dominant; the entire universe is subservient to His command. He forgives upon repentance. His grace and favor upon human beings are greater than upon other creatures. Therefore, it is stated "to His servants." The proof of this is the superiority that humankind has been granted over other creatures (animals, plants, minerals, jinn). It is incumbent upon human beings to express love and obedience to their Creator.

اَللّٰهُ لَطِيْفٌۢ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَآءُ ۚ وَ هُوَ الْقَوِىُّ الْعَزِيْزُ ﴿۱۹﴾

42|19| Allah is Subtle with His servants; He gives provisions to whom He wills. And He is the Powerful, the Exalted in Might.

Following the mention of the Day of Judgment and the grace of Allah, the character of humankind is described. Since humans have been given a choice in the life on this world to choose good or bad deeds, truth or falsehood, justice or oppression, whichever they desire, they have freedom in their actions during this life. Therefore, those individuals who:

(1): Direct their actions towards success in the eternal life of the Hereafter, meaning they live their lives according to the commands of Allah, Allah blesses their deeds and increases them. This has two meanings: firstly, they attain peace in this worldly life as well as in the life of the Hereafter; and secondly, in addition to the general reward, they will be granted even more.

(2): Those individuals who in this worldly life act according to their desires and do not believe in the life in the Hereafter and the Day of Judgment, they are given the reward for their efforts in this world itself, which is in accordance with Allah's justice and mercy. However, in the eternal life in the Hereafter, they will receive nothing. Now, it is for humans to decide in this world which path they choose, and accordingly, they will be rewarded. On one hand, there is a brief life, perhaps forty or fifty years of maturity and health, followed by old age and death. In contrast, there is an eternal life lasting millions of years, in which there will be punishment for sins and comfort and luxury for good deeds. People of intellect will always prefer the eternal life of comfort and luxury.

مَنْ كَانَ يُرِيْدُ حَرْثَ الْاٰخِرَةِ نَزِدْ لَهٗ فِيْ حَرْثِهٖ ۚ وَ مَنْ كَانَ يُرِيْدُ حَرْثَ الدُّنْيَا نُؤْتِهٖ مِنْهَا وَ مَا لَهٗ فِي الْاٰخِرَةِ مِنْ نَّصِيْبٍ ﴿٢٠﴾

42|20| Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share.

اَمْ لَهُمْ شُرَكٰٓؤُا شَرَعُوْا لَهُمْ مِّنَ الدِّيْنِ مَا لَمْ يَاْذَنْۢ بِهِ اللّٰهُ ؕ وَ لَوْ لَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ ؕ وَ اِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٢١﴾

42|21| Or have they other deities who have ordained for them a religion to which Allah has not consented? But if not for the decisive word, it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment.

The character of those who prefer or prioritize the world has been analyzed: they make others their masters or deities instead of the True Master. They obey their (false idols') words and disregard the commands of Allah. They adopt and act upon misguided ways derived from the suggestions of Satan. An explanation or example of those who prescribe their own religion are the misguided sects, who consider optional acts as obligatory duties and deem permissible things as forbidden. Despite their sins and wrongdoings, Allah Almighty, in His system, has granted all humans, whether they believe or not, respite in this life to act according to their will, therefore, immediate punishment does not befall them. Rather, there will be reckoning and eternal reward or punishment on the Day of Judgment. The Day of Reckoning will be very severe for the wrongdoers (sinners). Faces will turn pale and black with fear and distress. A state of terror will prevail. They will wish for leniency from the punishment,

but it will not be granted because the time for action was the life of this world, which they wasted.

In contrast, the believers are mentioned so that a comparison can be made between the two. They will enter Paradise, where there will be magnificent gardens and every desire will be fulfilled. This is Allah Almighty's reward for them because they lived their lives according to the divine commandments. They remained content in this world and will be successful and triumphant in the Hereafter!

تَرَى الظّٰلِمِيْنَ مُشْفِقِيْنَ مِمَّا كَسَبُوْا وَ هُوَ وَاقِعٌۢ بِهِمْ ؕ وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فِيْ رَوْضٰتِ الْجَنّٰتِ ۚ لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ﴿۲۲﴾

42|22| You will see the wrongdoers fearful of what they have earned, and it will [certainly] befall them. And those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise] having whatever they will in the presence of their Lord. That is what is the great bounty.

ذٰلِكَ الَّذِيْ يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ؕ قُلْ لَّاۤ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى ؕ وَ مَنْ يَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهٗ فِيْهَا حُسْنًا ؕ اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ ﴿۲۳﴾

42|23| It is that of which Allah gives good tidings to His servants who believe and do righteous deeds. Say, [O Muhammad], "I do not ask you for this message any payment [but] only good will through kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative.

This blessed verse states the Prophet Muhammad's ﷺ claim, similar to other prophets, of not seeking any financial or social gain from his invitation and preaching. The entire endeavour of conveying and guiding is for human welfare and the fulfillment of Allah's command. However, the Quraish of Makkah, with whom the Prophet ﷺ had kinship ties from all sides, were completely opposed, hostile, and even intent on taking his life.

The purpose of this statement is to inform them that the entire effort is for human benefit. Moreover, despite their animosity, there were bonds of connection and kinship between them, which, according to tribal customs, obligated mutual help and cooperation, which they were neglecting. In Makkah, the people of Quraish were related to the Prophet ﷺ in some way or another, as mentioned. This interpretation is preferred by Hazrat Ibn Abbas (may Allah be pleased with him).

Another interpretation refers only to the Prophet's ﷺ relatives, meaning his descendants and the family of Abdul-Muttalib. Yet another interpretation refers only to the Ahl al-Bayt (the Prophet's household), for which the Hadith of Ghadir Khumm is cited, mentioning the virtue and love for Hazrat Ali (may Allah honor his countenance). (Sunan Ibn Majah/Kanz al-Ummal). Similarly, the Prophet ﷺ also stated regarding Hazrat Fatima (may Allah be pleased with her) and Hasanayn (may Allah be pleased with them both). Regarding the respect and status of the Ahl al-Bayt, while there are authentic Hadith, there are also fabricated ones. The reverence and honor of the Ahl al-Bayt are very important, just as the respect for the Companions (Sahabah) is necessary.

Another interpretation of "Qurba" (relatives), narrated from Hazrat Ibn Abbas (may Allah be pleased with him), is that the Prophet ﷺ meant the love of Allah by it. The

narration is as follows: The Prophet ﷺ said, "For the preaching that I have done for your benefit and guidance, I ask of you no reward except that you love Allah, obey Him, and seek closeness to Him." (Musnad Ahmad/Al-Mustadrak).

Humans are commanded to do good to one another. If someone performs a good deed, Allah increases their deeds in two ways. On one hand, its blessings spread in this world or society, and good deeds further multiply. On the other hand, that person will receive additional rewards on the Day of Judgment. This is an expression of Allah Almighty's graciousness towards His creation (humankind).

اَمْ يَقُوْلُوْنَ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۚ فَاِنْ يَّشَاِ اللّٰهُ يَخْتِمْ عَلٰى قَلْبِكَ ؕ وَ يَمْحُ اللّٰهُ الْبَاطِلَ وَ يُحِقُّ الْحَقَّ بِكَلِمٰتِهٖ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۲۴﴾

42|24| Or do they say, "He has invented about Allah a lie"? But if Allah willed, He could seal over your heart. And Allah eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts.

وَ هُوَ الَّذِيْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَ يَعْفُوْا عَنِ السَّيِّاٰتِ وَ يَعْلَمُ مَا تَفْعَلُوْنَ ﴿۲۵﴾

42|25| And it is He who accepts repentance from his servants and pardons misdeeds, and He knows what you do.

وَ يَسْتَجِيْبُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ يَزِيْدُهُمْ مِّنْ فَضْلِهٖ ؕ وَ الْكٰفِرُوْنَ لَهُمْ عَذَابٌ شَدِيْدٌ ﴿۲۶﴾

42|26| And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment.

The Quraish used to call the Holy Quran fabricated speech. This accusation has been refuted by stating that for a human to claim their own words as the words of Allah is indeed a great slander against Allah. As a punishment for such an act, Allah seals their hearts, and they fall into misguidance. Allah obliterates falsehood and establishes and upholds the truth. Allah knows well the state of every person's heart (thoughts), therefore this accusation is utterly false. The people of Makkah, the Quraish, must repent from their sins, and those who do not repent and persist in their sins will face severe punishment. Other people who repent from their sins, Allah accepts their repentance and forgives them. He accepts the prayers of the believers and, out of His grace and generosity, increases the reward for their deeds, the effect of which they see in this life and will see in the afterlife (after the Day of Judgment).

وَ لَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِى الْاَرْضِ وَ لٰكِنْ يُّنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ؕ اِنَّهٗ بِعِبَادِهٖ خَبِيْرٌۢ بَصِيْرٌ ﴿۲۷﴾

42|27| And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Acquainted and Seeing.

وَ هُوَ الَّذِيْ يُنَزِّلُ الْغَيْثَ مِنْۢ بَعْدِ مَا قَنَطُوْا وَ يَنْشُرُ رَحْمَتَهٗ ؕ وَ هُوَ الْوَلِيُّ الْحَمِيْدُ ﴿۲۸﴾

42|28| And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.

The Distribution of Sustenance (Rizq):

Allah Almighty has made arrangements for the sustenance of all living beings He has created on Earth. There is an internal system of digestion and nourishment, and an external one from where they obtain sustenance, such as rain, trees that grow from the earth, and fruits. Furthermore, living beings are a source of sustenance for one another; birds and wild animals eat the flesh of various creatures, and humans eat the meat of animals. Provision for humans is also arranged on Earth through rain, seasons, fertility, various plants, fruits, and then humans cultivate different crops with their intellect and understanding. Along with humans, there are domestic animals like sheep, goats, camels, donkeys, chickens, and dogs, from which they benefit. The human body, with its hands, feet, five senses, joints, skeletal structure, and the strength of its limbs, is extremely suitable and well-proportioned for various tasks. Different individuals possess varying physical and mental capacities, and thus their ability to work also differs. There is also variation in human desires and needs. Due to this difference in needs and capacity for work, people can easily perform different tasks and become dependent on one another. This establishes connection and relationship, and a social and economic system is maintained.

Sustenance exists, but the outcomes of its acquisition vary; some people have more sustenance, and some have less. This is not solely dependent on physical exertion. The real control over this distribution rests with Allah Almighty. The existing means are very important, and their role is crucial (fundamental). Their effects and outcomes are also under Allah's system, but all this happens according to Allah's predetermined decree. Allah's help is involved in the acquisition of sustenance; He is the Wali (Helper). The wisdom behind this variation in sustenance is explained in the verse: some individuals have such a temperament that if their sustenance were abundant, they would become misguided, oppressive, and cause corruption. Just as we see that those with more wealth often commit more sins and become more arrogant, and some, if their sustenance is less, become corrupt, as poverty is the cause of many crimes. Allah Almighty grants them sustenance (less or more) according to His system so that humanity or society is protected from corruption. **Effort for sustenance is necessary, but it should not lead to corruption. Envy, malice, enmity, or deceit due to the difference in sustenance are extremely bad deeds.** After the wisdom behind the distribution of sustenance, the greatest source of sustenance, which is rain, is mentioned. Since the beginning of humanity, rain has been the greatest source of sustenance, due to which agriculture flourishes, providing humans with food and industries with raw materials. The power that creates the causes of rain (wind, clouds, seasons, temperature) is Allah Almighty, therefore He alone is worthy of praise.

وَ مِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَثَّ فِيْهِمَا مِنْ دَآبَّةٍ ؕ وَ هُوَ عَلٰى جَمْعِهِمْ اِذَا يَشَآءُ قَدِيْرٌ ﴿۲۹﴾

42|29| And of his signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent.

After mentioning the sources of sustenance and the matters of creating and distributing it, this verse highlights Allah Almighty's power. His power can be comprehended by the fact that He is the Creator of the heavens, stars, planets, and

meteors. Then He created the earth and various kinds of living beings upon it, differing in their bodies, lifestyles, lifespans, and needs. Besides the creatures of the earth, there are also creations in the heavens or the space, including jinn, devils, angels, and various planets and stars. We have no idea of their number and kinds, but all of them are created by Allah Almighty. He gives them life and sustenance, and He causes them to die. Then, on the Day of Judgment, He will gather all living beings of the earth. The belief in the accountability and recompense of the Day of Judgment is very important.

وَ مَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَ يَعْفُوْا عَنْ كَثِيْرٍ ﴿۳۰﴾

42|30| And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.

وَ مَآ اَنْتُمْ بِمُعْجِزِيْنَ فِى الْاَرْضِ ۖ وَ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ﴿۳۱﴾

42|31| And you will not cause failure [to Allah] upon the earth. And you have not besides Allah any protector or helper.

وَ مِنْ اٰيٰتِهِ الْجَوَارِ فِى الْبَحْرِ كَالْاَعْلَامِ ﴿۳۲﴾

42|32| And of His signs are the ships in the sea, like mountains.

Following the mention of Allah Almighty's power and the blessing of sustenance, these verses discuss the actions of humankind, noting that humans are often ungrateful and disobedient. Because of this, Allah Almighty often forgives many transgressions. However, when limits are crossed, humans are punished for their evil deeds, meaning actions contrary to Allah's commands. This punishment manifests in various forms of calamities and afflictions, such as famines, economic hardship (inflation), social unrest, oppressive and corrupt rulers, floods, and earthquakes. Despite experiencing these problems and punishments, humans often do not understand, perhaps thinking they can escape Allah Almighty's punishment. However, no one can escape His punishment in this world or the Hereafter. They have forgotten God due to the enticements of Satan. Collective punishments are a sign of Allah Almighty's displeasure. Individual hardships, economic and social afflictions can be a form of trial for believers, which elevates their status, while for non-believers, it is a punishment. Hazrat Aisha (may Allah be pleased with her) narrates that the Prophet (peace and blessings be upon him) said: "When a servant's sins become many and he does not have such good deeds that can expiate his sins, then Allah afflicts him with sorrow so that this sorrow becomes an expiation for his sins." (Musnad Ahmad / Musnad al-Bazzaz).

اِنْ يَّشَاْ يُسْكِنِ الرِّيْحَ فَيَظْلَلْنَ رَوَاكِدَ عَلٰى ظَهْرِهٖ ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿۳۳﴾

42|33| If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful.

اَوْ يُوْبِقْهُنَّ بِمَا كَسَبُوْا وَ يَعْفُ عَنْ كَثِيْرٍ ﴿۳۴﴾

42|34| Or He could destroy them for what they earned; but He pardons much.

Allah Almighty's mercy and the various facilities for human well-being and ease that exist on Earth is mentioned. Among these is the sea, where ships as tall and hevey as mountains sail in the water, as a major source of trade. In olden times, sails propelled them by the wind. Now, they are propelled by engines. If there were no buoyancy in the water, boats or ships would sink. Similarly, sailing boats used to move by wind without any fuel or engine, and the direction of the wind is still beneficial or dangerous for ships and boats. Sea storms also cause destruction. The buoyancy of water, air pressure and speed, and weather conditions – all these factors that affect ships or boats sailing in the sea are part of Allah's universal system, the control of which is with Allah Almighty. This is mentioned in the verse, which we can understand in a better way today through research. Compared to Allah Almighty's blessings and the facilities provided on Earth for humankind, the good deeds of human beings are very few; in fact, if the majority are observed, they are ungrateful and unappreciative. Faith in Allah and belief in the Day of Judgment are weak, but Allah Almighty overlooks their bad deeds and gives them respite or opportunity instead of punishing them. However, those who are ungrateful and deny the truth will surely receive the punishment for their deeds, and their final destination is the Day of Judgment, where no human being will escape accountability.

وَّ يَعْلَمَ الَّذِيْنَ يُجَادِلُوْنَ فِيْۤ اٰيٰتِنَا ؕ مَا لَهُمْ مِّنْ مَّحِيْصٍ ﴿۳۵﴾

42|35| And [that is so] those who dispute concerning Our signs may know that for them there is no place of escape.

فَمَاۤ اُوْتِيْتُمْ مِّنْ شَیْءٍ فَمَتَاعُ الْحَیٰوةِ الدُّنْیَا ۚ وَ مَا عِنْدَ اللّٰهِ خَیْرٌ وَّ اَبْقٰی لِلَّذِیْنَ اٰمَنُوْا وَ عَلٰی رَبِّهِمْ یَتَوَكَّلُوْنَ ۚ ﴿۳۶﴾

42|36| So whatever thing you have been given - it is but [for] enjoyment of the worldly life. But what is with Allah is better and more lasting for those who have believed and upon their Lord rely

وَ الَّذِیْنَ یَجْتَنِبُوْنَ كَبٰٓىِٕرَ الْاِثْمِ وَ الْفَوَاحِشَ وَ اِذَا مَا غَضِبُوْا هُمْ یَغْفِرُوْنَ ۚ ﴿۳۷﴾

42|37| And those who avoid the major sins and immoralities, and when they are angry, they forgive,

وَ الَّذِیْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَ اَقَامُوا الصَّلٰوةَ ۪ وَ اَمْرُهُمْ شُوْرٰی بَیْنَهُمْ ۪ وَ مِمَّا رَزَقْنٰهُمْ یُنْفِقُوْنَ ۚ ﴿۳۸﴾

42|38| And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend.

After the evil consequences for those who deny Allah's commands, the reality of life and its comforts or pleasures is explained, that life is very limited, and after it is another life that is eternal therefore, preparing for the afterlife is true success, and the character and deeds of those who wish to attain this success are mentioned in the verses.

Major Sins:

(1) They avoid major sins. A major sin is an evil deed that is religiously forbidden, the commission of which is very bad and carries a severe warning, such as murder, adultery. Neglecting an obligatory act is also a major sin and requires repentance. Some major sins are mentioned: (1) Associating partners with Allah (Shirk). (2) Despairing of Allah's mercy. (3) Disobeying parents. (4) Unjust killing. (5) Consuming the wealth of an orphan. (6) Accusing a chaste woman of adultery. (7) Fleeing from the battlefield. (8) Consuming usury (interest). (9) Committing adultery. (10) Practicing magic. (11) Taking a false oath. (12) Committing treachery. (13) Concealing testimony. (14) Not paying Zakat (obligatory charity). (15) Drinking Khamr, intoxicating wine (from grapes). (16) Intentionally abandoning obligatory prayers. (17) Breaking covenants (promises). (18) Severing ties of kinship. There are many others besides these.

(2) They avoid immoralities (Fawahish). Anything that is shameful and bad (reprehensible) is called Fahsh. Every characteristic that is flawed and reprehensible is Fahsh. Fahisha also refers to adultery.

Forgiving in Anger:

(3) The third characteristic is forgiving in a state of anger. Anger is a natural human emotion, but controlling anger is very beneficial. However, anger is useful for protecting and enforcing justice and truth, but it is reprehensible and forbidden for personal interests. People often forgive when their anger subsides, but the act of courage and valor is for a person to forgive in the very state of anger and wrath. Excellent and noble individuals, with high aspirations, are gentle even to those who wrong them, and they overlook (forgive) those who act severely against them, seeking the reward for their actions only from Allah Almighty. This quality is very important, which is why it is mentioned in the Holy Quran. The character of the Prophet (peace and blessings be upon him) was its practical example. Hazrat Aisha (may Allah be pleased with her) narrates that the Messenger of Allah (peace and blessings be upon him) never took revenge for himself in anything, but when any sanctity among Allah's sanctities (forbidden things) was violated, he would punish (Bukhari and Muslim).

Adherence to Commands:

(4) One of their characteristics is adherence to Allah's commands. They listen to Allah's call (commands). They obey Allah Almighty in all circumstances, whether in ease or hardship. They act upon the commands of Allah and His Messenger (obligations, duties, and prohibitions) in opposition to personal desires and the commands of other individuals.

Worship:

(5) They worship Allah in the form of prayer (Salat). The purpose of establishing prayer is not only to perform it according to its prescribed manner but also to provide facilities for its performance and to understand the objectives of servitude.

Mutual Consultation:

(6) One of their important characteristics is to consult in communal affairs and then act upon it, meaning their collective matters are decided through consultation and implemented accordingly. In the Holy Quran and the blessed

Hadith, there is strong emphasis on consultation. The Prophet (peace and blessings be upon him) used to consult his companions in all matters and give preference to the majority opinion. After the Prophet (peace be upon him), his companions (the Rightly Guided Caliphs) also decided matters through mutual consultation. The appointment of the Caliphs was also through consultation. The selection of Hazrat Abu Bakr (may Allah be pleased with him), Hazrat Abu Bakr (may Allah be pleased with him) convinced the companions regarding Hazrat Umar (may Allah be pleased with him) and then nominated him. Hazrat Uthman (may Allah be pleased with him), Hazrat Ali (may Allah be pleased with him), and Hazrat Hasan (may Allah be pleased with him) were all appointed as leaders through mutual consultation. Consultation is an important pillar of the Islamic way of life. To run collective affairs without consultation is not only a practice of ignorance but also a violation of the code prescribed by Allah Almighty.

Why Consultation?:

When a matter is between two or more individuals, it is wrong and not just for one person to decide based on their own opinion and ignore others in shared affairs, to act arbitrarily. Justice is that the opinions of all those whose interests are involved should be taken, and if the number of individuals is very large, they should appoint trusted and reliable people as representatives, and these representatives should be included in the consultation.

A person acts arbitrarily because they prioritize their own interests and want to usurp the rights of others. Sometimes, they impose their will by considering themselves superior to others and looking down upon them. Both these actions are forbidden for a believer or a Muslim, because a believer, being neither arrogant nor selfish, does not seize the rights of others. Deciding on the affairs and interests of others is a great responsibility. In Islam, a Muslim and a human being is accountable not only before Allah but also before people. Therefore, they do not decide alone but try to involve other people in consultation so that the decision is correct, impartial, and based on justice. Only those who do not believe in the afterlife and Allah can act according to their own desires. This is why the Western world recognized these matters after the eighteenth century, but Islam implemented them fourteen hundred years ago.

In Islam, the command for consultation is at every level. In household matters, all adult individuals should be included. In a neighborhood or tribe, action should also be taken through consultation. Similarly, for national affairs, the head of the nation or country should be appointed with the consent of the people, and competent representatives should be chosen to manage affairs so that they can give correct opinions and run matters smoothly. As long as the nation or its representatives, who are in large numbers, give their leadership to their leader, no believer (honest person) can become a leader by force or deception, nor should they select such people for consultation who are their favourites. Such a desire can only be held by a person who thinks they can deceive God and follows their own desires, not God's. Deceiving all of creation is very difficult, so Islam has commanded consultation (Shura) on one hand and, demanding practical implementation on the other, has decreed that all affairs of Muslims are implemented according to the outcome of consultation. These two actions will be properly carried out when: (1) There is complete freedom of expression. (2) They are kept informed about matters so that they can give correct opinions. (3) They have the full right to inform about mistakes. (4) In case of error or violation, they can change the leader, and the leader is appointed with the consent of the people. (5) Those who give advice are competent and live up to the trust of the

people. (6) Those who give advice are truthful and advise according to their knowledge, experience, and conscience, without pressure or fear. (7) The decision of the majority is accepted. (8) The consultation is implemented practically. This is very important, otherwise the whole process will prove futile. (9) All matters should be decided in the light of the fundamental commands of Allah and His Messenger – obligations, duties, and prohibitions. That is why the Prophet (peace be upon him) said: "My Ummah will not agree upon misguidance." (Musnad Ahmad).

All these principles exist in modern constitutions or laws, and this is what is called Shura (consultation) in Islam and democracy in political science. Islam limits human authority within the bounds of obligations (commands), due to which the ruler's pressure of personal preferences on the people is eliminated, and acting upon consultation becomes obligatory. A believer (possessing Islamic character), the head of government, is accountable for his or their actions and is not all-powerful.

Spending:

(9) And they spend out of what We have provided for them, meaning they spend from their income. The purpose of the sustenance that Allah has given them is that: (1) While earning sustenance, they earn it in the correct way according to Allah's commands. They do not earn sustenance through unlawful (wrong) means. (2) Then they spend this sustenance; they are not miserly. (3) They spend this not only on themselves and their children but also for the sake of Allah on Allah's creation. These matters are very important for economic and social development. Spending creates economic activity, wealth is distributed, and demand increases, leading to job creation. Spending on others (the needy) for the pleasure of Allah increases social equality and improves peace and security in society. In an Islamic government, spending is prioritized so that development work can be done.

وَ الَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ﴿۳۹﴾

42|39| And those who, when tyranny strikes them, they defend themselves,

وَ جَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَ اَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ ؕ اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ﴿۴۰﴾

42|40| And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah. Indeed, He does not like wrongdoers.

وَ لَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهٖ فَاُولٰٓئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيْلٍ﴿۴۱﴾

42|41| And whoever avenges himself after having been wronged - those have not upon them any cause [for blame].

اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ وَ يَبْغُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ﴿۴۲﴾

42|42| The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment.

وَ لَمَنْ صَبَرَ وَ غَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ﴿۴۳﴾

42|43| And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.

This text discusses individual and collective ethics, as well as the characteristics of believers. It highlights that these qualities should be evident in an Islamic society. If a society claims to be Islamic but lacks these ethical principles, it is considered non-Islamic, and its claim is false.

The ayats (text) then addresses the concept of retaliation. It states that Muslims were permitted to retaliate to the extent of the injustice they suffered. This permission aimed to enable Muslims to defend themselves against oppression and prevent their annihilation due to perceived weakness.

In individual matters, the guidance is that an individual has the right to retaliate to the extent of the injustice, which is the basis for the laws of retribution (Qisas). However, an individual does not have the right to take revenge in matters subject to Qisas independently; they must seek justice through the government (judge). **This right to individual redress exists in other matters like debts and salaries.** Nevertheless, forgiveness is preferred by Allah, and its reward is so great that Allah Himself will bestow it according to His glory, as He dislikes injustice, and retaliation can lead to further injustice. Therefore, it is better to forgive and seek the reward from Allah. In society, forgiving an aggressor can lead to their shame and obedience, setting a noble example for others.

Collectively, if a group rebels and the majority prevails, they should only be punished for the specific acts they committed. They should not be punished further due to their weakness or defeat, as they are still part of the society. This is to prevent hatred and foster reintegration and harmony based on justice. Scholars interpret the word *"mithl"* (equivalent) to mean equal in number, quantity, or quality. The permission for redress extends to situations where a person's right is denied, such as non-payment of debt, salary, or maintenance, or cases of stolen or embezzled property, or unpaid dowry. In such instances, the affected person whose right has been violated is permitted to take an equivalent amount from the property of the oppressor or the one withholding the right, even without their knowledge, and then inform them of the settlement. This is supported by hadith, including one narrated by Aisha (may Allah be pleased with her) regarding Hind bint Utbah's complaint about Abu Sufyan's stinginess, where she was allowed to take from his wealth (Bukhari, Abu Dawood, Nisai). Further details are available in books of jurisprudence (Fiqh). Governments also have the right to levy taxes (in addition to Zakat) in exchange for services.

The blessed hadith offer both permission for retaliation and encouragement for forgiveness. The decision of which is better depends on the specific circumstances. Generally, forgiveness is preferred in individual matters, but leniency in the enforcement of law is discouraged to maintain a peaceful society. The crucial point is that Allah dislikes injustice and loves justice in both individual and collective situations. Those who perpetrate injustice in society and boldly disobey Allah's commands, leading to the spread of evil, are strongly condemned.

وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ وَّلِيٍّ مِّنْۢ بَعْدِهٖ ؕ وَ تَرَى الظّٰلِمِيْنَ لَمَّا رَاَوُا الْعَذَابَ يَقُوْلُوْنَ هَلْ اِلٰى مَرَدٍّ مِّنْ سَبِيْلٍ ۚ﴿۴۴﴾

42|44| And he whom Allah sends astray - for him there is no protector beyond Him. And you will see the wrongdoers, when they see the punishment, saying, "Is there for return [to the former world] any way?"

وَ تَرٰىهُمْ يُعْرَضُوْنَ عَلَيْهَا خٰشِعِيْنَ مِنَ الذُّلِّ يَنْظُرُوْنَ مِنْ طَرْفٍ خَفِيٍّ ؕ وَ قَالَ الَّذِيْنَ اٰمَنُوْۤا اِنَّ الْخٰسِرِيْنَ الَّذِيْنَ خَسِرُوْۤا اَنْفُسَهُمْ وَ اَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ ؕ اَلَاۤ اِنَّ الظّٰلِمِيْنَ فِيْ عَذَابٍ مُّقِيْمٍ ﴿۴۵﴾

42|45| And you will see them being exposed to the Fire, humbled from humiliation, looking from [behind] a covert glance. And those who had believed will say, "Indeed, the [true] losers are the ones who lost themselves and their families on the Day of Resurrection. Unquestionably, the wrongdoers are in an enduring punishment."

وَ مَا كَانَ لَهُمْ مِّنْ اَوْلِيَآءَ يَنْصُرُوْنَهُمْ مِّنْ دُوْنِ اللّٰهِ ؕ وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ سَبِيْلٍ ﴿۴۶﴾

42|46| And there will not be for them any allies to aid them other than Allah. And whoever Allah sends astray - for him there is no way.

اِسْتَجِيْبُوْا لِرَبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ ؕ مَا لَكُمْ مِّنْ مَّلْجَاٍ يَّوْمَئِذٍ وَّ مَا لَكُمْ مِّنْ نَّكِيْرٍ ﴿۴۷﴾

42|47| Respond to your Lord before a Day comes from Allah of which there is no repelling. No refuge will you have that day, nor for you will there be any denial.

Following the discussion of the ethics and character of the believers, the text turns to those individuals who are deprived of Allah's commands and virtuous conduct, living their lives according to their selfish desires. They are termed oppressors (*Zalim*) because they believe they are fulfilling and satisfying their desires by transgressing against others. However, in reality, they are oppressing themselves. When the Day of Judgment arrives, they will face the reckoning of their deeds and witness their loss (i.e., Hell). Their eyes will be cast down, and they will wish for any way to return to worldly life to replace all their sins with good deeds and abide by Allah's commands. But this will not be possible because the afterlife is eternal; there is no death or return to the world. There, only the recompense for worldly actions exists. The righteous people (who lived according to Allah's commands), upon seeing their miserable state, will say, "Indeed, these people, by committing evil deeds in the world, oppressed not others but themselves, for which they will suffer the punishment in Hell." No one can save them from this torment except Allah. These people (the sinners) disobeyed Allah's commands and the character and teachings of the Prophets (peace be upon them) and chose misguidance. As a result, Allah led them astray, and they continued in their error, and today they are suffering the punishment. The crucial point is that success lies in following the correct path in this life itself, which is mentioned in the divine books and demonstrated by the noble Prophets, and which the final Prophet Muhammad (peace be upon him) elucidated. Otherwise, the end will be painful and dreadful.

فَاِنْ اَعْرَضُوْا فَمَاۤ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ؕ اِنْ عَلَيْكَ اِلَّا الْبَلٰغُ ؕ وَ اِنَّاۤ اِذَاۤ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۚ وَ اِنْ تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ فَاِنَّ الْاِنْسَانَ كَفُوْرٌ ﴿۴۸﴾

42|48| But if they turn away - then We have not sent you, [O Muhammad], over them as a guardian; upon you is only [the duty of] notification. And indeed, when We let man taste mercy from us, he rejoices in it; but if evil afflicts him for what his hands have put forth, then indeed, man is ungrateful.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ يَخْلُقُ مَا يَشَآءُ ؕ يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا وَّ يَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ ۙ﴿۴۹﴾

42|49| To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males.

اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّ اِنَاثًا ۚ وَ يَجْعَلُ مَنْ يَّشَآءُ عَقِيْمًا ؕ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ﴿۵۰﴾

42|50| Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent.

The Prophet Muhammad (peace be upon him) was engaged in a complete struggle of conveying his message. This Surah (chapter of the Quran) is Makki (revealed in Makka). The disbelievers of Makka were fiercely opposing him. The lives of the Muslims were difficult. To console the Prophet (peace be upon him), it was said, "Your duty is only to convey Allah's commands to the people and inform them of what is good for them. If they believe, it will be for their own good. You are not responsible for them; they are responsible for their own deeds. Their disbelief does not mean that there was any deficiency in your efforts." This is the same principle for all preachers (those who invite to righteousness). Convey the message with love and repeatedly in a beautiful manner, and be a practical example. After that, the decision rests with the people themselves.

Procreation: Male and Female

Allah's power and might are described, that whatever is in the universe is under His control, and He does whatever He wills. Birth and death are by His command. He grants males (boys) to whom He wills and females (girls) to whom He wills, and if He wills, He grants neither, or He grants both boys and girls. All of this is His decision and system. That is, the potential for procreation in any man or woman (the state of the man's sperm or the woman's womb) depends on Allah's decree, which He has already decided. Our human resources can assist in this process but cannot bring something into existence from nothing. We see in life that some people have no children at all, despite using all means. Some have only sons, some only daughters, and some have both. Allah has applied this same principle to His chosen servants (the Prophets). Adam (peace be upon him) and our Prophet Muhammad (peace be upon him) had both sons and daughters. Lot (peace be upon him) had only daughters, and Abraham (peace be upon him) had only sons. John (Yahya) and Jesus (Isa) (peace be upon them) had no children.

How Procreation Determines Male and Female:

How does the Divine power determine whether a child will be a boy or a girl? All the research of modern science (genetic engineering or biology) falls within the scope of this blessed hadith, which the Prophet Muhammad (peace be upon him) described in a very simple manner fourteen hundred years ago.

(1): Thawban (may Allah be pleased with him) narrates that in response to a question from a Jew, the Prophet (peace be upon him) said, "The man's fluid (semen) is white, and the woman's fluid is yellow. When these two fluids meet, if the man's fluid prevails over the woman's fluid (is more/ abundant), then a male is born by Allah's command. And if the woman's fluid prevails

over the man's fluid, then a female is born by Allah's command." The Jew then confirmed this and left. (Sahih Muslim, Kitab al-Hayd/Sunan al-Kubra lil-Nasa'i)

(2): Aisha (may Allah be pleased with her) narrates that a woman asked the Messenger of Allah (peace be upon him), "If a woman has a wet dream and sees fluid, should she perform Ghusl (ritual bath)?" He (peace be upon him) replied, "Yes." Aisha (may Allah be pleased with her) said to the woman, "May your hands be covered in dust!" But the Prophet (peace be upon him) said, "Leave her. The resemblance of a child is due to this: when the woman's fluid prevails over the man's fluid, the child resembles her maternal uncles (mother's side), and when the man's fluid prevails over the woman's fluid, the child resembles his paternal uncles (father's side)." (Sahih al-Bukhari/Sahih Muslim)

In the verse, Allah has mentioned the female first ("gives daughters to whom He wills"). The explanation given for this is that generally, people used to prefer or still prefer males due to their physical structure and performance. So, by mentioning the female first, Allah, in a way, refuted this notion. (2): The female plays a crucial role in human reproduction and upbringing. Pregnancy, breastfeeding, and nurturing are all key roles she plays. Therefore, she is mentioned first. (3): The mother's right is also greater. Every human being, male or female, will be responsible for their own deeds. In the sight of Allah, both genders are equal.

Why Comfort and Affliction?

"And if We give man a taste of mercy from Us, he rejoices in it; but if affliction befalls him for what his hands have put forth, indeed, man is ungrateful." (Translation:ayah 48)

This blessed verse, according to management and psychology, clarifies the secret to success in human life, which is proof of the Quran's divine and guiding nature. Some points are very important to understand: (1): A person has to bear the consequences of their actions, so it is necessary to think before every action. (2): While human effort plays a role in the availability of resources, the decisive stage also involves Allah's favor or displeasure, which can lead to failure despite efforts. (3): Since humans prioritize their own safety and benefit, they constantly think about ease and accept it. But when they face hardship, they immediately become anxious and use both legitimate and illegitimate means to escape it. These are general facts derived from the analysis of human actions. The blessed verse adds to these facts for human welfare by stating that despite relying on their efforts, a person should understand one point: success in important matters is a mercy and favor from Allah. In the system established by Allah, effort is always rewarded based on Allah's justice. However, sometimes this principle does not apply, so it is also necessary to consider every success as a mercy from Allah. Good and evil are created by Allah and are part of the worldly system. But Allah loves good and commands it, and He dislikes evil and forbids it.

Another point is that hardships befall a person due to their own wrongdoings. Allah forgives many human errors, but since the number of wrong deeds is often great, one has to face hardships. Hardship is also a means for a person to become aware, to take account of their actions, and to achieve success by changing them.

An important psychological point is that a person should recognize the facilities that nature has bestowed upon them without asking or after effort, and then develop the

habit of gratitude, which brings peace to a person's life, both physically and psychologically.

وَ مَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ ؕ اِنَّهٗ عَلِيٌّ حَكِيْمٌ ﴿۵۱﴾

42|51| 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 to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.

وَ كَذٰلِكَ اَوْحَيْنَاۤ اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا ؕ مَا كُنْتَ تَدْرِيْ مَا الْكِتٰبُ وَ لَا الْاِيْمَانُ وَ لٰكِنْ جَعَلْنٰهُ نُوْرًا نَّهْدِيْ بِهٖ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ؕ وَ اِنَّكَ لَتَهْدِيْۤ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۵۲﴾

42|52| And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path -

صِرَاطِ اللّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ؕ اَلَاۤ اِلَى اللّٰهِ تَصِيْرُ الْاُمُوْرُ ﴿۵۳﴾

42|53| The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve.

The beliefs of the Quraish of Makka were quite diverse. On one hand, they called the angels the daughters of Allah, and on the other hand, they did not consider the Holy Quran to be the word of Allah. Similarly, the Jews also raised various objections. The context of this verse's revelation is that a Jew said, "If you are a prophet, then why doesn't Allah speak to you in the same way He spoke to Moses (peace be upon him), or why don't you see Allah as Moses (peace be upon him) saw Him?" In response to this, the verse was revealed stating that Allah Almighty does not speak directly to any human being. The means of communication or revelation that have been mentioned are only: (1) Revelation or inspiration that Allah Almighty casts (*Ilqa)* into the heart of His chosen servant. (2) Speaking from behind a veil, as happened with Moses (peace be upon him), and the voice came to him from a shining (illuminated) tree. (3) The third way is through the sending of an angel with a message, who comes in the form of a human being, just as Gabriel (peace be upon him) brought revelation to our Prophet Muhammad (peace be upon him) many times. Other prophets received inspiration or ilqa, and messages were conveyed to them through Gabriel (peace be upon him).

The Need for Divine Guidance

Humans have a social nature (living together). To live their lives, humans need food, shelter and clothing for residence and comfort, and similarly, they need a companion (woman for man and man for woman) for procreation and sexual gratification. To obtain all these things in the best way and to live life properly, a system is necessary. If there is no system, there will be the law of the jungle, in which the weak will always be oppressed and helpless. *Human-made law will be based on human desires, which conflict with each other. Therefore, the law should be above human influence and free from bias, and there should also be a power to hold its enforcers accountable so that it is used correctly. The protection and guarantee of all these matters can only be in a law that has been made by the Creator of humankind.* If humans use their intellect and understanding regarding

the existence of Allah, they will realize the existence of a power before which humans are helpless despite their strength and understanding. To convey this law or system to humans, revelation is necessary, and choosing a human for revelation depends on the power or being that sends the revelation. For the truthfulness of the individual upon whom revelation is sent, miracles are given so that people may see and believe, and the character of that person is also evident to the people.

The individual whom Allah Almighty chooses for prophethood, is granted an abundant quantity of perception and understanding, through which they recognize jinn, angels (i.e., revealed and non-revealed messages). Moreover, due to their high character and abilities, they guide people.

The Prophet Muhammad (peace be upon him) was informed (which was intended to inform the Quraish) that after prophethood, the Prophet receives his responsibility. After prophethood, the Prophet Muhammad (peace be upon him) was also granted miracles. He received commands through revelation, and the Holy Quran was revealed through Gabriel (peace be upon him), and he (peace be upon him) was commanded to write it down because it was mentioned with the name "the Book." The commands of the Quran and faith are from Allah Almighty.

The Holy Quran has been called light (Nur) because of its guidance, and through it, servants receive guidance. Attaining guidance and acting upon it involves the grace of Allah Almighty. Since the Holy Quran is revealed from Allah Almighty, and Allah's power and might are the greatest in this universe, and all decisions of the universe depend on Him, His power is the most supreme. Therefore, His path is the straight path, and salvation and success lie only in acting upon His commands.

The beginning of the Surah is also about the greatness of revelation, and its conclusion is also about the greatness of revelation and its commands.

Today, the 12th of Sha'ban al-Mu'azzam, 1444 Hijri, corresponding to March 4th, 2023 CE, in the Maldives (Amidoo Island), Surah Ash-Shura was completed. May Allah Almighty grant the ability to complete the Tafsir (explanation) and make it a source of guidance for the readers and salvation for me. Ameen, O Lord of the Worlds, by the grace of the noble Prophet (peace and blessings be upon him).

END OF SUARH SHURA.