Tafseer Anwaar-Ul-Furqaan

Vol-IV

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.

“All the rights are reserved in the favour of Author Doctor Muhammad Hafeez Arshad, no person or the organization has any authority to print, copy, save or publish, complete or any part of this book without a prior written permission from the author”

Book: Anwar ul Furqan Tafseer Asrar ul Quran

(Solutions to modern age problems through the Holy Quran)

Author: Doctor Muhammad Hafeez Arshad

Publishers:

First Edition:

Printers:

Address: H. No-2, Lane 17, DHA Phase 2, Islamabad

Email: drmharshad@gmail.com

Website: www.anwaarulfurqaan.org

ISBN: 978-969-8478-07-0

TABLE OF CONTENTS

Ser	Title	Verse No	Page No
1.	**43-Surah Al-Zukhruf**		15
2.	Introduction		15
3.	Rebirth of Vegetation through Rain	11	17
4.	Pair in the universe. Prayer for Travel	13	17 18
5.	Rights of Animals	14	19
6.	Sons and Daughters in Offspring	16	20
7.	Human Actions and Imitation	20	21
8.	Change and Human Psychology	24	23
9.	Comfort of the World and the Hereafter	33	25
10.	How Evil Begins	36	26
11.	Many Excuses for Bad Intentions	47	28
12.	**44- Surah Al-Dkhaan**		38
13.	Introduction		38
14.	The Night of Mid-Sha'ban	4	40
15.	Smoke in the Sky/Heavens	10	41
16.	Reward and Trial	32	45
17.	The People of Tubba'	37	46
18.	The System of the Universe	38/39	47
19.	**45-Surah Al-Jathiyah**		50
20.	Introduction		50
21.	Creation of Heavens, Earth and Animals	3/4	51
22.	Rain and Vegetation	4	52
23.	Sea and Land	12	54
24.	Measurement of Reward and Punishment	14	54
25.	Differences why Violence?	17	55
26.	Evil / Good in this World and the Hereafter	21	57
27.	Corruption of Selfish Desires	23	57
28.	Earth, Heavens and Human Actions	27	57
29.	Importance of Actions	30	61
30.	**46-Surah Al-Ahqaf**		61
31.	Introduction		62
32.	The Universe and the Creator	3	63
33.	The Importance of Deeds	13	67
34.	The Rights of Parents	15	67
35.	Human Maturity	16	68
36.	The Standard of Reward and Punishment is Deeds	19	6970
37.	Asceticism and Nearness to God	20	70
38.	The People of Ahqaf	21	72
39.	The Punishment of the Wind	24	72
40.	The Presence of the Jinn	31	75
41.	The Jinn	32	75
42.	**47-Surah Muhammad**		77
43.	Introduction		77
44.	The Issue of Prisoners	4	79
45.	Freedom from Slavery	4	80
46.	Objectives of War	4	81
47.	Good and Bad Are Not Equal	14	84
48.	Rivers of Paradise	15	85
49.	How to Recite the Quran	24	88
50.	Completing Voluntary Worship	33	80/1
51.	A Righteous Society and Success	38	92
52.	**48-Surah Al-Fath**		93
53.	Introduction		93
54.	The Treaty of Hudaybiyyah	1	93
55.	A Manifest Victory	1	98
56.	The Pledge of Ridwan	10	100
57.	The Punishment and Reprieve of the Apostate	16	103
58.	The Divine Pratice	23	106
59.	Attack on Muslims During Warfare	25	107
60.	The Greatness of the Companions	29	108
61.	**49-Surah Al-Hujrat**		110
62.	Introduction		110
63.	Etiquette of Speech	2	111
64.	Principles for Social Laws	1	112
65.	Etiquette of Meeting	5	112
66.	Importance and Truthfulness of Information	6	113
67.	Internal Conflicts in the Rightly Guided Caliphate	9	117
68.	Foul Language	11	121
69.	Doubts / Suspicion	12	121
70.	Prying and Investigating	12	121
71.	Backbiting	12	122
72.	The Standard for Nobility	13	123
73.	Muslim and Believer	15	126
74.	**50-Surah Qaf**		126
75.	Introduction		126

Ser	Title	Verse No	Page No
76.	The wonderd of the Universe	6	128
77.	Resurrection	11	129
78.	Record of Deeds	17	132
79.	Characteristics of Criminals	25	1341 134
80.	Characteristics of Righteous Individuals	32	135
81.	**51-Surah Al-Zariyat**		139
82.	Introduction		139
83.	The Forces of Allah (God)	1	140
84.	Qualities of the Righteous (or Pious)	16	142
85.	The Deprived Classes and Charity	19	144
86.	The Poor and the Needy	19	144
87.	Signs in the Earth	20	145
88.	The Human Body and Soul	21	145
89.	Angels in Human Form	27	147
90.	The Expansion of the Heaven (universe)	47	149
91.	The Spreading Out of the Earth	48	150
92.	Pairs in the Universe	49	150
93.	The Importance of Remembrance (of Allah)	50	151
94.	The Purpose of Human Creation	56	153
95.	**52-Surah Al-Toor**		153
96.	Introduction		153
97.	Bait-ul-Ma'mur	4	154
98.	Bahr-ul-Masjoor	6	155
99.	Servants in Paradise	20	157
100	Importance of Deeds	21-24	157
101	**53-Surah Al-Najam**		163
102	Introduction		163
103	Sidrat al-Muntaha	14	166
104	Jannat al-Ma'wa	15	168
105	Lat	19	169
106	Uzza	19	169
107	Manat	20	169
108	Conjecture/supposition	28	170
109	Evil Deeds	32	171
110	Recompense for Deeds	39	173
111	The Act of Conveying Reward	41	174
112	**54-Surah Al-Qamar**		178
113	Introduction		179
114	Splitting of the Moon	1	180
115	Scene of the Day of Judgment	6-7	181
116	Noah's Flood	9-11	182
117	The People of 'Ad	19	184
118	The People of Thamud	23-31	184
119	The People of Lot	33	186
120	The People of Pharaoh	41	187
121	Divine Decree	49	188
122	**55-Surah Al-Rehman**		190
123	Introduction	-	190
124	Bounties of Allah	2-13	192
125	Duty of Humanity	13	193
126	Jinn	15	194
127	East and West	17	195
128	Barrier in the Seas	20	196
129	Exiting Earth's Bounds	33	198
130	Life in Hell	41	199
131	Fear of Allah	46	201
132	Life in Paradise	48	201/2
133	**56-Surah Al-Waqiah**		204
134	Introduction		204
135	Groups on the Day of Judgment	3	207
136	As-Sabiqun (The Foremost)	10	207
137	Life in Paradise	15	208
138	Ashab Ash-Shimal (Companions of the Left)	41	211
139	Life in Hell	53	213
140	Human Creation	58	213
141	Agriculture	63	215
142	Basic Necessities	73	216
143	Upholding the Quran	79	218
144	Glorification in Ruku and Sujud	96	219
145	**57-Surah Al-Hadeed**		220
146	Introduction		220
147	Creation and Glorification	1	221
148	Allah's Control	2	223
149	Attributes of Allah	3	222
150	Economic Effects of Spending	7	226
151	Objectives of Allegiance (Muslim)	7	226
152	Standard for Reward	10	228
153	Achieving Tranquility	23	230
154	Objectives of Prophethood	25	234
155	How Iron Came to Exist?	25	235
156	Actios are Important, Not Lineage	26	235
157	Monasticism	27	236
158	Innovation (Bid'ah)	27	237
159	Double Reward	28	238
160	**58-Surah Al-Mujadilaah**		239
161	Introduction		239
162	Zihar	2	241
163	Rulings on Zihar	3/4	241

Ser	Title	Verse No	Page No
164	Wisdom Behind the Rulings	4	242
165	Social Evils	7	244
166	Greeting Non-Muslims	8	245
167	Whispering	9	245
168	Etiquette of Gatherings	11	246
169	Excellence of Knowledge	11	246
170	Satanic Group	19	249
171	Hizbullah (Party of Allah)	22	250
172	**59-Surah Al-Hahshir**		251
173	Introduction		251
174	Spoils of War (Ghanimah) and Fay'	6	256
175	Welfare State	7	256
176	Circulation of Wealth	7	257
177	Obedience to the Prophet (PBUH)	7	257
178	Selflessness and Stinginess	10	258
179	Respect for Predecessors	10	259
180	Effect of Outward Fear	13	261
181	Concern for the Future	18	262
182	Asma-ul-Husna (Beautiful Names of Allah)	22/24	263
183	**60-Surah Al-Mumtahanah**		266
184	Introduction		266
185	Prioritizing National over Personal Interests	1	267
186	Punishment for Espionage	2	267
187	Dealings with Disbelievers	4	270
188	Belligerent (Enemy) and Non-Belligerent	8	271
189	Marriage with Non-Muslims (Disbelievers)	10	272
190	Respect for Human Freedom and Rights	11	273
191	Method of Testing, Objectives of Allegiance	12	274
192	**61-Surah As-Saff**		276
193	Introduction	-	276
194	Contradiction between word and deed	2	278
195	Unity and Strength	4	278
196	Human will and action	5	278
197	Confirmation of Prophet Jesus	6	279
198	**62-Surah Al-Jumu'ah**		283
199	Introduction		283
200	Status of the Prophet	2	285
201	Later Generations	3	285
202	Scholar Without Practice	5	286
203	Beginning of Jumu'ah	9	287
204	Virtues of Jumu'ah	9	288
205	Rulings of Jumu'ah	10	288
206	Adhan (Call to Prayer)	9	289
207	Lawful Sustenance	11	289
208	**63-Surah Al-Munafiqun**		290
209	Introduction		290
210	Causes of Hypocrisy	1	292
211	Signs and Character of a Hypocrite	2	292
212	Why Delay in performing Obligations?	10	297
213	**64-Surah Al-Taghabun**		297
214	Introduction		297
215	The System of the Universe	3	298
216	Nature of Accountibility	9	301
217	The Day of Al-Taghabun Stinginess (Shuh)	9 16	301 304
218	**65-Surah Al-Talaaq**		305
219	Introduction		305
220	The Method of Divorce	1	306
221	Determining the Iddah	1	307
222	The Period of Iddah	1	307
223	Trust and Destiny	3	311
224	A Woman who does not menstruate	4	312
225	Accommodation and Expenses after Divorce	6	314
226	Child Rearing	7	315
227	Affair of the Universe	12	317
228	**66-Surah Al-Tahreem**		319
229	Introduction		319
230	Family Life: Problems and Solutions	4	324
231	Upbringing and Good Deeds. Repentance	6	326 327
232	**67-Surah Al-Mulk**		330
233	Introduction		330
234	Existence of the Universe	1	332
235	Death after Life	2	332
236	Sky	3	333
237	Meteoroids	5	333
238	Stealing of Information	5	334
239	Confession of Guilt	10	336
240	Criteria for Reward	12	336
241	Power of Wind	19	338
242	Use of Intellect (Essential)	21	339
243	**68-Surah Al-Qalam**		341
244	Introduction		341
245	The Pen and Intellect	1	342
246	A Great Character	3	342
247	The Right of Deprived Individuals	24	347
248	The Disobedient and the Obedient Are Not Equal	35	349

Ser	Title	Verse No	Page No
249	**69-Surah Al-Haqqah**		352
250	Introduction		352
251	Fate of Deniers	4	353
252	The Occurrence of Qiyamah	14	355
253	Reward for Good Deeds	19	356
254	Recompense for Bad Deeds	26	357
255	Importance of Welfare Acts	34	358
256	**70-Surah Al-Ma'arij**		361
257	Introduction		361
258	Ascending Stairways	3	362
259	Character of Hell's Inhabitants	12	366
260	Character Analysis	19	366
261	Character of Paradise's Inhabitants	23	367
262	Analysis of Causes	26	370
263	Purity	30	371
264	**71-Surah Nouh**		372
265	Introduction		372
266	Prophet Nuh (Noah) (PBUH)	1	373
267	Method of Preaching	5	375
268	Blessings of Seeking Forgiveness	10	375
269	Proofs of Allah's Existence	14	376
270	The Beginning of Idolatry	22	377
271	The Fate of the Erring	25	379
272	**72-Surah Al-Jin**		379
273	Introduction		379
274	Fear of the Jinn	6	383
275	Protection of Knowledge	8	384
276	Sanctity of Mosques	19	386
277	Knowledge of the Unseen	26	389
278	Record of Everything	28	389
279	**73-Surah Al-Muzammil**		389
280	Introduction		390
281	Tahajjud Prayer	2	391
282	Times for Tahujjud Prayer	3	391/2
283	Recitation of the Quran	4	392
284	Importance of Human Limitatinos	20	395
285	Importance of Seeking Livelihood	20	395
286	Love for Humanity	20	396
287	**74-Surah Mudassar**		396
288	Introduction		396
289	Purity	4	398
290	Patience	6	399
291	Guardians of Hell	30	402
292	Causes of Entering Hell	43	404
293	Vain Pursuits	45	404/5

Ser	Title	Verse No	Page No
294	**75-Surah Qiyamah**		407
295	Introduction		407
296	The Human Soul	2	406
297	Nafs Ammarah (The Inciting Soul/ Self)	2	408
298	Nafs Lawwamah (The Self-Reproaching) Nafs Mutmainnah	2	409 409
299	Treatment of Psychological Issues	2	410
300	Life after Death	3	410
301	Stages of Human Existence	31	416
302	Male and Female	39	418
303	**76-Surah Dhaar(Insan)**		418
304	Introduction		418
305	Human Distinction	3	420
306	The State of Paradise	5	421
307	The Character of the Peaople of Paradise		421
308	Reward for Patience and Gratitude	11	424
309	Revelation of the Quran	23	425
310	Feeding the Hungry	8	422
311	Exercise of Choice	31	427
312	Vows and Oaths	7	421
313	**77-Surah Al-Mursilaat**		427
314	Introduction		427
315	Thhe Winds	1	429
316	The Angels	3	429
317	The Day of Decision	12	431
318	The Creation of Man and the Creator	24	432
319	**78-Surah Al-Nabaa**		436
320	Introduction	-	436
321	The Great News	1	438
322	Earth	6	439
323	Mountains	7	439
324	Pairs	8	439
325	Night	10	440
326	Sky	12	441
327	Sun	13	441
328	Day	14	440
329	Crops and Gardens	15	442
330	The Day of Judgment	18	442
331	Fate of the Arrogant	22	443
332	**79-Surah Al-Naziaat**		446
333	Introduction	-	446
334	Forces in the Universe	1-5	447
335	The Trumpet and Day of Judgment	6	449
336	Pharaoh and Prophet Moses	15	451
337	The Universe and Resurrection	27	452

Ser	Title	Verse No	Page No
338	Reward for Obedience and Disobedience	37	454
339	Why is Condemnation of the World	40	454
340	**80-Surah Al-Abasa** Introduction/IbnMaktum Criteria of preference. Resurrection. Day of Judgment/ Coming of Hour	 8 22 23	455 455 456 459 462
341	**81-Surah At-Takwir** Sun/stars.Mountains/ Sea Crulity to a girl,Raising Children. Performance	 2/3 8 10	462 464 466 467
342	**82-Surah Al-Infitar**		470
343	Introduction		470
344	Human Body	7	472
345	Day of Decision	17	475
346	Day of Judgment	1	
347	Why Humans Are Deceived	6	472/3
348	Details of Deeds	5	472
349	How Deeds Are Recorded	10	473
350	**83-Surah Al-Mutaffifin**		475
351	Introduction		475
352	Those who give short measure	1	476
353	Record of evil deeds	7	477
354	Hearts/ Minds Rusted	14	478
355	The drink of Paraddise	25	480
356	The outcome of contempt	34	481
357	**84-Surah Al-Inshiqaq**		482
358	Introduction		482
359	The Scene of Judgment Day	1	483
360	Book of Deeds	7	484
361	Twilight	16	485
362	Stages of Life	19	486
363	**85-Surah Al-Buruj**		487
364	Introduction		487
365	Buruj (Constellations)	1	488
366	The Incident of the People of the Ditch.	4	489
367	Action and Faith	11	491
368	**86-Surah Al-Tariq**		493
369	Introduction		493
370	Stars and the Knock	1	494
371	Creation of Man	5	496
372	Return of the Soul	8	497
373	**87-Surah Al-A'laa**		499
374	Introduction	1	499
375	Remembrance & Preservation	2	502
376	The Hereafter	3	504
377	Creation & Proportion	4	505

Ser	Title	Verse No	Page No
378	Ease in Religion	5	503
379	Uniformity in Religions	18	505
380	The End or Outcome	7	501
381	Purity	8	504
382	**88-Surah Al-Ghashia**		505
383	Introduction		505
384	Frightened Faces	2	506
385	Joyful Faces	8	507
386	Camels	17	508
387	Sky	18	509
388	Mountains	19	509
389	Earth	20	509
390	Outcome	26	511
391	**89-Surah Al-Fajjar**		511
392	Introduction		511
393	The Ten Nights	2	512
394	Even and Odd Matters	3	512
395	The Night	4	512
396	End of Erring Nation/Aad	13	514
397	Caring for the Needy	17-18	516
398	Time of Reckoning	22	517
399	The Tranquil Soul	27	519
400	**90-Surah Al-Balad**		519
401	Introduction		519
402	Human Difficulty	7	521
403	Freeing Necks/Slave	13	524
404	Patience and Mercy	17	525
405	Feeding Hungry	14	525
406	Human Accountability	7	521
407	Intellect, Understanding and Choice	8	522
408	Patience	17	524
409	Successful and Unsuccessful	18	525
410	Faith	17	525
411	Righteous Society	17	526
412	**91-Surah Ash-Shams**		527
413	Introduction		527
414	The Sun	1	528
415	The Moon	2	528
416	The Earth	6	529
417	The Human Self	7	529
418	The Two Paths	9	529
419	The Destruction of the People off Thamud	14	530
420	**92-Surah Al-Liel**		531
421	Introduction		531
422	The Path to Goodness	5	533
423	Stinginess and Selfishness	8	534
424	The Difficult Path	10	535
425	**93-Surah Ad-Duha**		536
426	Introduction		536
427	Farewell	2	538

Ser	Title	Verse No	Page No
428	Orphan's Property	9	541
429	The Beggar	10	541
430	Gratitude	11	542
431	**94-Surah Alm-Nashrah**		543
432	Introduction		543
433	Award of High Knowledge	1	544
434	Lightening the Burden	2	545
435	Exalted Mention (High Fame)	3	545
436	Ease and Hardship	5	546
437	**95-Surah Al-Teen**		547
438	Introduction		547
439	Al-Teen and Az-Zaytun	1	548
440	Human Form	4	548
441	Lowest of the Low	5	549
442	The Righteous	6	550
443	**96-Surah Al-Alaq**		551
444	Introduction		551
445	The Origin of Man	2	553
446	Knowledge and the Pen	6	553
447	The Centre of Anger	15	556
448	**97-Surah Al-Qadr**		556
449	Introduction		556
450	Laylat Ul Qadar	2	557
451	Worth and Esteem	3	559
452	The Night of Power	6	559
453	**98-Surah Al-Bayyinah**		560
454	Introduction		560
455	Clear Proof	1	561
456	Worst of Creatures	6	563
457	Best of Creatures	7	564
458	Allah's Pleasure	8	564
459	**99-Surah Al-Zilzilal**		565
460	Introduction		565
461	The Earthquake	1	565
462	The Earth's Burden	2	566
463	Human Deeds	4	567
464	**100-Surah Al-A'diayat**		568
465	Introduction		568
466	Human Behavior	6	571
467	The Love of Wealth and Possessions	8	571
468	**101-Surah Al-Qari'ah**		573
469	Introduction		573
470	The Clap	2	574
471	Scattered Insects (Moths)	5	574
472	The Weighing of Deeds	6	574
473	**102-Surah At-Takathur**		575
474	Introduction		575
475	The Greed for Wealth	1	576
476	Increasing Good Character	1	576
477	The Visit to the Graves	2	576
478	Levels of Knowledge	5	578
479	The Question about Blessing	8	578
480	The Welfare State	6	578
481	**103-Surah Al-Asr**		579
482	Introduction		579
483	Time	1	580
484	Loss	2	580
485	Exhortation to Truth	3	581
486	Exhortation to Patience	3	581
487	**104-Surah Al-Humazah**		582
488	Introduction		582
489	The Slanderer and Backbiter	1	582
490	The Miser	2	582
491	The Punishment	6	584
492	**105-Surah Al-Fil**		584
493	Introducion		585
494	The Event of the Elephant		585
495	**106-Surah Al-Quraysh**		587
496	Introduction		588
497	History of the Quraysh	1	588
498	Economic Endeavours	2	589
499	Cure for Poverty: Trade and Peace	4	590
500	**107-Surah Almauen**		591
501	Introduction		591
502	Welfare State	2/3	591
503	Negligence in Prayer	5	592
504	Hypocrisy	6	593
505	Lack of Cooperative Spirit	7	593
506	Conclusion		594
507	**108-Surah Al-Kawthar**		594
508	Introduction		594
509	What is Kawthar	1	595
510	The Command of Prayer	2	595
511	Who is the nameless and who is the Renowned?	3	597
512	**109-Surah Al-Kafirun**		598
513	Introduction		598
514	Occasion of Revelation		599
515	Complete Disassociation from the Disbelivers	3	599
516	**110-Surah An-Nasr**		600
517	Introduction		600
518	Victory and Help	1	601
519	Repentance and Seeking Forgiveness	3	602
520	**111-Surah Abu Lahab**		603
521	Introduction		603
522	The Character of Abu Lahab		604
523	Occasion of Revelation		604
524	**112-Surah Al-Ikhlas**		607
525	Introducion		607

Ser	Title	Verse No	Page No
526	Virtues of the Surah		607
527	Oneness of Allah (Tawhid)	1	608
528	Allah is As-Samad	2	609
529	On Equality with Allah	4	610
530	**113-Surah Al-Falaq**		611
531	Introduction		611
532	Virtues		611
533	The Occasion of Revalation		611
534	The Script of Ibn Masud		611
535	Ruqyah Magic, Faith healing and Jealousy	4	614 616
536	**114-Surah An-Nas**		618
537	Introducion		618
538	The Need for Rafuge	1	619
539	Whisperer (Waswas) and Khannas	4	620
540	The Khannas and Its Cure	5	622
	Gratitute to the Most Mercifull.		623
	About the Author.		624

Author's words

All praise to Allah, the God of all creations,

Peace and greetings to prophet MUHAMMAD (P.B.U.H), the last prophet of

God, his siblings, companions, and all those who followed him well

Up to the day of recompense.

Quran is such a book among the revealed ones, the most authentic and safe (unaltered) from the start of first revealed verse up-till now, so it is the most safer, well protected, the most reliable narration which came for the guidance of mankind, it is guiding at present. It will keep guiding up- to the doom's day (end of time). Human being is an intellectual being; due to this intellect, has full command over his deeds. The creature having such power/abilities will rightly be held responsible for its deeds. The guidance was necessary to differentiate truth from false. That is why the creator elevated (selected) persons from humankind, revealed his messages/commands to them, which are under the possession of humanity in the shape of revealed books. Human mind has enormous constructive and destructive abilities, so not hundred per cent reliable for success, this implies a necessity of revealed guidance. Therefore, Quran was revealed to accomplish that necessity. At that time, Arabians were living in a worst state of social life. As the prophet (P.B.U.H) was born in Arabic region, so the Holy Quran was revealed in Arabic language. Revealed narration is an example of highest concinnity (unique piece of literature) and fulfils all aspects of a complete guideline for humanity. All kinds of knowledge as are related to humanity are mentioned there with true guidelines. مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شي , (6.38), (Mā Farraţnā Fī Al-Kitābi Min Shay'in).Translation: We left nothing but recorded in the open book. Because it is the last revealed message for human guidance, so many skills and proper knowledge is necessary for its concinnity/commentary, especially its Translation/interpretation is very important for Non-Arabic nations to understand the real purpose of this message. As the Holy Quran was the message of guidance, the prophet (to whom it was revealed) himself made proper arrangements for its preservation. It was written practically, and was memorised. Although there were initial methods of script, but all the suitable modes were adopted. Ashaab (the companions) who could read and write were appointed for this purpose. As the present type of paper was not available, so it was written on stone bricks, leather sheets, wider leaves of trees, bamboo pieces and bones of animals. Different people had written verses. There was a common custom of memorising such things, so many companions had memorised these verses. Arabs were proud of their strong memory. They had many long poems of tribal fights, long intended poems and pedigree tables etc. stored in their minds, their memories were highly trusted. That is why they put special emphasis on learning Quran by heart initially. It was easier for Arabs to learn Quran by heart than to write it, so the most of companions were Huffaz (learners by heart/memorizers of Quran). Mosques were their community centres where education was provided with special arrangements for Hifz (learning Quran by heart).

When a large number of huffaz got martyred in Yamama Battle, due to their will for jihad, compiling of Quran started at government level. So this duty was assigned to the most prominent writer/scriber of revelation Mr Zaid Bin Sabit (may Allah be pleased with him) in the era of first caliph Abobakar Siddique (may Allah be pleased with him). Zaid Bin Sabit had whole of the Holy book in written format with him, yet he got a dual

evidence for each verse and submitted to the caliph as a complete document. Hazrat Usman (may Allah be pleased with him), finalized the Quraish Arabic accent and sent copies to all the governors for keeping it as the state constitution/preserved government document. The book (Holy Quran) in our hands, is that preserved document. Skills of qirrat (vocal tune) and tajweed (reciting skill) were developed for uniqueness of use. Many other skills/branches of education like calligraphy, grammar rules related to word formation and structure of sentences etc. concinnity in the narration, Islamic jurisprudence, principles of jurisprudence, commentary and its methods etc. flourished due to divine grace of the Holy Quran.

Revelation of Quran:

Revelation of the Holy Quran completed during 22 years in the cities of Makkah and Madinah. This method proved very useful for its safety, composition and its practical implementation in human life. Not only the Muslims have guidance for present situations but also for the whole human race facing same situations in present and future. The highest standards of Qur'anic language, its power of communication/ concinnity remained as greater challenge even for Arabians. At last they had to accept it as the words from God and a miracle. Revelations started at Makkah in the 40th year of prophet's (S.A) age. According to traditional aphorism, the first revealed verse is اِقْرَا بِاسْمِ رَبِّكَ الَّذِی خَلَقَ(96.1) (Iqra' Biāsmi Rabbika Al-Ladhī Khalaqa)Translation : (Read in the name of your lord who created) which was revealed in the month of Ramadhan. We can find the practical indications of revelation in the books of Hadith and Seerah (biography books). During the revelation of inordinary words, a different look prevailed to the body of prophet (P.B.U.H), His face got perspired heavily even in winter season with turning colour to pale, body got trembled, feeling heavy magnitude. Even carrying animal sat down, sometimes a voice like ringing bells and buzz of bees was heard. At the end of this situation, complete afflatus/ divine impulse, had been saved in his mind and, He advised his companions to write it down.

Occasion/Context of Revelation:

All the companions firmly kept context of verses in their minds and transferred to the younger generation through formal methods of education. Some Surahs (chapters) were revealed completely in Makkah, their topics and commands were according to the needs of those circumstances. While some were revealed in Madinah containing the instructions about situations arose there, some verses arrived sometimes in Makkah and sometimes in Madinah.

All the verses were added to Surahs according to instructions of the prophet, regardless, it is Makki or Madni Surah. Verse revealed after Hijrah are called Madni and those revealed in Makkah are called Makkis. Some Surahs were revealed in the shape of incidence or stories so they do not have specific context. Context of revelation has a special importance in the field of exaggeratory/commentary writing. As Islam spread out of the Arabic peninsula, majority of the embracers were non-Arabic, while the language of the Holy Quran was Arabic. So the punctuation/phonetic marks were inaugurated to maintain the correct meanings and create ease for non-Arabic people to recite the Holy Book. Every binding of the Holy Book has their explanation.

The Holy Prophet always narrated the revealed portion of Quran to his companions immediately, and helped them keeping it in their minds firmly. He repeated it annually in

the month of Ramadhan. Holy Prophet (P.B.U.H) repeated it twice in the last Ramadhan of his life. In every Ramadhan, at present, Muslims repeat it annually in their mosques. It is divided in thirty parts for easy recitation in Ramadhan/teaching/ learning and for the comfort of non-Arabic people. Every part has further divisions as quarters and rakoos (bowing the body in prayer) according to entitled verses. Rakoo has a notation "ع"containing its linkage with part, Surah and number of verses. Every part has rakoos to facilitate Hifz (learning by heart) and quotations etc. The companions/Muslims Used to complete the recitation of the Holy Book in a week (seven days), so there are seven-mile stones. At present the Arabian follow these mile stones, while Non-Arabians prefer Rakoos and Parts (Paaraahs). Asians generally follow the traditional script of Kofi (Asim) and those living in Aljayrea, Morocco, Tunisia, Western Libya, and Spain prefer that of Warsh. Some letters have difference of dots in the script of ' Al-Maghrib-Al-Arbi'. Generally, the Kofi style has a priority worldwide.

Protocol and Rights:

These are the words from Allah, so recite it with love and patience, and always try to produce correct pronunciation focussing on their meanings with no haste. If you have Wudhu (Ritual Purification), it is better. You can also recite the holy Quran without wudhu. Always seek refuge in Allah from the cursed Satan before you start reading/reciting the Holy Quran. Read it with full faith and believe that these are the words from Allah. Every good work should be started with the name of Allah " بسم الله الرحمٰن الرحيم". Reciting the Holy Quran is a sacred deed, so Bismillah should be observed before starting the recitation. Reader's mouth should be neat and clean, because a bad smelling mouth is worst to the protocol of such a Holy revelation. It is better to apply some fragrance. A binding of Quran containing larger part of Arabic text, should not be touched without the ritual purification, Wudhu is necessary for touching the Holy Quran. If it is wrapped in a cover, you can touch or hold it without Wudhu. Quran should always be kept over all other books due to its dignity. This Book should be believed/understood as a guide for the world to come (next world). Ease of others should be kept in mind while reciting the Holy Quran to avoid any disturbance. Not hearing, or avoiding the recitation, in louder human voice, is against its protocol and a sin. So these matters should be kept in mind while reciting the Holy Quran. The Prophet (P.B.U.H)) used to recite the Holy Book at his home during night, in the prayer, with a very lower voice, (as told by Anas Bin Malik (R.A), in Masnad-ul-Shaameen Lil-tibrani/Rooh-ul-mani).

The most important right of the Holy Quran is to recite/hear it with full attention and consideration. There is a verse اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ اَمْ عَلٰى قُلُوْبٍ اَقْفَالُهَا(47:24), ('Afalā Yatadabbarūna Al-Qur'āna 'Am `Alá Qulūbin 'Aqfāluhā).

Translation: Do they not think about (understand) Quran, or their hearts (minds) are locked. Recitation alone, is not enough because the success only depends upon following its commands and restraining from its negations. It is necessary to believe, these are words from ALLAH and the only source of success in both worlds. Its massage should be conveyed to other people in such a manner that they may accept it, and by personal actions, others should be attracted to act upon it for the real success.

Exegesis/Commentary (Tafseer)

Exegesis means to open or explain some thing. Tafseer especially, means to explain the meanings of Quranic words. If at some place, these meanings are not easily

understandable and you have to place your own opinion, it is called Taweel (exegete meanings). The Holy Prophet prayed in the favour of Ibn-e- Abbas for explanation of the Holy Quran. There is very hard commination/threat for those who put/ conveyed their personal indigenous meanings/opinions as their destination will be the Hell. So it is essential for tafseer to seek guidance from Hadith or from those who got benevolence/ blessing direct from the Holy Prophet (companions). If a situation arises where, there is no guidance from these sources; the exegesis/methods of Ummah scholars should be followed.

Quran provides guidance for modern branches of knowledge, science, social, economic and political situations/problems.وَلَا رَطْبٍ وَّلَا يَابِسٍ اِلَّا فِیْ كِتٰبٍ مُّبِیْنٍ (6:59), (Wa Lā Raţbin Wa Lā Yā Bisin 'Illā Fī Kitābin Mubīnin) Translation: (and there is nothing green or dry but (recorded) in the open book). It is a fact that due to the necessities of modern age, scientific research, knowledge of things, changes are being observed in the system/style of life. These are not ignorable, we can make them more beautiful in the light of Quranic guidance. On the other hand, Muslim youth is facing the big challenge of science and technology, due to which they feel awestruck to the western thoughts and give them more importance due to lack knowledge among the Muslims.

Science technology and scientific theories have a factor of modification; they vary according to new research. End of physics is the starting point of metaphysics, which is a special topic of the Holy Quran. That is why, it is necessary to understand these modern theories in the light of Allah's message, which contains the solution to human problems. This revealed book is an ocean of meanings and knowledge, the diver can collect the pearls according to his abilities and decorate the canvas of his knowledge/wisdom. These efforts will continue with the continuation of human life. Keeping these facts in view, it is necessary that in the light of modern knowledge, new Quranic commentaries should come up, not only to satisfy the knowledge-thrust of youth, but also to answer the objections of opponents, which should, despite providing beautiful solution to the problems of this age, and also be the cause of successes for faithful in both worlds. This tafseer and taweel has been written for these purposes, Translation of the Holy Quran has been driven from the Translations of authentic scholars. Hoping that our religious scholars will emerge equipped with modern branches of knowledge. Our scientists should acquire the knowledge of Quran and Sunnah to effectively fill the gap between Islam and Science.

"An open invitation for the men of wisdom"

I can't complete my words without mentioning, thanking to all those dear people who guided me and helped me for this work. May Allah grant them His great blessings. I request people of knowledge and bounty to inform me if found any drawback/mistake in reasoning or derived meanings for further improvement in future. May Allah accept it, make it beneficiary for His creature, and bless with more abilities/favours.

Oh God of all the universes, I seek your favour. Peace and greetings to the chief of all prophets, (Prophet MUHAMMAD P.B.H.H), his companions, siblings all together Amin!

Contemptible amongst the creations,

Mohammad Hafeez Arshad,

May Allah the great protector, be merciful.

DHA. Phase 2. Islamabad

43 - Surah Az-Zukhruf

Introduction:

The Surah is named "Az-Zukhruf" because of the word mentioned in verses 33 and 34. This Surah was revealed during the Makkan period. "Zukhruf" means ultimate beauty; colourful flowers on the ground are also beautiful, hence they are also called Zukhruf.

According to the arrangement of the Mushaf (the written text of the Quran), this Surah is number forty-three (43), and according to the order of revelation, it is number sixty-three (63). It contains seventy-nine (79) verses and seven (7) sections (Ruku').

In terms of its themes, following the style of Makkan Surahs, it reiterates the Monotheism (Oneness of Allah), refutes idol worship, and mentions the Day of Judgment. The greatness and power of Allah Almighty are mentioned to increase faith and certainty. The disobedience and punishment of previous nations are mentioned as a warning to those who deny the truth, so they are not deceived by the respite given to them. Among the previous prophets, Abraham (peace be upon him), Moses (peace be upon him), and Jesus (peace be upon him) are mentioned. The blessings of rain and the concept of resurrection are highlighted. The rewards of Paradise are mentioned, and the horrors of the Day of Judgment are described to encourage righteous deeds.

حٰمٓ ﴿١﴾

43|1| Ha, Meem.

وَ الْكِتٰبِ الْمُبِيْنِۙ ﴿٢﴾

43|2| By the clear Book,

اِنَّا جَعَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَۚ ﴿٣﴾

43|3| Indeed, We have made it an Arabic Qur'an that you might understand.

وَ اِنَّهٗ فِيْۤ اُمِّ الْكِتٰبِ لَدَيْنَا لَعَلِيٌّ حَكِيْمٌ ﴿٤﴾

43|4| And indeed it is, in the Mother of the Book with Us, exalted and full of wisdom.

اَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ قَوْمًا مُّسْرِفِيْنَ ﴿٥﴾

43|5| Then should We turn the message away, disregarding you, because you are a transgressing people?

وَ كَمْ اَرْسَلْنَا مِنْ نَّبِيٍّ فِى الْاَوَّلِيْنَ ﴿٦﴾

43|6| And how many a prophet We sent among the former peoples,

وَ مَا يَاْتِيْهِمْ مِّنْ نَّبِيٍّ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٧﴾

43|7| But there would not come to them a prophet except that they used to ridicule him.

فَاَهْلَكْنَاۤ اَشَدَّ مِنْهُمْ بَطْشًا وَّ مَضٰى مَثَلُ الْاَوَّلِيْنَ ﴿٨﴾

43|8| And We destroyed greater than them in [striking] power, and the example of the former peoples has preceded.

"Ḥā-Mīm. These are among the disconnected letters, the explanation or interpretation of which has been provided by later commentators. Regarding Ḥā, some say it refers to Ḥayāt (life), and regarding Mīm, some say it refers to Majd (glory). Others have taken Ḥā to mean Ḥannān (the compassionate) and Mīm to mean Mannān (the benefactor), both of which are mentioned as names of God Almighty.

By the oath of this Book, the greatness of the Holy Quran is stated, that it is a clarifying Book. It guides in the matters of human life. It has been revealed in the Arabic language so that the people of Arabia may find it easy to understand, because it is their language. Furthermore, the language of the Prophet (peace be upon him) was also Arabic. Divine books were sent down in the languages of the prophets before as well, just as the Torah was in Hebrew and the Gospel in Syriac. The purpose of the Book is for it to be understood, for which the word *'taʿaqqilwn'* (you may understand) has been used, implying that through contemplation and reflection, the light of guidance will be found. On the other hand, there is also guidance for Muslims to read it with careful consideration, especially in this era, it is essential for both Arabs and non-Arabs to understand the Holy Quran.

Now that its translations are available in all languages, for educated people to read it without translation is to disregard its commands. In olden times, people were also uneducated, and translations were not available. There was no printing, so the only facility available was memorization and recitation. However, now, by the grace of Allah, there is progress in education and ample availability of translations, so reflection upon it will only occur when the meaning of the verse is understood.

Further mention of the greatness of the Holy Quran is that it is also present in the Preserved Tablet (al-Lawḥ al-Maḥfūẓ). The Holy Quran was revealed from the Preserved Tablet to the lowest heaven, and then it was conveyed gradually to the Prophet (peace be upon him) in the form of revelation.

The opposition of the Quraish of Makka was severe. Despite this, the Prophet (peace be upon him) continued to preach. Due to their obstinacy and opposition, no cession or break was made in the preaching, and the revelation of the Holy Quran continued. Muslims were informed of past events, that previous nations had a similar attitude. They opposed their prophets, and those who remained severe in their opposition and did not change their ways were destroyed."

وَ لَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ لَيَقُوْلُنَّ خَلَقَهُنَّ الْعَزِيْزُ الْعَلِيْمُ ۙ﴿۹﴾

43|9| And if you should ask them, "Who has created the heavens and the earth?" they would surely say, "They were created by the Exalted in Might, the Knowing."

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّ جَعَلَ لَكُمْ فِيْهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ۙ﴿۱۰﴾

43|10| [The one] who has made for you the earth a bed and made for you upon it roads that you might be guided

وَ الَّذِيْ نَزَّلَ مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ ۚ فَاَنْشَرْنَا بِهٖ بَلْدَةً مَّيْتًا ۚ كَذٰلِكَ تُخْرَجُوْنَ ﴿۱۱﴾

43|11| And who sends down rain from the sky in measured amounts, and We revive thereby a dead land - thus will you be brought forth -

The Revival of Vegetation Through Rain:

The mental state of disbelievers or polytheists – those individuals who do not believe in Allah – is being described. If they are asked who created this entire system of the universe, meaning the earth and the heavens around it, containing the sun, moon, stars, and clouds, it is not within the power of humans or any creature living on Earth to do so. They cannot give any answer except to acknowledge that Being who possesses great power and knowledge. This entire system has been functioning in an organized and correct way for millions of years. However, they refuse to accept the commands of that Being.

Evidence of Allah Almighty's power and greatness is being presented: that rain falls from the sky through clouds, whereby the earth is irrigated. Water flows in valleys and ponds fill up. Produce plants and vegetation from the earth, and humans obtain food, comfort, and peace. On this very earth, the chains of mountains have been created for humans, and then pathways have been made within them, in the form of passes. Water flows (or emerges) from these mountains through snow. Routes are identified by the stars, and water connections are established through rivers.

Just as dry land, which we can also call dead, starts to sprout again with its hidden and dormant components reviving due to rain, similarly, on the Day of Resurrection, humans will be resurrected from the earth. The details of this are written in light of the Hadith in Surah As-Sajdah and other places."

وَ الَّذِیْ خَلَقَ الْاَزْوَاجَ كُلَّهَا وَ جَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَ الْاَنْعَامِ مَا تَرْكَبُوْنَۙ﴿۱۲﴾

43|12| And who created the species, all of them, and has made for you of ships and animals those which you mount.

لِتَسْتَوٗا عَلٰى ظُهُوْرِهٖ ثُمَّ تَذْكُرُوْا نِعْمَةَ رَبِّكُمْ اِذَا اسْتَوَیْتُمْ عَلَیْهِ وَ تَقُوْلُوْا سُبْحٰنَ الَّذِیْ سَخَّرَ لَنَا هٰذَا وَ مَا كُنَّا لَهٗ مُقْرِنِیْنَۙ﴿۱۳﴾

43|13| That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say. "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it.

وَ اِنَّاۤ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ﴿۱۴﴾

43|14| And indeed we, to our Lord, will [surely] return."

Pairs in the Universe:

Clear and simple intellectual proofs of Allah Almighty's greatness and power are being presented. Allah has created various animals and things for humankind, which exist in pairs. This apparently includes all living creatures, whose procreation occurs due to the male and female. Beyond this, more pairs have been discovered after further knowledge and scientific research; for example, electricity has positive and negative charges. There is the pair of night and day (light and darkness), and the opposing pairs of cold and heat, autumn and spring. Similarly, there are pairs of certain states and attractions, such as the north and south poles in magnetism, high and low pressure, and human conditions/states like good and evil, prosperity and poverty, health and sickness, as scholars have noted. Likewise, there are male and female pairs in trees and flowers.

In early history, there were sailing ships, and animals were the primary means of transportation. Among these were horses, donkeys, and camels, suitable for riding and carrying loads. Cows, goats, and sheep were for milk and meat. Animals are naturally connected to and domesticated by humans. This temperament or habit, is inherently present in their nature by the power of Allah, whereas other animals possess the same physical bodies but do not have this temperament of human familiarity. Humans have created engine-powered ships as an advanced form of boats and engine-powered trucks to replace animals. This human endeavour is also due to their intellect and understanding, which is bestowed by Allah Almighty. When using these animals or their alternative means of transport, it is necessary to give thanks to Allah. Just as we have control over this means of transport, similarly, the power of Allah has control over humankind.

The Prayer for Travel:

The Prophet (peace be upon him) used to recite this prayer when traveling. Ali Azdi narrates that Hazrat Ibn Umar (may Allah be pleased with him) told him that when the Messenger of Allah (peace be upon him) mounted his camel to set out on a journey, he would say "Allahu Akbar" (God is the Greatest) three times, and then recite this prayer (translation: *Pure is He who has subjugated this vehicle for us, though we were unable to subjugate it, and indeed to our Lord we will return. O Allah, we ask You in this journey of ours for righteousness and piety, and for deeds that are pleasing to You. O Allah, make this journey easy for us and shorten its distance. O Allah, you is our companion in the journey and the guardian of our family. O Allah, I seek refuge in You from the hardships of travel, the unpleasant sights, and the evil outcome regarding wealth and family*). And when he (peace be upon him) returned from a journey, he would recite the same prayer and add these words: *"We are those who return, those who repent, those who worship, and those who praise our Lord*." (Reported by Ali Azdi from Ibn Umar that the Messenger of Allah (peace be upon him), when he settled on his camel intending to travel, would say "Allahu Akbar" three times, then say: "Subḥāna alladhī sakhkhara lanā hādhā wa mā kunnā lahū muqrīnīn, wa innā ilā rabbinā lamunqalibūn. *Allāhumma innā nas'aluka fī safarinā hādhā al-birra wa at-taqwā, wa min al-'amali mā tarḍā, Allāhumma hawwin 'alaynā safaranā hādhā wa aṭwi 'annā bu'dah, Allāhumma anta aṣ-ṣāḥibu fī as-safar wa al-khalīfatu fī al-ahl. Allāhumma innī a'ūdhu bika min wa'thā' as-safar wa ka'ābat al-manẓar wa sū' al-munqalab fī al-māli wa al-ahl."* And when he returned, he would say these words and add to them: *"Ā'ibūn tā'ibūn 'ābidūn lirabbinā ḥāmidūn."* (Sahih Muslim / Tirmidhi / Abu Dawood)). Along with the prayer, mental and psychological peace is attained, which makes the journey easier. These teachings and guidance are for human betterment.

This verse of the Holy Quran is also very beneficial: *"Rabbi anzilnī munzalan mubārakan wa anta khayru al-munzilīn.*" (Al-Mu'minun: 27) (Translation: My Lord, cause me to land at a blessed landing place, and You are the best of those who cause [to] land).

The prayer for returning from a journey is narrated from Hazrat Abdullah bin Umar (may Allah be pleased with him) that whenever the Prophet (peace be upon him) returned from Hajj, or a campaign, or Umrah, he would say "Allahu Akbar" (God is the Greatest) three times and then recite this prayer: *"Lā ilāha illallāhu waḥdahu lā sharīka lah, lahu al-mulku wa lahu al-ḥamdu wa huwa 'alā kulli shay'in qadīr. Ā'ibūn tā'ibūn 'ābidūn sājidūn lirabbinā ḥāmidūn, ṣadaqa allāhu wa'dah, wa naṣara 'abdah, wa hazama al-aḥzāba waḥdah."* (Translation: After saying "Allahu Akbar" three times, he would say: *There is no god but Allah, alone without any partners. To Him belongs the dominion, and to Him belongs all praise, and He has power over all things. We*

are those who return, those who repent, those who worship, those who prostrate, and those who praise our Lord. Allah has fulfilled His promise, aided His servant, and single-handedly defeated the confederates. (The phrase about the army and defeat is not part of the general travel prayer)).

The Rights of Animals:

Animals were used for travel. Islam gave very clear teachings about the rights of animals fourteen hundred years ago. These teachings are based on various Hadith.

(1) Animals should be used according to their physical structure. For example, a goat or a cow should not be used for carrying heavy loads. A cow is for milk or ploughing, and a goat is for meat and milk. Donkeys, camels, and horses are for carrying goods and riders.

(2) Provision should be made for the food of animals. Allama Qurtubi writes that Imam Abu Dawood narrated that Musayyab bin Adam said, "I saw Hazrat Umar bin Khattab (may Allah be pleased with him) hitting a camel driver and saying, 'Do not load more weight on the camel than it can bear.'" The Prophet (peace be upon him) commanded to treat animals gently and to take care of their food.

It is narrated from Hazrat Abu Hurairah (may Allah be pleased with him) that the Prophet (peace be upon him) said, "When you travel during the time when the crops are green and fertile, then give the camels their share from the produce of the land (give them good food). And when you travel during the days of famine, then hasten your journey, and when you are in the last part of the night, then avoid stopping on the road, because at night the earth is the abode of insects (which can harm animals)." (Sahih Muslim).

In another Hadith, the Prophet (peace be upon him) said, "Kindness includes that when someone takes work from an animal its whole life, and when that animal becomes old and unable to work, then there should be no reduction in care or provision in his care." Today, modern laws are being made in accordance with these very teachings.

وَ جَعَلُوْا لَهٗ مِنْ عِبَادِهٖ جُزْءًا ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ مُّبِيْنٌ ﴿۱۵﴾

43|15| But they have attributed to Him from His servants a portion. Indeed, man is clearly ungrateful.

اَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنٰتٍ وَّ اَصْفٰىكُمْ بِالْبَنِيْنَ ﴿۱۶﴾

43|16| Or has He taken, out of what He has created, daughters and chosen you for [having] sons?

وَ اِذَا بُشِّرَ اَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمٰنِ مَثَلًا ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّ هُوَ كَظِيْمٌ ﴿۱۷﴾

43|17| And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison, his face becomes dark, and he suppresses grief.

اَوَ مَنْ يُّنَشَّؤُا فِى الْحِلْيَةِ وَ هُوَ فِى الْخِصَامِ غَيْرُ مُبِيْنٍ ﴿۱۸﴾

43|18| So is one brought up in ornaments while being during conflict unevident [attributed to Allah]?

وَ جَعَلُوا الْمَلٰٓئِكَةَ الَّذِيْنَ هُمْ عِبٰدُ الرَّحْمٰنِ اِنَاثًا ؕ اَشَهِدُوْا خَلْقَهُمْ ؕ سَتُكْتَبُ شَهَادَتُهُمْ وَ يُسْـَٔلُوْنَ ﴿۱۹﴾

43|19| And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.

After mentioning Allah Almighty's favours upon humankind, the text discusses human character and ingratitude. Humans have made Allah's servants, i.e., human beings, a part of Allah. They have attributed relationships to Allah Almighty, while He is the One, the Unique, and free from all relationships. Among the People of the Book, the Jews took Hazrat Uzair (Ezra) as the son of Allah, and the Christians took Hazrat Isa (Jesus) as the son of Allah. They committed blasphemy against the majesty of Allah, because both personalities were human beings. Although the beliefs of the Quraish of Makka were not about Hazrat Uzair and Hazrat Isa, they considered angels to be the daughters of Allah and worshipped them.

Sons and Daughters in Offspring:

The people of Makka considered angels to be the daughters of Allah. Based on the beliefs of their forefathers, they affirmed and believed in this. When the Prophet (peace be upon him) asked them for proof, they said that they considered the ideas of their parents/ancestors to be true. The verse clarifies that this accusation of offspring against Allah, whether male or female, has no basis for them, because no divine book has come to them mentioning this, nor were they present at the time of the angels' creation. Therefore, they will be questioned for this absurdity and blasphemy against the majesty of Allah.

Two points of blasphemy against Allah are mentioned: (1) Offspring, which is impossible, as He is the One, the Unique. (2) They have chosen daughters instead of sons for Allah, while in their personal lives, they desire sons, and when a daughter is born to them, their faces turn black with distress. Since a daughter, being physically female, cannot participate in battles in the same way as men, and due to menstruation, pregnancy, childbirth, and nursing, the upbringing of human existence is more significant. A woman cannot participate in war like a man and cannot undertake difficult livelihoods. Due to this reason, they considered her weak and were not only distressed at the birth of a daughter but would even bury her alive. This was their attitude in their personal lives, but for Allah, they conceived of angels as daughters, who, in the view of Arab tribes, were a lesser gender than boys. This was the second blasphemy.

By stating this blasphemy or discrimination, *Allah Almighty has declared wrong the human thought that differentiates between men and women as human beings.* In terms of a woman's duties and femininity, these actions (pregnancy, childbirth, nursing, upbringing) are very necessary, otherwise, humanity would cease. *Therefore, it has been repeatedly clarified in the Holy Quran that every individual, whether male or female, is responsible for their own deeds.*

The Prophet (peace be upon him) called women "the traps of Satan" due to their influence over their men. This is an acknowledgment that a man, due to his desire for a woman, is influenced by her and accepts her demands. Since women, due to their femininity, like and prefer jewellery, beauty, and adornment. They love and prefer their children more, due to their thoughts, men also follow them in these matters, sometimes neglecting or forgetting the commands of the Sharia. While a woman may

be the cause, the actual action is that of the man, who will be punished for his mistake. The Prophet (peace be upon him) said: "Women (wives) are the coolness of the eyes."(a source of comfort)

In household matters, a woman has been made administratively subordinate to the man. Along with this, the responsibility for a woman's sustenance (expenses) lies with the man. Since a woman's sustenance (food and shelter) is the responsibility of the man, her share in inheritance is half that of a man. However, if there are no brothers, her share is the largest. In financial matters, the testimony of two women is required because if one woman cannot come due to feminine issues, the other can come, or both can testify together. Physically, males are generally stronger, so they can do physical labour, but as human beings, both are equal creatures and accountable for their actions.

وَ قَالُوْا لَوْ شَآءَ الرَّحْمٰنُ مَا عَبَدْنٰهُمْ ؕ مَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ اِنْ هُمْ اِلَّا يَخْرُصُوْنَ ۝٢٠

43|20| And they said, "If the Most Merciful had willed, we would not have worshipped them." They have of that no knowledge. They are not but falsifying.

اَمْ اٰتَيْنٰهُمْ كِتٰبًا مِّنْ قَبْلِهٖ فَهُمْ بِهٖ مُسْتَمْسِكُوْنَ ۝٢١

43|21| Or have We given them a book before the Qur'an to which they are adhering?

بَلْ قَالُوْٓا اِنَّا وَجَدْنَآ اٰبَآءَنَا عَلٰٓى اُمَّةٍ وَّ اِنَّا عَلٰٓى اٰثٰرِهِمْ مُّهْتَدُوْنَ ۝٢٢

43|22| Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided."

Mention is made of the excuse of the disbelievers of Makka. When the power of Allah Almighty was mentioned, they would say that what they were doing was according to the will of Allah. If Allah had wanted to stop it, He would have, therefore they did not need the Prophet's (peace be upon him) preaching. All their forefathers, meaning all the people (community), had been doing the same, and this was correct, while the teachings of the Prophet (peace be upon him) were not. The important point they deliberately did not mention in this discussion was that of human free will. Allah has created evil, good, night, day, all things and matters, but by giving intellect, He has given humans choice, and then sent prophets for guidance and divine books for reminder. Humans, for the sake of their own desires, forget all these instructions and facilities; they will be punished for their deeds, and their excuse will not be accepted. The claim is wrong that following old tradition is correct therefore, scholars have derived the principle that in ordinary (subsidiary) matters and issues, following tradition can be corrector accepted, but before following tradition in the principles of religion and beliefs, investigation and reflection to the best of one's ability are necessary, otherwise, there will be accountability for blind and wrong *taqlīd* –(following the tradition/authority without question).

وَ كَذٰلِكَ مَآ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالَ مُتْرَفُوْهَا ۙ اِنَّا وَجَدْنَآ اٰبَآءَنَا عَلٰٓى اُمَّةٍ وَّ اِنَّا عَلٰٓى اٰثٰرِهِمْ مُّقْتَدُوْنَ ۝٢٣

43|23| And similarly, We did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following."

قٰلَ اَوَ لَوْ جِئْتُكُمْ بِاَهْدٰى مِمَّا وَجَدْتُّمْ عَلَيْهِ اٰبَآءَكُمْ ؕ قَالُوْۤا اِنَّا بِمَاۤ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ﴿۲۴﴾

43|24| [Each warner] said, "Even if I brought you better guidance than that [religion] upon which you found your fathers?" They said, "Indeed we, in that with which you were sent, are disbelievers."

فَانْتَقَمْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿۲۵﴾

43|25| So we took retribution from them; then see how was the end of the deniers.

Change and Human Psychology:

The mentality of the Quraish of Makka, which is a part of general human history, is mentioned. Whenever prophets came from Allah Almighty for the welfare of humanity and addressed their problems, it was seen that in human societies, those who control groups due to their greater intellect and understanding, or those who form groups based on greater number or physical strength, their aim is to serve their own interests and the interests of their group. These individuals, taking advantage of circumstances, acquire facilities such as wealth, good houses, high status, and dominance over others. This system protects their interests because it is created by them.

These individuals or systems are given respite by Allah Almighty for a certain period, so that the full opportunity for the exercise of human free will is granted. When this respite ends, Allah Almighty appoints prophets for the salvation of the oppressed, and an invitation to reform is given, which consists of human ethics and beliefs. Opposition to this movement comes only from the elite and the ruling class. These facts are proven by history, and this is what is mentioned in the blessed verse. This was the situation in Makka at that time. The privileged class always fears and opposes change. They stand firm in supporting the old system and opposing change, making various excuses. Then, when the teachings of the Prophet, despite all efforts, do not achieve success, that nation is destroyed due to its oppression.

Hazrat Ali (may Allah be pleased with him) said that disbelief can persist (it is permitted in the divine system), but injustice is not allowed to endure, because Allah loves His creation and justice. The history of past nations that denied the truth bears witness to this. Muslims are being encouraged through historical events.

وَ اِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ وَ قَوْمِهٖۤ اِنَّنِيْ بَرَآءٌ مِّمَّا تَعْبُدُوْنَ ۙ﴿۲۶﴾

43|26| And [mention, O Muhammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship

اِلَّا الَّذِيْ فَطَرَنِيْ فَاِنَّهٗ سَيَهْدِيْنِ ﴿۲۷﴾

43|27| Except for He who created me; and indeed, He will guide me."

وَ جَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِيْ عَقِبِهٖ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿۲۸﴾

43|28| And he made it a word remaining among his descendants that they might return [to it].

بَلْ مَتَّعْتُ هٰۤؤُلَآءِ وَ اٰبَآءَهُمْ حَتّٰى جَآءَهُمُ الْحَقُّ وَ رَسُوْلٌ مُّبِيْنٌ ﴿۲۹﴾

43|29| However, I gave enjoyment to these [people of Makkah] and their fathers until there came to them the truth and a clear Messenger.

The Arabs (people of Makka) considered themselves to be the descendants of Prophet Abraham (through Prophet Ishmael) and followers of the Abrahamic faith. This was because they had built the Kaaba and the practice of Pilgrim (Hajj). It is being mentioned about Prophet Abraham that he detested idol worship and requested guidance from Allah Almighty. He abandoned the imitation of his forefathers. He embraced monotheism and urged his offspring, Prophet Ishmael and Prophet Isaac, to follow the same path. Allah Almighty bestowed abundance of sustenance upon him. Makka was a center of trade, and due to Hajj, tribes used to visit. Then, the Prophet Muhammad (peace be upon him) was sent as a messenger in this city. He stated the truth and conveyed it to everyone.

وَ لَمَّا جَآءَهُمُ الْحَقُّ قَالُوْا هٰذَا سِحْرٌ وَّ اِنَّا بِهٖ كٰفِرُوْنَ﴿۳۰﴾

43|30| But when the truth came to them, they said, "This is magic, and indeed we are, concerning it, disbelievers."

وَ قَالُوْا لَوْ لَا نُزِّلَ هٰذَا الْقُرْاٰنُ عَلٰى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيْمٍ﴿۳۱﴾

43|31| And they said, "Why was this Qur'an not sent down upon a great man from [one of] the two cities?"

اَهُمْ يَقْسِمُوْنَ رَحْمَتَ رَبِّكَ ؕ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيْشَتَهُمْ فِى الْحَيٰوةِ الدُّنْيَا وَ رَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ؕ وَ رَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ﴿۳۲﴾

43|32| Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate.

When the Prophet Muhammad (peace be upon him) declared his prophethood, the people of Makka opposed him, even though Banu Hashim were descendants of Prophet Abraham (peace be upon him). They denied that the Prophet Muhammad, who was an orphan, could be a prophet of Allah Almighty. In the opinion of the people of Makka, prophethood should have been bestowed upon a leader from either of the two major cities (Makka and Ta'if), someone who possessed power, numerous offspring, wealth, and servants. Some in Makka referred to Walid bin Mughira and Utba bin Rabi'ah in this regard. Similarly, in Ta'if, they mentioned Habib bin Amr Thaqafi and Umair bin Abd Yalil Thaqafi (according to Ibn Abbas and Qatada).

The blessed verse strongly refutes these ideas of the disbelievers, stating that these disbelievers have no authority to distribute the mercy of Allah. Allah Almighty has already distributed sustenance among individuals in this world; some have limited means, while others have abundant or greater provisions. Some are rich, some are poor, some are rulers, and some are subjects. Therefore, their thinking is incorrect. Allah bestows prophethood upon whomever He wills. Importance lies not in wealth, status, or servants, but in character, in being a standard-bearer of truthfulness and trustworthiness, and a well-wisher of humanity.

In the sight of Allah Almighty, the value of this world is insignificant. The duration of increase or decrease in wealth, offspring, and power is only for the life of this world, and even in this, there are fluctuations. However, the blessings of Allah, that is, the life of the Hereafter and His pleasure, are far greater.

وَ لَوْ لَاۤ اَنْ يَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً لَّجَعَلْنَا لِمَنْ يَّكْفُرُ بِالرَّحْمٰنِ لِبُيُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ وَّ مَعَارِجَ عَلَيْهَا يَظْهَرُوْنَ۝۳۳

43|33| And if it were not that the people would become one community [of disbelievers], We would have made for those who disbelieve in the Most Merciful - for their houses - ceilings and stairways of silver upon which to mount

وَ لِبُيُوْتِهِمْ اَبْوَابًا وَّ سُرُرًا عَلَيْهَا يَتَّكِـُٔوْنَ۝۳۴

43|34| And for their houses - doors and couches [of silver] upon which to recline

وَ زُخْرُفًا ؕ وَ اِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ الْحَيٰوةِ الدُّنْيَا ؕ وَ الْاٰخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِيْنَ۝۳۵

43|35| And gold ornament. But all that is not but the enjoyment of worldly life. And the Hereafter with your Lord is for the righteous.

The Comforts of This World and the Hereafter

In this verse, there is a hint about the adornment of this world and people's inclination towards it.

Generally, people in their life, pursue the worldly life because of its apparent beauty and grandeur, which they see and experience. In doing so, they forget ethics and divine commandments. The wealth and power in this world, the attainment of which a person considers their ultimate achievement, are insignificant in the sight of Allah. If there were no danger of people turning to disbelief due to their attraction to worldly things, the house of every disbeliever would have been made of gold and silver. This wealth and affluence are not a sign of greatness; rather, they are often the cause of problems, hatred, and oppression. What is truly important is the purity of the soul and inner sanctity. If there is any real worth, it is in the rewards and honours of the Hereafter, which will be eternal and everlasting, and are for the righteous (those who fear Allah).

From this blessed verse, there is guidance and a signal for the believers that the grandeur of this world is not significant compared to character and beliefs (creeds). In life, social interaction and livelihood are important, in which there will be ebb and flow. To forsake character and faith because of this world is a great loss. The person of the Prophet Muhammad (peace be upon him) is our guide. He was the head of state. A certain portion was designated for his needs, yet despite this, he would distribute his share among the poor and needy. He preferred poverty and a simple life in this world. When his wives (the Mothers of the Believers) requested a life of comfort and luxury for themselves because the economic conditions of all Muslims had improved, the Prophet (peace be upon him) gave them the choice of staying with him and accepting poverty, or taking wealth and separating from him. This indicates that his preference was for a simple life.

The purpose was that the head of state or ruler should not elevate their standard of living above that of the common people, and should not desire the wealth of this world, so that they remain aware of their problems. Economic and social disparities should

be minimized as much as possible. Equality should be adopted among God's creation to the greatest possible extent. There will be differences in the matter of sustenance, but the state should strive to reduce these through Zakat (obligatory charity), Sadaqat (voluntary charity), and other taxes. The life of this world is very short compared to the Hereafter, and corruption and greed in it are harmful to all.

Once, the Prophet (peace be upon him) was passing by with his companions when someone had thrown a dead goat kid outside their house. The Prophet (peace be upon him) stopped and asked his companions why this dead goat kid was lying there. The companions replied that no one needed it and it had no value, which is why it was lying there like garbage. The Prophet (peace be upon him) then said: "The entire life of this world, in the sight of Allah, is even less significant than this dead g

oat kid that has been thrown outside the house as worthless garbage." (Various books of Hadith/Ibn Majah/Abu Dawood).

وَ مَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ﴿۳۶﴾

43|36| And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.

وَ اِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ وَ يَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ﴿۳۷﴾

43|37| And indeed, the devils avert them from the way [of guidance] while they think that they are [rightly] guided

حَتّٰۤى اِذَا جَآءَنَا قَالَ يٰلَيْتَ بَيْنِيْ وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِيْنُ﴿۳۸﴾

43|38| Until, when he comes to Us [at Judgement], he says [to his companion], "Oh, I wish there was between me and you the distance between the east and west - how wretched a companion."

وَ لَنْ يَّنْفَعَكُمُ الْيَوْمَ اِذْ ظَّلَمْتُمْ اَنَّكُمْ فِى الْعَذَابِ مُشْتَرِكُوْنَ﴿۳۹﴾

43|39| And never will it benefit you that Day, when you have wronged, that you are [all] sharing in the punishment.

How Evil Begins:

Following the mention of those who deny the truth and their standing in the sight of Allah, the text now discusses the causes and circumstances that lead people into the depths of misguidance, from which they find it difficult to escape. Allah Almighty has bestowed upon humanity intellect and free will, enabling them to distinguish between right and wrong, truth and falsehood, and to choose or prefer one over the other. To clarify the difference between wrong and right, truth and falsehood, prophets were chosen. Heavenly books were revealed to the prophets as guidance from Allah. The prophets' character, speech, and way of life also served as a means of guidance for people.

Despite all these resources, if a person prioritizes their desires and chooses the path of injustice, falsehood, and wrong, they are given ease in Allah's system of the universe or life to proceed in that direction, and they will continue to fall into misguidance and ultimately perish within it. When a thought arises based on a person's desire, Satan and his followers among the jinn, who have access to the

human mind, lie in wait for this opportunity and repeatedly instigate evil thoughts in the person's mind (by movements in brain's neurones). They create attraction towards places or environments of evil, inciting and arousing negative impulses. Consequently, due to their influence on the person's mind, the thought transforms into an intention, and action begins.

Then, Satan does not let that person escape from that environment. A chain of one evil deed after another ensues. Just as telling one lie necessitates telling ten more to cover it up, this Satan stays with the person throughout their life. Allah establishes misguidance for them due to their own actions. Therefore, as soon as a bad thought comes, one should seek forgiveness from Allah. On the other hand, to create a strong inclination towards evil in a person, Satan influences their thoughts to such an extent that they perceive these wrong actions and beliefs as correct and repeatedly act upon them.

On the Day of Judgment, when their evil deeds are revealed after the reckoning, and punishment is due, both the human and the jinn/Satan will be punished. At that time, the sinful human will bear the consequences of their sins and will go to Hell, and the Satan or jinn who led them astray will also go with them. At that moment, the criminal human will hate that Satan, wishing they had not listened to him, they stayed with him(human) throughout his life and pushed him into evil. However, both (the human and Satan) will go to Hell because of their own deeds.

اَفَاَنْتَ تُسْمِعُ الصُّمَّ اَوْ تَهْدِى الْعُمْىَ وَ مَنْ كَانَ فِىْ ضَلٰلٍ مُّبِيْنٍ ﴿۴۰﴾

43|40| Then will you make the deaf hear, [O Muhammad], or guide the blind or he who is in clear error?

فَاِمَّا نَذْهَبَنَّ بِكَ فَاِنَّا مِنْهُمْ مُّنْتَقِمُوْنَ ﴿۴۱﴾

43|41| And whether [or not] We take you away [in death], indeed, We will take retribution upon them.

اَوْ نُرِيَنَّكَ الَّذِىْ وَعَدْنٰهُمْ فَاِنَّا عَلَيْهِمْ مُّقْتَدِرُوْنَ ﴿۴۲﴾

43|42| Or whether [or not] We show you that which We have promised them, indeed, We are Perfect in Ability.

The text mentioned the behaviour of disbelievers (those who deny the truth), stating that by following the path of Satan, they waste their entire lives and ultimately become the target of punishment. These are the people who, despite having guidance that includes the Divine Word and the presence of the Prophet, do not pay attention to it but remain lost in their misguidance. Explaining things to them is like conversing with a deaf person who cannot hear, or showing the way to a blind person who cannot see.

The Prophet Muhammad (peace be upon him) is being consoled, and told not to worry about the results of his preaching. He should continue his work, and those who do not believe will face the consequences. Even if he departs from this world (passes away), they will still receive their punishment afterwards, even though he will not be able to witness it due to his death. Their punishment will also be shown to him. Furthermore, all these people are entirely within Our control; they cannot escape anywhere.

فَاسْتَمْسِكْ بِالَّذِيْٓ اُوْحِيَ اِلَيْكَ ۚ اِنَّكَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٤٣﴾

43|43| So adhere to that which is revealed to you. Indeed, you are on a straight path.

وَ اِنَّهٗ لَذِكْرٌ لَّكَ وَ لِقَوْمِكَ ۚ وَ سَوْفَ تُسْـَٔلُوْنَ ﴿٤٤﴾

43|44| And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned.

وَ سْـَٔلْ مَنْ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُّسُلِنَآ اَجَعَلْنَا مِنْ دُوْنِ الرَّحْمٰنِ اٰلِهَةً يُّعْبَدُوْنَ ﴿٤٥﴾

43|45| And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?

The disbelievers of Makka rejected the Holy Quran. The Prophet Muhammad (peace be upon him) desired that they accept the Holy Quran, which is the Word of Allah, and give it due importance and honour. However, their attitude was one of opposition. He (Prophet Muhammad) was given reassurance to hold fast to the Holy Quran, meaning to act upon its commands and convey it to others. It is the truth and guides towards the straight path.

Its (Quran) revelation occurred in Makka, hence the mention of the people of Makka (the tribe), who were the first to hear it. Otherwise, this guidance is for all of humanity. Some interpret "remembrance" *(dhikr)* to mean honour and esteem, suggesting that due to the Arabic language of the Quran, the Arabs (native speakers) have been elevated in status and should therefore be grateful. Those from the Quraish who deny it will be questioned about why they did not accept it as the Word of Allah.

Ask those who followed the prophets before, including the followers of Moses (peace be upon him) and Jesus (peace be upon him) (the People of the Book), about this. They were taught to worship Allah alone and opposed idols. This idol worship is something that the people of Makka and Arabia themselves invented. They will be held accountable for it on the Day of Judgment.

وَ لَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ اِلٰى فِرْعَوْنَ وَ مَلَا۟ئِهٖ فَقَالَ اِنِّيْ رَسُوْلُ رَبِّ الْعٰلَمِيْنَ ﴿٤٦﴾

43|46| And certainly did We send Moses with Our signs to Pharaoh and his establishment, and he said, "Indeed, I am the messenger of the Lord of the worlds."

فَلَمَّا جَآءَهُمْ بِاٰيٰتِنَآ اِذَا هُمْ مِّنْهَا يَضْحَكُوْنَ ﴿٤٧﴾

43|47| But when he brought them Our signs, at once they laughed at them.

وَ مَا نُرِيْهِمْ مِّنْ اٰيَةٍ اِلَّا هِيَ اَكْبَرُ مِنْ اُخْتِهَا ۫ وَ اَخَذْنٰهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٤٨﴾

43|48| And We showed them not a sign except that it was greater than its sister, and We seized them with affliction that perhaps they might return [to faith].

وَ قَالُوْا يٰٓاَيُّهَ السّٰحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ اِنَّنَا لَمُهْتَدُوْنَ ﴿٤٩﴾

43|49| And they said [to Moses], "O magician, invoke for us your Lord by what He has promised you. Indeed, we will be guided."

فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ اِذَا هُمْ يَنْكُثُوْنَ﴿۵۰﴾

43|50| But when We removed from them the affliction, at once they broke their word.

Many Excuses for Bad Intentions:

The previous verse mentioned the prophets and their message of monotheism. Now, the focus shifts to Moses (peace be upon him), who was well-known in Arabia, especially since a large Jewish population resided in Medina. Moses was given miracles, and when he informed Pharaoh about his prophethood, Pharaoh, after witnessing the miracles, mocked them instead of accepting the truth. This is a common human behaviour where, unable to provide logical arguments, people resort to humour and ridicule to evade the issue. However, Allah Almighty punished them for this attitude and afflicted them with many hardships.

Whenever a calamity struck, such as a famine, they would rush to supplicate and plead. As long as the affliction lasted, they showed respect and promised to obey Allah's commands and acknowledge Moses' prophethood. But when the torment was lifted after his prayers, they would revert to their arrogance and remain traped by Satan's schemes. In this way, various punishments befell them over several years. Each punishment was different, and Allah Almighty sent these afflictions as a demonstration of His Prophet's power and miracle. Then, to confirm the Prophet's truthfulness, He would remove the punishment through his prayer. The purpose of this entire process was to prove to them Allah's power and the veracity of His Prophet.

These punishments included the infestation of lice, the emergence of frogs, locust swarms, and the turning of water into blood. Terrified by these plagues, they would promise to believe in prophethood and accept the oneness of Allah. However, as soon as the torment ended, they would immediately change their minds. This reveals the psychology of human beings: when driven by stubbornness, which originates from Satan's temptations in the mind, they accept every truth only out of expediency. As soon as their need is met and their difficulty is resolved, they revert to their obstinacy and arrogance. We see this behaviour in everyday life, especially among the powerful and wealthy, because they have an unnecessary reliance and pride in their power and wealth. Since they are not as needy as the common and poor people, they often oppose Allah Almighty's commands and any positive change, accepting only when they become helpless.

The Prophet Muhammad (peace be upon him) is being informed and reassured through these events about the attitude of the Quraish, that this opposition and stubbornness are common. However, the ultimate outcome is the victory of truth, which eventually occurred.

وَ نَادٰى فِرْعَوْنُ فِيْ قَوْمِهٖ قَالَ يٰقَوْمِ اَلَيْسَ لِيْ مُلْكُ مِصْرَ وَ هٰذِهِ الْاَنْهٰرُ تَجْرِيْ مِنْ تَحْتِيْ ۚ اَفَلَا تُبْصِرُوْنَ﴿۵۱﴾

43|51| And Pharaoh called out among his people; he said, "O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?

اَمْ اَنَا خَيْرٌ مِّنْ هٰذَا الَّذِيْ هُوَ مَهِيْنٌ ۙ وَّ لَا يَكَادُ يُبِيْنُ﴿۵۲﴾

43|52| Or am I [not] better than this one who is insignificant and hardly makes himself clear?

فَلَوْ لَاۤ اُلْقِیَ عَلَیْهِ اَسْوِرَةٌ مِّنْ ذَهَبٍ اَوْ جَآءَ مَعَهُ الْمَلٰٓىِٕكَةُ مُقْتَرِنِیْنَ ﴿۵۳﴾

43|53| Then why have there not been placed upon him bracelets of gold or come with him the angels in conjunction?"

فَاسْتَخَفَّ قَوْمَهٗ فَاَطَاعُوْهُ ؕ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِیْنَ ﴿۵۴﴾

43|54| So he bluffed his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient [of Allah].

فَلَمَّاۤ اٰسَفُوْنَا انْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنٰهُمْ اَجْمَعِیْنَ ۙ﴿۵۵﴾

43|55| And when they angered Us, We took retribution from them and drowned them all.

فَجَعَلْنٰهُمْ سَلَفًا وَّ مَثَلًا لِّلْاٰخِرِیْنَ ﴿۵۶﴾

43|56| And We made them a precedent and an example for the later peoples.

The story of Moses (peace be upon him) and Pharaoh continues. When Pharaoh saw that the miracles of Moses were presenting undeniable truths, he feared that the common people might start following him. Thus, he employed various tactics, including:

(1) Undermining the importance and capabilities of the main opponent: He sought to diminish Moses' significance and abilities in the eyes of the people.

(2) Highlighting his own usefulness and importance: Pharaoh boasted about his palaces, rivers, agriculture (gardens), wealth, and dominion, claiming that all these existed because of him.

(3) Appealing to customs and traditions: He invoked the established norms and practices of their society.

(4) Ignoring the virtues of Moses (peace be upon him) while emphasizing aspects that could be portrayed as weaknesses:

   (a) Lack of wealth: He pointed out that Moses did not possess wealth or gold bracelets, which were customary symbols of status.

   (b) Speech impediment: He claimed that Moses lacked eloquence and had a lisp.

   (c) Lack of visible power: He argued that Moses had no army of men or even angels accompanying him openly.

Through these points, Pharaoh tried to dissuade people from Moses, his religion, and following him, and instead encouraged them to adhere to Pharaoh's own authority.

These are the very methods that Satan instils in the human mind, creating negative stubbornness and thoughts of corruption. The common people, due to their vulnerability, are often impressed by those with power and wealth, and therefore tend to follow them. Similarly, Pharaoh's people continued to believe in him instead of Moses (peace be upon him) out of fear.

When all his efforts failed, Allah Almighty destroyed Pharaoh and his army, making them a sign of warning for those who would come after. The purpose of this event was to inform the people of Makka about the consequences of their own behaviour.

The crucial point is that instead of blindly believing the information presented by any preacher or propagandist, it is necessary to examine and reflect upon it in order to make the right decision. In particular, Satan uses various methods to downplay the truth and exaggerate imaginations and assumptions, leading to wrong decisions. It is essential to seek refuge in Allah from Satan and to ask for His forgiveness.

وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا اِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ ﴿۵۷﴾

43|57| And when the son of Mary was presented as an example, immediately your people laughed aloud.

وَ قَالُوْٓا ءَاٰلِهَتُنَا خَيْرٌ اَمْ هُوَ ؕ مَا ضَرَبُوْهُ لَكَ اِلَّا جَدَلًا ؕ بَلْ هُمْ قَوْمٌ خَصِمُوْنَ ﴿۵۸﴾

43|58| And they said, "Are your gods better, or is he?" They did not present the comparison except for [mere] argument. But, [in fact], they are a people prone to dispute.

اِنْ هُوَ اِلَّا عَبْدٌ اَنْعَمْنَا عَلَيْهِ وَ جَعَلْنٰهُ مَثَلًا لِّبَنِيْٓ اِسْرَآءِيْلَ ﴿۵۹﴾

43|59| Jesus was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel.

وَ لَوْ نَشَآءُ لَجَعَلْنَا مِنْكُمْ مَّلٰٓئِكَةً فِى الْاَرْضِ يَخْلُفُوْنَ ﴿۶۰﴾

43|60| And if We willed, We could have made [instead] of you angels succeeding [one another] on the earth.

وَ اِنَّهٗ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَ اتَّبِعُوْنِ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿۶۱﴾

43|61| And indeed, Jesus will be [a sign for] knowledge of the Hour, so be not in doubt of it, and follow Me. This is a straight path.

The text now mentions Jesus (peace be upon him). Christians have conceived of Jesus (peace be upon him) as the son of God in their religion. On the other hand, the Quraish of Makka and the Arabs considered angels to be the daughters of Allah. They would worship idols and sometimes angels. When the Prophet Muhammad (peace be upon him) forbade the worship of anyone other than Allah and declared those who worshipped idols and the idols themselves to be deserving of Hell, the disbelievers of Makka objected. They questioned what would become of the Christians who considered Jesus (peace be upon him) the son of God, and the Jews who considered Ezra (peace be upon him) the son of God.

The Prophet (peace be upon him) and the Holy Quran clarified that Jesus (peace be upon him), Ezra (peace be upon him), and other leaders or prophets who consistently called towards monotheism and the worship of God alone, and who themselves worshipped Him(Allah), were upon the truth. Their status is very high. Those individuals who commit sin or associate partners with Allah will receive the punishment for their deeds. However, the disbelievers of Makka raised this issue merely for the sake of argument and objection. Their objection was refuted.

The greatness of Jesus (peace be upon him) was explained, stating that he was a sign of Allah's power. He was born without a father, revived the dead, healed the sick, and gave information about things in people's homes. His very existence was a manifestation of prophethood and Allah's power. It was clarified that Jesus (peace be upon him) was a servant and messenger of Allah (not His son). Allah's favour was upon him, which is why he became a prophet, and he is among the signs of the Hour, as according to the narrations, Jesus (peace be upon him) will descend from the heavens again before the Day of Judgment. He was appointed for the guidance of the Children of Israel.

Angels are creations of Allah present in the universe. If Allah had willed, He could have settled them on the earth, like other creatures or humans, and the earth could have remained populated and the system continued without humans, just as it is functioning now.

وَ لَا يَصُدَّنَّكُمُ الشَّيْطٰنُ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿۶۲﴾

43|62| And never let Satan avert you. Indeed, he is to you a clear enemy.

وَ لَمَّا جَآءَ عِيْسٰى بِالْبَيِّنٰتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَ لِاُبَيِّنَ لَكُمْ بَعْضَ الَّذِيْ تَخْتَلِفُوْنَ فِيْهِ ۚ فَاتَّقُوا اللّٰهَ وَ اَطِيْعُوْنِ ﴿۶۳﴾

43|63| And when Jesus brought clear proofs, he said, "I have come to you with wisdom and to make clear to you some of that over which you differ, so fear Allah and obey me.

اِنَّ اللّٰهَ هُوَ رَبِّيْ وَ رَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿۶۴﴾

43|64| Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path."

فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ ۚ فَوَيْلٌ لِّلَّذِيْنَ ظَلَمُوْا مِنْ عَذَابِ يَوْمٍ اَلِيْمٍ ﴿۶۵﴾

43|65| But the denominations from among them differed [and separated], so woe to those who have wronged from the punishment of a painful Day.

هَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً وَّ هُمْ لَا يَشْعُرُوْنَ ﴿۶۶﴾

43|66| Are they waiting except for the Hour to come upon them suddenly while they perceive not?

اَلْاَخِلَّآءُ يَوْمَئِذٍۢ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ اِلَّا الْمُتَّقِيْنَ ﴿۶۷﴾

43|67| Close friends, that Day, will be enemies to each other, except for the righteous

The text (ayats)continues the discussion about Jesus (peace be upon him). Jesus (peace be upon him) claimed prophethood, showed miracles, and informed the Jews that he had been made a prophet to correct their wrong beliefs and deeds so that they might follow on the path of truth. He invited the Jews to the path of truth, which he (Jesus) was explaining. He urged them to worship Allah, who is his Lord, their Lord, and the Lord of all creation. He emphasized that the path of monotheism is the only path of truth. Earlier verses, in the context of the story of Jesus (peace be upon him), conveyed this same path of monotheism to the Quraish through the Prophet

Muhammad (peace be upon him), and now Jesus (peace be upon him) himself is telling the Jews about this very path of truth. This is a reiteration that the belief in Jesus (peace be upon him) as the son of God is a false doctrine, which was declared three hundred years after Jesus (peace be upon him) was raised to heaven.

There were severe disagreements among the Jews, which is why Jesus (peace be upon him) came and preached. The Jews remained lost in their disputes and opposed him, even plotting to kill him. This highlights a crucial point: severe disagreements within a community are extremely detrimental. Unfortunately, intense religious differences are also arising among Muslims. Those who do not act upon Allah's commands (the teachings of the Torah, the Gospel, and now the Quran) will have a disgraceful end on the Day of Judgment. The Hour will come suddenly, as mentioned in a Hadith, while people are busy buying and selling in the markets and farmers are milking their cows or she-camels; it will arrive as a terrifying scene. Anas bin Malik (may Allah be pleased with him) said: "The Hour will not be established until there is no one left on earth saying, 'Allah, Allah.'" (Sahih Muslim/Muwatta Imam Malik, narrated by Anas bin Malik).

Then, during the Resurrection and Gathering, when people are brought back to life and receive their records of deeds, close friends in this world who were devoted to each other will not recognize one another; rather, they will become enemies. The reason for this will be the shared responsibility for the evil deeds they committed due to their friendship in this world. They will blame their close friends for their bad actions and will now hate them because of the impending punishment.

On the other hand, the righteous (those who feared Allah) will enter Paradise due to their piety (good deeds). They will rejoice in this good news, and their friends who also did good deeds will rejoice with them. Therefore, good deeds are the means of success and salvation.

Abu Huraira (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "Allah, the Exalted and Mighty, will say: 'For those Muslims who loved each other for My sake, there will be seated on pulpits of light. The prophets and martyrs will admire them.'" (Tirmidhi/Musnad Ahmad).

The sincerity and blessing in love for the sake of Allah are far superior to worldly interests, personal desires, and comfort. Therefore, the status of such people is very high. These are the individuals who overcome their base desires and become a blessing for Allah's creation, remaining steadfast on the path of truth.

يٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَ لَآ اَنْتُمْ تَحْزَنُوْنَۚ﴿۶۸﴾

43|68| [To whom Allah will say], "O My servants, no fear will there be concerning you this Day, nor will you grieve,

اَلَّذِيْنَ اٰمَنُوْا بِاٰيٰتِنَا وَ كَانُوْا مُسْلِمِيْنَۚ﴿۶۹﴾

43|69| [You] who believed in Our verses and were Muslims.

اُدْخُلُوا الْجَنَّةَ اَنْتُمْ وَ اَزْوَاجُكُمْ تُحْبَرُوْنَ﴿۷۰﴾

43|70| Enter Paradise, you and your kinds, delighted."

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَّ اَكْوَابٍ ۚ وَ فِيْهَا مَا تَشْتَهِيْهِ الْاَنْفُسُ وَ تَلَذُّ الْاَعْيُنُ ۚ وَ اَنْتُمْ فِيْهَا خٰلِدُوْنَ ۚ﴿۷۱﴾

43|71| Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally.

وَ تِلْكَ الْجَنَّةُ الَّتِيْۤ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ﴿۷۲﴾

43|72| And that is Paradise which you are made to inherit for what you used to do.

لَكُمْ فِيْهَا فَاكِهَةٌ كَثِيْرَةٌ مِّنْهَا تَاْكُلُوْنَ﴿۷۳﴾

43|73| For you therein is much fruit from which you will eat.

The text now describes the abode of the righteous in Paradise. Previous verses mentioned the punishment of those who denied the truth, and this description serves as a comparison. The righteous will enter Paradise. They will be welcomed to reside in its life of luxury and bliss. They and their spouses (who were righteous) will remain together in perpetual happiness, without any fear or anxiety. The longings of this world, whether due to deprivation or voluntary poverty, will be compensated for. Gold, which is forbidden for men in this world due to its association with pride, will be permissible for the righteous in Paradise. The Prophet (peace be upon him) told his companions that gold is forbidden for our men in this world, but it will be permissible in the Hereafter (Paradise). Food vessels will be made of gold, and garments will have gold embellishments. Whatever a person's heart desires or their eyes long to see will be presented to them – such scenes, food, and drink. The pleasures and longings of the eyes and the desires of the heart will be fulfilled. Negative traits like envy, malice, falsehood, hatred, and backbiting will not exist. Therefore, there will be no social or communal problems. According to a Hadith, there will be food, but no waste will be produced from it; excess substances will be expelled from the body in the form of sweat. There will be a state of joy and pleasure, but its nature will be very different from the joy and pleasure of this world because the bodily functions, especially the digestive system, will be entirely different. We cannot comprehend the states and delights of Paradise. For human ease and understanding, the Holy Quran presents examples of food. The reward of Paradise is like an inheritance, meaning there is no equivalent price or compensation for it at that time, as there is in buying and selling. Rather, through inheritance, a person receives a share without any cost or price, and this is a reward.

اِنَّ الْمُجْرِمِيْنَ فِيْ عَذَابِ جَهَنَّمَ خٰلِدُوْنَ ۖ﴿۷۴﴾

43|74| Indeed, the criminals will be in the punishment of Hell, abiding eternally.

لَا يُفَتَّرُ عَنْهُمْ وَ هُمْ فِيْهِ مُبْلِسُوْنَ ۚ﴿۷۵﴾

43|75| It will not be allowed to subside for them, and they, therein, are in despair.

وَ مَا ظَلَمْنٰهُمْ وَ لٰكِنْ كَانُوْا هُمُ الظّٰلِمِيْنَ﴿۷۶﴾

43|76| And We did not wrong them, but it was they who were the wrongdoers.

وَ نَادَوْا يٰمٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ؕ قَالَ اِنَّكُمْ مّٰكِثُوْنَ ﴿۷۷﴾

43|77| And they will call, "O Malik, let your Lord put an end to us!" He will say, "Indeed, you will remain."

The text now describes the fate of disobedient sinners, stating that they will abide in the torment of Hell forever. This **punishment has come upon them due to their deeds**, and despite their desire, it will not be lessened. They will plead, even beg, with the angels (guards) of Hell that their death be decreed so that they might escape the torment, but their request will be rejected because they rejected the commands of Allah. They will be told that this punishment is due to their deeds. They were shown the path of truth and falsehood, but they did not recognize it and violated the divine commands therefore, they must suffer the consequences. Prophets and revealed books came to them, and they were reminded, but they denied. This was their own injustice to themselves, the result of which they are now witnessing.

لَقَدْ جِئْنٰكُمْ بِالْحَقِّ وَ لٰكِنَّ اَكْثَرَكُمْ لِلْحَقِّ كٰرِهُوْنَ ﴿۷۸﴾

43|78| We had certainly brought you the truth, but most of you, to the truth, were averse.

اَمْ اَبْرَمُوْۤا اَمْرًا فَاِنَّا مُبْرِمُوْنَ ۚ﴿۷۹﴾

43|79| Or have they devised [some] affair? But indeed, We are devising [a plan].

اَمْ يَحْسَبُوْنَ اَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوٰىهُمْ ؕ بَلٰى وَ رُسُلُنَا لَدَيْهِمْ يَكْتُبُوْنَ ﴿۸۰﴾

43|80| Or do they think that We hear not their secrets and their private conversations? Yes, [We do], and Our messengers are with them recording.

The occasion of revelation for the first part is that when the Quraish of Makka, under the leadership of Abu Jahl, decided in Dar al-Nadwa (their assembly house) to assassinate the Prophet Muhammad (peace be upon him). The plan involved members from every tribe so that the demand for blood money would be too large to pursue. Allah Almighty had already decreed their demise, and all the individuals who plotted this were killed in the Battle of Badr. Allah's decree prevailed over human scheming.

The occasion of revelation for the second part is that three individuals from the Quraish or Thafi were performing Tawaf (circumambulation) around the Ka'bah. They were debating whether Allah Almighty hears their conversations. One said that He does not hear if it is in their hearts, but He hears if it is spoken aloud. The third said that if He hears aloud, then He surely hears what is concealed as well. The disbelievers of the Quraish were informed that Allah knows even the thoughts in their hearts; they cannot conceal anything from Him. Allah Almighty described His system of information and record-keeping, stating that appointed angels sent by Allah constantly record all of a person's deeds. Today, we see how information is collected and transmitted. Time and distance have been overcome.

قُلْ اِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ ۖۚ فَاَنَا اَوَّلُ الْعٰبِدِيْنَ ﴿۸۱﴾

43|81| Say, [O Muhammad], "If the Most Merciful had a son, then I would be the first of [his] worshippers."

سُبْحٰنَ رَبِّ السَّمٰوٰتِ وَ الْاَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ﴿۸۲﴾

43|82| Exalted is the Lord of the heavens and the earth, Lord of the Throne, above what they describe.

فَذَرْهُمْ يَخُوْضُوْا وَ يَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ يُوْعَدُوْنَ﴿۸۳﴾

43|83| So leave them to converse vainly and amuse themselves until they meet their Day which they are promised.

The text strongly refutes the claims of Christians who call Jesus (peace be upon him) the son of God and the Jews who call Ezra (peace be upon him) the son of God. It clarifies that all of them were prophets and servants of Allah. Angels are also creations of Allah. Allah is One and has no partners. He has no offspring; He is pure and far removed from all such things. If He had any offspring, the text emphasizes, the speaker (implying the Prophet or a divine voice) would have been the first to worship them. This attribution made by humans is entirely false and an injustice. Allah is free from the characteristics (relationships) of having offspring, siblings, etc. He is the Creator of all the heavens and the earth, the Owner of the Throne, and exalted above all the praises and descriptions that we humans know or make.

Then, the Prophet Muhammad (peace be upon him) is consoled, and it is stated that if the Quraish of Makka, or the Christians and Jews, do not desist from their wrong beliefs and deeds, they will receive the promised punishment on the Day of Judgment. At that time, they will face their penalty because the respite of this world will end with death.

وَ هُوَ الَّذِيْ فِي السَّمَآءِ اِلٰهٌ وَّ فِي الْاَرْضِ اِلٰهٌ ؕ وَ هُوَ الْحَكِيْمُ الْعَلِيْمُ﴿۸۴﴾

43|84| And it is Allah who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing.

وَ تَبٰرَكَ الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا ۚ وَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَ اِلَيْهِ تُرْجَعُوْنَ﴿۸۵﴾

43|85| And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them and with whom is knowledge of the Hour and to whom you will be returned.

This passage emphasizes the majesty and power of Allah Almighty, stating that He is the God of all creatures and beings in the heavens and on the earth. His great wisdom governs the entire system, and His knowledge encompasses the whole universe; nothing is hidden from Him. His sovereignty and power extend throughout all creation. His being is full of blessings and might. As regard to the timing of the Hour (Day of Judgment) when will occur, its knowledge rests solely with Him, and it will happen by His command. All humans, after death, will be brought before Him for reckoning. Therefore, it is incumbent upon them to obey His commands and worship Him alone.

وَ لَا يَمْلِكُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهِ الشَّفَاعَةَ اِلَّا مَنْ شَهِدَ بِالْحَقِّ وَ هُمْ يَعْلَمُوْنَ﴿۸۶﴾

43|86| And those they invoke besides Him do not possess [power of] intercession; but only those who testify to the truth [can benefit], and they know.

وَ لَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُوْلُنَّ اللّٰهُ فَاَنّٰى يُؤْفَكُوْنَ۟ۙ﴿۸۷﴾

43|87| And if you asked them who created them, they would surely say, "Allah." So how are they deluded?

وَ قِيْلِهٖ يٰرَبِّ اِنَّ هٰۤؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُوْنَ﴿۸۸﴾

43|88| And [Allah acknowledges] his saying, "O my Lord, indeed these are a people who do not believe."

فَاصْفَحْ عَنْهُمْ وَ قُلْ سَلٰمٌ ؕ فَسَوْفَ يَعْلَمُوْنَ﴿۸۹﴾

43|89| So turn aside from them and say, "Peace." But they are going to know.

The text clarifies the beliefs of the Quraish, stating that Jesus (peace be upon him), Ezra (peace be upon him), or any other prophet or saint, are all creations and none are worthy of worship besides Allah. No one can escape accountability before Allah, nor can anyone intercede without His permission. Those individuals who truly believed in Allah and obeyed His commands will be accepted by Allah. Among them are prophets, saints of Allah, and favoured angels, but all are dependent on Allah, and He has no offspring. Whether someone believes in Allah or not, the birth of every individual does not occur by their own will or power but happens by Allah's decree through the means He has created. Even these means cannot accomplish anything independently. However, humans do not reflect on the fact that neither their arrival (birth) nor their departure (death) is within their control, and yet they deny the existence of Allah.

In light of the enmity and obstinacy of the disbelievers of Makka (the deniers of truth) towards Islam, the Prophet Muhammad (peace be upon him) is consoled. It is said that due to their stubbornness, they will not believe and will remain deprived therefore, he should overlook their behaviour and say "peace" (salam/ignore) to them. When the time of death comes, they will know for themselves, or when Allah grants victory to Islam, they will realize the truth. The instruction was to overlook the disbelievers and express peace (salam) to them. These commands were specific to Makka, and their effect remained. In Medina, Muslims were given the right to self-defence. If the disbelievers attacked, they were permitted to fight back and weaken them so that the existence of Islam would not be threatened. However, in all circumstances, Islam is the standard-bearer and emphasizes noble ethics. Based on this very verse, Umar bin Abdul Aziz also emphasized extending peace and good treatment to the non-Muslims under Islamic rule (*Zimmis*), instructing that their greetings should be returned in a similar manner, and this practice is also established from the Prophet (peace be upon him) (Ruh al-Ma'ani).

"Overlooking" here means not engaging in the same kind of enmity as the disbelievers or becoming disheartened and reacting negatively to their bad behaviour. When the Muslims migrated to Medina and an Islamic state was established, they were permitted to defend themselves so that the blessings of Islam could be practically presented to the world, and battles with disbelief were for the sake of defence. The saying "the Messenger" can refer to Prophet Muhammad (peace be upon him) and the previous prophets (peace be upon them all).

All praise is due to Allah. Surah Az-Zukhruf was completed today, the 25th of Sha'ban al-Mu'azzam. May Allah make it a means of salvation for the readers and the author. Amen.

THE END OF SURAH AL-ZUKHRUF.

---

44 - Surah Al-Dukhan

Introduction:

Surah Ad-Dukhan was revealed in Makkah. In terms of its themes, it belongs to the middle Makkan period and is close to Surah Az-Zukhruf. The Surah is named Al-Dukhan (The Smoke) because of its mention in verse number 10. According to the order of revelation, its number is sixty-four (64), and according to the arrangement in the Mus'haf (the written Quran), its number is forty-four (44). It consists of fifty-nine (59) verses and three (3) sections (Ruku').

There are blessed narrations (Ahadith) regarding the virtue of Surah Ad-Dukhan. Hazrat Abu Hurairah (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings be upon him) said: "Whoever recites Ha-Mim Ad-Dukhan in the morning, seventy thousand angels seek forgiveness for him." (Sunan At-Tirmidhi).

Hazrat Abu Hurairah (may Allah be pleased with him) narrates that the Prophet (peace and blessings be upon him) said: "Whoever recites Ha-Mim Ad-Dukhan on the night of Friday, his sins are forgiven." (At-Tirmidhi / Musnad Abi Ya'la).

Its beginning, like Surah Az-Zukhruf, describes the greatness and glory of the Holy Quran. The Holy Quran was revealed on the Night of Decree (Lailatul Qadr). It was revealed for the guidance of mankind because the people (the Arabs) were forgetful of Allah Almighty and engaged in amusement and play. If they do not come out of their heedlessness, they should prepare for the punishment on the Day of Reckoning. Fearful faith is not accepted. Acceptable faith is that which is adopted willingly, without fear, and with belief in the unseen. Therefore, faith will not be accepted at the time of punishment.

The people of Makkah are commanded to take a lesson from the incident of Pharaoh, that if a tyrannical king was punished, then the Quraish are an ordinary people. Similarly, lessons have also been given through the events of the people of Tabbe'.

The existence of Allah has been proven through the existence of the earth and the heavens. The fate (after death) of the disbelievers and the righteous has been compared so that people may have faith and do righteous deeds in their lives and save themselves from punishment.

حٰمٓ ﴿١﴾

44|1| Ha, Meem.

وَ الْكِتٰبِ الْمُبِيْنِۙ﴿۲﴾

44|2| By the clear Book,

اِنَّاۤ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ اِنَّا كُنَّا مُنْذِرِيْنَ﴿۳﴾

44|3| Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind].

فِيْهَا يُفْرَقُ كُلُّ اَمْرٍ حَكِيْمٍۙ﴿۴﴾

44|4| On that night is made distinct every precise matter -

اَمْرًا مِّنْ عِنْدِنَاؕ اِنَّا كُنَّا مُرْسِلِيْنَۚ﴿۵﴾

44|5| [Every] matter [proceeding] from Us. Indeed, We were to send [a messenger]

رَحْمَةً مِّنْ رَّبِّكَؕ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُۙ﴿۶﴾

44|6| As mercy from your Lord. Indeed, He is the Hearing, the Knowing.

Ḥā, Mīm. These are the disconnected letters (Muqatta'at), and the Clear Book refers to the Holy Quran, in which all matters related to humankind have been mentioned. Since the Quraish did not believe it to be the Word of Allah, it has been emphasized with an oath. This Book was revealed on a blessed night, and its purpose is the betterment of humankind, to save humanity from Allah's punishment, for which mention has been made of both punishment and rewards. The night referred to is the Night of Decree (Lailatul Qadr), which is the opinion of most commentators, because there is also an entire Surah (Al-Qadr) regarding Lailatul Qadr, in which the revelation of the Holy Quran has been clearly stated. What is meant here is the descent of the Holy Quran to the highest heaven (Mala' A'la), from where it was revealed to the Prophet (peace and blessings be upon him) gradually over a period of thirty years.

The Night of Mid-Sha'ban:

Regarding the night in which decisions are made, in light of the Ahadith, it refers to the night of the fifteenth of Sha'ban, in which there are great rewards for worship. Hazrat Aisha (may Allah be pleased with her) narrates that one night she missed the Messenger of Allah (peace and blessings be upon him), so she went out and found him in the Baqi' cemetery. The Prophet (peace and blessings be upon him) said: "Did you fear that Allah and His Messenger would wrong you?" She replied: "O Messenger of Allah, I thought that perhaps you had gone to one of your other wives." The Prophet (peace and blessings be upon him) said: "Indeed, Allah Almighty descends towards the heaven of the world on the night of the fifteenth of Sha'ban (in a manner befitting His Majesty) and forgives sins of people more numerous than the hairs of the goats of the tribe of Banu Kalb." (Tirmidhi / Musnad Ahmad / Ibn Majah).

Hazrat Aisha (may Allah be pleased with her) narrates that the Messenger of Allah (peace and blessings be upon him) said: "Indeed, when a servant confesses his sin and then repents, Allah Subhanahu wa Ta'ala accepts his repentance." (Bukhari / Muslim). Those individuals (Muslims) who commit major sins are deprived of the acceptance of their prayers despite the blessings of the Night of Forgiveness (Shab-

e-Barat). These (sins) have been mentioned in various Ahadith and narrations. A few are listed below: (1)Associating partners with Allah (Shirk). (2)Murder. (3)Adultery/Fornication (Zina). (4)Envy (Keena). (5)Malice/Hatred (Bughz). (6)Disobedience to parents. (7)Severing ties of kinship. (8)Habitual drunkard. (9)Talebearer. (10)One who makes pictures (statues of human figures or animate paintings).

Offering voluntary prayers (Nawafil), worship, seeking forgiveness (Istighfar), and repentance (Taubah) on the Night of Forgiveness is a particularly suitable time for acceptance. The decisions of Allah Almighty, which are based entirely on wisdom, are made and implemented through the angels. Allah Almighty chose His Prophets/Messengers to guide mankind. This is Allah Almighty's mercy and favour upon His creation, so that they may be saved from misguidance and punishment. Allah Almighty is All-Knowing and All-Hearing. All His decisions are full of wisdom and unchangeable. The sending of messengers and books is part of Allah's mercy.

رَبِّ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا ۘ اِنْ كُنْتُمْ مُّوْقِنِيْنَ ﴿۷﴾

44|7| Lord of the heavens and the earth and that between them, if you would be certain.

لَاۤ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَ يُمِيْتُ ؕ رَبُّكُمْ وَ رَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ﴿۸﴾

44|8| There is no deity except Him; He gives life and causes death. [He is] your Lord and the Lord of your first forefathers.

بَلْ هُمْ فِيْ شَكٍّ يَّلْعَبُوْنَ ﴿۹﴾

44|9| But they are in doubt, amusing themselves.

Mention is made of Allah Almighty's attributes, that He is the Creator, Owner, and Sustainer of all the heavens, the earth, and whatever exists on the earth and in the space between earth and sky. Due to His power and majesty, it is He who gives life and causes death. There is no one worthy of worship besides Him. All individuals or things that humans take or consider as their deities are false. Allah Almighty was and is the Sustainer of present humans and their forefathers who have passed away, but the disbelievers of Makkah (misguided people) have forgotten this truth, are lost in their own thoughts, and are heedless, as if lost in play.

فَارْتَقِبْ يَوْمَ تَاْتِى السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ ۙ ﴿۱۰﴾

44|10| Then watch for the Day when the sky will bring a visible smoke.

يَّغْشَى النَّاسَ ؕ هٰذَا عَذَابٌ اَلِيْمٌ ﴿۱۱﴾

44|11| Covering the people; this is a painful torment.

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ ﴿۱۲﴾

44|12| [They will say], "Our Lord, remove from us the torment; indeed, we are believers."

اَنّٰى لَهُمُ الذِّكْرٰى وَ قَدْ جَآءَهُمْ رَسُوْلٌ مُّبِيْنٌ ۙ ﴿۱۳﴾

44|13| How will there be for them a reminder [at that time]? And there had come to them a clear Messenger.

ثُمَّ تَوَلَّوْا عَنْهُ وَ قَالُوْا مُعَلَّمٌ مَّجْنُوْنٌ﴿۱۴﴾

44|14| Then they turned away from him and said, "[He was] taught [and is] a madman."

اِنَّا كَاشِفُوا الْعَذَابِ قَلِيْلًا اِنَّكُمْ عَآىِٕدُوْنَ﴿۱۵﴾

44|15| Indeed, We will remove the torment for a little. Indeed, you [disbelievers] will return [to disbelief].

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرٰى ۚ اِنَّا مُنْتَقِمُوْنَ﴿۱۶﴾

44|16| The Day We will strike with the greatest assault, indeed, We will take retribution.

Smoke in the Sky/Heavens:

This section mentions what will befall the disbelievers due to their behavior and deeds. They denied Allah's power, especially regarding the Day of Judgment and accountability. They rejected the Holy Quran as the Word of Allah and mocked the prophethood of Prophet Muhammad (peace and blessings be upon him). Regarding the signs of the Hour (Qiyamah), it is stated that a time will come when the punishment will be right before them. One form of this is described: the sky, meaning the space between the earth and the heavens, will be filled with smoke. This has been clarified in a blessed Hadith. Hazrat Hudhaifah bin Usaid Al-Ghifari (may Allah be pleased with him) narrates that the Prophet (peace and blessings be upon him) came to us while we were discussing. He asked: "What are you discussing?" The Companions said: "We are mentioning the Hour." He said: "The Hour will not be established until you see ten signs before it," then he mentioned: (1) The smoke. (2) The Dajjal (Antichrist). (3) The Beast of the Earth (Dabbat al-Ard). (4) The rising of the sun from the west. (5) The descent of Jesus (peace be upon him). (6) Gog and Magog (Yajuj and Majuj). (7) Three landslides: one in the east. (8) One in the west. (9) One in the Arabian Peninsula. (10) A fire that will emerge from Yemen and drive people to the place of assembly (Mahshar). (Muslim). Similarly, there is a narration about the smoke from Hazrat Ali (may Allah be pleased with him), Ibn Abbas (may Allah be pleased with him), Ibn Umar (may Allah be pleased with him), and Abu Hurairah (may Allah be pleased with him) that near the Hour, it will appear for forty days and fill the space between the earth and the heavens. Its effect on a believer will be like a cold, while it will enter the nostrils of a disbeliever and a wicked person and exit from their earholes, causing them to suffocate. This smoke is from the signs of Hell. (Tafsir Imam Ibn Abi Hatim).

From a scientific/scholarly perspective, this could be one of the signs of the approaching Hour. Due to human environmental and industrial pollution, the quality and condition of the atmosphere will change, and the Earth's natural protective shield (ozone layer) will be destroyed or ruptured, causing heat, due to which the sky will appear filled with smoke. Smoke vapors are dense, and if the atmosphere becomes filled with smoke, the color of the sky will appear red, which looks terrifying. This scene is observed when a volcano erupts.

Upon seeing the punishment, the deniers (disbelievers) will repent and promise to accept the truth, but repentance at the sight of punishment is not accepted because it is out of compulsion and fear. True repentance is that which is done willingly.

This has been the attitude of the disbelievers of Makkah and previous disbelievers: whenever a punishment came upon them, they would rush to the Prophet of their time, requesting prayer and promising the truthfulness of the Prophet's message and its acceptance. However, as soon as the punishment was averted, they would revert to their stubbornness and opposition. A similar incident occurred in Makkah. Due to the intense opposition of the disbelievers of Makkah and their oppression of the Muslims, the Prophet (peace and blessings be upon him) prayed for a famine like that of Prophet Yusuf (peace be upon him). Rain stopped, and several years passed. The Quraish were forced to eat old hides and dead animals. Abu Sufyan came and requested prayer, asking the Prophet (peace and blessings be upon him) to pray that the 'Al-Mudar' (his tribe) be relieved from this punishment. The Prophet (peace and blessings be upon him) then prayed, and it rained. The famine ended, and the Quraish resumed their opposition. Hazrat Ibn Mas'ud (may Allah be pleased with him) has a similar view regarding the interpretation of this verse, that when people looked towards the sky due to hunger, they saw smoke, and this was the punishment mentioned in the verses. The verse reveals human selfishness, that for their own benefit, they lie, make promises, and then break them.

The disbelievers used to call the Prophet (peace and blessings be upon him) sometimes a poet, sometimes a teacher (meaning an intelligent person), like a sorcerer, and sometimes a madman. Some commentators interpret the "seizure" mentioned in the verses as the defeat of the disbelievers of Makkah in the Battle of Badr and the death of seventy of their brave leaders. Other commentators interpret this seizure (punishment) "*BATSH"* as the punishment at the time of the Hour (reckoning) or the signs of the Hour, which will terrify all of humanity. This is the eloquence of the Holy Quran, that it encompasses all matters.

وَ لَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَ جَآءَهُمْ رَسُوْلٌ كَرِيْمٌۙ﴿۱۷﴾

44|17| And We had already tried before them the people of Pharaoh, and there came to them a noble messenger,

اَنْ اَدُّوْۤا اِلَیَّ عِبَادَ اللّٰهِؕ اِنِّیْ لَكُمْ رَسُوْلٌ اَمِیْنٌۙ﴿۱۸﴾

44|18| [Saying], "Render to me the servants of Allah. Indeed, I am to you a trustworthy messenger,"

وَّ اَنْ لَّا تَعْلُوْا عَلَى اللّٰهِۚ اِنِّیْۤ اٰتِیْكُمْ بِسُلْطٰنٍ مُّبِیْنٍۚ﴿۱۹﴾

44|19| And [saying], "Be not haughty with Allah. Indeed, I have come to you with clear authority.

وَ اِنِّیْ عُذْتُ بِرَبِّیْ وَ رَبِّكُمْ اَنْ تَرْجُمُوْنِۚ﴿۲۰﴾

44|20| And indeed, I have sought refuge in my Lord and your Lord, lest you stone me.

وَ اِنْ لَّمْ تُؤْمِنُوْا لِیْ فَاعْتَزِلُوْنِ﴿۲۱﴾

44|21| But if you do not believe me, then leave me alone."

To admonish the Quraish of Makkah, the story of Pharaoh and Prophet Musa (Moses) peace be upon him, is narrated. The people of Pharaoh had committed great oppression against humanity. They had enslaved human beings (the Children of Israel). There was a class system in the society, one privileged class and another subjugated one. Pharaoh, due to his arrogance and the pride of his power, considered himself a deputy of God, even God himself. Prophet Musa (peace be upon him), an *'Ulul -Azm* (one of the mightiest messengers) and honored (possessing character and knowledge) messenger, came to him and asked him to free the Children of Israel from his slavery, let them leave Egypt, and go with him. Pharaoh expressed arrogance and refused. Prophet Musa (peace be upon him) showed his various miracles (the shining of his hand and his staff turning into a serpent), but Pharaoh remained stubborn and threatened to kill Prophet Musa (peace be upon him). Prophet Musa (peace be upon him) responded to his threat by saying, "Indeed, I have sought refuge in my Lord and your Lord (meaning the Lord of Musa is the Lord of the entire universe) from your stoning me. If you do not believe in me, then leave me alone (do not kill me)." (When Prophet Musa (peace be upon him) sought refuge in Allah, he was certain that Pharaoh would not be able to kill him.) This statement was only said to deter him.

فَدَعَا رَبَّهٗۤ اَنَّ هٰۤؤُلَآءِ قَوْمٌ مُّجْرِمُوْنَ﴿۲۲﴾

44|22| And [finally] he called to his Lord that these were a criminal people.

فَاَسْرِ بِعِبَادِیْ لَیْلًا اِنَّكُمْ مُّتَّبَعُوْنَۙ﴿۲۳﴾

44|23| [Allah said], "Then set out with My servants by night. Indeed, you are to be pursued.

وَ اتْرُكِ الْبَحْرَ رَهْوًا ؕ اِنَّهُمْ جُنْدٌ مُّغْرَقُوْنَ﴿۲۴﴾

44|24| And leave the sea in stillness. Indeed, they are an army to be drowned."

كَمْ تَرَكُوْا مِنْ جَنّٰتٍ وَّ عُیُوْنٍۙ﴿۲۵﴾

44|25| How much they left behind of gardens and springs

وَّ زُرُوْعٍ وَّ مَقَامٍ كَرِیْمٍۙ﴿۲۶﴾

44|26| And crops and noble sites

وَّ نَعْمَةٍ كَانُوْا فِیْهَا فٰكِهِیْنَۙ﴿۲۷﴾

44|27| And comfort wherein they were amused.

كَذٰلِكَ ۫ وَ اَوْرَثْنٰهَا قَوْمًا اٰخَرِیْنَ﴿۲۸﴾

44|28| Thus. And We caused to inherit it another people.

When Pharaoh's arrogance and opposition did not cease, Prophet Musa (peace be upon him) prayed to Allah Almighty for deliverance. In response to his prayer, the command came that he should take the Children of Israel out of the city at night, and Pharaoh's army would pursue them. The river (or sea) was in their path. The command came that the river/sea would become still, and they should cross through it while it remained divided (the river or sea was in a state of split in the two parts).

Prophet Musa (peace be upon him) crossed through the middle of the river with the Children of Israel and reached the other side, while their pursuers (Pharaoh's army) were drowned and destroyed, and that is exactly what happened. Such is the end of the oppressors. Pharaoh and his nobles, who lived in grand palaces and gardens and enjoyed a life of luxury and pleasure, all perished, and another people inherited their place. They became a sign of admonition. Despite their pomp and glory, no one even remembered them because they were oppressors, and there was no great sorrow or grief expressed in the heavens or on the earth at their demise. According to a Hadith, when a believer (a righteous person) dies, the heavens and the earth grieve because the creation is deprived of their goodness. This also indicates that the planets and stars (the heavens and the earth) possess some degree of understanding and function according to a system. Modern science has also now discovered this. The disbelievers of Makkah have been warned of the evil consequences of those who commit oppression.

فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَ الْاَرْضُ وَ مَا كَانُوْا مُنْظَرِيْنَ﴿۲۹﴾

44|29| And the heaven and earth wept not for them, nor were they reprieved.

وَ لَقَدْ نَجَّيْنَا بَنِيْۤ اِسْرَآءِيْلَ مِنَ الْعَذَابِ الْمُهِيْنِۙ﴿۳۰﴾

44|30| And We certainly saved the Children of Israel from the humiliating torment -

مِنْ فِرْعَوْنَ ؕ اِنَّهٗ كَانَ عَالِيًا مِّنَ الْمُسْرِفِيْنَ﴿۳۱﴾

44|31| From Pharaoh. Indeed, he was a haughty one among the transgressors.

وَ لَقَدِ اخْتَرْنٰهُمْ عَلٰى عِلْمٍ عَلَى الْعٰلَمِيْنَۚ﴿۳۲﴾

44|32| And We certainly chose them by knowledge over [all] the worlds.

وَ اٰتَيْنٰهُمْ مِّنَ الْاٰيٰتِ مَا فِيْهِ بَلٰٓؤٌا مُّبِيْنٌ﴿۳۳﴾

44|33| And We gave them of signs that in which there was a clear trial.

Reward and Trial:

The story of the Children of Israel (Prophet Musa, peace be upon him) continues. Allah Almighty, through Prophet Musa (peace be upon him), delivered the Children of Israel freedom from the life of slavery under Pharaoh, from forced labour, from the servitude of women, and from the torment of the killing of their children. Pharaoh, who denied the Oneness of Allah and was oppressing humanity, having created a class-based society, was drowned mercilessly along with his entire army, and the Children of Israel were made victorious without any battle. All the common people were freed from Pharaoh. Allah Almighty chose the Children of Israel at that time because of the oppression they had endured and their patience, and He bestowed favours upon them through the miracles of Prophet Musa (peace be upon him). He saved them from Pharaoh without a war, provided them with the food of Manna and Salwa, and provided the shade of clouds in the desert. All these things, while being rewards, were also a trial for them, to establish the Oneness of Allah and the religion of Prophet Musa (peace be upon him) in Palestine.

A very clear point has been made: wherever Allah Almighty bestows favors, He also gives trials and test. Another point is that when the creatures of Allah (the oppressed)

are crushed in a society, another power emerges to save them, whether it be prophets or other rulers.

اِنَّ هٰٓؤُلَآءِ لَيَقُوْلُوْنَۙ﴿۳۴﴾

44|34| Indeed, these [disbelievers] are saying,

اِنْ هِيَ اِلَّا مَوْتَتُنَا الْاُوْلٰى وَ مَا نَحْنُ بِمُنْشَرِيْنَ﴿۳۵﴾

44|35| "There is not but our first death, and we will not be resurrected.

فَاْتُوْا بِاٰبَآىِٕنَآ اِنْ كُنْتُمْ صٰدِقِيْنَ﴿۳۶﴾

44|36| Then bring [back] our forefathers, if you should be truthful."

اَهُمْ خَيْرٌ اَمْ قَوْمُ تُبَّعٍۙ وَّ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ اَهْلَكْنٰهُمْ ۫ اِنَّهُمْ كَانُوْا مُجْرِمِيْنَ﴿۳۷﴾

44|37| Are they better or the people of Tubba' and those before them? We destroyed them, [for] indeed, they were criminals.

The People of Tabbe:

The Quraysh are being told to reflect upon the history of the people of Tabbe', who were an extremely powerful nation. They ruled for many centuries in the region of Saba' (Yemen), near Arabia, but they were destroyed due to their opposition to the prophets (disobedience to Allah).

In Saba', there was the *Humyarh* tribe. They used to call their king by the title of Tabbe', just as the king of Rome was called Caesar, the king of Iran was called Khosrau, the king of Abyssinia was called Negus, and the king of Egypt was called Pharaoh. In the history of the Tababi'ah (the people of Tubba'), some kings (Tubba') achieved great prominence. They conquered many regions. According to one narration, they even reached Central Asia (Samarkand) (Tarikh Dimashq). In particular, one Tabbe' king was a very just and righteous ruler who had accepted the religion of Islam (the religion of the prophet of that time). He is also mentioned in a Hadith (narration of Hazrat Aisha (may Allah be pleased with her)): The Messenger of Allah (peace be upon him) said: "Do not revile Tabbe', for he had embraced Islam." (Tabarani).*{la tassbu Tabbe fa innhu qad aslama}*

The full name of the Tubba' king is mentioned as Tabbe' bin Hassan bin Kalmi Karb bin Tabbe' bin al-Qaran (Tarikh Dimashq). Then this nation was destroyed due to its disobedience and oppression. Similarly, other nations, Aad and Thamud, were also destroyed. The Quraysh of Makka are being warned against their opposition. Their status is nothing compared to the Pharaohs and the Tubba' kings. Therefore, they should accept Islam and the Prophet Muhammad (peace be upon him).

وَ مَا خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا لٰعِبِيْنَ﴿۳۸﴾

44|38| And We did not create the heavens and earth and that between them in play.

مَا خَلَقْنٰهُمَآ اِلَّا بِالْحَقِّ وَ لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ﴿۳۹﴾

44|39| We did not create them except in truth, but most of them do not know.

The System of the Universe:

The blessed verses instruct every reader and comprehending person to contemplate the universe, to understand its system, its sublime order, its connections, its causes and effects, and then, through the creation, to understand its Creator.

Consider: The Earth's power, strength, and state; the power of vegetation within it; the mountains upon it and the minerals within them; the rivers, springs, forests, and animals; the system of clouds and rains for the existence of all these; the moon and its orbit, its gravitational pull, the Earth's gravity, the magnetism within the Earth and its poles (positive and negative canters); the Earth's specific angle with the sun; its rotation on its axis and the coming of night and day; the immediate spread of sunlight; the moon's angle, its waxing and waning; the spreading of the moon's light (seeing of the new moon) over the entire Earth with in three days; the Earth's orbit around the sun, then its angle, then its distance, due to which one half of the Earth (the north) and the other half (the south) experience completely opposite seasons – where there is summer (in the north), there is autumn, winter, and spring, and at the same time or during those days, the southern part experiences winter, spring, summer, and autumn.

Consider the pressure of clouds and wind, the buoyancy of water, the Earth's minerals and proteins from which vegetation grows. Indeed, humankind has been searching for thousands of years, but the destination is not in sight. Beyond this lies the universe, the sun, the stars, the cosmos, the galaxies, and the nebulae. All of this is not mere play, but rather part of an organized system that invites contemplation. However, as it is in the verse, "Most of them do not know," most people do not ponder upon this and do not understand. They remain forgetful of their Creator.

The blessed verse invites the Muslim to learn the sciences, to contemplate, and to guide humanity.

اِنَّ يَوْمَ الْفَصْلِ مِيْقَاتُهُمْ اَجْمَعِيْنَ ۙ﴿۴۰﴾

44|40| Indeed, the Day of Judgement is the appointed time for them all -

يَوْمَ لَا يُغْنِىْ مَوْلًى عَنْ مَّوْلًى شَيْـًٔا وَّ لَا هُمْ يُنْصَرُوْنَ ۙ﴿۴۱﴾

44|41| The Day when no relation will avail a relation at all, nor will they be helped -

اِلَّا مَنْ رَّحِمَ اللّٰهُ ؕ اِنَّهٗ هُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿۴۲﴾

44|42| Except those [believers] on whom Allah has mercy. Indeed, He is the Exalted in Might, the Merciful.

Following the acknowledgment of Allah's greatness, the disbelievers (those who deny Islam) are being warned that the Owner and Creator of the universe has appointed a Day (a time) for reckoning and recompense. According to this, the Day of Judgment will occur, and the accounting will take place. That Day will be very severe. The wicked person will be distressed and will receive reward or punishment according to their deeds. No one will be able to help another. Those individuals who offered trust or comfort in this world will also be helpless on that Day, therefore, anyone's claim that they will save another is false.

Those servants of Allah who act upon Allah's commands and with whom Allah Almighty is pleased will have no distress on that Day. Allah's Being possesses

immense power, dominance, and mercy; therefore, one should constantly repent for their sins.

اِنَّ شَجَرَتَ الزَّقُّوْمِ ﴿۴۳﴾

44|43| Indeed, the tree of zaqqum

طَعَامُ الْاَثِيْمِ ﴿۴۴﴾

44|44| Is food for the sinful.

كَالْمُهْلِ ۚ يَغْلِىْ فِى الْبُطُوْنِ ﴿۴۵﴾

44|45| Like murky oil, it boils within bellies

كَغَلْىِ الْحَمِيْمِ ﴿۴۶﴾

44|46| Like the boiling of scalding water.

خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَآءِ الْجَحِيْمِ ﴿۴۷﴾

44|47| [It will be commanded], "Seize him and drag him into the midst of the Hellfire,

ثُمَّ صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ ﴿۴۸﴾

44|48| Then pour over his head from the torment of scalding water."

ذُقْ ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ ﴿۴۹﴾

44|49| [It will be said], "Taste! Indeed, you are the honored, the noble!

اِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ ﴿۵۰﴾

44|50| Indeed, this is what you used to dispute."

The scene of the guilty on the Day of Judgment is depicted. The tree of Zaqqum, which is thorny and bitter, will be their food. It will neither satisfy their hunger, yet they will crave it. Then, when it enters their stomachs and bellies, it will begin to boil and cause further pain and suffering within. The angels of Hell, who are appointed to their task, will pour scalding water upon their bodies and faces as punishment. This will be the state of all the criminals.

Those who played a significant role in committing crimes in the world, those who incited and caused them, and whom people considered highly respected or important figures, will be punished in front of their followers. It will be said, "Where is your worldly glory and pomp, in which you took pride and did not believe in the decree of reward and punishment? Today, it is being practically enforced." The purpose of these verses is to warn the reader (humanity) so that they may avoid the torment.

The Holy Quran always shows its readers both sides of the picture so that they can make the right decision. Now, after the description of the criminals, the state of the righteous is being portrayed.

اِنَّ الْمُتَّقِيْنَ فِىْ مَقَامٍ اَمِيْنٍ ﴿۵۱﴾

44|51| Indeed, the righteous will be in a secure place;

فِیْ جَنّٰتٍ وَّ عُیُوْنٍۚ﴿۵۲﴾

44|52| Within gardens and springs,

یَّلْبَسُوْنَ مِنْ سُنْدُسٍ وَّ اِسْتَبْرَقٍ مُّتَقٰبِلِیْنَۚ﴿۵۳﴾

44|53| Wearing [garments of] fine silk and brocade, facing each other.

كَذٰلِكَ ۫ وَ زَوَّجْنٰهُمْ بِحُوْرٍ عِیْنٍؕ﴿۵۴﴾

44|54| Thus. And We will marry them to fair women with large, [beautiful] eyes.

یَدْعُوْنَ فِیْهَا بِكُلِّ فَاكِهَةٍ اٰمِنِیْنَۙ﴿۵۵﴾

44|55| They will call therein for every [kind of] fruit - safe and secure.

لَا یَذُوْقُوْنَ فِیْهَا الْمَوْتَ اِلَّا الْمَوْتَةَ الْاُوْلٰى ۚ وَ وَقٰىهُمْ عَذَابَ الْجَحِیْمِۙ﴿۵۶﴾

44|56| They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire

فَضْلًا مِّنْ رَّبِّكَ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِیْمُ﴿۵۷﴾

44|57| As bounty from your Lord. That is what is the great attainment.

The life of the believers (those with righteous deeds) in Paradise is depicted: instead of fire, they will receive magnificent palaces with gardens and flowing springs. They will reside in them with peace and tranquility. Their garments (unlike the criminals' garments of fire) will be of the finest silk, soft, thin, and thick, so they can wear clothes according to their pleasure and nature. They will have beautiful Houris (young females)for their service. These houris will be lesser in beauty and grace than their own believing women, who will be superior due to their acts of worship. The houris will be provided as an addition for service so that their wives can live in comfort and peace, and the men can also receive service from them. Whatever fruit they desire will be provided to them. The death they experienced (in the world) will be the only death. After that, their entire life will be spent in Paradise without death. Allah, through His mercy and grace, has accepted their deeds and has bestowed upon them abundant rewards and honor. This is their great success. *To achieve this success, it is necessary for every human being to act upon the commands of Allah and His Messenger. All the commands of Allah and His Messenger are for the good of humanity.*

فَاِنَّمَا یَسَّرْنٰهُ بِلِسَانِكَ لَعَلَّهُمْ یَتَذَكَّرُوْنَ﴿۵۸﴾

44|58| And indeed, We have eased the Qur'an in your tongue that they might be reminded.

فَارْتَقِبْ اِنَّهُمْ مُّرْتَقِبُوْنَ﴿۵۹﴾

44|59| So watch, [O Muhammad]; indeed, they are watching [for your end].

The beginning of the Surah was also about the truthfulness and greatness of the Holy Quran, and the conclusion is also on the same point: that the Quran was revealed in the Arabic language so that the people of Arabia, being familiar with the language, could understand it immediately. Reflect, act upon it, and attain salvation. But if they deny it, then let them await the punishment, and you (Prophet Muhammad, PBUH) also wait; when Allah's command comes, they will be punished.

Another interpretation is that you await the success of your efforts, and the disbelievers await to witness their failures, just as the people of Makka failed and the Muslims succeeded within two years in history.

All praise be to Allah, today, Wednesday, the interpretation of Surah Ad-Dukhan concludes on the 22nd of March 2023 CE, corresponding to the 29th of Sha'ban 1444 AH. May Allah Almighty make it a means of salvation for the author and the readers. Amen, O Lord of the Worlds, for the sake of the noble Prophet (upon him be salutations and peace).

END OF SURAH AL-DKHUAN.

---

45 - Surah Al-Jathiyah

Introduction:

The Surah is named Al-Jathiyah (The Kneeling Down) because of the word that appears in Verse 28. Its meaning is "kneeling" or "sitting on the knees," referring to how various nations will kneel in fear on the Day of Judgment, awaiting their verdict.

This Surah was revealed in Makkah (Makka). Its period of revelation is the middle Makkan period. It was revealed after Surah Ad-Dukhan (The Smoke) and before Surah Al-Ahqaf (The Sand Dunes). In terms of the order of revelation, it is number sixty-five (65), and in the order of the Quranic compilation (Mushaf), it is number forty-five (45). The Surah begins with an introduction to the importance of the Holy Quran. The Surah contains thirty-seven (37) verses and four (4) sections (Ruku').

In terms of its themes, like other Makkan Surahs, it deals with matters of faith ('Aqaa'id). It extensively mentions the Oneness of Allah (Tawhid), the creation of the universe, the prophethood of Muhammad (peace be upon him), and the Day of Judgment. It depicts the scene of the Resurrection and the miserable and worried state of all nations. It explains how humans slip from righteous deeds. The Surah presents arguments for Allah's power to recreate and concludes with the greatness and might of Allah.

حٰمٓ ﴿١﴾

45|1| Ha, Meem.

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿٢﴾

45|2| The revelation of the Book is from Allah, the Exalted in Might, the Wise.

اِنَّ فِی السَّمٰوٰتِ وَ الْاَرْضِ لَاٰیٰتٍ لِّلْمُؤْمِنِیْنَ ۟ ﴿۳﴾

45|3| Indeed, within the heavens and earth are signs for the believers.

وَ فِیْ خَلْقِكُمْ وَ مَا یَبُثُّ مِنْ دَآبَّةٍ اٰیٰتٌ لِّقَوْمٍ یُّوْقِنُوْنَ ۙ ﴿۴﴾

45|4| And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain [in faith].

Creation of Heavens, Earth and Animals:

The Surah begins with the disjointed letters Haa-Meem, which highlight the importance of the discourse. Commentators have offered various interpretations. Mention is made of the majesty of the Holy Quran, that its revelation is from Allah, the All-Mighty, the All-Wise. The reader, while reciting this discourse, must be aware of this. The details of Allah's might and wisdom are in the following verses: if one reflects upon the earth and the heavens, there are great signs for those who believe, while for those who do not believe, there are only stages of information and research. The creation points towards its Creator. The vastness of the heavens, the sun and other planets in the sky, the moon, the stars, then day and night through the sun's and earth's rotation, the moon's light at night, their effects, the knowledge of which is increasing day by day, are proof of a Creator whose system is extremely organised. If the distance were to decrease even slightly or the speed were to reduce, the entire system would collapse.

Along with this, the animals on the earth, their creation, milk-producing animals, reptiles, two-legged and four-legged animals, flying birds, various insects – in short, there are so many clear and numerous facts that are clear proof of a Creator's existence, His overwhelming power and might, and His supreme wisdom. Humankind's own existence is an extremely great masterpiece. The organs, structure, life systems, growth, and then death are greatly instructive.

وَ اخْتِلَافِ الَّیْلِ وَ النَّهَارِ وَ مَاۤ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ رِّزْقٍ فَاَحْیَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَ تَصْرِیْفِ الرِّیٰحِ اٰیٰتٌ لِّقَوْمٍ یَّعْقِلُوْنَ ﴿۵﴾

45|5| And [in] the alternation of night and day and [in] what Allah sends down from the sky of provision and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason.

تِلْكَ اٰیٰتُ اللّٰهِ نَتْلُوْهَا عَلَیْكَ بِالْحَقِّ ۚ فَبِاَیِّ حَدِیْثٍۭ بَعْدَ اللّٰهِ وَ اٰیٰتِهٖ یُؤْمِنُوْنَ ﴿۶﴾

45|6| These are the verses of Allah which We recite to you in truth. Then in what statement after Allah and His verses will they believe?

Rain and Vegetation:

Allah Almighty is displaying His existence, power, and wisdom in these verses. The system of night and day, the Earth's rotation on its axis, one part facing the sun resulting in day, and the other part away from the sun resulting in night. However, Allah has also ordained the moon's orbit in such a way that it reflects the sun's light, illuminating the night, and mothers sing lullabies to their children by the moonlight. Now, if the distance between the Earth and the sun were to increase even slightly, the creatures would freeze from the cold, and if it were to decrease even slightly, the creatures would melt from the heat. Then, the angle of its tilt and the distance of its

orbit around the sun change in summer and winter, which causes the seasons to change. The climate and day length at the equator are proportionate, while they are different at the poles. Similarly, there are other planets in the solar system, each with its own characteristics.

There are clouds in the sky. In these clouds, particles of gases and radiation coming from space, along with moisture, cause rain. The rain irrigates the earth. Water flows into rivers, lakes, and then the sea. A reservoir of water remains underground. When water enters the earth, nitrates cause life to be born in the soil, and various small plants sprout. Allah Almighty has created trees and fruits, which humans, animals, insects, and birds eat and live on. The direction of the winds gathers clouds, and rain falls. Currents (waves) are created in the seas, and the seasons change.

Knowledge and Intellect:

All these events are worthy of contemplation. People of knowledge have developed many sciences based on them and have invented many things. That is why the verse states that there are signs for people of intellect. Unfortunately, due to a lack of scientists among Muslims, most people rely on nature instead of Allah Almighty. But the problem is not solved. Creation without a Creator is impossible. That is why the Prophet (peace be upon him) guided us to reflect upon the creation, which leads to the Creator. But do not get entangled or argue about the Creator's essence (how/why), because this subject is beyond the capacity of human understanding and knowledge. The knowledge and certainty of Allah's names and attributes are sufficient to understand this.

Knowledge and intellect are very important. Intellect without knowledge does not benefit as much as it does with knowledge. Therefore, acquiring knowledge is essential. The Prophet (peace be upon him) urged Muslims to acquire knowledge from the prisoners of the Battle of Badr, who were non-Muslims, and for each prisoner who taught ten people, their ransom was waived. This knowledge was not the knowledge of the Quran or the Arabic language, but rather writing, reading, arithmetic, and other prevalent sciences. **This proves that educating the public is the responsibility of the Islamic state.**

Intellect is the power of the human brain to acquire knowledge, retain it, and analyse it, which is a great blessing from Allah upon humanity. Allah has placed a greater capacity in the humans than in all other creatures. That is why He made humankind His vicegerent on Earth and bestowed upon them the honour of being prostrated to by the angels.

Despite these clear proofs, if the disbelievers, knowing Allah's power, still deny the Day of Judgment and resurrection (rebirth), it is due to their ignorance. The Book of guidance from Allah (Quran) is available; if they do not read it and do not reflect upon it, they will face the punishment of straying.

وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ ۙ﴿۷﴾

45|7| Woe to every sinful liar

يَّسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ﴿۸﴾

45|8| Who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment.

وَ اِذَا عَلِمَ مِنْ اٰيٰتِنَا شَيْـًٔا ِۨاتَّخَذَهَا هُزُوًا ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۬ؕ ﴿۹﴾

45|9| And when he knows anything of Our verses, he takes them in ridicule. Those will have a humiliating punishment.

مِنْ وَّرَآىِٕهِمْ جَهَنَّمُ ۚ وَ لَا يُغْنِىْ عَنْهُمْ مَّا كَسَبُوْا شَيْـًٔا وَّ لَا مَا اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ ۚ وَ لَهُمْ عَذَابٌ عَظِيْمٌ ۬ؕ ﴿۱۰﴾

45|10| Before them is Hell, and what they had earned will not avail them at all nor what they had taken besides Allah as allies. And they will have a great punishment.

هٰذَا هُدًى ۚ وَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ﴿۱۱﴾

45|11| This [Qur'an] is guidance. And those who have disbelieved in the verses of their Lord will have a painful punishment of foul nature.

Mention is made of the disbelievers' attitude: they do not listen to Allah Almighty's word. If they hear it, they act arrogantly and stubbornly. They do not believe in it. Instead of reflecting, they persist in their false beliefs. Sometimes they mock the meaning of the verses. They do not ponder the truth mentioned therein. They will receive the recompense for this behaviour and denial. Their deeds will remain in this world. All the resources or individuals they rely upon will be left behind, and those who deny will continue to suffer the punishment of Hellfire. The outcome of their reckoning will be Hell, so they will have nowhere to escape. The Holy Quran is guidance; this is the punishment for denying it and not taking guidance from it. We see similar behaviour in arrogant individuals. In their proud, they even disregard goodness.

اَللّٰهُ الَّذِىْ سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِىَ الْفُلْكُ فِيْهِ بِاَمْرِهٖ وَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ۚ ﴿۱۲﴾

45|12| It is Allah who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful.

وَ سَخَّرَ لَكُمْ مَّا فِى السَّمٰوٰتِ وَ مَا فِى الْاَرْضِ جَمِيْعًا مِّنْهُ ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿۱۳﴾

45|13| And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought.

قُلْ لِّلَّذِيْنَ اٰمَنُوْا يَغْفِرُوْا لِلَّذِيْنَ لَا يَرْجُوْنَ اَيَّامَ اللّٰهِ لِيَجْزِىَ قَوْمًا بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۱۴﴾

45|14| Say, [O Muhammad], to those who have believed that they [should] forgive those who expect not the days of Allah so that He may recompense a people for what they used to earn.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ وَ مَنْ اَسَآءَ فَعَلَيْهَا ۫ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ﴿۱۵﴾

45|15| Whoever does a good deed - it is for himself; and whoever does evil - it is against the self. Then to your Lord you will be returned.

Sea and Land:

Allah Almighty's favours are mentioned, that He has subjected the sea to you, meaning He made it a means for ships to sail in, and He taught humankind. Prophet Noah (peace be upon him) built an ark in which humans and animals all boarded. Then, from the sea, humans catch fish, which is a very significant source of human food. Similarly, pearls and, in modern times, mineral oil and gas are also extracted. Ships and vessels sail due to the unique buoyancy of water in the sea. The direction of the wind over the sea affects the weather, and coastal areas have a better climate. Warm currents (warm air over water) improve the climate in cold regions.

The land is also subjugated. Minerals, fruits, plants – all its resources are dedicated to humankind, knowledge of which we only gained after the ninth century Hijri. Similarly, the space (atmosphere) has also been subjected to humankind. Today, humans are acquiring information about the stars in the sky. If there were intense pressure or resistance in space, humans would not be able to travel in this way. The Holy Quran pointed towards these emerging realities fourteen hundred years ago, and today we are witnessing their truth. All these matters and information are for people of knowledge and intellect. The invitation to use intellect, knowledge, and reflection is given every time along with the mention of the universe, creation, earth, sky, rain, sea, and animals. Ever since Muslims stopped reflecting on these sciences and creations, they have fallen from leading the world into the shackles of servitude.

The Measurement of Reward and Punishment:

Humankind has been given a very clear command: Allah's Book, Allah's Prophet (peace be upon him), and His message are present. The causes and realities are evident. Humankind has been granted intellect. It should acquire knowledge so that it can make timely and correct decisions in choosing its actions. In this world, the reward or punishment for deeds will be given to the individual who performs them. Whoever does good or righteous deeds will receive good reward and recompense accordingly, just as all the obligatory duties and prohibitions of Islam are for human welfare which bring benefit to society. In actions, besides beliefs, good morals and the rights of fellow human beings hold fundamental importance. Similarly, if one commits evil deeds, the punishment will befall the individual who committed them. No injustice will be done to others. On the Day of Judgment, true justice and fairness will prevail.

Muslims are generally told to adopt high morals and to overlook the behaviour of those who deny or are deprived of faith. Islam spread through noble ethics. When the Islamic state was established, the command for fighting and Jihad was given for the protection of the state and the defence of Muslims, so that humanity could be made aware of the benefits of Islam and the Muslim society could be protected from the oppression of disbelief. However, this was only for defence or to the extent that the enemy would not dare to advance and attack. No one is allowed to be forced to change their religion. The choice of repentance and faith has been given to the individual (human being). In personal rights, there is a system for the protection of human rights, and there are also laws for punishments.

وَ لَقَدْ اٰتَيْنَا بَنِيْۤ اِسْرَآءِيْلَ الْكِتٰبَ وَ الْحُكْمَ وَ النُّبُوَّةَ وَ رَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَ فَضَّلْنٰهُمْ عَلَى الْعٰلَمِيْنَۚ﴿۱۶﴾

45|16| And We did certainly give the Children of Israel the Scripture and judgement and prophethood, and We provided them with good things and preferred them over the worlds.

وَ اٰتَيْنٰهُمْ بَيِّنٰتٍ مِّنَ الْاَمْرِ ۚ فَمَا اخْتَلَفُوْٓا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ ۙ بَغْيًۢا بَيْنَهُمْ ؕ اِنَّ رَبَّكَ يَقْضِىْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿۱۷﴾

45|17| And We gave them clear proofs of the matter [of religion]. And they did not differ except after knowledge had come to them - out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

Why Differences and Violence?

In the People of the Book, there are stories regarding the Jews. After their deliverance from Pharaoh, they were tested. Allah Almighty favoured them because they were the descendants of Prophet Abraham (peace be upon him). They were given prophethood. They received guidance in the form of the Torah and the Psalms to live their lives. Many prophets came for their guidance. They were given governance; rulers like Prophet David and Prophet Solomon (peace be upon them) passed among them. They were blessed with special favours; during their travels, there was manna and quails and the shade of clouds. In this regard, they surpassed other nations. This status of theirs lasted for a long time among the nations, but then they declined due to the mistakes of their leaders and scholars. When the scholars acquired knowledge, they started differing merely in preferences and explanations. This difference had no basis in principles, but due to knowledge, they increased disagreements among themselves out of stubbornness and envy in interpretation, explanation, and preference. The result of this was violence and disunity, internal wars and corruption. Who is wrong and who is right in this matter should be left to Allah to decide on the Day of Judgment, and violence and fighting should be avoided, as the verse commands.

We see that human virtues contain the element of arrogance, envy, and malice. On the other hand, there is also humility and submission, love and selflessness. Satan incites humans, especially the wealthy and scholars, towards the use of bad traits and shows a false and deceptive picture, for example, "Your love and your sincerity are very high; therefore, stand firm on your intensity and views and vehemently oppose others."

By trapping humans in the snare of honour and prestige, Satan makes them offer various explanations or interpretations according to their own liking and desire. To prove it, he extracts all kinds of arguments, as a result of which different sects and beliefs arise. Then, in the name of love and sincerity, violence and enmity are created, which is completely against the spirit of religion and humanity. If a soft approach is adopted, and by moving away from the veneer of love and sincerity, everyone is given the right to their opinion and the right to act upon it, and the judgment of their deeds (beliefs and worship) is left to Allah according to the blessed verse, then religious hatred and religious riots can be greatly reduced. Unfortunately, just as sects formed among Jews and Christians and religious violence occurred, similarly, sects have formed in Islam, and religious violence has arisen. Mosques have become specific to certain sects, where people of other views are not accepted. These actions are against the commands of the verses because humans have taken the decision into their own hands instead of leaving it to Allah, due to which hatred and violence have increased. May Allah Almighty grant us the ability to act correctly upon the commands of the Holy Quran.

ثُمَّ جَعَلْنٰكَ عَلٰى شَرِيْعَةٍ مِّنَ الْاَمْرِ فَاتَّبِعْهَا وَ لَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ لَا يَعْلَمُوْنَ ﴿۱۸﴾

45|18| Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.

اِنَّهُمْ لَنْ يُّغْنُوْا عَنْكَ مِنَ اللّٰهِ شَيْـًٔا ؕ وَ اِنَّ الظّٰلِمِيْنَ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۚ وَ اللّٰهُ وَلِيُّ الْمُتَّقِيْنَ ﴿۱۹﴾

45|19| Indeed, they will never avail you against Allah at all. And indeed, the wrongdoers are allies of one another; but Allah is the protector of the righteous.

هٰذَا بَصَآئِرُ لِلنَّاسِ وَ هُدًى وَّ رَحْمَةٌ لِّقَوْمٍ يُّوْقِنُوْنَ ﴿۲۰﴾

45|20| This [Qur'an] is enlightenment for mankind and guidance and mercy for a people who are certain [in faith].

اَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّاٰتِ اَنْ نَّجْعَلَهُمْ كَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ۙ سَوَآءً مَّحْيَاهُمْ وَ مَمَاتُهُمْ ؕ سَآءَ مَا يَحْكُمُوْنَ ﴿۲۱﴾

45|21| Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.

There is guidance for Muslims and all of humanity that Allah Almighty has given clear commandments for Islam, which are general and easy, therefore, they should be followed. Human desires often conflict with the implementation of divine commands (in matters and human rights). Therefore, on such occasions, it is necessary to obey Allah Almighty's commands. Personal desires or the desires of other humans have no importance. On the Day of Judgment, as has been commanded many times before, every person will be recompensed according to their deeds. Therefore, those who incite desires or impose their opinions will not be able to do anything. Thus, rejecting them is beneficial.

Evil and Good in this World and the Hereafter:

Generally, people form friendships according to their preferences and temperament. Therefore, in this worldly life, self-interested people all gather together but there is no need to be afraid of them. Allah Almighty is with the righteous people who believe, are sincere, and act upon His commands. Failure may occur during the struggle, but ultimately, those people (the pious) will be successful with whom Allah's help is included. There is no need to be anxious. The commands are present with great clarity and evidence in the form of the Holy Quran, and these commands are for the benefit of humanity.

Sometimes in this worldly life, the oppressors or those who deny Allah's commands should not think that their worldly success means they will similarly benefit in the Hereafter. This is their wrong assessment and against Allah's justice. Those who act upon Allah's commands attain success in this world, and if they do not achieve success due to a prolonged period of trial, they will attain success in the Hereafter, and those who deny will be in utter loss. Both will receive reward and punishment according to their deeds. If one has faith in this principle, then one does not fear difficulties and failures in this world because one has complete faith in the declaration of one's Creator and Master.

وَ خَلَقَ اللّٰهُ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ وَ لِتُجْزٰى كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُوْنَ ﴿۲۲﴾

45|22| And Allah created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged.

Earth, Heavens and Human Actions:

We observe, and this has been the case for thousands of years (since history exists), that the system of the earth and the heavens is functioning with such beauty and deliberation that humankind, despite being the noblest of creation and possessing immense capacity for knowledge and intellect, cannot fully comprehend it. Every day, a new door of information opens, and wonder increases. The creature that benefits the most from this system is humankind. Since it is benefiting from it, possesses intellect and physical strength, and performs actions, it should receive reward and punishment in return for its deeds, and this is the purpose of the universe. If a person does good deeds, their worldly life will be good, and if they do bad deeds, their worldly life will be bad. If for some reason, they do not receive reward and punishment in this life (because the one who gives individual punishment is only another human being), then the Creator of the universe has decreed that for true justice, He will resurrect humankind and give reward and punishment with true justice, and no one will be wronged or treated unjustly even the slightest. In good deeds, interactions with fellow humans (human rights) are important, but fulfilling the rights of the One who created us is also essential.

اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ وَ اَضَلَّهُ اللّٰهُ عَلٰى عِلْمٍ وَّ خَتَمَ عَلٰى سَمْعِهٖ وَ قَلْبِهٖ وَ جَعَلَ عَلٰى بَصَرِهٖ غِشٰوَةً ؕ فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ؕ اَفَلَا تَذَكَّرُوْنَ ﴿۲۳﴾

45|23| Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?

وَ قَالُوْا مَا هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ وَ نَحْيَا وَ مَا يُهْلِكُنَاۤ اِلَّا الدَّهْرُ ۚ وَ مَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ اِنْ هُمْ اِلَّا يَظُنُّوْنَ ﴿۲۴﴾

45|24| And they say, "There is not but our worldly life; we die and live, and nothing destroys us except time." And they have of that no knowledge; they are only assuming.

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ مَّا كَانَ حُجَّتَهُمْ اِلَّاۤ اَنْ قَالُوا ائْتُوْا بِاٰبَآئِنَاۤ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۲۵﴾

45|25| And when Our verses are recited to them as clear evidences, their argument is only that they say, "Bring [back] our forefathers, if you should be truthful."

قُلِ اللّٰهُ يُحْيِيْكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يَجْمَعُكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۲۶﴾

45|26| Say, "Allah causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know."

The Corruption of Selfish Desires:

The attitude of those who deny the truth and an indication of human psychology is mentioned. In fulfilling their desires, humans do whatever satisfies their wants, and

generally, desires are against collective interests and individual rights, for example, greed for wealth, lust for power, arrogance, the interests of oneself and one's offspring. For these, humans commit crimes. Allah Almighty's commands are for the benefit of all humankind. The purpose of reckoning on the Day of Judgment is also to establish justice and fairness, so that the matter of whoever escaped punishment in this world is completed on the Day of Judgment. In fulfilling their desires, humans disregard moral boundaries and Allah's laws; if they do not fear immediate punishment, they openly violate them. Satan misleads them and incites them. Due to this action, they become alienated from Allah's commands even though they know them, and then Allah Almighty opens up the sources of misguidance for them according to their actions. It is as if they become deaf and blind to the truth, and then guidance does not befall them, and they end up in misguidance.

In the verses of the Holy Quran, there is a command to avoid following desires. The Prophet (peace be upon him) declared the following of selfish evil desires to be a major cause of misguidance. Scholars and Sufis have written many chapters and books on *'Dhamm al-Hawa'* (condemnation of desires). Hazrat Sahl bin Abdullah Tustari said: "Your ego(evil) is your sickness; opposing it is its cure" (Qurtubi).

Another attitude of the deniers of truth is that they consider this life to be the only life and do not believe in life after death, just as many people think nowadays, especially those who do not believe in religion. In their view, only the Time creates them and causes them to perish, i.e., gives them death. After this, there is nothing. They consider this very Time to be the system of the entire universe. According to a Hadith (prophet's saying), since this entire system is created by Allah Almighty and operates under His command and system, one should not complain about Time. "None of you should say, 'O, the misfortune of Time!' for indeed Allah is the Time" *{Arabic text :Lā yaqūlanna aḥadukum: yā khaybata ad-dahr, fa inna Allāha huwa ad-dahr.*}.(Muwatta Imam Malik).

Regarding life after death, Abu Jahl once demanded fromthe Prophet (peace be upon him) that if there is to be resurrection after death, then he should bring Qusayy bin Kilab back to life so that he could verify it. The Quraish of Makkah did not reflect upon all the proofs of the universe mentioned in the Holy Quran. They remained stubborn in their opposition. They were told that humankind's first life is birth, and the second life will be on the Day of Resurrection after death. But people are heedless in this world and do not believe, and they follow their desires.

وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ يَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَئِذٍ يَّخْسَرُ الْمُبْطِلُوْنَ ﴿۲۷﴾

45|27| And to Allah belongs the dominion of the heavens and the earth. And the Day the Hour appears - that Day the falsifiers will lose.

وَ تَرٰى كُلَّ اُمَّةٍ جَاثِيَةً ۚ كُلُّ اُمَّةٍ تُدْعٰۤى اِلٰى كِتٰبِهَا ؕ اَلْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿۲۸﴾

45|28| And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.

هٰذَا كِتٰبُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ؕ اِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿۲۹﴾

45|29| This, Our record, speaks about you in truth. Indeed, We were having transcribed whatever you used to do."

A depiction of the Day of Judgment is being presented. The manifestations of Allah Almighty's power and might exist within the universe: (1) The heavens, meaning the layers of the cosmic void. (2) The Earth. (3) Space and the clouds. (4) Rain and snowfall. (5) The Sun. (6) The Moon. (7) The cosmos of stars and planets. (8) Meteors and meteoroids. (9) The life of animals and forests. Despite all of this, if anyone does not believe in the Day of Judgment or the resurrection, then it is their mistake. Modern cosmology/physics also acknowledges that our solar system, after five billion years (more or less), will disintegrate due to the Sun becoming dark (meaning its radiation ceasing), and devastation will spread throughout the entire system. In the scene of the Day of Judgment, it is described that all humans (all communities) will be alive. On the Day of Judgment, there will be a terrifying scene of reckoning, and all communities, including Muslims, will be kneeling in fear, waiting. Then, every community, indeed every individual, will be informed about their book of deeds, and the book of deeds will be a document based on the evidence of a person's entire life, the denial of which will not be possible. Based on these deeds, every person will receive reward or punishment according to justice. The entire book of deeds will be based on facts. Now, through modern records, which are collected by artificial intelligence and contain audio and visual (audio/video) evidence, we can understand that Allah's system is most exalted, and appointed angels are recording every action of every individual, which is being preserved in the Preserved Tablet to be shown on the Day of Judgment.

فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِيْ رَحْمَتِهٖ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْمُبِيْنُ ﴿۳۰﴾

45|30| So as for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is what is the clear attainment.

وَ اَمَّا الَّذِيْنَ كَفَرُوْا ۬ اَفَلَمْ تَكُنْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَ كُنْتُمْ قَوْمًا مُّجْرِمِيْنَ ﴿۳۱﴾

45|31| But as for those who disbelieved, [it will be said], "Were not Our verses recited to you, but you were arrogant and became a people of criminals?

وَ اِذَا قِيْلَ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ السَّاعَةُ لَا رَيْبَ فِيْهَا قُلْتُمْ مَّا نَدْرِيْ مَا السَّاعَةُ ۙ اِنْ نَّظُنُّ اِلَّا ظَنًّا وَّ مَا نَحْنُ بِمُسْتَيْقِنِيْنَ ﴿۳۲﴾

45|32| And when it was said, 'Indeed, the promise of Allah is truth and the Hour [is coming] - no doubt about it,' you said, 'We know not what is the Hour. We assume only assumption, and we are not convinced.' "

وَ بَدَا لَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۳۳﴾

45|33| And the evil consequences of what they did will appear to them, and they will be enveloped by what they used to ridicule.

وَ قِيْلَ الْيَوْمَ نَنْسٰىكُمْ كَمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا وَ مَاْوٰىكُمُ النَّارُ وَ مَا لَكُمْ مِّنْ نّٰصِرِيْنَ ﴿۳۴﴾

45|34| And it will be said, "Today We will forget you as you forgot the meeting of this Day of yours, and your refuge is the Fire, and for you there are no helpers.

ذٰلِكُمْ بِاَنَّكُمُ اتَّخَذْتُمْ اٰيٰتِ اللّٰهِ هُزُوًا وَّ غَرَّتْكُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ لَا يُخْرَجُوْنَ مِنْهَا وَ لَا هُمْ يُسْتَعْتَبُوْنَ ﴿۳۵﴾

45|35| That is because you took the verses of Allah in ridicule, and worldly life deluded you." So that Day they will not be removed from it, nor will they be asked to appease [Allah].

The Importance of Deeds:

The scene of the Day of Judgment continues. Every person will receive reward or punishment according to their deeds. Those who believed and along with their performed righteous deeds, Allah Almighty will admit them into His mercy, and this mercy is their entry into Paradise, for which the condition of righteous deeds along with faith has been set. By this, the importance of deeds in Islam and in the sight of Allah Almighty, due to His justice, is declared. Therefore, it is a moment of reflection for those who merely claim love with words and speech. Entry into Paradise will be with deeds, and the mercy of Allah will also accompany them. This will be a great success.

On the other hand, those who forgot Allah's commands, followed their desires, were arrogant and obstinate, and ignored the guidance of the prophets and the Divine Book, they will be reminded of their past deeds, just as they denied in the life of the world. They did not believe in the Day of Judgment, and they particularly denied reward and punishment for bad deeds. Today, they are seeing and experiencing the very same. Therefore, they have been forgotten, and the punishment they used to mock will be a collar around their necks. They will have no helpers, and they will suffer the punishment for their evil deeds and disobedience.

فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَ رَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ﴿۳۶﴾

45|36| Then, to Allah belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds.

وَ لَهُ الْكِبْرِيَآءُ فِى السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ﴿۳۷﴾

45|37| And to Him belongs [all] grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise.

Following the occurrence of the Day of Judgment, the punishment of the criminals, and the reward of the obedient, is the manifestation of Allah's power, that He is the Lord and Owner of all the worlds, the creatures and beings on Earth, and the creatures and beings in the heavens. To Him belongs all greatness in the Earth and the heavens, meaning the universe, and He is the All-Powerful, the Overwhelming, and the All-Wise. Success lies only in adhering to and obeying His commands.

All praise is due to Allah. Surah Al-Jathiyah was completed on the 3rd of Ramadan, 1444 Hijri, corresponding to the 24th of March, 2023 CE. May Allah Almighty make it a means of salvation for the author and the readers. Amen, O Lord of the Worlds.

END OF SURAH AL-JAATHIYAH.

Introduction:

The Surah Al-Ahqaf gets its name from the mention of the people of Ahqaf in verse number 21 of the Surah. The literal meaning of Ahqaf is "high sand dunes" that are somewhat crooked. In the verse, the word Ahqaf refers to these very dunes, which historians reckon were the homes of the people of Aad. These dunes are found in the region of Yemen where the people of Aad used to live. The area of Ahqaf is situated to the north of Hadramaut, which is connected to the Rub' al Khali desert and is part of Oman in the east. The tribe of Aad, belonging to Iram, inhabited this area, and Allah Almighty destroyed them with a violent wind due to their disobedience.

Surah Al-Ahqaf is a Makkan Surah (revealed in Makka). Its time of revelation was the middle period, when Muslims were facing a tough time. It's linked to the time of the Prophet Muhammad's (peace be upon him) journey to Taif, when he was returning from Taif and the incident of the Jinn coming to him in the valley occurred. This was a very difficult time for the Muslims and the Prophet (peace be upon him). During the journey to Taif, he endured a great deal of hardship and distress. Stones were thrown at him, and he took refuge in an orchard. The angel of the mountains appeared and said that if he commanded, he would destroy the mountains and wipe out Taif, but the Prophet (peace be upon him) said, "Allah willing, good people will emerge from their offspring." He (peace be upon him) prioritised mercy and forgiveness.

In terms of the order of revelation, it is the sixty-fifth (65th) Surah, and in terms of the arrangement in the Mushaf (the written Quran), it is the forty-sixth (46th). It contains thirty-five (35) verses and four (4) sections (Ruku'). This Surah was revealed before Surah Adh-Dhariyat and after Surah Al-Jathiyah. There's a view that one or two of its verses were revealed in Madinah.

Prophet Musa (Moses) (peace be upon him) is mentioned in the surah. Allah Almighty's existence, power, and greatness are proven through the creations in the universe. The Jinn accepted the Prophet Muhammad (peace be upon him) and the Holy Quran and became Muslims; their incident is included.

The Surah also mentions obedience and dutifulness to parents, including a reference to the duration of breastfeeding. The punishment of the people of Aad is narrated, and there was a message for the people of Makkah to save themselves from punishment by believing in Allah's word and His Prophet (peace be upon him). These events serve as guidance for all of humanity.

حٰمٓ ﴿١﴾

46|1| Ha, Meem.

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿٢﴾

46|2| The revelation of the Book is from Allah, the Exalted in Might, the Wise.

مَا خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَ اَجَلٍ مُّسَمًّى ؕ وَ الَّذِيْنَ كَفَرُوْا عَمَّآ اُنْذِرُوْا مُعْرِضُوْنَ ﴿٣﴾

46|3| We did not create the heavens and earth and what is between them except in truth and [for] a specified term. But those who disbelieve, from that of which they are warned, are turning away.

قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِیْ مَا ذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِی السَّمٰوٰتِ ؕ اِیْتُوْنِیْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَاۤ اَوْ اَثٰرَةٍ مِّنْ عِلْمٍ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۴﴾

46|4| Say, [O Muhammad], "Have you considered that which you invoke besides Allah? Show me what they have created of the earth; or did they have partnership in [creation of] the heavens? Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful."

وَ مَنْ اَضَلُّ مِمَّنْ یَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا یَسْتَجِیْبُ لَهٗۤ اِلٰی یَوْمِ الْقِیٰمَةِ وَ هُمْ عَنْ دُعَآىِٕهِمْ غٰفِلُوْنَ ﴿۵﴾

46|5| And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware.

The Universe and the Creator:

The Surah started with detached letters, which are from the ambiguous verses, and their meanings are a mystery. We've already had a look at this in Surah Al-Baqarah. Following that, the majesty of the Holy Quran is explained, stating that it's been sent down from Allah Almighty, who is full of wisdom and immense power. It's not the word of any human, unlike what the disbelievers (those who deny) say. The proof of Allah's greatness and wisdom is given through the existence of the universe. Just have a think about the skies, the sun, the moon, the stars, the galaxies, the shooting stars, the clouds, the storms, the winds, the earth and upon it the rivers, the mountains, the deserts, the gardens, the springs, the oases, the seas, and then the journeys across the seas, the seasons, the day and the night – all these arrangements have been running smoothly for millions of years. Their Creator is wise and possesses immense power. This system is highly precise, fitting, and interconnected, and at the same time, it's also said that it's for a fixed period. When this period is up, this entire system of the earth and the heavens will come to an end, and this too will happen by the command of the same Creator who is all-powerful and all-wise. The purpose of this system is so that humankind, having been given free will, may be tested. People are therefore commanded to fear the Day of Recompense, that is, the Day of Resurrection, and being brought back to life to give an account. They should worship Allah and do good deeds, but the disbelievers (those who deny) are heedless of these commands, and they worship other individuals, for example, Hazrat Uzair (Ezra) or Hazrat Isa (Jesus) (the Jews and Christians) or the sun, the stars, or idols, even though these individuals or idols have no hand whatsoever in bringing the universe into existence; rather, they themselves are created beings. They can neither create the earth, nor have they created it, nor the heavens and the stars, and there's no mention of their similar role in the old revealed books or any rational argument that proves their involvement in the creation of these things. What greater misguidance and error is there than to consider these created beings as gods and worship them, when they can neither hear the call of the one who calls upon them nor respond to the caller? Those who worship them should ponder over this.

وَ اِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءً وَّ كَانُوْا بِعِبَادَتِهِمْ كٰفِرِیْنَ ﴿۶﴾

46|6| And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship.

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ هٰذَا سِحْرٌ مُّبِيْنٌ ۚ﴿۷﴾

46|7| And when Our verses are recited to them as clear evidences, those who disbelieve say of the truth when it has come to them, "This is obvious magic."

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَلَا تَمْلِكُوْنَ لِيْ مِنَ اللّٰهِ شَيْـًٔا ؕ هُوَ اَعْلَمُ بِمَا تُفِيْضُوْنَ فِيْهِ ؕ كَفٰى بِهٖ شَهِيْدًا بَيْنِيْ وَ بَيْنَكُمْ ؕ وَ هُوَ الْغَفُوْرُ الرَّحِيْمُ﴿۸﴾

46|8| Or do they say, "He has invented it?" Say, "If I have invented it, you will not possess for me [the power of protection] from Allah at all. He is most knowing of that in which you are involved. Sufficient is He as Witness between me and you, and He is the Forgiving the Merciful."

The disbelievers of Makka denied the Resurrection and the Oneness of Allah. The Holy Quran was warning them about these matters, but they also denied the Quran itself, considering it to be the word of the Prophet (peace be upon him).

They were told that their thinking – that it was not the word of Allah but the word of a human (the Prophet) – was incorrect. How could a chosen Prophet of Allah attribute his own words to Allah, when he himself was informing everyone about Allah's power and might? If he were to say such a thing, he would deserve God's punishment, and who could save him from divine torment? The Prophet (peace be upon him), to assure them of his prophethood and the truth of the Quran, stated that Allah's very essence was a witness to these two matters (prophethood and the Quran).

This mentions the view of those who rejected Islam regarding the Holy Quran.

Those who denied the Resurrection were being told that on the day when all people would be brought back to life and then gathered for reckoning – that is, the Day of Judgment – on that day, those whom people worshipped as gods and considered providers besides Allah, those people or things, for example, idols, the moon, stars, the sun, or individuals (like Hazrat Uzair (Ezra) or Hazrat Isa (Jesus) or any other person) – all of them would curse their worshippers and disown their worship because none of them had ever claimed divinity or the right to be worshipped. Therefore, the sin would be that of the worshipper alone.

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَ مَاۤ اَدْرِيْ مَا يُفْعَلُ بِيْ وَ لَا بِكُمْ ؕ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰۤى اِلَيَّ وَ مَاۤ اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ﴿۹﴾

46|9| Say, "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am not but a clear warner."

قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ وَ كَفَرْتُمْ بِهٖ وَ شَهِدَ شَاهِدٌ مِّنْۢ بَنِيْۤ اِسْرَآءِيْلَ عَلٰى مِثْلِهٖ فَاٰمَنَ وَ اسْتَكْبَرْتُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ﴿۱۰﴾

46|10| Say, "Have you considered: if the Qur'an was from Allah, and you disbelieved in it while a witness from the Children of Israel has testified to something similar and believed while you were arrogant...?" Indeed, Allah does not guide the wrongdoing people.

وَ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْا لَوْ كَانَ خَيْرًا مَّا سَبَقُوْنَاۤ اِلَيْهِ ؕ وَ اِذْ لَمْ يَهْتَدُوْا بِهٖ فَسَيَقُوْلُوْنَ هٰذَاۤ اِفْكٌ قَدِيْمٌ ﴿۱۱﴾

46|11| And those who disbelieve say of those who believe, "If it had [truly] been good, they would not have preceded us to it." And when they are not guided by it, they will say, "This is an ancient falsehood."

وَ مِنْ قَبْلِهٖ كِتٰبُ مُوْسٰۤى اِمَامًا وَّ رَحْمَةً ؕ وَ هٰذَا كِتٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنْذِرَ الَّذِيْنَ ظَلَمُوْا ۟ وَ بُشْرٰى لِلْمُحْسِنِيْنَ ﴿۱۲﴾

46|12| And before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good.

The blessed verses mention the attitude of those who disbelieved and their arguments. The disbelievers of Makka denied the prophethood of the Prophet Muhammad (peace be upon him), and the reason for their denial was their perception of the Prophet's being as something talismanic or transcendental (very lofty), seemingly due to his connection with Allah. They considered it necessary for him to be accompanied by angels, or to possess wealth or power (being the chief of a tribe). Similarly, they posed various questions about the Resurrection and the Hereafter, the purpose of which was merely to mock and strengthen their denial. Sometimes they would say that if Allah bestows wealth and honour, then that person's status is elevated, and if Islam were true, they would have seen the wealthy people become Muslims first. However, in Makka, the majority of Muslims were poor people, such as Bilal, Suhaib, Ammar, and Khabbab (may Allah be pleased with them), whom they considered insignificant. These thoughts are negative, instilled in the mind by Satan to lead towards misguidance, whereas the reality is that any change or new system is seen as detrimental by the elite or privileged class because they fear the loss of their benefits and privileges, which is a matter of personal interest. In contrast, the oppressed class in society welcomes change for their own betterment and welfare, which is collectively beneficial for the majority. Satan conceals these realities from the human mind and presents or emphasises opinions that serve personal interests and lead people towards misguidance. Then, the disbelievers would begin to call the events, guidance, and descriptions of Paradise and Hell in the Holy Quran ancient lies. Their views were refuted by the Prophet (peace be upon him) briefly answering their questions about Paradise and Hell, and their objections regarding the conditions of the Resurrection and the Hereafter, stating that all matters are within Allah's knowledge, and it is impossible for any human to know these sciences except as Allah wills. Whatever knowledge Allah bestows, it can be stated accordingly. The call to faith, the Resurrection, the warnings, and the commandments regarding rewards are part of the knowledge bestowed by Allah, and the Prophet only conveys what is revealed to him, without any personal additions. A Prophet is a great leader of his time, therefore Allah bestows upon him abundant knowledge so that his leadership is proven and established for all.

The Holy Quran is also like the old divinely revealed books, especially the Torah which was revealed to Moses (peace be upon him), in which the coming of the final Prophet and the revelation of a book to him were foretold. This was part of the beliefs of all Jews. Jews were far more numerous in Arabia (Hijaz) compared to Christians, so reference was made to them, and it mentions one Jewish scholar who, upon hearing

the Holy Quran, questioned the Prophet (peace be upon him) and embraced Islam. This Holy Quran is in Arabic, whereas the Torah was in Hebrew. Due to the Arabic language, the Arabs could understand it well. It confirms the old scriptures, and the old scripture (the Torah) also confirms it (the Quran), but the disbelievers of Makka are unfortunate in their deprivation.

Regarding the testimony of the Jew, most commentators are of the opinion that this was Hazrat Abdullah bin Salam (may Allah be pleased with him), who was a great scholar of the Jews and highly respected (devout). He met the Prophet (peace be upon him) in Medina and asked him some questions, to which the Prophet (peace be upon him) gave answers. Upon this, he testified that the Prophet (peace be upon him) was indeed the prophet whose coming was foretold in the Torah. He believed in the Prophet (peace be upon him) and requested him to ask the Jews about his opinion in his absence. When the Prophet (peace be upon him) inquired, they openly acknowledged him as their great scholar and ascetic, and considered him their scholarly/religious leader. When the Prophet (peace be upon him) mentioned the conversion of Hazrat Abdullah bin Salam, the Jews then opposed him out of stubbornness. This incident is recorded in detail in Sahih al-Bukhari, hence most commentators say that the occasion of the revelation of this verse and verse number 15 was Medina. The Prophet (peace be upon him) used to instruct that the verses be written down in chapters (Surahs). Imam Sha'bi and Masruq differed from this, because this Surah is Makki (revealed in Makka), so this confirmation refers to any Jew or Hazrat Musa (Moses) (peace be upon him), because the coming of the Prophet (peace be upon him) was foretold in the Torah. Hazrat Sa'd bin Abi Waqqas (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "Whoever walks on this path is among the people of Paradise," and at that very moment, Hazrat Abdullah bin Salam arrived (Musnad Ahmad / Al-Mustadrak). This was the glad tiding of Hazrat Abdullah bin Salam (may Allah be pleased with him) being among the people of Paradise, which is evidence of his greatness. The disbelievers of Makka were informed that the life of the Prophet (peace be upon him) is like that of other prophets (Hazrat Musa, Hazrat Isa, Hazrat Nuh - peace be upon them all), and the Torah mentions the Quran and the Prophet. The Jews acknowledge this, but they deny it out of arrogance, thereby purchasing the punishment of Hell for themselves. They should reflect upon this. Even those who deny at this time have a moment to ponder. For those who do good and believe in Allah and His Messenger, there is the good news of Paradise.

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ۚ﴿۱۳﴾

46|13| Indeed, those who have said, "Our Lord is Allah," and then remained on a right course - there will be no fear concerning them, nor will they grieve.

اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ خٰلِدِيْنَ فِيْهَا ۚ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ﴿۱۴﴾

46|14| Those are the companions of Paradise, abiding eternally therein as reward for what they used to do.

The Importance of Deeds:

"This mentions those who believe in Allah and His Messenger, the Day of Resurrection, and the gathering and resurrection of mankind. Several of their characteristics are described, which are the reasons they are people of Paradise. No fear (temporary worry) nor grief (prolonged sadness) will befall them, and this reward is in return for the good deeds they did in the world (during their life)."

Some important points from the Ayah are: (1): Belief in Allah and His Messenger is absolutely essential. (2): Good deeds are very important. (3): Perseverance in these deeds, meaning continuing to perform them throughout one's life, is necessary. It is not the case that one forgets God in times of ease, follows one's desires, and then remembers God only when hardship comes, or commits sins when the opportunity arises and acts virtuous when there is no opportunity.

وَ وَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسٰنًا ؕ حَمَلَتْهُ اُمُّهٗ كُرْهًا وَّ وَضَعَتْهُ كُرْهًا ؕ وَ حَمْلُهٗ وَ فِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا ؕ حَتّٰۤى اِذَا بَلَغَ اَشُدَّهٗ وَ بَلَغَ اَرْبَعِيْنَ سَنَةً ۙ قَالَ رَبِّ اَوْزِعْنِيْۤ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْۤ اَنْعَمْتَ عَلَيَّ وَ عَلٰى وَالِدَيَّ وَ اَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَ اَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْ ۚ اِنِّيْ تُبْتُ اِلَيْكَ وَ اِنِّيْ مِنَ الْمُسْلِمِيْنَ ﴿۱۵﴾

46|15| And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims."

اُولٰٓئِكَ الَّذِيْنَ نَتَقَبَّلُ عَنْهُمْ اَحْسَنَ مَا عَمِلُوْا وَ نَتَجَاوَزُ عَنْ سَيِّاٰتِهِمْ فِيْۤ اَصْحٰبِ الْجَنَّةِ ؕ وَعْدَ الصِّدْقِ الَّذِيْ كَانُوْا يُوْعَدُوْنَ ﴿۱۶﴾

46|16| Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, [their being] among the companions of Paradise. [That is] the promise of truth which they had been promised.

The Rights of Parents:

Following the mention of righteous individuals (those who will enter Paradise) and steadfastness in good deeds, a significant point in Islamic teachings concerns parents, and particularly the mother. The instruction is to treat parents with kindness and excellence, "kindness and excellence" being a broad term. In other verses, it is said not even to say "uff" to them and to lower a wing of humility out of love for them, which carries a very extensive meaning. The importance of the mother is highlighted: she bears the burden of pregnancy, the duration of which can be from six months to nine months or even longer. Then, the pain the mother endures at the time of birth can only truly be felt by a mother. The mother's life is on the stake. This process doesn't end there; then comes the period of protecting and ensuring the health and nutrition of a newborn, which lasts for approximately two to two and a half years this is the mother's responsibility. For the sake of the child's milk, she has to take care of her own diet.

From the verse, the minimum period of pregnancy is determined to be six months, and the maximum period of breastfeeding is two and a half years. The total period mentioned is thirty months. Scholars have differing opinions on the duration of breastfeeding. When the Prophet (peace be upon him) was asked whose right is greater among the parents, he mentioned the mother three times, then mentioned the father. He then said once, "Woe to him who found his parents, or one of them, in old age and did not enter Paradise (by serving them)." (Numerous books of Hadith).

Human Maturity:

The stages of human life are also mentioned. At the age of eighteen years , physical strength (of the limbs) reaches its full potential, and at the age of forty years , intellectual and mental faculties reach their peak. Therefore, according to traditions, prophets (peace be upon them) received prophethood at this age (approximately forty years). There are a few exceptions who received the glad tidings of being prophets in their childhood. Our Prophet Muhammad (peace be upon him) also announced his prophethood at the age of forty. Along with this, a manner of supplication is taught: when youth is complete, at this time when a person might be heedless and preoccupied with worldly matters, he should also make good prayers, which include good wishes for his parents, himself, and his offspring, and he should adopt repentance and seeking forgiveness. Obedience to Allah's commands should be their guiding principle. Disobedience to parents has been declared a major sin after associating partners with Allah (shirk).

Those who perform good deeds are favoured by Allah through His blessing, their good deeds are accepted. They receive the reward for their actions, and if they unintentionally or for some reason commit a mistake, they repent and seek forgiveness. Allah overlooks their shortcomings and promises them Paradise (Jannat al-Firdaws) in the Hereafter, a true promise that they will attain after the Day of Resurrection, which will be an eternal life.

وَ الَّذِیْ قَالَ لِوَالِدَیْهِ اُفٍّ لَّكُمَاۤ اَتَعِدٰنِنِیْۤ اَنْ اُخْرَجَ وَ قَدْ خَلَتِ الْقُرُوْنُ مِنْ قَبْلِیْ ۚ وَ هُمَا یَسْتَغِیْثٰنِ اللّٰهَ وَیْلَكَ اٰمِنْ ۖ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۖ فَیَقُوْلُ مَا هٰذَاۤ اِلَّاۤ اَسَاطِیْرُ الْاَوَّلِیْنَ ﴿۱۷﴾

46|17| But one who says to his parents, "Uff to you; do you promise me that I will be brought forth [from the earth] when generations before me have already passed on [into oblivion]?" while they call to Allah for help [and to their son], "Woe to you! Believe! Indeed, the promise of Allah is truth." But he says, "This is not but legends of the former people" -

اُولٰٓىِٕكَ الَّذِیْنَ حَقَّ عَلَیْهِمُ الْقَوْلُ فِیْۤ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَ الْاِنْسِ ؕ اِنَّهُمْ كَانُوْا خٰسِرِیْنَ ﴿۱۸﴾

46|18| Those are the ones upon whom the word has come into effect, [who will be] among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.

وَ لِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ۚ وَ لِیُوَفِّیَهُمْ اَعْمَالَهُمْ وَ هُمْ لَا یُظْلَمُوْنَ ﴿۱۹﴾

46|19| And for all there are degrees [of reward and punishment] for what they have done, and [it is] so that He may fully compensate them for their deeds, and they will not be wronged.

The Other Side of the Coin for Human Well-being and Reflection is mentioned. The first aspect was of respect and reverence; this second aspect is of disobedience. Parents invite their children to act upon Allah's commands, and the children refuse this good deed because Satan has misled them by embellishing their own thoughts. Parents want to save their children from the torment of the Hereafter and tell them about the Day of Resurrection. The child denies it, saying: "How will I be resurrected, and how will all those people who have passed away before me from this world be resurrected? Therefore, this is just a myth. I have no need to believe it ."

The Criterion for Reward and Punishment is Deeds:

Within humankind lies the capacity to accept and examine all sorts of ideas, but which idea one accepts depends on the individual, and Satan generally causes people to act by repeatedly echoing the thoughts of their own desires in their minds.

Both humans and jinn have been given the power of knowledge and choice. Therefore, many individuals from both these creations deny Allah's commands and, by following the path of Satan (misguidance), will see the torment of Hell in the Hereafter. This will be the consequence of their deeds in this life. Everyone will receive ranks according to their actions. Those who are more disobedient will receive greater punishment, and those who do more good will receive greater reward. True justice will be done to everyone; no one will be wronged. In this world, good deeds are the only means to success.

وَ يَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ؕ اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا وَ اسْتَمْتَعْتُمْ بِهَا ۚ فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَسْتَكْبِرُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ وَ بِمَا كُنْتُمْ تَفْسُقُوْنَ ﴿۲۰﴾

46|20| And the Day those who disbelieved are exposed to the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient."

Asceticism and Nearness (to Allah):

The state of those engrossed in the life of this world and forgetful of Allah's commands is being described regarding the Day of Resurrection. When they receive their punishment according to the reckoning, they will cry out in anguish, to which it will be said: "You exhausted your pleasures in your worldly life and enjoyed them to the full; so this Day you will be recompensed with a punishment of humiliation because you were arrogant upon the earth without right, and because you were defiantly disobedient." (Al-Araaf: 32 } Rejecting Allah's commands was due to their arrogance in the world because of wealth, fame, and power, for which you are being punished.

The Prophet (peace be upon him) mentioned this verse concerning the use of worldly comforts. The Companions (may Allah be pleased with them) also kept this in mind and always adopted asceticism and simplicity. They would rarely eat two dishes in a meal or fresh bread with a dish. However, the verse does not explicitly command asceticism. It only mentions the increase or permanence of punishment due to the misuse of worldly wealth (comforts), but as a precautionary measure, the Companions (may Allah be pleased with them) continued to adopt poverty and simplicity so that if the soul became accustomed to pleasure, delicious food, fine clothing, and comfortable dwellings, then the cycle of desires would increase further. If these desires could not be fulfilled through lawful, halal earnings, then there would be a tendency towards unlawful means, and the outcome would be dangerous. To eliminate this possibility, the Companions (may Allah be pleased with them) adopted the more rigorous path (Azimah) following the way of the Prophet (peace be upon him). Although Islam permits comfort and ease through lawful means: (*Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but exclusively] for them on the Day of Resurrection." Thus do We detail the verses for a people who know. - Al-A'raf: 32)*. **It is not bad to acquire the**

delicious and halal things that Allah has provided; rather, the bad thing is not to pay thanks to Allah for these blessings.

Hazrat Abu Umamah (may Allah be pleased with him) narrates that the Prophet (peace be upon him) said: "My Lord offered me that the valley of Makkah be made gold for me (meaning I would have a lot of wealth). I said: 'No, O my Lord! Rather, I will eat my fill one day and remain hungry one day. When I am hungry, I will supplicate to You and remember You, and when I am full, I will thank You and praise You.'" (Sunan Tirmidhi 2347).

Masruq (may Allah have mercy on him) narrates: "I went to visit Hazrat Aisha (may Allah be pleased with her). She ordered food for me and said: 'I never eat my fill but that I want to weep, and then I weep.' I asked: 'Why?' She replied: 'I remember the state of the Messenger of Allah (peace be upon him) in which he departed from this world. By Allah, he never ate his fill of bread and meat for two consecutive days.'" (Sunan Tirmidhi / Musnad Ahmad).

Hazrat Abu Hurairah (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) and his family never ate wheat bread to their fill for three consecutive days until he (peace be upon him) passed away. (Sunan Tirmidhi / Musnad Ahmad).

Poetic verse: ...Peace be upon him who lived like a Fakir (living simply,ascetic) with his kingdom.

Hazrat Jabir (may Allah be pleased with him) said: "My family desired meat, so I bought meat for them. Then I passed by Hazrat Umar ibn al-Khattab (may Allah be pleased with him), and he said: 'What is this, O Jabir?' I informed him, and he said: 'Does every one of you fill his belly with meat whenever he desires it? Do you not fear that you will become an embodiment of this verse: 'You exhausted your pleasures in your worldly life and enjoyed them to the full...?'" (Surah Al-Ahqaf: 20). Hazrat Umar (may Allah be pleased with him) abstained because of this verse, fearing that this might happen to them, otherwise, he considered these things permissible.

The scholars have established this principle: whatever a person finds, they should eat it, whether it is delicious or not, and they should not make a point of seeking out or being extravagant in obtaining delicious things, nor should they make them a habit. Whatever the Prophet (peace be upon him) found, he would eat it, and when he did not find anything, he would be patient. The purpose of this asceticism is to demonstrate to Allah Almighty a person's control over their desires, selflessness, patience, and gratitude, so that on the Day of Resurrection, they may attain high ranks and an elevated station in Paradise.

وَ اذْكُرْ اَخَا عَادٍ ؕ اِذْ اَنْذَرَ قَوْمَهٗ بِالْاَحْقَافِ وَ قَدْ خَلَتِ النُّذُرُ مِنْۢ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهٖۤ اَلَّا تَعْبُدُوْۤا اِلَّا اللّٰهَ ؕ اِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿۲۱﴾

46|21| And mention, [O Muhammad], the brother of 'Aad, when he warned his people in the [region of] al-Ahqaf - and warners had already passed on before him and after him - [saying], "Do not worship except Allah. Indeed, I fear for you the punishment of a terrible day."

قَالُوْۤا اَجِئْتَنَا لِتَاْفِكَنَا عَنْ اٰلِهَتِنَا ۚ فَاْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۲۲﴾

46|22| They said, "Have you come to delude us away from our gods? Then bring us what you promise us, if you should be of the truthful."

قَالَ اِنَّمَا الْعِلْمُ عِنْدَ اللّٰهِ ۖ وَ اُبَلِّغُكُمْ مَّاۤ اُرْسِلْتُ بِهٖ وَ لٰكِنِّیْۤ اَرٰىكُمْ قَوْمًا تَجْهَلُوْنَ ﴿۲۳﴾

46|23| He said, "Knowledge [of its time] is only with Allah, and I convey to you that with which I was sent; but I see you [to be] a people behaving ignorantly."

فَلَمَّا رَاَوْهُ عَارِضًا مُّسْتَقْبِلَ اَوْدِيَتِهِمْ ۙ قَالُوْا هٰذَا عَارِضٌ مُّمْطِرُنَا ؕ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهٖ ؕ رِيْحٌ فِيْهَا عَذَابٌ اَلِيْمٌ ﴿۲۴﴾

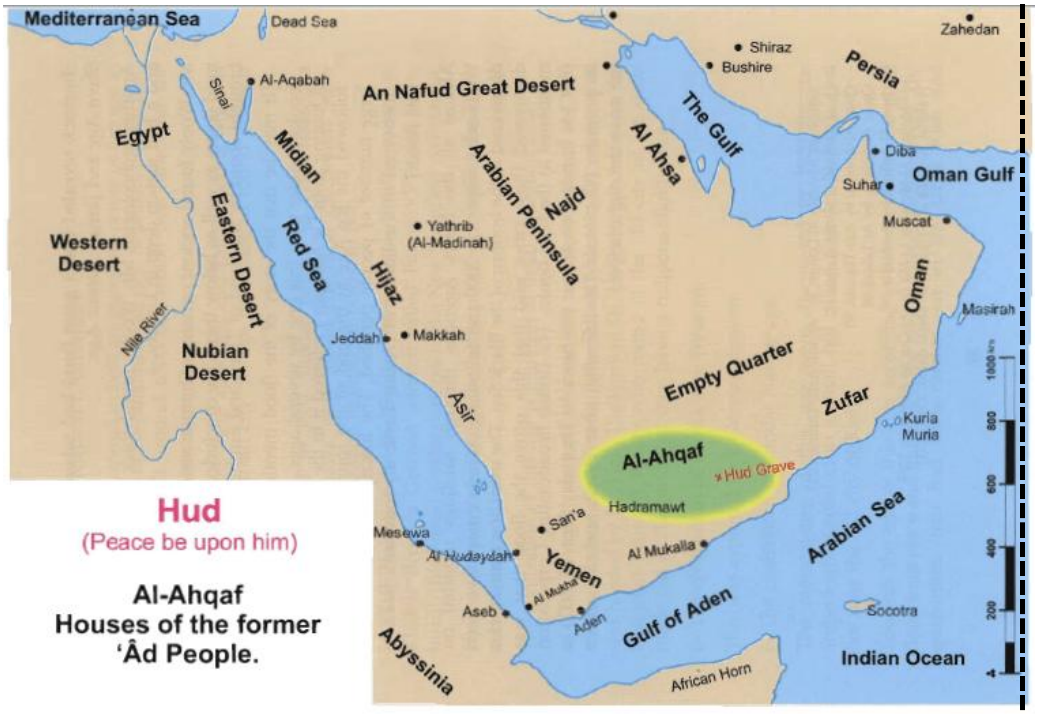
46|24| And when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain!" Rather, it is that for which you were impatient: a wind, within it a painful punishment,

تُدَمِّرُ كُلَّ شَیْءٍۭ بِاَمْرِ رَبِّهَا فَاَصْبَحُوْا لَا يُرٰۤى اِلَّا مَسٰكِنُهُمْ ؕ كَذٰلِكَ نَجْزِی الْقَوْمَ الْمُجْرِمِيْنَ ﴿۲۵﴾

46|25| Destroying everything by command of its Lord. And they became so that nothing was seen [of them] except their dwellings. Thus do We recompense the criminal people.

The People of Al-Ahqaf:

Prophet Hud (peace be upon him) is mentioed. His name was Hud bin Abdullah bin Rabah bin Al-Kholud bin Aad, and the people of Aad were the descendants of Aad bin Awz bin Aram bin Sam bin Noah. Al-Ahqaf is the plural of Haqaf, which means a high and curved sand dune. This area is near Yemen and Hadramaut.



(Map of the People of Al-Ahqaf)

Even before Prophet Hud (peace be upon him), prophets had invited them to the oneness and worship of Allah. The people had gone astray, and Prophet Hud (peace be upon him) was preaching to them the worship of Allah Almighty.

The people were very proud of their strength, might, and the tallness of their bodies. They paid no heed to the preaching of Prophet Hud (peace be upon him) and remained steadfast in their disbelief. When Prophet Hud (peace be upon him) warned them of Allah's punishment because of their evil deeds, they said out of arrogance, "Do you prevent us from worshipping our gods and threaten us? Bring us the punishment you threaten us with, if you are truthful." They rejected his prophethood and his message.

The Punishment of the Windstorm:

For some time, there was no rain, due to which the heat intensified and vegetation withered. One day, a black cloud appeared. They had been waiting for rain for a long time, so they were happy that it would rain and the heat and drought would end. Prophet Hud (peace be upon him) told them that this was the punishment they had asked for. As soon as the cloud approached, a severe windstorm began. Sand started blowing, and a tempest arose. Darkness fell. Prophet Hud (peace be upon him) and the Muslims with him went into their homes upon seeing the black cloud to take refuge from the punishment. The wind was so strong that their tents were uprooted and began to fly in the air. Camels and animals fell and died. Doors broke, and roofs were torn off. For seven days and seven nights, the windstorm continued relentlessly, and all the houses were buried in sand, and all the people (disbelievers) perished. When the windstorm ended, some of the Muslims' houses that had not fallen were safe, but all the disbelievers and animals had been destroyed.

Wind, or air, just as it brings rain, can also lift and carry away rain or clouds. A severe windstorm causes a hurricane that wreaks havoc on both sea and land. When the Prophet Muhammad (peace be upon him) saw a thick, dark cloud and wind, he would pray to Allah Almighty for protection and safety.

Hazrat Abu Hurairah (may Allah be pleased with him) narrates that the Messenger of Allah (peace and blessings be upon him) said: "Wind is from the signs of Allah's pleasure; it brings mercy and it brings punishment. Do not revile the wind, and ask Allah for its good and seek refuge in Allah from its evil." (Sunan Abi Dawood / Sunan Ibn Majah). *(Allahumma inni as'aluka khairaha wa khaira ma fiha wa khaira ma ursilat bihi, wa a'udhu bika min sharriha wa min sharri ma fiha wa sharri ma ursilat bihi).* [Translation: O Allah, I ask You for its good, the good that is in it, and the good with which it is sent; and I seek refuge in You from its evil, the evil that is in it, and the evil with which it is sent.]

Hazrat Ibn Abbas (may Allah be pleased with him) narrates that a person cursed the wind in the presence of the Prophet (peace and blessings be upon him). The Prophet (peace and blessings be upon him) said: "Do not curse the wind, for it is subject to Allah's command. Whoever curses something that is not deserving of curse, the curse returns to that person." (Sunan Abi Dawood / Sunan Tirmidhi).

وَ لَقَدْ مَكَّنّٰهُمْ فِيْمَاۤ اِنْ مَّكَّنّٰكُمْ فِيْهِ وَ جَعَلْنَا لَهُمْ سَمْعًا وَّ اَبْصَارًا وَّ اَفْـِٕدَةً ۖ فَمَاۤ اَغْنٰى عَنْهُمْ سَمْعُهُمْ وَ لَاۤ اَبْصَارُهُمْ وَ لَاۤ اَفْـِٕدَتُهُمْ مِّنْ شَیْءٍ اِذْ كَانُوْا یَجْحَدُوْنَ ۙ بِاٰیٰتِ اللّٰهِ وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ یَسْتَهْزِءُوْنَ۠ ﴿۲۶﴾

46|26| And We had certainly established them in such as We have not established you, and We made for them hearing and vision and hearts. But their hearing and vision and hearts availed them not from anything [of the punishment] when they were [continually] rejecting the signs of Allah; and they were enveloped by what they used to ridicule.

وَ لَقَدْ اَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرٰى وَ صَرَّفْنَا الْاٰيٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ﴿۲۷﴾

46|27| And We have already destroyed what surrounds you of [those] cities, and We have diversified the signs [or verses] that perhaps they might return [from disbelief].

فَلَوْ لَا نَصَرَهُمُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ قُرْبَانًا اٰلِهَةً ؕ بَلْ ضَلُّوْا عَنْهُمْ ۚ وَ ذٰلِكَ اِفْكُهُمْ وَ مَا كَانُوْا يَفْتَرُوْنَ﴿۲۸﴾

46|28| Then why did those they took besides Allah as deities by which to approach [Him] not aid them? But they had strayed from them. And that was their falsehood and what they were inventing.

The disbelievers of Makka are being told, due to their opposing attitude, that the people of Aad were very powerful and possessed great strength and wealth. Their strength and wealth were far greater than that of the people of Makka. They too worshipped idols instead of Allah and denied and opposed the call and preaching of the prophets (peace be upon them). They also had sources of knowledge and information – eyes, ears, and minds – which they used for their pomp and power but did not use for the worship of Allah and the prophet's message. These sources of theirs, including wealth, power, and then human knowledge, intellect, and mind, gave them no benefit, nor did their deities, whom they worshipped besides God or considered their saviours, avail them. Those who deny (the disbelievers) should reflect on this end. Besides them, many nations in the regions of Syria, Yemen, and Palestine were destroyed due to their sins and denial of Allah's commands. These events are for human guidance.

Human devotion and respect for these (righteous) individuals initially begin with the intention that they are God's favoured servants. It is thought that through their means/intermediary, we will have access to God. However, gradually, due to exaggeration (Satan puts one into exaggeration under the guise of love), humans themselves start calling upon these very individuals for help and offering prayers to them. They consider their beings as possessing power and authority. On the Day of Judgment, no one will be able to help anyone. This very action is mentioned in the blessed verse, and this mistake is pointed out. This very thinking is falsehood and a lie against the truth. Another meaning derived from this is that the deities (idols) of the people of Aad could not save them from punishment and destruction, and the belief of the people of Aad was a false fabrication.

وَ اِذْ صَرَفْنَاۤ اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْاٰنَ ۚ فَلَمَّا حَضَرُوْهُ قَالُوْۤا اَنْصِتُوْا ۚ فَلَمَّا قُضِيَ وَ لَّوْ اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ﴿۲۹﴾

46|29| And [mention, O Muhammad], when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners.

قَالُوْا يٰقَوْمَنَآ اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْٓ اِلَى الْحَقِّ وَ اِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ﴿۳۰﴾

46|30| They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path.

يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَ اٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَ يُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ﴿۳۱﴾

46|31| O our people, respond to the Messenger of Allah and believe in him; Allah will forgive for you your sins and protect you from a painful punishment.

وَ مَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ فَلَيْسَ بِمُعْجِزٍ فِي الْاَرْضِ وَ لَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَآءُ ؕ اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ﴿۳۲﴾

46|32| But he who does not respond to the Caller of Allah will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error."

The Presence of Jinn:

These blessed verses relate to the presence of jinn and their listening to the Holy Quran. In the opinion of commentators, the first incident occurred when the Prophet Muhammad (peace be upon him) was returning from the difficult journey of Ta'if and spent the night in the valley of al-Nakhla. During his prayer recitation, the jinn listened to the Holy Quran.

According to narrations, the jinn faced difficulties in travelling to the heavens. They were being destroyed by shooting stars (meteorite). In search of the causes for this extraordinary change, they were roaming the Hijaz and surrounding areas. Since jinn are created from fire, their existence is immaterial. Their lifespan is very long, and their speed of movement is extremely high, comparable to electric currents or the wave of light that emanates from fire.

These jinn were aware of prophethood and divine revelation. When they heard the Holy Quran, they immediately understood that it was the word of an inspired book. Since the mention of Prophet Moses (peace be upon him) was made, it seems they were religiously Jewish. They went to their people (group) and informed them, and in this way, they became Muslim and became preachers of Islam among the jinn.

After this incident, during the Prophet's (peace be upon him) stay in Makkah (before the Hijrah), jinn were present on several occasions, or the Prophet (peace be upon him) went to their delegations or gatherings for preaching. There are various narrations, including the mention of the company of Abdullah ibn Mas'ud. Approximately six meetings of the Prophet (peace be upon him) with jinn before the Hijrah are mentioned in books of Seerah (Prophetic biography).

As mentioned before, jinn possess intellect and free will, therefore they will be held accountable for their actions. Since they are created from fire, and Satan was also created from fire, they are of the same kind and are more obedient to Satan (Iblis). Such jinn will go to Hell, and the believing jinn will go to Paradise. Some scholars have disagreed with their entry into Paradise solely due to their fiery nature. The punishment of Hell is mentioned in the Holy Quran for both jinn and humans.

Jinn can take on human forms, generally appearing to be of short stature. Their existence in human form is like 3D or similar to the technology of holoportation that humans have created through artificial intelligence. In this, a human form, instead of a shadow, is created with physical dimensions (length, width, height) and transferred from one place to another at the speed of light or electricity, and communication takes place. If this is possible, then the appearance and conversation of jinn in human form is not impossible from a scientific perspective, even though science denies the existence of jinn, just as it denies the existence of angels because they do not have a material existence. Now, with the discovery of artificial intelligence and the various products (software) of artificial intelligence generated through electromagnetic (magnetic and electrical) means, which communicate and function practically, they also do not have a material existence. Similarly, with time, perhaps the existence of jinn and angels will also be revealed.

Regarding unseen creatures in space, the American space agency (NASA) and the American defence department have acknowledged and accepted the existence of unseen beings, referred to as UFOs (Unidentified Flying Objects). Similarly, outside the solar system, the James Webb (Space Telescope) has detected existence, with more revelations expected in the future. All these matters point towards their Creator, who is All-Wise and All-Powerful, Al-'Aziz, Al-Hakeem (The Mighty, The Wise).

There was a message for the people of Makkah: if the jinn are accepting the Holy Quran as the word of God, then why are they (the people of Makkah) denying it, despite it being in their own language (Arabic)? Similarly, if the jinn cannot escape the power and punishment of Allah, how can humans? Not believing in the word of God is clear misguidance. They should avoid it, otherwise the consequence will be destruction. The prophethood of Muhammad (peace be upon him) is not only for humans but also for the jinn along with humans.

اَوَ لَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ لَمْ یَعْیَ بِخَلْقِهِنَّ بِقٰدِرٍ عَلٰۤی اَنْ یُّحْیِۦَ الْمَوْتٰی ؕ بَلٰۤی اِنَّهٗ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ﴿۳۳﴾

46|33| Do they not see that Allah, who created the heavens and earth and did not fail in their creation, is able to give life to the dead? Yes. Indeed, He is over all things competent.

وَ یَوْمَ یُعْرَضُ الَّذِیْنَ كَفَرُوْا عَلَی النَّارِ ؕ اَلَیْسَ هٰذَا بِالْحَقِّ ؕ قَالُوْا بَلٰی وَ رَبِّنَا ؕ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۳۴﴾

46|34| And the Day those who disbelieved are exposed to the Fire [it will be said], "Is this not the truth?" They will say, "Yes, by our Lord." He will say, "Then taste the punishment because you used to disbelieve."

فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَ لَا تَسْتَعْجِلْ لَّهُمْ ؕ كَاَنَّهُمْ یَوْمَ یَرَوْنَ مَا یُوْعَدُوْنَ ۙ لَمْ یَلْبَثُوْۤا اِلَّا سَاعَةً مِّنْ نَّهَارٍ ؕ بَلٰغٌ ۚ فَهَلْ یُهْلَكُ اِلَّا الْقَوْمُ الْفٰسِقُوْنَ ﴿۳۵﴾

46|35| So be patient, [O Muhammad], as were those of determination among the messengers and do not be impatient for them. It will be - on the Day they see that which they are promised - as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people?

Following the mention of the jinn, there are instructions regarding the disbelievers (those who deny). The greatness of Allah Almighty is mentioned, the One who created the heavens and within them the stars, planets, sun, moon, wind, clouds, day, and night. Within the earth and upon it, He has created countless living beings besides humans, numbering in the thousands, even millions. For Him, resurrecting humans after death is not difficult at all; if humans reflect, they can understand this.

Despite these clear proofs, and despite the guidance of divine books and prophets, those humans who refuse to accept Allah's divinity and His commands will, on the Day of Judgment, after the reckoning, they will believe when they are thrown into Hell. At that time, they will be informed about their actions in the world, their behaviour and speech, and how they did not believe in Hell or the punishment. They will confess that they were wrong. Then the punishment will begin for them. When they suffer the severity of the punishment in the Hell, and the state of the criminals therein, they will feel their worldly life was very short, as if just an hour (a trivial amount of time). But at that time, there will be no forgiveness.

The Prophet Muhammad (peace be upon him) is being comforted. Muslims and the Prophet (peace be upon him) were going through an extremely severe period of oppression and persecution from the disbelievers. You (O Prophet) are being told about those prophets who, in fulfilling their duties and conveying the commands of Allah, displayed the highest courage, firm resolve, and worked with great diligence. "Those of firm resolve" refers to those whose intentions were very firm, and whose standard and quantity of work and action were very high. No circumstances could deter them from their intentions and actions. Most scholars consider Prophet Noah (peace be upon him), Prophet Abraham (peace be upon him), Prophet Moses (peace be upon him), Prophet Jesus (peace be upon him), and the final Prophet Muhammad (peace be upon him) to be among these prophets of firm resolve. Some scholars have mentioned other prophets as well, and their number has been recorded as up to twelve.

Patience is enjoined, and seeking punishment is discouraged because punishment is the destiny of the disobedient. Apart from the disobedient, no one will be punished due to Allah's justice.

The Surah (chapter of the Quran) began with the mention of Allah Almighty's power and greatness and the truthfulness of the Holy Quran, and it concludes with the emphasis on Allah Almighty's greatness, power, and acting with determination and patience in the face of difficulties in the path of preaching.

Surah Al-Ahqaf was completed on the 11th of Ramadan al-Mubarak, 1444 Hijri. May Allah Almighty make it a source of salvation for the author and the readers. Ameen.

END OF SORAH AL-AHQAAF.

47-Surah Muhammad

Introduction:

This Surah is named 'Muhammad' because of the mention of this name in its second verse. Another name for this Surah is 'Qital' (Fighting), as it contains the permission and commands regarding fighting against the disbelievers. This Surah was revealed in Madinah, hence it is a Madani Surah.

In terms of the order of revelation (number), it is ninety-sixth (96), and in terms of the order in the Mushaf (compiled Quran), it is forty-seventh (47). It consists of thirty-eight (38) verses and four (4) sections (Ruku').

The themes of this Surah include the actions and character of the disbelievers. Muslims are urged to engage in Jihad (holy struggle), and the ranks of the Mujahideen (those who strive in the way of Allah with good deeds) are mentioned.

The Surah describes the state of the hypocrites and warns them about their deeds. It highlights the high ranks of the Mujahideen due to their struggle and gives the martyrs the glad tidings of Paradise. In conclusion, it also states that if there is a deficiency in striving, another nation will prevail. Allah's help and support remain as long as faith and righteous deeds go hand in hand.

اَلَّذِيْنَ كَفَرُوْا وَ صَدُّوْا عَنْ سَبِيْلِ اللّٰهِ اَضَلَّ اَعْمَالَهُمْ ﴿١﴾

47|1| Those who disbelieve and avert [people] from the way of Allah - He will waste their deeds.

وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ اٰمَنُوْا بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ وَّ هُوَ الْحَقُّ مِنْ رَّبِّهِمْ ۙ كَفَّرَ عَنْهُمْ سَيِّاٰتِهِمْ وَ اَصْلَحَ بَالَهُمْ ﴿٢﴾

47|2| And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition.

ذٰلِكَ بِاَنَّ الَّذِيْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَ اَنَّ الَّذِيْنَ اٰمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَّبِّهِمْ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ لِلنَّاسِ اَمْثَالَهُمْ ﴿٣﴾

47|3| That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does Allah present to the people their comparisons.

The blessed verses are clarifying the character of those who rejected Islam (who at that time were the disbelievers of Makka). They vehemently opposed Islam and forced the Muslims to leave Makka. Furthermore, they would not even allow the weak Muslims to emigrate and obstructed them from practicing the path of Allah, meaning from following Islam. They committed immense atrocities.

Their deeds became worthless. If any moral goodness existed among them, it was also nullified due to the abundance of their evil. For example, the Quraysh used to serve and provide facilities to those coming for pilgrimage (to the Kaaba). This judgment applies not only to the disbelievers who hindered Islam but also to any other non-Muslims who act similarly. These people, since they follow falsehood and deny the Prophet (peace be upon him) and the Book revealed to him, are in error and will face its punishment.

In contrast, those who believed in the oneness of Allah, the prophethood of Muhammad (peace be upon him), and the divine nature of the Holy Quran, and along with this, performed righteous deeds, Allah Almighty will bestow His favour upon them. If any deficiency or minor mistake occurred in their actions, He will overlook it and guide them, leading to the betterment of their circumstances. 'Circumstances' can include social, economic, and other conditions in this world and the hereafter. They will attain success because they accepted the truth, rejected falsehood, and acted upon the commands of the truth. The blessed verse also clarifies the importance of deeds along with faith. The separate mention of the Prophet (peace be upon him) highlights his greatness and eminence.

Hazrat Abu Dharr (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said to me: "Fear Allah wherever you are. If you commit a sin, follow it up with a good deed which will wipe it out. And behave kindly towards people." (Sunan Tirmidhi/Musnad Ahmad). *Regarding the erasure of sins, in matters concerning the rights of others ('Huquq-ul-Ibad'), it is necessary to do good to the affected individual or compensate for the violation of their rights. In other shortcomings, general good deeds and seeking forgiveness can lead to salvation. Good character is a sign of a Muslim.*

The noble name of the Prophet (peace be upon him), Muhammad, has been mentioned. 'Muhammad' is derived from 'Hamd' (praise) and is in the passive participle form, meaning 'the one who is greatly praised'. One opinion is that it signifies abundance, meaning the one who deserves immense praise. The Prophet (peace be upon him) was greatly praised because he possessed noble qualities that were not found in others. Then, Allah Almighty, His angels, and human beings mentioned his attributes. Therefore, his very being, in essence and attributes, perfectly embodies this name.

In the Holy Quran, these matters are explained clearly and with examples for people to understand.

فَاِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا فَضَرْبَ الرِّقَابِ ؕ حَتّٰۤى اِذَاۤ اَثْخَنْتُمُوْهُمْ فَشُدُّوا الْوَثَاقَ ۗ فَاِمَّا مَنًّۢا بَعْدُ وَ اِمَّا فِدَآءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ۚ ذٰلِكَ ؕ وَ لَوْ يَشَآءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَ لٰكِنْ لِّيَبْلُوَا۠ بَعْضَكُمْ بِبَعْضٍ ؕ وَ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ اَعْمَالَهُمْ ﴿۴﴾

47|4| So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds.

سَيَهْدِيْهِمْ وَ يُصْلِحُ بَالَهُمْ ۚ ﴿۵﴾

47|5| He will guide them and amend their condition

وَ يُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿۶﴾

47|6| And admit them to Paradise, which He has made known to them.

The Issue of Prisoners:

Following the mention of the oppression of the disbelievers, the Mujahideen (those who strive in the way of Allah) are mentioned. In these blessed verses, Muslims were granted permission to fight against the disbelievers in self-defences. Due to their arrogance, the disbelievers not only expelled the Muslims from Makka but also, in Medina, sought to eliminate them in collaboration with the Jews. Muslims were commanded to defend themselves and, in the event of war, to strike the disbelievers forcefully and to continue this (defence) until the Muslims achieved complete victory. Some commentators interpret the end of war to refer to the descent of Jesus (peace be upon him) {before Qyamah}, as disbelievers will still exist at that time, and the possibilities of war will be high. They will try to destroy Islam, but most scholars and commentators interpret it as referring to a war that takes place at a specific time, such as the Battles of Badr or Uhud. When Muslims are victorious in war and are assured that there is no immediate possibility of a counter-attack from the enemy (disbelievers), then what should be the treatment of the prisoners? The Holy Quran has mentioned all possibilities regarding this issue, which are as follows:

(1) Complete arrangements should be made for the imprisonment of the prisoners to prevent their escape.

(2) In accordance with the old custom, the prisoners should be killed to prevent them from rejoining the enemy in future attacks. It should be clear that Islam strictly prohibits the killing of women, children, the elderly, and the disabled even during wartime. However, if any of them are found to be actively involved in hostilities, they can be killed.

(3) They can be released in exchange for Muslim prisoners.

(4) They can be released after receiving a financial penalty from them(ransom).

(5) They can be released as an act of grace/kindness.

(6) They can be enslaved, as it was the practice of that time to enslave the enemy's men upon gaining dominance over them, thus saving them from being killed.

In this verse, there is no mention of killing the prisoners, but other verses mention fighting and killing. Therefore, some commentators believe that the earlier command in this verse has been abrogated. However, the majority view is that this verse is valid because both verses can be acted upon. Therefore, they do not abrogate each other. The decisions of the Prophet (peace be upon him) exist in this regard. He (peace be upon him) made decisions according to the circumstances, which included all of these matters. (The Prophet (peace be upon him) did not like enslavement but preferred releasing them).

After the victory in the Battle of Badr, the Prophet (peace be upon him) had two of the seventy prisoners killed, as they were staunch enemies of Islam. The remaining prisoners were freed in exchange for ransom or their services in teaching. This highlights the importance of education. Similarly, one prisoner (Thumama bin Uthal) was released without any compensation as an act of grace. In addition, he (peace be upon him) exchanged Muslim prisoners with the polytheists for one prisoner. The prisoners of the Hawazin tribe were released as an act of grace. Scholars have therefore stated that the head of state has the authority to implement whatever is in the best interest of the state.

Freedom from Slavery:

Islam did not suddenly prohibit the enslavement of prisoners, due to the social and economic problems of that time. The following are some of the reasons:

(1) The enemies used to enslave their opponents. Thus, through exchange, slaves from both sides would be freed. Due to these circumstances, Islam reluctantly permitted it, while also commanding that they be freed in exchange for compensation, as an act of grace, or in return for Jizya (a tax paid by non-Muslims under Muslim rule). In those times, there was no practice of releasing prisoners as an act of grace, but Islam allowed it.

(2) If prisoners of war were from other tribes, or women whose husbands were killed in battle, it was necessary to assign them to someone for their economic and social rehabilitation (their livelihood and accommodation). Therefore, they were handed over to a person in the form of slaves like servant, so that they could be saved from being killed. Their social issue of accommodation would be resolved, and they would be included in economic activities. If it was a woman, a special relationship and connection would be legally established through the state (government), which allowed sexual relations, so that the natural sexual needs of both could be fulfilled, and they could develop affection for each other. In the event of offspring, the woman would become free. (Its details have been mentioned earlier, which have some conditions). At that time, governments did not handle economic and social affairs. All matters were dealt with individually. Therefore, these prisoners were handed over to individuals.

In the Islamic system, making anyone a slave or prisoner is an undesirable act. In Islam, the standard of living (food/accommodation) prescribed for a slave or servant is the same as what the master uses for himself. Furthermore, freeing a slave is equivalent to freeing oneself from the punishment of Hell. **In addition, every slave has the right to demand freedom from the master and can become free by paying the amount, taken as a grant or loan from the state. A portion of the Zakat fund is specifically allocated for the freedom of slaves**. *This is a command given fourteen hundred years ago. If someone slapped a slave, the Prophet (peace be upon him) said that its expiation is to free the slave. In addition, there are many such errors and sins whose expiation is to free a slave. This is why slavery disappeared in Islam, while it persisted in other societies. Now that humanity has abolished slavery after several centuries, it is even more abolished in Islam. The conditions that necessitated the reluctant permission of slavery fourteen hundred years ago no longer exist. Now, slavery is prohibited in Islam as well, because Islam is the human religion of high moral values.*

Objectives of War:

The reason for war has been explained: its purpose is to enforce Islam and the commands of Allah, so that people can live in peace and security in the world. Goodness and virtue are promoted, and oppression and evil are eradicated. Those individuals who, trapped in the thoughts or snares of Satan, commit oppression, enforce their own will, fulfil their desires, and do not give importance to the rights, equality, and well-being of others, and do not acknowledge Allah Almighty as the Supreme Ruler, the Worshipped, and the Creator of the universe—their actions spread corruption in society and the world. If Allah willed, He could destroy such individuals, for example, by exterminating everyone through a disease or epidemic, or by annihilating them through a heavenly punishment or calamity, as was done with ancient nations (the people of Noah, Lot, Saleh, and Shu'aib). However, now the

commands of Allah exist in the form of the Torah, the Bible, and the Quran, and it is incumbent upon humans to understand and act upon the final religion, the Quran. There is no need for compulsion or war in making someone a Muslim, but war is commanded to stop those who create obstacles in becoming or acting upon Islam, so that, on one hand, the oppressors are stopped, and on the other hand, the actions of those who claim to act upon the commands of Allah and convey them to others are tested. In this way, goodness, virtue, and justice are spread and enforced through humans. Everyone should have the freedom to practice their religion, but no one should have the power to restrict others from practicing their religion. Therefore, there are rights for Dhimmis (non-Muslims living under Muslim rule) in Islam, and the places of worship of every religion are respected.

Islam has come for the betterment and safety of humanity. Those individuals or Mujahideen who sacrifice their lives for the sake of upholding it are given the glad tidings of Paradise, and the elevation of their ranks is assured. And those Mujahideen who, instead of martyrdom, become Ghazis (victorious in war), their deeds are blessed, and their conditions in life are improved, leading to comfort and success.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَنْصُرُوا اللّٰهَ يَنْصُرْكُمْ وَ يُثَبِّتْ اَقْدَامَكُمْ ۝٧

47|7| O you who have believed, if you support Allah, He will support you and plant firmly your feet.

وَ الَّذِيْنَ كَفَرُوْا فَتَعْسًا لَّهُمْ وَ اَضَلَّ اَعْمَالَهُمْ ۝٨

47|8| But those who disbelieve - for them is misery, and He will waste their deeds.

ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَآ اَنْزَلَ اللّٰهُ فَاَحْبَطَ اَعْمَالَهُمْ ۝٩

47|9| That is because they disliked what Allah revealed, so He rendered worthless their deeds.

اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ دَمَّرَ اللّٰهُ عَلَيْهِمْ ۫ وَ لِلْكٰفِرِيْنَ اَمْثَالُهَا ۝١٠

47|10| Have they not traveled through the land and seen how was the end of those before them? Allah destroyed [everything] over them, and for the disbelievers is something comparable.

ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا وَ اَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ ۝١١

47|11| That is because Allah is the protector of those who have believed and because the disbelievers have no protector.

The causes and events of war, and their significance, are mentioned. Regarding the zeal and actions of the believers, it is stated that if they strive to enforce Islam, according to the commands of Allah, **this does not mean forcibly converting people to Islam. Rather, it means enforcing it according to the system of the Prophet Muhammad (peace be upon him), in which non-Muslims had complete religious freedom.** In this struggle, Allah Almighty will help them, and they will be successful. Those who oppose the system of Islam (which Allah has chosen for mankind) will ultimately have their deeds wasted. That is, even if they achieve

temporary success in this world through their actions and efforts, in the long run, they will be destroyed due to the disorder in their way of life. This is because Allah's system is the best system in human society, in which special care is taken of human rights, justice, social and economic equality, life and property, honour and dignity, personal freedom, and the help of the weak. And those individuals who, due to their desires, are against this system, will fail. Allah Almighty helps His true believers (the people of faith). Obstacles arise; individuals trapped in Satan's snares create difficulties, but ultimately, the people of faith and the people of truth and justice are successful, and history bears witness to this that within the first forty years, Muslims established a vast (the largest) empire in the world, stretching from Iran, Central Asia, and Syria to Africa, in which high examples of justice and human rights were established. Therefore, Allah is the helper of Muslims. He is their Master. Those humans who are against the commands of Allah (the disbelievers) have no helper. They may have material resources in this world, but due to the oppression in their societies, they become victims of divine punishment and are destroyed.

The occasion for the revelation of this verse has been stated: that in the Battle of Uhud, when the disbelievers gained some success, the disbelievers of Makka chanted the slogan "Superior is Hubal" (meaning the idol Hubal is superior), and the Muslims responded by saying "Allah is Most High and Most Glorious" (Allah is greater). The disbelievers chanted the slogan, "We have Al-Uzza, and you have no Uzza" (We have the idol Al-Uzza, and you have no Uzza). The Muslims responded by chanting, "Allah is our Master, and you have no master" (Allah is our Lord and Master, and you have no Lord). (Referenced from Hadith Bukhari Sharif).

The current failure of Muslims is due to their personal character and the non-implementation of Islamic commands and ethics in their societies. Unfortunately, non-Muslim nations have adopted the principles of social truthfulness of Islam, such as justice, economic and social justice, human respect, adherence to promises, and truthfulness. In Islam, these matters have been declared obligatory, but Muslim societies are deprived of them. This is why they are unsuccessful and frustrated, because Allah Almighty is just. If anyone does good, they will surely be rewarded for it. Therefore, non-Muslim societies that are acting upon Islamic ethics are successful in this world, but in the Hereafter, they will be punished for their beliefs, because they have received the reward for their good deeds in this world. Muslims are in decline and failure due to their own actions. Until they change their character, they will remain deprived of Allah's mercy.

"They were honoured in the world for being Muslims,

And you became disgraced by abandoning the Quran."

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ وَ الَّذِيْنَ كَفَرُوْا يَتَمَتَّعُوْنَ وَ يَاْكُلُوْنَ كَمَا تَاْكُلُ الْاَنْعَامُ وَ النَّارُ مَثْوًى لَّهُمْ ﴿۱۲﴾

47|12| Indeed, Allah will admit those who have believed and done righteous deeds to gardens beneath which rivers flow, but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them.

وَ كَاَيِّنْ مِّنْ قَرْيَةٍ هِيَ اَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِيْۤ اَخْرَجَتْكَ ۚ اَهْلَكْنٰهُمْ فَلَا نَاصِرَ لَهُمْ ﴿۱۳﴾

47|13| And how many a city was stronger than your city [Makkah] which drove you out? We destroyed them; and there was no helper for them.

اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ كَمَنْ زُيِّنَ لَهٗ سُوْٓءُ عَمَلِهٖ وَ اتَّبَعُوْٓا اَهْوَآءَهُمْ﴿۱۴﴾

47|14| So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires?

The Good and the Bad Are Not Equal:

The objectives of Jihad are being further clarified. Those who engage in Jihad have a purpose, which is the welfare of humanity and the acknowledgment of the Creator of humanity. This cannot be achieved by mere claims but must be proven through actions. **That is why action is mentioned separately along with faith,** which (faith) is a mental state, because the purpose of these individuals' lives encompasses the welfare of all people. They strive for this purpose, and they receive its reward in this world as well. If an individual does not receive it in this world, then after death, they will abode in Paradise, which has magnificent dwellings beneath which streams flow. On the other side, those who are opposed have forgotten humanity and the Creator of humanity. They only follow their own desires, like animals who eat, sleep, protect themselves from the weather, fulfil their sexual needs, and produce offspring, and then die. They have no concern for the suffering or comfort of others, or for peace and justice in society. Therefore, despite being in human form, their mental and behavioural standards are like those of animals. Now, there are these two types of individuals and two types of societies. One society is guided by Allah, respects humanity, is just, and promotes social and economic justice and the knowledge of Allah's power and oneness. This is the Islamic society. The other society is subject only to human desires and focuses on the fulfilment of human sexual desires, nutritional needs, the assertion of one's ego and power, and the attainment of desires. This is the non-Islamic or misguided society. Therefore, these two cannot be equal. Their actions are not the same, and the consequences of their actions cannot be the same. Hence, their rewards and punishments will be different.

Why Crime?

This blessed verse clarifies a point about human psychology: that all humans possess intellect, but those who turn to evil are deluded by Satan, who presents a mirage and deception, convincing them that their oppression, discrimination, arrogance, and the fulfilment of their sexual desires at all costs, or the imposition of their will, is correct. He beautifies their negative thinking, making them believe that it is their right, like the ideas of "my body, my choice," and "my needs are the most important, and I have the right to fulfil them, even if it requires taking bribes or stealing." It is with such thoughts that he misguides them. To avoid this, it is essential to study and act upon divine guidance (divine books), especially the final divine book, the Holy Quran, and the traditions of the Prophet (peace be upon him).

The Quraysh of Makka and the opponents of Islam are being told that acting against Allah's laws leads to destruction. Just as previous nations or people were destroyed, so too will those who oppose now be destroyed. The Muslim migrants who left their city of Makka are being comforted. Leaving one's home and birthplace and the place of one's childhood is a difficult matter; therefore, they will be rewarded. The Prophet (peace be upon him) also migrated from Makka to Medina.

مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ؕ فِيْهَآ اَنْهٰرٌ مِّنْ مَّآءٍ غَيْرِ اٰسِنٍ ۚ وَ اَنْهٰرٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهٗ ۚ وَ اَنْهٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشّٰرِبِيْنَ ۚ وَ اَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ؕ وَ لَهُمْ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ وَ مَغْفِرَةٌ مِّنْ رَّبِّهِمْ ؕ كَمَنْ هُوَ خَالِدٌ فِى النَّارِ وَ سُقُوْا مَآءً حَمِيْمًا فَقَطَّعَ اَمْعَآءَهُمْ﴿۱۵﴾

47|15| Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?

Rivers of Paradise:

A further mention is made of the contrasting characters of two types of individuals and their corresponding rewards and punishments. The believers who go to Paradise in the Hereafter with righteous deeds will have rivers or springs of milk. Similarly, there will be rivers, streams, or springs of a beverage that does not intoxicate but is extremely delightful to drink, and the same will be true of honey. According to a Hadith, just as there are rivers in this world like the Nile, the Euphrates, and the Oxus, there will also be rivers of milk, honey, and beverages in Paradise. There will be an abundant supply, and there will be no scarcity. These rivers will not be of milk from animals but will be like water that emerges from the earth, similar to how mineral oil (petroleum), which is a thick liquid, comes out of the ground. These beverages will originate from within the earth of Paradise, just as milk is produced within animals from various green fodders, or honey is produced by bees from flowers. These springs of honey will flow in homes or will be available to all the inhabitants of Paradise through canals. The aim is that every pleasure for which humans yearn in this world—good food, good accommodation, and mental peace—will be readily available to all the inhabitants of Paradise without any hardship or toil. The milk will never spoil, the honey will never congeal, nor will it contain any wax. There will be no risk of loss in storing it. The water will be of the highest quality, completely pure and clean, and extremely beneficial for health. There will be nothing like illness or worry in Paradise.

On the other hand, those who deny Allah, commit oppression, spread corruption in society, and follow the path of Satan will be in a different environment or the world of Hell. There, they will suffer from thirst due to the heat and fire, and they will be given boiling water to drink, which will further harm their intestines and stomachs, as if their stomachs and intestines will start to burn. Yet, because of their thirst, they will be forced to drink it. The purpose of this depiction is to make humans aware of their two possible destinies so that they may choose the right path.

وَ مِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ حَتّٰۤى اِذَا خَرَجُوْا مِنْ عِنْدِكَ قَالُوْا لِلَّذِيْنَ اُوْتُوا الْعِلْمَ مَا ذَا قَالَ اٰنِفًا ؕ اُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَ اتَّبَعُوْۤا اَهْوَآءَهُمْ ﴿۱۶﴾

47|16| And among them, [O Muhammad], are those who listen to you, until when they depart from you, they say to those who were given knowledge, "What has he said just now?" Those are the ones of whom Allah has sealed over their hearts and who have followed their [own] desires.

وَ الَّذِيْنَ اهْتَدَوْا زَادَهُمْ هُدًى وَّ اٰتٰىهُمْ تَقْوٰىهُمْ ﴿۱۷﴾

47|17| And those who are guided - He increases them in guidance and gives them their righteousness.

فَهَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً ۚ فَقَدْ جَآءَ اَشْرَاطُهَا ۚ فَاَنّٰى لَهُمْ اِذَا جَآءَتْهُمْ ذِكْرٰىهُمْ ﴿۱۸﴾

47|18| Then do they await except that the Hour should come upon them unexpectedly? But already there have come [some of] its indications. Then what good to them, when it has come, will be their remembrance?

فَاعْلَمْ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا اللّٰهُ وَ اسْتَغْفِرْ لِذَنْۢبِكَ وَ لِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ؕ وَ اللّٰهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَ مَثْوٰىكُمْ ﴿۱۹﴾

47|19| So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.

After the mention of believers and disbelievers, there is a mention of the hypocrites, who were present in Medina. Hypocrites were those who outwardly embraced Islam; they offered prayers and fasted with the Muslims and came to the mosque, but because of their envy and malice towards the Prophet (peace be upon him), they were troubled by the success of the Muslims. These were the people who would listen to the Prophet's sermons and instructions, but after leaving the mosque, they would ask the other Companions, who often stayed in the Prophet's company and learned the Quran and Hadith, about what was said. On one hand, they would deny the importance of the speech, implying that they hadn't listened attentively, but when the Companions expressed their displeasure, they would then emphasize its importance in order to listen again. Such people, despite having received guidance, do not benefit from it, and Allah seals their hearts because of their disobedience, as they follow their own desires and continue to burn in the fire of arrogance and envy. Guidance is received by those who desire it. Because of their sincerity and hard work, Allah bestows piety and steadfastness upon them.

The mention of people of knowledge highlights the importance of knowledge and encourages its acquisition.

Regarding Allah's oneness, power, and supremacy, the Holy Quran and the Prophet (peace be upon him) have given all the arguments and evidence to the people, and there is no lack of information in believing. Now, if people are waiting for the Day of Judgment to come and then they will accept, this is wrong. The coming of the Last Prophet and the revelation of Allah's final book indicate that no further guidance will come, because the appointed period for receiving or giving guidance has reached its end. Therefore, benefiting from this final guidance is true success. Then, when the Hour(reckoning) comes suddenly, no one will get any time to believe or act. The Prophet (peace be upon him) said, "My prophethood and the Hour are like these two fingers," and there is very little distance between these two fingers, because he is the Last Prophet. He always exhorted people to prepare and make arrangements for the Hour.

The standard of worship and obedience to Allah is mentioned. A person should not rely on their own efforts or actions but should always understand that the truth is that the due right of Allah's worship has not been fulfilled. Allah protects His prophets from sins so that their deeds are an example for the world. Rather, this is a lesson that even such a great and chosen personality of Allah is not proud of his deeds but expresses humility and acknowledges his shortcomings. It is with this in mind that the

Prophet (peace be upon him) used to say, "I seek forgiveness from Allah a hundred times a day." (Various Hadith collections). Muslims should constantly seek forgiveness. The Prophet (peace be upon him) is commanded to pray and seek forgiveness for other believers as well, because the acceptance of his prayers is certain. Allah knows all the movements and resting places of all people; nothing is hidden from Him. The address is directed to all of humanity and the Muslim community.

وَ يَقُوْلُ الَّذِيْنَ اٰمَنُوْا لَوْ لَا نُزِّلَتْ سُوْرَةٌ ۚ فَاِذَاۤ اُنْزِلَتْ سُوْرَةٌ مُّحْكَمَةٌ وَّ ذُكِرَ فِيْهَا الْقِتَالُ ۙ رَاَيْتَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ يَّنْظُرُوْنَ اِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ؕ فَاَوْلٰى لَهُمْ ۚ﴿۲۰﴾

47|20| Those who believe say, "Why has a surah not been sent down? But when a precise surah is revealed and fighting is mentioned therein, you see those in whose hearts is hypocrisy looking at you with a look of one overcome by death. And more appropriate for them [would have been]

طَاعَةٌ وَّ قَوْلٌ مَّعْرُوْفٌ ۬ فَاِذَا عَزَمَ الْاَمْرُ ۬ فَلَوْ صَدَقُوا اللّٰهَ لَكَانَ خَيْرًا لَّهُمْ ۚ﴿۲۱﴾

47|21| Obedience and good words. And when the matter [of fighting] was determined, if they had been true to Allah, it would have been better for them.

فَهَلْ عَسَيْتُمْ اِنْ تَوَلَّيْتُمْ اَنْ تُفْسِدُوْا فِى الْاَرْضِ وَ تُقَطِّعُوْۤا اَرْحَامَكُمْ ﴿۲۲﴾

47|22| So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?

اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ فَاَصَمَّهُمْ وَ اَعْمٰۤى اَبْصَارَهُمْ ﴿۲۳﴾

47|23| Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision.

اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ اَمْ عَلٰى قُلُوْبٍ اَقْفَالُهَا ﴿۲۴﴾

47|24| Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?

This mentions the hypocrites. In the hearts of the Muslims, both in Makka and then in Medina, when the Islamic state was established, there was a desire for defence and the supremacy of Islam, in order to stop those who attacked or harassed them. They sought permission from the Prophet (peace be upon him) for fighting. On the other hand, the hypocrites in Medina also outwardly agreed with the Muslims, but when the Quranic injunction for fighting was revealed, the believing Muslims were very happy, but the hypocrites, due to their love of wealth and their malice and envy, were reluctant to go to Jihad. The Quran describes their condition as if they were in a deathly swoon. This was an expression of their disease of hypocrisy, as they were deceiving the Muslims about their Islam in their words. Despite being in the presence of the Prophet (peace be upon him) and knowing and understanding the verses of the Quran, their attitude was negative. Therefore, Allah sealed their hearts, and their ears and eyes were deprived of seeing and hearing the truth. They persisted in their hypocrisy. The current state of the Muslim community is also similar to this.

If they had obeyed the commands of Allah, it would have been much better for them, but they were deprived because of their base desires. Their character was such that they were deceiving their Muslim brothers who were their relatives and neighbours. Their attitude is described that if they were to gain power or authority, they would not care about their brothers and would commit corruption and oppression according to their own desires. Because of this attitude, it is as if their eyes have become blind and their ears deaf, as they do not sincerely believe in the teachings of the Prophet (peace be upon him) and the Quran, and they are deceiving; that is why they are under Allah's curse.

Special mention is made of upholding ties of kinship. In Islamic society, upholding ties of kinship, that is, mutual human relations, especially with relatives and neighbours, is among the important duties. **Even if a neighbour or relative is a non-Muslim, they have their rights.** The Prophet (peace be upon him) has strongly emphasized this in many of his Hadiths. It is narrated from Hazrat Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said: "Whoever wishes that his sustenance be expanded and his life be prolonged should uphold the ties of kinship (maintain good relations with his relatives)." (Bukhari/Muslim).

اِنَّ الَّذِيْنَ ارْتَدُّوْا عَلٰٓى اَدْبَارِهِمْ مِّنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى ۙ الشَّيْطٰنُ سَوَّلَ لَهُمْ ؕ وَ اَمْلٰى لَهُمْ ﴿۲۵﴾

47|25| Indeed, those who reverted back [to disbelief] after guidance had become clear to them - Satan enticed them and prolonged hope for them.

How to Read the Quran:

There is a command to reflect upon the Quran. (Al-tadabbur) means to ponder and reflect. From this comes (tadbeer /stratgey), because it is the result of reflection. This command of the Quran is for those who know the language, that while they know the meanings, they should also reflect to understand its wisdom and the blessings derived from it, and change their character. This same message is for the hypocrites and disbelievers (the Arabs) that it is in their language; they should reflect and believe in it. Instead of their own desires, they should adopt its teachings. This command is for all Muslims, indeed for all of humanity, because it is a book of guidance for mankind. Those who read it but do not understand or reflect upon it, it is as if there are locks upon their hearts, and they are deprived of understanding and thinking. A great emphasis has been placed on reflection, and the importance of the Holy Quran has been clarified. Therefore, scholars have considered not understanding the Quran as disrespect. It is essential for non-Arabs or those who cannot read Arabic and know their own language or any other language to read the translation in order to understand Allah's message. Merely reading the Arabic text, as is the practice among people in non- Arabic countries without any understanding of the meaning, is an act that has a small nominal reward, but a person assumes it to be great. If a person is educated, they will be questioned as to why they did not read the meanings. Only after knowing the commands can one act upon them, and salvation lies in acting upon them. Unfortunately, non-Arab Muslims memorize the Quran but do not understand it; this is why there is extremism in those countries due to a lack of understanding of the Quran. If it is read thoughtfully, it is repeatedly stated that minor differences, which are on matters of Sunnah/preferred acts or priorities, will be decided by Allah on the Day of Judgment. The individual has no right to make such decisions; this leads to discord. A poet has described our outward respect for the Quran in this way:

"I am placed on shelves, I am applied to eyes, I am made into amulets, I am purified and given to drink.

Like a Parrot or a Myna is taught to speak, I am read in that way, I am taught in that way."

ذٰلِكَ بِاَنَّهُمْ قَالُوْا لِلَّذِيْنَ كَرِهُوْا مَا نَزَّلَ اللّٰهُ سَنُطِيْعُكُمْ فِيْ بَعْضِ الْاَمْرِ ۖ وَ اللّٰهُ يَعْلَمُ اِسْرَارَهُمْ ﴿٢٦﴾

47|26| That is because they said to those who disliked what Allah sent down, "We will obey you in part of the matter." And Allah knows what they conceal.

فَكَيْفَ اِذَا تَوَفَّتْهُمُ الْمَلٰٓئِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَ اَدْبَارَهُمْ ﴿٢٧﴾

47|27| Then how [will it be] when the angels take them in death, striking their faces and their backs?

ذٰلِكَ بِاَنَّهُمُ اتَّبَعُوْا مَآ اَسْخَطَ اللّٰهَ وَ كَرِهُوْا رِضْوَانَهٗ فَاَحْبَطَ اَعْمَالَهُمْ ﴿٢٨﴾

47|28| That is because they followed what angered Allah and disliked [what earns] His pleasure, so He rendered worthless their deeds.

اَمْ حَسِبَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ اَنْ لَّنْ يُّخْرِجَ اللّٰهُ اَضْغَانَهُمْ ﴿٢٩﴾

47|29| Or do those in whose hearts is disease think that Allah would never expose their [feelings of] hatred?

The characters of the *mushrikin* (those who associate partners with God) and the *munafiqin* (hypocrites) are explained. It states that even after accepting Islam, they fell into Satan's trap, disregarded Allah's commands, and sided with the enemies of the Muslims (the Jews) in certain matters. They concealed all this from the people, but Allah knows what is in their hearts. Because of their failure to act upon Allah's commands, their deeds will be wasted, and they will face a severe state at the time of death. They will experience such pain and suffering as if someone were striking their faces and backs with whips.

وَ لَوْ نَشَآءُ لَاَرَيْنٰكَهُمْ فَلَعَرَفْتَهُمْ بِسِيْمٰهُمْ ؕ وَ لَتَعْرِفَنَّهُمْ فِيْ لَحْنِ الْقَوْلِ ؕ وَ اللّٰهُ يَعْلَمُ اَعْمَالَكُمْ ﴿٣٠﴾

47|30| And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allah knows your deeds.

وَ لَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ وَ الصّٰبِرِيْنَ ۙ وَ نَبْلُوَاَ اَخْبَارَكُمْ ﴿٣١﴾

47|31| And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will test your affairs.

اِنَّ الَّذِيْنَ كَفَرُوْا وَ صَدُّوْا عَنْ سَبِيْلِ اللّٰهِ وَ شَآقُّوا الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدٰى ۙ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ؕ وَ سَيُحْبِطُ اَعْمَالَهُمْ ﴿٣٢﴾

47|32| Indeed, those who disbelieved and averted [people] from the path of Allah and opposed the Messenger after guidance had become clear to them - never will they harm Allah at all, and He will render worthless their deeds.

The text further explains that the state of the hypocrites is such that they hide their malice and hypocrisy, thinking they will not be exposed. However, Allah revealed their hypocrisy to the Prophet Muhammad (peace be upon him). According to one narration, he mentioned the hypocrites in a sermon and said, "There are hypocrites among you. Let the one whose name I call stand up." Then he said, "O so-and-so, stand up! O so-and-so, stand up!" until he named thirty-six men. He told them to fear Allah and repent, and expelled them from the gathering. (Musnad Ahmad, narrated by Abu Mas'ud Uqba bin Amr). Hazrat Uthman (may Allah be pleased with him) said, "Whoever does anything in secret, Allah reveals it through the signs on his face and the slips of his tongue." Modern psychology refers to this as body language.

Allah exposed the hypocrites on the occasions of various battles (the Battle of the Trench, the Battle of Tabuk, the Battle of Uhud), and they would make various excuses to avoid participating in Jihad. Despite their covert opposition, Allah gave victory to the Muslims, and the hypocrites ultimately failed and were disgraced. Allah nullified their deeds because of their ill intentions and hypocrisy.

The scholars have determined that this ability to identify hypocrites by name was a distinction given to the Prophet Muhammad (peace be upon him). After him, it is wrong to call someone a hypocrite by name unless it is proven through testimony (evidence), because it is a very serious accusation, and Allah has cursed the hypocrites.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ وَ لَا تُبْطِلُوْۤا اَعْمَالَكُمْ﴿۳۳﴾

47|33| O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds.

Completing Voluntary Acts of Worship:

Believers are reminded of the obedience due to Allah and His Messenger. As hypocrites were a part of the Muslim community, they were emphatically commanded, and the order to obey the Messenger was mentioned repeatedly. From the phrase *"do not nullify your deeds*," scholars have also deduced the point that if one begins a good deed, they should strive to complete it. Particularly, if one starts voluntary (nafl) prayers and then breaks them, they should perform them again. This is the opinion of Imam Malik and Imam Abu Hanifa. Since a person initiates these acts by their own choice, they should complete them. Another principle is stated: good deeds should be completed.

اِنَّ الَّذِيْنَ كَفَرُوْا وَ صَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ثُمَّ مَاتُوْا وَ هُمْ كُفَّارٌ فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ﴿۳۴﴾

47|34| Indeed, those who disbelieved and averted [people] from the path of Allah and then died while they were disbelievers - never will Allah forgive them.

فَلَا تَهِنُوْا وَ تَدْعُوْۤا اِلَى السَّلْمِ ۖۚ وَ اَنْتُمُ الْاَعْلَوْنَ ۖۚ وَ اللّٰهُ مَعَكُمْ وَ لَنْ يَّتِرَكُمْ اَعْمَالَكُمْ﴿۳۵﴾

47|35| So do not weaken and call for peace while you are superior; and Allah is with you and will never deprive you of [the reward of] your deeds.

In confrontation with disbelievers, the command is not to show weakness. The call for peace should not convey the message that Muslims are weak, leading to the imposition of conditions that would further weaken them. Therefore, one must strive and not lose courage. The decision in such matters depends on the circumstances, but strong defence is emphasized. Thus, those who disbelieve will ultimately have a bad end and will receive the punishment of Hell. Muslims will be successful because Allah's help is with them. With Allah's help and courage, Muslims had achieved success in the past. The current failure of Muslims is due to their un-Islamic actions and character, which stem from disobedience to Allah's commands.

اِنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّ لَهْوٌ ؕ وَ اِنْ تُؤْمِنُوْا وَ تَتَّقُوْا يُؤْتِكُمْ اُجُوْرَكُمْ وَ لَا يَسْـَٔلْكُمْ اَمْوَالَكُمْ ﴿۳۶﴾

47|36| [This] worldly life is only amusement and diversion. And if you believe and fear Allah, He will give you your rewards and not ask you for your properties.

اِنْ يَّسْـَٔلْكُمُوْهَا فَيُحْفِكُمْ تَبْخَلُوْا وَ يُخْرِجْ اَضْغَانَكُمْ ﴿۳۷﴾

47|37| If He should ask you for them and press you, you would withhold, and He would expose your unwillingness.

هٰۤاَنْتُمْ هٰۤؤُلَآءِ تُدْعَوْنَ لِتُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ ۚ فَمِنْكُمْ مَّنْ يَّبْخَلُ ۚ وَ مَنْ يَّبْخَلْ فَاِنَّمَا يَبْخَلُ عَنْ نَّفْسِهٖ ؕ وَ اللّٰهُ الْغَنِيُّ وَ اَنْتُمُ الْفُقَرَآءُ ۚ وَ اِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ۙ ثُمَّ لَا يَكُوْنُوْۤا اَمْثَالَكُمْ ﴿۳۸﴾

47|38| Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you.

The verses mention the commandments of Islam and encourage striving in its cause. Generally, humans are engrossed in their lives and desires. It is explained that this worldly life is but play and amusement because its duration, compared to the Hereafter, is like a brief game that ends quickly. The important thing is that a person has faith and then keeps that faith fresh and firm through their good deeds. Allah Almighty will then bestow upon them immense rewards.

A Righteous Society and Success:

At the time of the revelation of these verses, the defence of Muslims relied on individual efforts. There were neither the resources nor the circumstances to maintain a government defence or a standing army. Therefore, on every occasion of war, appeals were made to individuals for cooperation and donations. The hypocrites offered no help at all, and the Muslim's situation was also difficult. It is explained in these verses that wealth and life should be spent in the cause of Allah for the defence of the Islamic state. This ensures the safety of the society, so one should not be stingy. When the Islamic state expanded, a regular army was formed during the time of Caliph Umar (may Allah be pleased with him), and the need for public assistance ended. Now, spending "*fi sabilillah"* (in the way of Allah) encompasses all public welfare projects in which both the state and individuals are invited to participate.

The rise and fall of nations in the human life is explained. If you are stingy and do not spend in the way of Allah, you will be recompensed for your bad deeds in such a way that another nation will prevail over you, and this will be a punishment from Allah Almighty. When the Companions asked about how another nation would come, the

Prophet (peace be upon him) pointed towards Salman al-Farsi, who was sitting nearby, saying that it would be his people (as mentioned in a hadith in Sunan Tirmidhi, referring to non-Arab nations). This is evidence that the decline of nations occurs due to their deeds, and other nations become dominant. We see in history that when injustice and oppression increase in a society, which is disobedience to Allah, that society becomes subjugated. Another nation prevails over it, and it becomes dependent on or in need of other nations.

The Surah begins with the command that the deeds of those who hinder the way of Allah are wasted. Those who believe in Allah and His Prophet (peace be upon him) and do good deeds will be successful. At the end, it is also commanded that if the protection of society is not ensured through good deeds and conduct in accordance with Allah's commands, another nation will prevail. Therefore, success and salvation lie in faith and good deeds.

All praise is due to Allah. This Surah was completed today, Saturday, the 17th of Ramadan, 1444 Hijri, corresponding to March 8, 2023. May Allah Almighty make it a means of salvation for the author and the readers. Ameen, O Lord of the Worlds, by the grace of the noble Prophet (peace and blessings be upon him).

END OF SURAH MUHAMMAD.

48-Surah Al-Fatah

Introduction:

The name of this Surah is derived from the word "Al-Fath" (the Victory) in its first verse. Surah Fath was revealed in Madinah Shareef when the Prophet Muhammad (peace be upon him) undertook the journey for Umrah in the 6th Hijri year and halted at the place of Hudaybiyyah. It was upon their return this Surah was revealed. Hazrat Anas (may Allah be pleased with him) narrates that when we returned from Hudaybiyyah, this verse was revealed to the Prophet (peace be upon him):

The Prophet (peace be upon him) stated: "Today, a verse has been revealed to me which is more beloved to me than the entire world." Then, the Prophet (peace be upon him) recited it before the Muslims. This verse contained the glad tidings of forgiveness for the Prophet (peace be upon him). The Muslims (Companions) said: "O Messenger of Allah (peace be upon him), may you be blessed! Indeed, Allah Almighty has stated what will be granted to you. So, what will be reward for us?" Then this verse was revealed: This verse also conveyed the news of forgiveness to the believers. (Reference: Tirmidhi). Hazrat Anas (may Allah be pleased with him) in the explanation of the verse: *Anna fatahna laka fatḥam mubīnā(n),* has taken "Fath" (Victory) to mean the Treaty of Hudaybiyyah.

Surah Al-Fath contains twenty-nine (29) verses and four (4) sections. According to the order of the Holy Qur'an (Mushaf), its number is forty-eight (48), and according to the order of revelation, its number is one hundred and thirteen (113). It was revealed after Surah As-Saff and before Surah At-Tawbah.

Among the important topics of Surah Al-Fath is the Treaty of Hudaybiyyah, which was declared a manifest victory at the beginning. Following this, the Pledge of Ridwan is also a significant event mentioned in this Surah. A brief introduction to both is written below.

The Journey for Umrah (The Treaty of Hudaybiyyah):

Since the Prophet (peace be upon him) had migrated, he had not been able to visit the Ka'bah in Makkah again. He (peace be upon him) had a strong desire for this visit. During this time, the Prophet (peace be upon him) saw in a dream that he was going for Umrah with his companions, fearlessly. The Prophet (peace be upon him) announced his intention to perform Umrah. This journey commenced in the month of Dhul-Qa'dah, which is a sacred month. Accompanying the Prophet (peace be upon him) were fourteen hundred companions and sacrificial camels, which had garlands (a sign for sacrifice) around their necks, and they carried no weapons.

Due to the Prophet's (peace be upon him) announcement, the Quraysh were also informed. They thought that Umrah was just a pretext. The Prophet (peace be upon him) always gave full importance to the defensive point of view and had complete information regarding defence. According to narrations, the Quraysh sent Hazrat Khalid bin Waleed (may Allah be pleased with him), who was not a Muslim at that time, to spy on the Muslims. He stayed with a few riders at the place of Ghameem to gather information about the Muslims and inform the Quraysh. *The Prophet (peace be upon him) also kept obtaining information to know the intentions of the Quraysh. He was informed about the presence of Khalid bin Waleed. Therefore, he instructed the Muslims to travel towards Dhatul-Yaman instead of taking the usual route. In this way, Khalid bin Waleed and his party remained unaware, and the Muslims reached Thaniyatul-Mara', the pass from which people descend towards Makkah.* Here, the Prophet (peace be upon him) camped, and he (peace be upon him) went to the other side of Hudaybiyyah, where there was a damp place (soil) with some standing water, which quickly ran out. When a complaint was made to him (peace be upon him) about the lack of water, he (peace be upon him) gave his blessed arrow and asked them to strike it at the water source (the ground). When the Companions struck it, a spring appeared, and water began to flow, and everyone was able to drink their fill.

During this time, Budail bin Warqa' al-Khuza'i came with some individuals from his tribe, Khuza'ah. He was a well-wisher of the Muslims. He informed them that the Quraysh were prepared for war and would prevent them (the Muslims) from entering the House of Allah (the Ka'bah). The Prophet (peace be upon him) said that they had only come to perform Umrah and had no intention of fighting. War had weakened the Quraysh. If the Quraysh wished, he would set a period, and during this period, they should leave him alone with the people. Then, if they wished, they could also enter this religion, just as others had entered. If, hypothetically, he was not successful in propagating this religion, then they would be safe from him. And if they did not accept his offer, then he swore by the One in whose hand was his soul, he would surely fight them for the propagation of this religion until he was killed, and Allah Almighty would surely enforce His religion.

Budail said, "I will convey your message to the Quraysh." Then he went to Makkah and conveyed the message to the chiefs of Makkah. Urwah bin Mas'ud (who was not a Muslim at that time) was a very respected and honourable person. He said to the Quraysh that this offer was reasonable, and if they wished, he would go and speak to Muhammad (peace be upon him). The Quraysh told him to go and speak. Urwah then came to the Prophet (peace be upon him) and discussed peace. During the

conversation, he observed the respect of the Companions for the Messenger of Allah (peace be upon him), which he had not seen for any other leader before. He returned to the Quraysh and narrated the stories of the Companions' love and supported the idea of peace. Then, a person from Banu Kinanah asked the Quraysh for permission to go, and they allowed him. When he reached there, he also witnessed the self-sacrifice and obedience of the Companions. When the Prophet (peace be upon him) was informed of his arrival, he (peace be upon him) said, "Show him the sacrificial camels." The sacrificial camels were shown to him, and the Muslims began to say, "Labbaik Allahumma Labbaik" (Here I am, O Allah, here I am). He said, "Subhan Allah (Glory be to Allah)! These people should not be prevented from going to the House of Allah." Then, Makraz bin Hafs from the Quraysh came to observe. While he was watching the Muslims, Suhail bin Amr also arrived. Ikrimah narrates that when Suhail bin Amr came, he said to the Prophet (peace be upon him), "Write a treaty between us." The Prophet (peace be upon him) called the scribe and said, "Write."

When the treaty was being written, Suhail bin Amr objected to "Bismillahir-Rahmanir-Rahim" (In the name of Allah, the Most Gracious, the Most Merciful) and "Muhammad Rasulullah" (Muhammad, the Messenger of Allah), demanding that only "Bismillahi" (In the name of Allah) and "Muhammad bin Abdullah" (Muhammad, the son of Abdullah) be written, which the Prophet (peace be upon him) agreed to. The conditions were as follows:

(1) The Muslims would come the following year to perform Umrah, and they would keep their swords sheathed and would not bring any weapons.

(2) Anyone who went from Makkah to Madinah would be returned.

(3) If anyone went from Madinah to Makkah, the people of Makkah would not be obliged to return them (the Muslims were not happy with this second condition, so the Prophet (peace be upon him) said, "Whoever flees from us to Makkah, we have no need for him; therefore, there is no importance in his return").

(4) We would not show enmity towards each other, and any tribe that wished could become an ally of the Muslims, and any tribe that wished could become an ally of the Quraysh and enter into this treaty. Thus, Banu Khuza'ah became allies of the Muslims, and Banu Bakr became allies of the Quraysh.

The Companions (may Allah be pleased with them) were not happy about returning without performing Umrah and the conditions of the treaty. Their zeal for Jihad and their eagerness to visit the Ka'bah were intense. Hazrat Umar (may Allah be pleased with him) went to the Prophet (peace be upon him) and expressed his objections to these conditions. The Prophet (peace be upon him) said, "I am the Messenger of Allah, and I will not disobey Allah, and He will help me." Then, Hazrat Umar (may Allah be pleased with him) requested Hazrat Abu Bakr (may Allah be pleased with him) to speak to the Prophet (peace be upon him). The intention was that a Muslim should also have the right to return from Makkah, just as it was necessary for anyone from Makkah to be returned to them. Hazrat Abu Bakr (may Allah be pleased with him) also comforted him, saying that the Prophet's (peace be upon him) decision was the decision of the Messenger, and in it lay goodness and success. Hazrat Umar (may Allah be pleased with him) always regretted this attitude. However, the Prophet (peace be upon him) completely forgave him. Many Companions were disappointed because of this condition.

When the treaty was concluded, the Prophet (peace be upon him) sacrificed his camel and had his head shaved by the barber. After this, the Companions also offered their sacrifices and shaved their heads, and the Muslims began their journey back to Madinah. During the journey, this Surah was revealed.

During this time, Hazrat Abu Jundal bin Suhail bin Amr arrived. He had shackles on his feet, which he was dragging. His father, Suhail bin Amr, demanded his return according to the treaty, which the Prophet (peace be upon him) agreed to, and he was returned. This was a practical example of the Muslims' adherence to the treaty. After some time, another person, Abu Baseer, fled from Makkah to Madinah, so the Prophet (peace be upon him) returned him to the people of Makkah. While he was returning to Makkah, he killed one of them, and the other fled in fear and came to Madinah and narrated the incident. Hazrat Abu Baseer also came to Madinah. The Prophet (peace be upon him) did not approve of his action, and out of fear that he might be sent back to Makkah again, he requested the Prophet (peace be upon him) that he (peace be upon him) had acted upon the treaty by handing him over to them, and now his escape was due to his own courage. He left Madinah and went to live by the coast. During this time, Hazrat Abu Jundal bin Suhail fled and joined Hazrat Abu Baseer. Within a few months, several other Muslims fled and instead of coming to Madinah, they joined him (Hazrat Abu Baseer) on the coastal strip, and a group was formed. They began attacking the caravans of the Quraysh going towards Syria, and the Quraysh, becoming distressed, cancelled this clause, and the return of anyone fleeing from Makkah to Madinah ceased. In this way, all the conditions turned in favour of the Muslims. The Quraysh considered their success in returning the Muslims, but the attitude towards them changed among the Arabs, as they considered the Ka'bah their property and could prevent any Arab tribe from performing Tawaf (circumambulation), which had been open since the time of Hazrat Ibrahim (peace be upon him), and this was a major violation. Due to this, a soft corner was created for the Muslims among the local tribes, and they became allies of the Muslims.

The summary of the Pledge of Ridwan is that when the Muslims learned that the polytheists of Makkah had killed Hazrat Uthman (may Allah be pleased with him), the Prophet (peace be upon him) took a pledge from all the Companions that no one would leave from there without avenging the blood of Hazrat Uthman (may Allah be pleased with him). That is, the Companions pledged to die or not to leave the Prophet (peace be upon him) alone. The details will be written at the occasion of the verse.

Surah Al-Fath gives the glad tidings of the beginning of the Muslims' success. The Muslims will be successful in this world and will also attain a high status in Paradise in the Hereafter.

Special instructions have been given regarding the honour and reverence of the Prophet (peace be upon him). The pledge taken at the hand of the Prophet (peace be upon him) is as if it were a pledge to Allah Almighty. The character of the hypocrites has been clarified, and they have been separated. They were not given preference in other battles.

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ۙ﴿۱﴾

48|1| Indeed, We have given you, [O Muhammad], a clear conquest

لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَ مَا تَاَخَّرَ وَ يُتِمَّ نِعْمَتَهٗ عَلَيْكَ وَ يَهْدِيَكَ صِرَاطًا مُّسْتَقِيْمًا ۙ﴿۲﴾

48|2| That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path

وَّ يَنْصُرَكَ اللّٰهُ نَصْرًا عَزِيْزًا ﴿٣﴾

48|3| And [that] Allah may aid you with a mighty victory.

هُوَ الَّذِيْۤ اَنْزَلَ السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ لِيَزْدَادُوْۤا اِيْمَانًا مَّعَ اِيْمَانِهِمْ ؕ وَ لِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ كَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۙ﴿٤﴾

48|4| It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise.

لِّيُدْخِلَ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَ يُكَفِّرَ عَنْهُمْ سَيِّاٰتِهِمْ ؕ وَ كَانَ ذٰلِكَ عِنْدَ اللّٰهِ فَوْزًا عَظِيْمًا ۙ﴿٥﴾

48|5| [And] that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds - and ever is that, in the sight of Allah, a great attainment -

A Manifest Victory:

The occasion for the revelation of these verses is upon the return from the Treaty of Hudaybiyyah, and this journey was termed a manifest victory. The majority of commentators take the Treaty of Hudaybiyyah to be what is meant. Some interpret it as the Conquest of Makkah. According to narrations, Hazrat Jabir (may Allah be pleased with him) considered the Pledge of Ridwan to be the manifest victory (Al-Jami' li-Ahkam al-Qur'an by Qurtubi). During this journey, several events occurred which made it a great victory:

(1) For the first time, the Muslims travelled outside Madinah to Makkah, where the greatest danger awaited them.

(2) The Muslims, out of their love for the Prophet (peace be upon him), made the Pledge of Ridwan that they would sacrifice their lives.

(3) The Quraysh acknowledged the Muslims as a power and made peace with them.

(4) The political and defensive strength and greatness of Islam were proclaimed to other tribes, and other tribes made treaties to become allies.

(5) The hopes of the Jews and hypocrites were dashed when the Muslims returned with a treaty, and in the following year, the Muslims performed Umrah. For the Umrah, the Quraysh vacated the Ka'bah so that the Muslims could perform the Tawaf according to their wishes.

(6) The Prophet (peace be upon him) received forgiveness from Allah Almighty for those matters which were against his noble status and popularity or which he considered inappropriate *(Khilaf-e-Awla)* (Ruh al-Ma'ani).

(7) Believing men and women received the glad tidings of entry into Paradise. All these matters were a great success for the Ummah of the Prophet (peace be upon him).

Some commentators have taken this victory to mean other victories of Islam, such as Khaybar, Makkah, Hunayn, Yemen, Rome, and Persia, because their beginning was from the Treaty of Hudaybiyyah and the Conquest of Makkah.

(8) The Quraysh received an indication that the Muslims could advance on Makkah. They were no longer weak enough to be attacked, and this is what happened two years later.

When these verses were revealed, the Prophet (peace be upon him) said that a verse had been revealed to him that day which was more beloved to him than the entire world, and he recited verse number 2. In the interpretation and explanation of this verse, commentators have given different opinions and discussed the meanings and clarification of "Dhanb" (sin), because the character of the Prophets is infallible (protected from sins). Imam Razi, Allama Ismail Haqqi, and Allama Mahmood Aloosi have taken it to mean actions that are inappropriate (*Khilaf-e-Awla*), which are not sins in the general law, but due to the exalted status and noble position of the Prophet (peace be upon him), they are mentioned as "Dhanb," as is generally expressed by the saying, "The good deeds of the righteous are the wrongdoing of those near to Allah."

That is, an act which is of a high standard for ordinary people is considered ordinary for the righteous, and for those near to Allah, due to their status and position, this very act is considered a kind of disrespect. This topic is a matter for debate.

Allah Almighty alone knows the exalted status of His Prophets. The highest status of any Prophet is that of Allah's beloved, special servant and creation. Different levels are mentioned in ranks. The status of the Prophets is higher than that of humans and angels. There are possibilities of errors in these discussions, because non among scholar or non-scholar can understand the true status of a Prophet or Messenger of Allah in the court of Allah SWT. The clarifications that are in the Holy Qur'an and Hadith are correct and trustworthy. Discussing these topics gives rise to differences and sectarianism. Before this, verse number 9 of Surah Al-Ahqaf, the translation of which is: *"Say, 'I am not the first of the messengers, nor do I know what will be done with me or with you.'"* This verse expresses the Majesty of Allah, His Greatness, and then the helplessness of man in comparison to Him (Allah). The Jews and disbelievers, instead of understanding it, made it a taunt. The verse of Surah Al-Fath clarified the information of this verse, that all the past and future errors of the Prophet (peace be upon him) have been forgiven.

Some commentators have considered this verse to have abrogated the verse of Surah Al-Ahqaf. Since this verse is a declaration of his exalted status, it was dear to the Prophet (peace be upon him). The Companions (may Allah be pleased with them) congratulated the Prophet (peace be upon him) and said, "O Messenger of Allah (peace be upon him)! What should we expect?" So, he (peace be upon him) mentioned the next verse, number 5, the translation of which is: *"That He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein forever and remove from them their evil deeds. And that in the sight of Allah is a great success.*" (Tirmidhi). This brought comfort to the Companions as well.

In this journey of success, Allah Almighty mentioned the love and tranquillity of heart in His Prophet (peace be upon him) and his companions (may Allah be pleased with them), and then as a result of this, an increase in faith, which is a great favour from Allah. At the time of the Treaty of Hudaybiyyah, the conditions, which outwardly seemed unfavourable, caused distress to many Companions, and then when their wisdom became apparent later and the verses were revealed, their faith and certainty

increased. From this, the scholars have concluded that the fundamental faith remains constant, but along with it, there are increases and decreases in the levels of additional faith, which is expressed through actions. According to these levels and the station of servitude, there will be levels in Paradise.

وَّ يُعَذِّبَ الْمُنٰفِقِيْنَ وَ الْمُنٰفِقٰتِ وَ الْمُشْرِكِيْنَ وَ الْمُشْرِكٰتِ الظَّآنِّيْنَ بِاللّٰهِ ظَنَّ السَّوْءِ ؕ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ۚ وَ غَضِبَ اللّٰهُ عَلَيْهِمْ وَ لَعَنَهُمْ وَ اَعَدَّ لَهُمْ جَهَنَّمَ ؕ وَ سَآءَتْ مَصِيْرًا ۝۶

48|6| And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allah an assumption of evil nature. Upon them is a misfortune of evil nature; and Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination.

وَ لِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ كَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝۷

48|7| And to Allah belong the soldiers of the heavens and the earth. And ever is Allah Exalted in Might and Wise.

When the Prophet Muhammad (peace be upon him) announced the intention to perform Umrah, the hypocrites (those who recited the Kalima and offered prayers but harboured envy towards the Muslims in their hearts) began to make excuses to avoid the journey. This was because they thought that the Prophet (peace be upon him) was not carrying weapons and would therefore be eliminated there. Meanwhile, the Jews were also happy, believing that the Quraysh of Makka would capture the Muslims and make them an example. However, after the Treaty of Hudaybiyyah, the Muslims' situation improved, and they became recognised as a political and military power in the Hijaz. Allah expressed His displeasure at the attitude and desires of the hypocrites and the Jews. The Jews were punished by being expelled from Medina, and then the fort of Khaybar was also conquered. As for the hypocrites, they continued to burn in the fire of their hierocracy. Instead of the Muslims facing a downturn, these two groups became victims of a bad turn of events. Furthermore, after death, Hell awaits them. Due to their actions, they are subject to curse, displeasure, and the punishment of Hell. Those who rely on worldly armies were told that the armies of Allah are the greatest, which include angels, jinn, and other forces like wind, atmosphere, and rain, besides humans. Allah Almighty also uses these forces to cause destruction.

اِنَّاۤ اَرْسَلْنٰكَ شَاهِدًا وَّ مُبَشِّرًا وَّ نَذِيْرًا ۙ۝۸

48|8| Indeed, We have sent you as a witness and a bringer of good tidings and a warner

لِّتُؤْمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ تُعَزِّرُوْهُ وَ تُوَقِّرُوْهُ ؕ وَ تُسَبِّحُوْهُ بُكْرَةً وَّ اَصِيْلًا ۝۹

48|9| That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet and exalt Allah morning and afternoon.

اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ ؕ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ ۚ فَمَنْ نَّكَثَ فَاِنَّمَا يَنْكُثُ عَلٰى نَفْسِهٖ ۚ وَ مَنْ اَوْفٰى بِمَا عٰهَدَ عَلَيْهُ اللّٰهَ فَسَيُؤْتِيْهِ اَجْرًا عَظِيْمًا ۝۱۰

48|10| Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward.

Those tribes who did not join the Umrah journey due to fear were urged to show the utmost respect and reverence for their Prophet, to help him, and to obey his commands. This is because Allah Almighty has sent him as one who brings the glad tidings of reward for good deeds and warns of punishment for evil deeds. He is aware of your circumstances, whether you are obedient or disobedient and sinful. Allah Almighty informs you, and according to another interpretation, he will bear witness to your deeds on the Day of Judgment (Qurtubi). Help means obeying the Prophet's (peace be upon him) commands, defending him, and glorifying and worshipping Allah morning and evening is essential (Fajar and Maghrab).

Bay'at al-Ridwan (The Pledge of Good Pleasure):

Verse number 10 concerns Bay'at al-Ridwan, stating that those who pledged allegiance to the Prophet (peace be upon him) pledged allegiance to Allah. For the pledge, the Prophet (peace be upon him) placed one of his hands for Uthman (may Allah be pleased with him) and his other hand for his own pledge, and fourteen to fifteen hundred companions pledged allegiance with him. This incident is recorded in history as follows: When the Muslims were encamped at Hudaybiyyah, the Quraysh of Makka sent forty to fifty men and ordered them to circle the Muslim army and capture any Muslim among his companions. They threw stones and were arrested and brought to the Prophet (peace be upon him). He (peace be upon him) forgave them all and released them.

To better explain the situation, the Prophet (peace be upon him) summoned Umar (may Allah be pleased with him) to send him to Makka so that he could convey the message on his behalf to the chiefs of the Quraysh that he had only come to perform Umrah. Umar (may Allah be pleased with him) said, "O Messenger of Allah (peace be upon him), I fear for my life from the Quraysh, and there is no one from the offspring of Adi bin Ka'b in Makka who can protect me. You know that the Quraysh hold intense enmity towards me, but I will tell you about a person who is more respected and honoured by them than I am, and that is Uthman bin Affan (may Allah be pleased with him)." Then, the Messenger of Allah (peace be upon him) summoned Uthman (may Allah be pleased with him) and sent him to Abu Sufyan and the chiefs of the Quraysh to inform them that the Prophet (peace be upon him) and the Muslims had not come for war but only to visit the House of Allah and honour it.

Uthman (may Allah be pleased with him) went to Makka. When he entered Makka, he met Saeed bin Al-Aas, who gave him protection. Uthman (may Allah be pleased with him) conveyed the message of the Messenger of Allah (peace be upon him) to him. Then, Uthman (may Allah be pleased with him) went to Abu Sufyan and the other chiefs of the Quraysh and conveyed the message of the Messenger of Allah (peace be upon him) to them. The Quraysh said to Uthman (may Allah be pleased with him) that if he wished to circumambulate the House of Allah, he could do so. Uthman (may Allah be pleased with him) replied that he would not circumambulate until the Messenger of Allah (peace be upon him) did so. Then, the Quraysh seized Uthman (may Allah be pleased with him) and detained him, and news reached the Muslims that Uthman bin Affan (may Allah be pleased with him) had been killed.

When the Messenger of Allah (peace be upon him) received this news (of the killing of Uthman), he (peace be upon him) said, "We will not sit still until we fight these people." (He (peace be upon him) was meticulous in gathering information). Then, the Prophet (peace be upon him) called the people to pledge allegiance. This pledge was taken under a tree. The Prophet (peace be upon him) pledged allegiance on behalf of Uthman (may Allah be pleased with him) himself, placing one of his hands as the hand of Uthman (may Allah be pleased with him) and striking his other hand upon it.

The pledge of the Muslims was that they would fight alongside him (peace be upon him) until death. Some said it was a pledge to die on the hand (Sirat Ibn Hisham). When the Quraysh learned of the pledge and the demand for retribution, they released Uthman (may Allah be pleased with him). Then, news reached the Prophet (peace be upon him) that the report of the killing was false, and after some time, Uthman (may Allah be pleased with him) returned. This pledge was for seeking retribution for the killing of Uthman (may Allah be pleased with him). Allah Almighty declared the Prophet's (peace be upon him) pledge as His own pledge, and by "hand," the early commentators understood it literally, the explanation of which is not possible. They do not offer any interpretation but say it is the Hand of Allah, befitting His Majesty, but there is no example of it among creation. However, later commentators and scholars have offered various interpretations because Allah Almighty is free from the limitations of form and size. For example, it means the Power of Allah, the Help of Allah (Imam Razi), or it signifies reward, guidance, and support from Allah (Qurtubi).

Considering the importance of the purpose of the pledge, it was stated that whoever fulfils this covenant and obedience to the Prophet (peace be upon him) will gain his own benefit. Allah Almighty will grant him a great reward in this world and the Hereafter, and whoever breaks this covenant will bear the consequences himself. The summary of this is that success lies in obeying the commands of the Prophet (peace be upon him), and punishment lies in disobeying them.

سَيَقُوْلُ لَكَ الْمُخَلَّفُوْنَ مِنَ الْاَعْرَابِ شَغَلَتْنَآ اَمْوَالُنَا وَ اَهْلُوْنَا فَاسْتَغْفِرْ لَنَا ۚ يَقُوْلُوْنَ بِاَلْسِنَتِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ ؕ قُلْ فَمَنْ يَّمْلِكُ لَكُمْ مِّنَ اللّٰهِ شَيْـًٔا اِنْ اَرَادَ بِكُمْ ضَرًّا اَوْ اَرَادَ بِكُمْ نَفْعًا ؕ بَلْ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۱۱﴾

48|11| Those who remained behind of the bedouins will say to you, "Our properties and our families occupied us, so ask forgiveness for us." They say with their tongues what is not within their hearts. Say, "Then who could prevent Allah at all if He intended for you harm or intended for you benefit? Rather, ever is Allah, with what you do, Acquainted.

بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ وَ الْمُؤْمِنُوْنَ اِلٰٓى اَهْلِيْهِمْ اَبَدًا وَّ زُيِّنَ ذٰلِكَ فِيْ قُلُوْبِكُمْ وَ ظَنَنْتُمْ ظَنَّ السَّوْءِ ۖۚ وَ كُنْتُمْ قَوْمًۢا بُوْرًا ﴿۱۲﴾

48|12| But you thought that the Messenger and the believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined."

وَ مَنْ لَّمْ يُؤْمِنْۢ بِاللّٰهِ وَ رَسُوْلِهٖ فَاِنَّآ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَعِيْرًا ﴿۱۳﴾

48|13| And whoever has not believed in Allah and His Messenger - then indeed, We have prepared for the disbelievers a Blaze.

وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَ يُعَذِّبُ مَنْ يَّشَآءُ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۱۴﴾

48|14| And to Allah belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allah Forgiving and Merciful.

The Prophet (peace be upon him) invited the tribes around Medina to join the Umrah pilgrimage before setting out. This was because all the Arabs used to perform Umrah. These tribes were Ghifar, Muzainah, Aslam, Ashja', and Wail. They were not prepared to go due to fear of the Quraysh and made excuses about their homes and livestock left behind. The real reason was fear, but they made this excuse. When the Prophet (peace be upon him) returned with his companions, these people began to offer their apologies and seek forgiveness, asking Allah for His pardon. Allah Almighty revealed their inner story, that it was all falsehood. This was due to their lack of understanding, because Allah Almighty possesses immense power and strength; whomever He protects, no one can harm, and whomever He punishes, no one can save. Death and loss can occur even while staying at home. Allah Almighty knows what is in the hearts. Their notion that the disbelievers of Makka would eliminate the Muslims was merely a thought that Satan made them believe and upon which they relied. However, Allah Almighty proved it wrong. For those who deny Allah's commands, the punishment of Hell has been prepared, and these hypocrites themselves will be destroyed and fail.

سَيَقُوْلُ الْمُخَلَّفُوْنَ اِذَا انْطَلَقْتُمْ اِلٰى مَغَانِمَ لِتَاْخُذُوْهَا ذَرُوْنَا نَتَّبِعْكُمْ ۚ يُرِيْدُوْنَ اَنْ يُّبَدِّلُوْا كَلٰمَ اللّٰهِ ؕ قُلْ لَّنْ تَتَّبِعُوْنَا كَذٰلِكُمْ قَالَ اللّٰهُ مِنْ قَبْلُ ۚ فَسَيَقُوْلُوْنَ بَلْ تَحْسُدُوْنَنَا ؕ بَلْ كَانُوْا لَا يَفْقَهُوْنَ اِلَّا قَلِيْلًا ﴿۱۵﴾

48|15| Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of Allah. Say, "Never will you follow us. Thus did Allah say before." So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little.

قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ اِلٰى قَوْمٍ اُولِيْ بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ ۚ فَاِنْ تُطِيْعُوْا يُؤْتِكُمُ اللّٰهُ اَجْرًا حَسَنًا ۚ وَ اِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ﴿۱۶﴾

48|16| Say to those who remained behind of the bedouins, "You will be called to [face] a people of great military might; you may fight them, or they will submit. So if you obey, Allah will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment."

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّ لَا عَلَى الْاَعْرَجِ حَرَجٌ وَّ لَا عَلَى الْمَرِيْضِ حَرَجٌ ؕ وَ مَنْ يُّطِعِ اللّٰهَ وَ رَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ وَ مَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ﴿۱۷﴾

48|17| There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow; but whoever turns away - He will punish him with a painful punishment.

This passage mentions the character of the hypocrites and those who stayed behind, and their attitude in future situations. During the Umrah journey, they did not go along due to fear and made excuses. Now, when the Muslims were to go somewhere else where spoils of war or success was expected, they were immediately ready to go along. However, due to not participating in the journey of Hudaybiyah, they were forbidden from joining the next campaign. This was the punishment for their previous deception (making excuses and not joining) to the Muslims. In this situation, when they were left behind, instead of admitting their mistake, they would accuse the Muslims of not taking them along because they (the hypocrites who stayed behind) would become partners in the spoils of war and their share would be less. This was a result of their wrong thinking. They would not consider Allah's command not to take them. And so it happened. When the Prophet (peace be upon him) reached Medina after the journey of Hudaybiyah, becoming troubled by the schemes of the Jews, he launched an expedition against Khaybar because the Jews, contrary to the treaty, were conspiring with the polytheists of Makka. Only those Muslims (believers) who had been with him on the Umrah journey went on this expedition. Others were forbidden.

Regarding future events, a prediction was made about the battles between truth and falsehood, i.e., Islam and non-Muslims (disbelievers), that they would encounter people of great military might. At that time, these hypocrites would have to fight alongside the Muslims (believers) wholeheartedly. If they fought sincerely, they would receive reward, and if they deceived and made excuses to withdraw, they would face a painful punishment.

There are different opinions among commentators regarding the *"people of great military might*." Hazrat Ibn Abbas (may Allah be pleased with him) considered them to be the Persians. Hasan and Abi Layla were of the opinion that they were the Romans. Qatadah believed they were the tribes of Hawazin and Ghatafan, with whom the Battle of Hunayn took place. Zuhri considered them to be the people of Yemen, specifically the tribe of Banu Hanifa, the followers of Musaylima the Liar. Hazrat Abu Huraira (may Allah be pleased with him) was of the view that this nation would come later. In fact, encounters with all these nations occurred in history. Battles against Musaylima the Liar took place during the time of Hazrat Abu Bakr (may Allah be pleased with him), and battles against the Persians and Romans occurred during the time of Hazrat Umar (may Allah be pleased with him), and the Muslims were victorious. It was not the Prophet (peace be upon him) who fought these non-Muslims, but the two Caliphs. This proves the legitimacy of the caliphate or rule of these two Caliphs, which is supported by the verse.

The punishment and respite for an apostate:

Among those who were excused from going to war were disabled individuals such as the lame, the blind, and the sick. Other individuals were required to go out for the protection of the state. The duration of the war is until they become Muslims or acknowledge the rule of the Muslims. *From this verse (15), the punishment for an apostate is death or that they return from apostasy to Islam. This punishment is not a violation of human rights because, due to public interest, apostasy leads to division and disorder, and society descends into further corruption, resulting in destruction. An apostate should be invited to return to Islam within three days, and if they refuse, they should be given the death penalty, just as those who work against governments (states) are punished. Therefore, after accepting Islam, one who shows enmity towards Islam (apostasy) is also subject to the death penalty. This is common in all*

societies. (mutiny) (second opinion is to expel them from the region). ***Forcing anyone to change their religion is forbidden in Islam; this is human freedom.***

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَ اَثَابَهُمْ فَتْحًا قَرِيْبًا ﴿١٨﴾

48|18| Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest

وَّ مَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ؕ وَ كَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿١٩﴾

48|19| And much war booty which they will take. And ever is Allah Exalted in Might and Wise.

وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيْرَةً تَاْخُذُوْنَهَا فَعَجَّلَ لَكُمْ هٰذِهٖ وَ كَفَّ اَيْدِيَ النَّاسِ عَنْكُمْ ۚ وَ لِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ وَ يَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيْمًا ﴿٢٠﴾

48|20| Allah has promised you much booty that you will take [in the future] and has hastened for you this [victory] and withheld the hands of people from you - that it may be a sign for the believers and [that] He may guide you to a straight path.

The verse refers to the Pledge of Ridwan, and that was the occasion for its revelation. This pledge took place in the area of Hudaybiyah when the Prophet (peace be upon him) received news of the alleged killing of Hazrat Uthman (may Allah be pleased with him). The Prophet (peace be upon him) took a pledge from his companions to avenge the death of Hazrat Uthman (may Allah be pleased with him). All the companions pledged allegiance to the Prophet (peace be upon him) under a tree. When the Muslims went for Umrah the following year, the exact location of this tree could not be accurately determined. Some narrations mention that people started worshipping at that spot, which led Hazrat Umar (may Allah be pleased with him) to have the tree cut down. Other narrations suggest that it had already become indistinct (disappeared).

One of the conditions of the treaty was that if any Muslim came from Medina to Makka, the people of Makka would not return him. However, the corresponding condition was that if anyone fled from Makka to Medina, he would be returned to the people of Makka. The Companions, considering their large numbers, were deeply saddened by this condition. Since the Prophet (peace be upon him) had accepted it, they could not say anything. The Prophet (peace be upon him) explained that they would not need anyone who fled from Medina to Makka. Then, Allah granted to the hearts of the Muslims peace and tranquillity, and they were satisfied with the revelation of the verse *"Indeed, We have granted you a clear conquest..."* (Quran 48:1). Regarding this treaty and the Umrah journey, although the Muslims could not perform Tawaf and sacrifice in Makka, it later became evident that the treaty greatly benefited the Muslims. The Umrah was performed the following year. After this, the Muslims achieved victory in many battles and gained spoils of war, the Battle (Ghazwa) of Khaybar being a famous one, which occurred after returning to Medina.

During the stay at Hudaybiyah, between forty (40) and sixty (60) armed men from Makka attempted to attack the Muslims, but the Muslims captured them and presented them before the Prophet (peace be upon him). The Prophet (peace be

upon him) forgave their crime because he desired peace for the sake of Umrah and had come with the intention of peace. The Quraysh of Makka were also internally fearful. When they detained Hazrat Uthman (may Allah be pleased with him) and the news of his martyrdom reached the Muslims, all the Muslims pledged allegiance to the Prophet (peace be upon him) to seek retribution, "that we will fight until our death and will not leave the Prophet (peace be upon him) alone." When the Quraysh learned of this, they released Hazrat Uthman (may Allah be pleased with him), and he returned. Simultaneously, the Quraysh made a treaty, which has been mentioned in the context of Bay'at al-Ridwan (verse number 10, though as noted earlier, the verse itself doesn't explicitly name it). Similarly, at the time of the attack on Khaybar, the allied tribes of the Jews, 'Uyaynah bin Hisn al-Fizari and 'Awf bin Malik al-Nadhri, along with their tribesmen, came to help the Jews, but they became fearful of the Muslims at the crucial moment.

All these events helped the Muslims and demonstrate the power and might of Allah Almighty.

وَّ اُخْرٰى لَمْ تَقْدِرُوْا عَلَيْهَا قَدْ اَحَاطَ اللّٰهُ بِهَا ؕ وَ كَانَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِيْرًا ﴿۲۱﴾

48|21| And [He promises] other [victories] that you were [so far] unable to [realize] which Allah has already encompassed. And ever is Allah, over all things, competent.

وَ لَوْ قٰتَلَكُمُ الَّذِيْنَ كَفَرُوْا لَوَلَّوُا الْاَدْبَارَ ثُمَّ لَا يَجِدُوْنَ وَلِيًّا وَّ لَا نَصِيْرًا ﴿۲۲﴾

48|22| And if those [Makkans] who disbelieve had fought you, they would have turned their backs [in flight]. Then they would not find a protector or a helper.

سُنَّةَ اللّٰهِ الَّتِیْ قَدْ خَلَتْ مِنْ قَبْلُ ۖۚ وَ لَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿۲۳﴾

48|23| [This is] the established way of Allah which has occurred before. And never will you find in the way of Allah any change.

وَ هُوَ الَّذِیْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ وَ اَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْۢ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَيْهِمْ ؕ وَ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ﴿۲۴﴾

48|24| And it is He who withheld their hands from you and your hands from them within [the area of] Makkah after He caused you to overcome them. And ever is Allah of what you do, Seeing.

The context for the revelation of these blessed verses is during the journey for Umrah (the Treaty of Hudaybiyah). It mentions Allah’s favour and the detail of this event. Due to the animosity of the Quraysh, there was a constant threat of war. Opposition to the Prophet (peace be upon him) was deeply ingrained within them. The Prophet (peace be upon him) desired peace in all the way. Allah Almighty allowed the situation to remain peaceful, in accordance with the wishes of the Muslims and the Prophet (peace be upon him). On one occasion, a significant number of Quraysh individuals who had come to attack were captured, including Abu Sufyan and Hazrat Muawiyah. The Prophet (peace be upon him) released them, and ultimately, a peace treaty was agreed upon instead of war.

The Divine Practice:

Allah Almighty always helps those who act upon His commands and preferred deeds, such as monotheism, justice, truthfulness, serving the poor, and human equality. This has been His way and all of Allah's prophets and messengers implemented these very commands and matters. This established pattern and these principles will not change.

هُمُ الَّذِيْنَ كَفَرُوْا وَ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَ الْهَدْيَ مَعْكُوْفًا اَنْ يَّبْلُغَ مَحِلَّهٗ ؕ وَ لَوْ لَا رِجَالٌ مُّؤْمِنُوْنَ وَ نِسَآءٌ مُّؤْمِنٰتٌ لَّمْ تَعْلَمُوْهُمْ اَنْ تَطَـُٔوْهُمْ فَتُصِيْبَكُمْ مِّنْهُمْ مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۚ لِيُدْخِلَ اللّٰهُ فِيْ رَحْمَتِهٖ مَنْ يَّشَآءُ ۚ لَوْ تَزَيَّلُوْا لَعَذَّبْنَا الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابًا اَلِيْمًا ﴿۲۵﴾

48|25| They are the ones who disbelieved and obstructed you from al-Masjid al-Haram while the offering was prevented from reaching its place of sacrifice. And if not for believing men and believing women whom you did not know - that you might trample them and there would befall you because of them dishonor without [your] knowledge - [you would have been permitted to enter Makkah]. [This was so] that Allah might admit to His mercy whom He willed. If they had been apart [from them], We would have punished those who disbelieved among them with painful punishment

اِذْ جَعَلَ الَّذِيْنَ كَفَرُوْا فِيْ قُلُوْبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَ عَلَى الْمُؤْمِنِيْنَ وَ اَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَ كَانُوْۤا اَحَقَّ بِهَا وَ اَهْلَهَا ؕ وَ كَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿۲۶﴾

48|26| When those who disbelieved had put into their hearts chauvinism - the chauvinism of the time of ignorance. But Allah sent down His tranquillity upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing.

This passage recounts the events of the Umrah journey, explaining how the disbelievers of Makka (the Quraysh) fell prey to the deception (trick) of Satan. Instead of allowing the Muslims to perform the Tawaf like other Arabs, they viewed them with hostility and opposition, saying that the Muslims had killed their people. Therefore, they were prevented from worship, sacrifice, and performing the circumambulation. The sacrificial animals, which were meant to be slaughtered at the designated place for those performing Umrah near the Marwa hill, were also barred from being sacrificed. Consequently, the Muslims had to slaughter (sacrifice) their animals at the location of Hudaybiyah itself.

There were many Muslims secretly residing in Makka. They would have perished in the event of war or an attack, and when the Muslims learned of this, they would have been grieved. On the other hand, the disbelievers would have used their deaths as propaganda against the Muslims. In these circumstances, the Muslims, out of zeal (protective pride), might have insisted and stubbornly tried to enter forcibly for sacrifice and Tawaf, as every Arab had the right to these rituals. This would have led to much bloodshed. Allah Almighty bestowed upon the Muslims the ability to be patient and exercise self-control. He instilled in them a desire to adhere to the teachings of Allah and His Messenger. When the disbelievers demanded that the word "Messenger" be erased from alongside the Prophet's name and that "Al-Rahman, Al-Rahim" (the Most Compassionate, the Most Merciful) be removed from

"Bismillah Ar-Rahman Ar-Rahim" (In the name of Allah, the Most Compassionate, the Most Merciful), the Muslims displayed dignity and wisdom.

The Prophet (peace be upon him) prioritised peace, as he always did in his dealings with all tribes. He never initiated aggression or the breaking of promises. Thus, instead of war, a ten-year peace treaty was successfully concluded. This also provided the Muslims living secretly in Makka with an open opportunity later on to express themselves and for others to understand Islam.

Attacking Muslims During Warfare:

One point becomes clear from the verse: war or attack was not permitted in order to save the hidden Muslims. From this, scholars have derived the issue of what should be done if the disbelievers (enemies) use the Muslim population as shields during warfare. Imam Malik, considering this verse, stated that if there is a risk of the Muslims being killed, then Jihad (war) should not be waged. According to Imam Abu Hanifah, Imam Abu Yusuf, and others, an attack should still be launched even if Muslims are present, so that the glory or control of the Muslims can be established, just as the Prophet (peace be upon him) marched on the city of Makka two years later in 8 AH, even though Muslims were there. Imam Shafi'i said that if an attack is necessary, it should be carried out to continue the cause of Jihad, and if there is any way to save the Muslims, then an attack should not be made. This is also the opinion of Imam Ahmad ibn Hanbal. If an attack is unavoidable, it should be carried out, and efforts should be made to save the Muslims.

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَ مُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ؕ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ﴿۲۷﴾

48|27| Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand].

هُوَ الَّذِیْۤ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰی وَ دِیْنِ الْحَقِّ لِیُظْهِرَهٗ عَلَی الدِّیْنِ كُلِّهٖ ؕ وَ كَفٰی بِاللّٰهِ شَهِیْدًا ؕ﴿۲۸﴾

48|28| It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness.

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَ الَّذِیْنَ مَعَهٗۤ اَشِدَّآءُ عَلَی الْكُفَّارِ رُحَمَآءُ بَیْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا یَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَ رِضْوَانًا ۫ سِیْمَاهُمْ فِیْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِی التَّوْرٰىةِ ۚۖ وَ مَثَلُهُمْ فِی الْاِنْجِیْلِ ۚ كَزَرْعٍ اَخْرَجَ شَطْـَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰی عَلٰی سُوْقِهٖ یُعْجِبُ الزُّرَّاعَ لِیَغِیْظَ بِهِمُ الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِیْمًا ﴿۲۹﴾

48|29| Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that

Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

The Prophet (peace be upon him) had set out with the intention of performing Umrah, but it could not be completed. Instead, a ten-year treaty was agreed upon with the Quraysh, which included an agreement for Umrah and Hajj every year. The hypocrites were of the opinion that the Muslims who had gone would not be able to perform Umrah. However, the Prophet's (peace be upon him) journey was in accordance with his dream. The dream did not foretell Umrah in that specific year but rather the glad tidings of performing Umrah with safety, which did not materialise that year. The verse confirms this matter, stating that the Muslims would perform Umrah in safety and security, with peace of mind. The phrase "if Allah wills" is a teaching of polite expression when mentioning future actions, indicating that all matters occur by Allah's command and will. Events proved this to be true. When the Muslims went for Umrah in the following year, 7 AH, their economic and social conditions were much improved. All the companions of the Umrah journey received spoils of war from the victory of the Battle of Khaybar, and they peacefully performed Umrah for three days before returning.

Shaving or shortening the hair at the time of Umrah is mentioned. Shaving is mentioned first, highlighting its virtue. On the occasion of Umrah, the Prophet (peace be upon him) had his hair shortened. Hazrat Ibn Abbas (may Allah be pleased with him) narrates, "I cut the hair of the Messenger of Allah (peace be upon him) with scissors." (Bukhari/Muslim Sharif).

On the occasion of Hajj, the Prophet (peace be upon him) had his head shaved. Hazrat Ibn Umar (may Allah be pleased with him) narrates, "On the occasion of Hajj, the Messenger of Allah (peace be upon him) had his head shaved." (Bukhari/Muslim Sharif). Shaving the head is more virtuous. Hazrat Abu Huraira (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) supplicated for mercy three times for those who shave their heads and once for those who shorten their hair. (Bukhari/Muslim Sharif). Hair is part of human adornment; when it is completely shaved, the adornment is removed, and it takes a considerable amount of time for the hair to grow long again. In this way, a person remains protected from arrogance or pride in their appearance for a significant period, hence its greater reward. Shortening the hair, on the other hand, is a minor act with no clear evidence or noticeable change in the quality of the hair. For women, only a slight shortening of the hair is prescribed.

The Greatness of the Noble Companions:

The disbelievers of Makka had objected to the writing of "Muhammad, the Messenger of Allah (peace be upon him)," which saddened the noble Companions. In the blessed verse, the confirmation and greatness of the Prophet (peace be upon him) are expressed, stating that the denial of the Quraysh of Makka has no significance, and the non-performance of Umrah this time does not diminish the greatness of Islam and the Muslims. Rather, the journey towards the greatness of Islam and the Muslims had now begun. Events proved that the Umrah journey was in 6 AH, then Khaybar was conquered in 7 AH, and the social and economic status of the Muslims greatly improved. Makka was conquered without any resistance in 8 AH. Along with this, the Muslims achieved victory in Ta'if and Hunayn. Victory was also attained in the Battle of Tabuk and in Yemen. Within forty years, Islam became a great global power, a civilisation and culture (religion).

The verse describes the greatness of Prophet's companions. In their zeal for love and obedience, they pledged allegiance to sacrifice their lives. Their high moral character, mutual love and selflessness, their continuous striving to attain Allah's pleasure, and the high level of their worship is mentioned. The signs of their noble character are evident from their faces and demeanour. Their faces are serene and radiant. Their character is also mentioned in the inspired (holy) books, the Torah and the Gospel. (Referencing the New Testament (Bible), Mark, Chapter 4, verses 26-32 / Matthew, Chapter 13, verses 2-13). This is likened to a small plant that grows strong and tall. Then, by strengthening its trunk, it bears abundant fruit, bringing peace and joy to its farmer/cultivator. Just as the number of Companions increased and the strength of Islam grew, the enemies of Islam became humiliated and distressed. Ultimately, all the enemies of Islam were subdued.

"At the gathering of friends is as soft as silk….. but the believer is steel against the falsehood of the enemy of truth."(poetry by Iqbal)

Hazrat Ibn Abbas (may Allah be pleased with him) said: "The sign of the believers in this world is their good character." Mujahid said that it (the sign) refers to the humility and submissiveness among them.

Allah has promised forgiveness and a great reward for those who believe and do righteous deeds among them. This is a promise to those believers who are with the Prophet (peace be upon him), and a promise of a reward that will never end, and that is Paradise.

Some people, merely out of opposition to the Companions, have distorted the translation or explanation of the verse, claiming that (min.. from/among) implies a part, meaning some Companions, which is completely against the context of the verse and other verses of the Holy Quran. Surah At-Tawbah mentions Allah's pleasure with the Companions. The Prophet (peace be upon him) repeatedly emphasised the respect due to his Companions.

Hazrat Abu Sa'eed al-Khudri (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "Do not revile my Companions, for if any one of you were to donate gold equivalent to the size of Mount Uhud, it would not equal a *mudd* (approximately one kilogram) or even half of a *mudd* given by one of them." (Bukhari/Muslim/Tirmidhi).

Hazrat Abdullah bin Mughaffal (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "Fear Allah concerning my Companions! Fear Allah concerning my Companions! Do not make them targets of ridicule after me. Whoever loves them, loves them because of their love for me, and whoever hates them, hates them because of their hatred for me. Whoever harms them has indeed harmed me, and whoever harms me has indeed harmed Allah, and soon Allah will seize him." (Tirmidhi/Musnad Ahmad/Sahih Ibn Hibban).

Hazrat Ibn Umar (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: "When you see those who revile my Companions, say: 'May Allah's curse be upon your evil.'" (Its chain of narration is weak). (Tirmidhi).

The legacy of Islam has reached us through the noble Companions; therefore, it is necessary to be grateful to them.

The Surah began with the blessing of forgiveness upon the Prophet (peace be upon him) and the glad tidings of a great victory, and it concludes with the noble character of his Companions, through whose efforts Islam achieved great victories, and the

Muslim Ummah will always be indebted to them. May Allah be pleased with them, and may they be pleased(thankful) with Him, for that is their distinction.

All praise is due to Allah. Surah Al-Fath was completed on Friday, the 23rd of Ramadan, 1444 AH, corresponding to March 14, 2023 CE. May Allah make it a source for the salvation of the author and the readers in Hereinafter. Ameen, O Lord of the Worlds, by the honour of the Noble Prophet (peace and blessings be upon him).

END OF SORAH AL-FATAH-

49 - Surah Al-Hujurat

Introduction:

The name of Surah Al-Hujurat is derived from the word "Hujurat" which appears in its fourth verse. This Surah was revealed in Medina. In terms of the order of revelation, it is number one hundred and eight (108), and in the arrangement of the Mushaf (the written Quran), it is number forty-nine (49). The period of its revelation is considered to be 9 Hijri, as indicated by the occasions of revelation. This Surah contains eighteen (18) verses and two (2) sections (Ruku').

Most of the rulings mentioned in this Surah pertain to the later period of the Medinan era, as is the case with the incident concerning Walid bin Utbah when the Prophet (peace be upon him) sent him to collect Zakat from Banu Al-Mustaliq. Walid bin Utbah embraced Islam at the time of the conquest of Makka. Similarly, individuals from Banu Tamim came as a delegation and began calling out to the Prophet (peace be upon him) from outside his apartments (Hujurat). The Surah provides guidance on social conduct that befits the dignity of the believers. Considering the exalted status of the Prophet (peace be upon him), it outlines the etiquette of speaking to and meeting him. This etiquette also serves as guidance for interactions with other respected individuals.

Given the importance of information within society, making any decision without verification is incorrect, as one has to bear the consequences of mistakes. Therefore, caution is better than cure. The Surah prohibits those vices in society that create discord and sow hatred among individuals. Ridiculing others, taunting, using bad names, suspicion, spying, and backbiting are explicitly forbidden.

There are teachings regarding conflicts among people. The importance of reconciliation and the necessity of implementing justice and fairness are emphasised. National and racial pride are forbidden. All humans are equal. Considering oneself superior and others inferior is deemed unlawful. Moral excellence is the greatest virtue.

There are instructions regarding the claim of faith, stating that it must be proven through actions, and that Islam is a favour for individuals. A believer must demonstrate their faith through their deeds.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَ رَسُوْلِهٖ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۝١

49|1| O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْۤا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَ لَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَ اَنْتُمْ لَا تَشْعُرُوْنَ ﴿۲﴾

49|2| O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.

اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ؕ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ عَظِيْمٌ ﴿۳﴾

49|3| Indeed, those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward.

Occasion of Revelation (Shan-e-Nuzool):

On the occasion of the Treaty of Hudaybiyyah, the conditions seemingly did not favour the interests of the Muslims equally, which caused distress to Hazrat Umar (may Allah be pleased with him) and other Companions. Hazrat Umar (may Allah be pleased with him) expressed this concern to Hazrat Abu Bakar (may Allah be pleased with him) and the Prophet (peace be upon him). Similarly, on another occasion, a Companion slaughtered his sacrificial animal before the Prophet's (peace be upon him) sacrifice. He was instructed to offer the sacrifice again. These matters, occurring in the presence of the Prophet (peace be upon him), were against proper etiquette.

Etiquette of Speech (Adab-e-Guftagu):

On one occasion, a disagreement arose among the Companions, and the Prophet (peace be upon him) was present. Due to the argument, voices were raised, which was contrary to proper manners. The verse contains a command not to raise one's voice twice, and this refers to not speaking louder than the Prophet's (peace be upon him) voice in his presence / assembly, rather one should speak softly. The second instruction is that even when conversing amongst themselves in the presence of the Prophet (peace be upon him), they should speak in a low tone so that respect is maintained. According to narrations, those Companions whose voices were raised (Hazrat Thabit bin Qais (may Allah be pleased with him)) stopped attending the Prophet's gatherings out of fear due to their raised voices. The Prophet (peace be upon him) called for him, as the aim is proper conduct, not a common or vulgar manner. Similarly, harsh and loud conversations amongst themselves in his presence should be avoided. The punishment for this action is severe: good deeds will be wasted. This act is equivalent to disrespect and impudence, which is a grave sin. This is why observing these etiquettes is obligatory even when visiting the Prophet's (peace be upon him) blessed tomb (Rawdah Athar). Likewise, if the Prophet (peace be upon him) is being mentioned (narration of Hadith), attention and respect are essential.

It is a fundamental requirement of faith that when Allah Almighty is accepted as the Lord and the Prophet (peace be upon him) as His Messenger and one's guide, then prioritising one's own opinion is contrary to this belief. Raising one's voice or not respecting his status in his assembly is also against the steadfastness of faith.

Poetic Verse:

(Respect is the first indication among the indications of love.)

Principles for Social Laws:

For a believer, it is necessary to consider the commands of Allah and His Prophet (peace be upon him) before undertaking any action. If there is no clear command, one can use their understanding and make a decision in the light of Allah's and the Prophet's (peace be upon him) behaviour or instructions. Therefore, in the preparation of constitutions and laws in Islamic countries, it is essential to keep Islamic jurisprudence and its principles and commands in view. This is equally important in both individual and collective matters. Those who act upon these teachings are the ones who are complete in faith and piety. In return for this action, Allah Almighty will grant them forgiveness in this world and a great reward (Paradise) in the Hereafter. If the observance of these matters is not apparent in their actions, then their faith is not complete.

Those Muslims who do not take care of these etiquettes, their deeds are wasted. The deeds that they consider or considered a provision for goodness and forgiveness will not reach them. They will be wasted, and their plans in this world will also fail.

اِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿۴﴾

49|4| Indeed, those who call you, [O Muhammad], from behind the chambers - most of them do not use reason.

وَ لَوْ اَنَّهُمْ صَبَرُوْا حَتّٰى تَخْرُجَ اِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۵﴾

49|5| And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful.

Etiquette of Meeting/ Visit:

Regarding the occasion of the revelation of these verses, it is narrated that some people from Banu Al-Abnar were held captive, and their relatives had come to offer ransom for their release. The Prophet (peace be upon him) was not in the mosque (outside) but inside his apartments (Hujurat). These people started circling the apartments and calling out his name loudly. This happened on several other occasions as well, when Bedouin people would arrive and start shouting instead of waiting. They thought the Prophet (peace be upon him) should be available at all times. Due to his gentle nature, the Prophet (peace be upon him) did not forbid them. The Companions who lived with the Prophet (peace be upon him) were aware of his routines. When he was outside, they would ask him questions. His routine had very little time for rest, so during his rest (rest at home and family matters), they would not call him but would wait for him to come out. Due to the Prophet's (peace be upon him) gentle nature, verses were revealed emphasising respect and prohibiting inappropriate behaviour, instructing them to wait patiently instead of calling out his name. This would be better for the Muslims, and Allah Almighty would bestow His favour upon them and forgive their mistakes due to their patience and respect for the Prophet.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْۤا اَنْ تُصِيْبُوْا قَوْمًۢا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ﴿۶﴾

49|6| O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

وَ اعْلَمُوْۤا اَنَّ فِيْكُمْ رَسُوْلَ اللّٰهِ ؕ لَوْ يُطِيْعُكُمْ فِيْ كَثِيْرٍ مِّنَ الْاَمْرِ لَعَنِتُّمْ وَ لٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَ زَيَّنَهٗ فِيْ قُلُوْبِكُمْ وَ كَرَّهَ اِلَيْكُمُ الْكُفْرَ وَ الْفُسُوْقَ وَ الْعِصْيَانَ ؕ اُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ ۙ﴿۷﴾

49|7| And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.

فَضْلًا مِّنَ اللّٰهِ وَ نِعْمَةً ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۸﴾

49|8| [It is] as bounty from Allah and favor. And Allah is Knowing and Wise.

Importance and Truthfulness of Information:

Regarding the occasion of revelation, most commentators believe it was the incident involving Hazrat Walid bin Utbah bin Abi Mu'ayt, as narrated by Hazrat Al-Harith bin Abi Dirar. When the Prophet (peace be upon him) sent Walid bin Utbah to the tribe of Banu Al-Mustaliq to collect Zakat. Walid bin Utbah had animosity towards Banu Al-Mustaliq during the days of ignorance(pre-Islam). When Banu Al-Mustaliq heard about his arrival to collect Zakat, they honoured him as the Prophet's (peace be upon him) representative. Walid bin Utbah mistook this as a deception, believing they intended to kill him. Fearing this, instead of going further, he returned to the Prophet (peace be upon him) in Medina and said that Banu Al-Mustaliq had refused to pay Zakat and intended to kill him. Hearing this news, the Prophet (peace be upon him) was saddened and intended to wage war, as the Companions also suggested immediate action. When Banu Al-Mustaliq learned about the representative's arrival and then his failure to meet them, they set out as a delegation towards the Prophet (peace be upon him). Meanwhile, according to one narration, the Prophet (peace be upon him) sent Hazrat Khalid bin Walid with a detachment and instructed him to first gather information and, if he was certain that they were refusing and denying the pillars of Islam, then to attack. Khalid bin Walid went there and saw that they were performing prayers and were ready to pay Zakat. He collected the dues from them and returned to Medina, presenting the whole situation to the Prophet (peace be upon him). According to another narration, the delegation of Banu Al-Mustaliq arrived and refuted the entire account, saying that they were waiting to pay the Zakat immediately. Thus, a great loss was averted. On this occasion, blessed verses were revealed to guide the Muslims. The following conclusions are drawn from these verses:

(1) If any news is received, before accepting it, verify the character of the news reporter. Investigate whether the incident has actually occurred or not. An important principle regarding reporting and news is derived: those who report news must be aware of the importance of their information, and before acting on news, re-verification is essential, especially in intelligence or espionage procedures, accurate reporting of the actual event is crucial to avoid wrong actions.

(2) In the law of evidence, the testimony of a transgressor (Fasiq) will not be acceptable for establishing the right of any person or a Shari'ah ruling.

(3) In general matters (which are not of great importance and not for the public), if no apparent flaw in the character of the news bearer is known, the news can be accepted.

(4) Regarding a transgressor, the importance of religious belief is not considered by the Hanafis; they give importance to actions, especially the criteria of lying and dishonesty. Differences in beliefs are not considered an obstacle in the way of testimony. This is also the criterion for accepting Hadith.

(5) The Muhaddithin (scholars of Hadith) and Fuqaha (jurists) have also applied this principle regarding the narration of Hadith and have compiled a formal science of "Ilm al-Jarh wa al-Ta'dil" (the science of criticism and attestation) and "Ilm Asma' al-Rijal" (the science of the biographies of narrators) to distinguish authentic and reliable Hadith from weak and fabricated ones.

The verse also clarifies the blessing and importance of the noble existence of the Prophet (peace be upon him). In his presence, his decision is binding and beneficial for all. He knows the best interests of people. It is necessary to accept his opinion instead of individual inclinations or desires. In the case of Banu Al-Mustaliq, several Companions demanded immediate action; if the Prophet (peace be upon him) had not exercised prudence, great harm would have occurred, and Muslims would have suffered at the hands of other Muslims without any fault.

Unfortunately, under the guise of freedom of the press, sometimes lies are published, causing great social, political, or economic harm. Therefore, civilised nations have adopted the Islamic principle of verifying news, but in backward countries, these laws are not strictly enforced. Differences of opinion also existed, but the Companions were devoted to the Prophet (peace be upon him). Allah Almighty expressed His reward and favour for this love of the Companions because they always awaited the Prophet's (peace be upon him) commands. This passion and love is a reward from Allah that protected them from the attacks of Satan, gave them the desire to obey Allah and His Messenger, and kept them away from disobedience.

Poetic Verse:

(This good fortune is not the achievement of any individual's might,

but rather the result of Allah, the Generous, bestowing it.)

وَ اِنْ طَآىِٕفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَاِنْۢ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَ اَقْسِطُوْا ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝٩

49|9| And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَ اتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝١٠

49|10| The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.

Islam strictly forbids discord and fighting between believers or Muslims. However, if war breaks out between them for any reason, the party not involved in the fighting should strive for reconciliation between the two sides. It is wrong to leave Muslim groups to fight amongst themselves. The aggressor should be made aware of their transgression and stopped, and the rights of the wronged party should be protected. When all efforts at reconciliation fail, support the side that is in the right to end the war, and then, at the end, establish justice and fairness. Do not allow oppression or revenge against the weak. War should only be waged against the aggressor when all measures to redress the transgression have failed, and then only enough force should be used to end the strife, not to annihilate all the opposing individuals. Therefore, justice is demanded from the powerful group. Furthermore, this should not be merely for governance or personal dominance and ego, but to call towards the commands of Allah and their implementation. *Only that reconciliation is acceptable to Allah which is based on justice and does not involve oppression of the wronged.* This is the only successful approach; if oppression of the wronged is allowed, temporary peace may be achieved, but then the hidden spark will ignite into a devastating flame.

Following the commands of the verse and the behaviour of the Companions, the summary of the laws regarding internal wars is as follows:

(1) If two groups are Muslim, the government should support the faction that is in the right.

(2) If the warring groups are very powerful, they should be reminded of the fear of Allah, and reconciliation should be brought about. Involvement should be avoided if the war is for worldly gains and not for the implementation of Islamic commands.

(3) If two groups are fighting, and one is on the correct path or decision while the other is wrong, it is necessary to stand with the one who is right.

(4) If a group within the government, which is the populace, rises against its own government, it will be considered rebellious, even if the government consists of transgressors and is oppressive, as long as it maintains law and order in the country. It is necessary to suppress this rebellious group to establish peace in the country.

(5) Rebellion occurs when a group rises against a just government (established on Shari'ah principles mean elected by majority public) after the leadership of its head has been legitimately established. In this situation, whether there is a legitimate Shari'ah interpretation for the rebellion or not, the government is justified in fighting the rebels, and supporting the government is obligatory.

(6) If the government is oppressive, based on coercion, and the ruler is a transgressor, and those who rise against him (the opposing rebels) uphold the Shari'ah boundaries (equality and justice) and are of righteous character, proven by their actions, then should they be helped or not? Because an established government is being destabilised. Therefore, there is a difference of opinion among the jurists: (1) The majority of jurists and scholars of Hadith are of the opinion that it is forbidden to rise against it because law and order are maintained. Yes, if the government commits explicit Kufr (against basic laws), it is permissible (Imam Sarkhasi/Al-Mabsut). (Imam Abu Hanifa's practical approach differed in the conflict between the Abbasids and the Ahl al-Bayt; he supported the Ahl al-Bayt). (2) There is also disagreement among Hanbali jurists; some are against and some are in favour. (3) According to

Imam Malik, only a just Imam (just ruler) should be supported. If neither of the warring parties is just, one should remain neutral and defend oneself. (4) If those who oppose (practically and militarily) are few in number and do not possess a large number of people and war materials, they should be punished according to the law. (5) Those who oppose cannot be imprisoned for expressing their corrupt beliefs or views against the government; they should only be imprisoned or killed for armed rebellion and bloodshed. Respect for freedom of opinion is obligatory. (6) The rebels should be invited to peace and reform. Their legitimate doubts and objections should be addressed, and if they do not desist, then war should be initiated. (7) After the defeat of the rebels, the Hadith of Hazrat Abdullah bin Mas'ud guides the handling of their affairs. When the Prophet (peace be upon him) asked Hazrat Ibn Mas'ud (may Allah be pleased with him): "O Ibn Abd! Do you know what Allah's command is regarding the rebels of the Ummah?" He said, "Allah and His Messenger know best." The Prophet (peace be upon him) said: "Their wounded should not be attacked. Their captives should not be killed. Their fleeing ones should not be pursued, and their property should not be distributed as spoils of war." The practical implementation of this was seen after Hazrat Ali's (may Allah be pleased with him) victory in the Battle of Jamal (camel). Hazrat Ali (may Allah be pleased with him) announced: "Do not pursue those who flee, do not attack the wounded, do not kill those who are captured, grant safety to those who lay down their arms, do not enter people's homes, and do not molest women, even if they insult you." When some in Hazrat Ali's (may Allah be pleased with him) army suggested taking spoils of war, he strictly forbade it.

The property of the rebels, whether found with their army or in their homes, will not be considered spoils of war nor distributed among the soldiers. However, there is no compensation for those whose property was damaged. After the war ends and the rebellion subsides, their property will be returned to them. During the war, their mounts and weapons, if seized, will be used against the rebels but will not be distributed as spoils of war, and if there is no further fear of rebellion, they will be returned to them.

Those captured from them will be released after taking an oath that they will not rebel again.

The limbs or other body parts of the rebels will not be cut off, as this is *muthla* (mutilation), nor will their bodies be paraded. When the severed head of the Roman commander Patricius was brought to Hazrat Abu Bakar (may Allah be pleased with him), he expressed strong displeasure and said, "Our task is not to follow the Romans and Persians" (Al-Mabsut), which is absolutely strictly forbidden for a Muslim.

Whatever loss of life or property occurred at the hands of the rebels during the war, after the war ends and peace is established, no retaliation or compensation will be imposed on them (the rebels). Neither will revenge be taken for anyone killed, nor will any compensation be demanded for property (this was the practice in the Battles of Jamal and Siffin).

The taxes collected by the rebels in their area will not be collected again from the people. If courts were established in the rebel area, their decisions will be upheld, and just judges will also be retained. If any un-Islamic decisions are brought forward, they will be decided according to Islamic Shari'ah. Warrants issued by rebel courts

will not be accepted. The testimony of rebels (those involved in the fighting) will not be accepted because rebellion is a form of transgression (Fisq).

These commands clarify the difference between warfare with Muslims and warfare with non-Muslims (Kafirs) (/Al-Jami' li Ahkam al-Qur'an/Ruh al-Ma'ani).

The blessed verse emphasises reconciliation for the third time and also states that Muslims are brothers to one another; therefore, reconciliation is very important, and fighting and quarrelling are forbidden. This is also greatly emphasised in the Hadith. Some Hadith are mentioned below:

Hazrat Abdullah bin Umar (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "A Muslim is the brother of another Muslim; he does not wrong him, nor does he hand him over to his enemy. Whoever is occupied in fulfilling the needs of his brother, Allah will fulfil his needs. Whoever removes a difficulty from a Muslim, Allah will remove one of his difficulties on the Day of Resurrection. And whoever conceals the fault of a Muslim, Allah will conceal his fault on the Day of Resurrection." (Bukhari/Muslim).

Hazrat Ibn Abbas (may Allah be pleased with him) narrates that the person is not a believer who eats his fill while his neighbour beside him is hungry. Hazrat Nu'man bin Bashir (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "You will see the believers in their mutual mercy, love, and compassion like one body; when one of its limbs suffers, the whole body responds with pain and fever." (Bukhari/Muslim/Musnad Ahmad). Hazrat Abu Hurairah (may Allah be pleased with him) narrates that the Prophet (peace be upon him) said: "The life, property, and honour of every Muslim are sacred to another Muslim." (Muslim/Tirmidhi).

Internal Conflicts During the Era of the Rightly Guided Caliphs:

The martyrdom of Hazrat Uthman (may Allah be pleased with him) was the first tragic event in the history of Islam. Before and after his martyrdom, Medina was under the sway of those who opposed Hazrat Uthman (may Allah be pleased with him) and were demanding his abdication. They were so powerful that they besieged his house and broke in to martyr him. An Egyptian (named Sudan) attacked and martyred Hazrat Uthman (may Allah be pleased with him) inside his house. A slave of Hazrat Uthman (may Allah be pleased with him) killed the Egyptian on the spot. This slave was then killed by another Egyptian who had entered the house. Thus, four people were killed on the spot: two Egyptians, Hazrat Uthman (may Allah be pleased with him) as a martyr, and his slave. The accusation of murder against Muhammad bin Abu Bakar and Kinanah bin Bishr is incorrect. They entered and left after Hazrat Uthman (may Allah be pleased with him) reproached them (Hayat Hazrat Uthman(Life of Uthman) by Dr. Muhammad Ali Sallabi). In this state of chaos, Hazrat Ali (may Allah be pleased with him) was elected Caliph, and his first responsibility was to restore the sanctity, establish authority and peace of Medina.

Some Companions, due to the strife that had been ongoing for several days, had gone to Hajj or to the outskirts of Medina, hoping to return when peace was restored. Hazrat Aisha (may Allah be pleased with her), after Hajj and due to the turbulent conditions in Medina and the majority of opponents of Hazrat Uthman (may Allah be pleased with him) in the city, decided to go to Basra on the advice of other Companions (Talha (may Allah be pleased with him) and Zubair (may Allah be pleased with him)) instead of returning to Medina. Hazrat Uthman (may Allah be pleased with him) was martyred in the month of Dhul Hijjah. Due to the severity of the

situation, which had been ongoing for several months, it was necessary for Hazrat Ali (may Allah be pleased with him) to implement administrative reforms and maintain law and order. His martyrdom occurred in the form of a riot in which many people were involved; it was like a protest. A few individuals had entered and committed this crime, and there were no witnesses. A trial in a Shari'ah court and the statements of witnesses were a judicial process that was impossible in those circumstances. When news of his martyrdom reached Makka and Syria, the demand for revenge and the punishment of the criminals intensified. When Hazrat Aisha (may Allah be pleased with her) went to Basra instead of Medina on the advice of the Companions, hoping to return when the situation improved, people met her along the way, and this demand (revenge for the martyrdom of Uthman) gained momentum. Hazrat Ali (may Allah be pleased with him) in Medina received information that the matter had escalated into rebellion. Therefore, to quell the rebellion, he also set out towards Basra with an army, as this rebellion was more significant than the establishment of peace and order in the state and Medina. When he (may Allah be pleased with him) arrived there, negotiations for peace took place, and a peace agreement was reached. However, many of those involved in the martyrdom of Hazrat Uthman (may Allah be pleased with him) had also joined Hazrat Ali's (may Allah be pleased with him) army. They attacked Hazrat Aisha's (may Allah be pleased with her) army at night, claiming to be from Hazrat Ali's side, and simultaneously attacked Hazrat Ali's (may Allah be pleased with him) army, claiming to be from Hazrat Aisha's side. In this way, they not only ignited the war but also caused much bloodshed and destruction on both sides. Ultimately, Hazrat Ali (may Allah be pleased with him) was victorious, and he (may Allah be pleased with him) was deeply saddened by the martyrdom of the Companions on both sides (Hazrat Talha (may Allah be pleased with him) and Hazrat Zubair (may Allah be pleased with him)), and he (may Allah be pleased with him) gave the killers of both the tidings of Hell.

Hazrat Aisha (may Allah be pleased with her) was sent to Medina with respect. Funeral prayers were offered for all, and all opponents were forgiven. Hazrat Ali (may Allah be pleased with him) stayed in Kufa to rectify the situation there. Hazrat Ali's (may Allah be pleased with him) *ijtihad* (independent reasoning) was correct in this war because he was the elected Caliph. Peace had been agreed upon between the Companions, but war was initiated under a conspiracy. The attack started at night, so there was no time for further strengthening the peace or making a general announcement, and thus, the Muslim Ummah suffered a great loss, which both Hazrat Ali (may Allah be pleased with him) and Hazrat Aisha (may Allah be pleased with her) regretted. In Syria, Hazrat Amir Muawiyah (may Allah be pleased with him) considered himself the heir of Hazrat Uthman (may Allah be pleased with him). Hazrat Uthman (may Allah be pleased with him) was from the Banu Umayyah. He prepared an army and marched towards Kufa. When Hazrat Ali (may Allah be pleased with him) learned of this, he also set out with an army. On 8th Safar, 37 Hijri, the confrontation took place at Siffin, on the banks of the Euphrates River. Since Hazrat Ali (may Allah be pleased with him) was the elected Caliph, and Hazrat Muawiyah (may Allah be pleased with him) had been the governor of Syria since the time of Hazrat Umar (may Allah be pleased with him), when he was asked to pledge allegiance, he refused and declared rebellion, demanding revenge for the martyrdom of Uthman, and came to fight with an army. When he was about to be defeated in the battle, he requested peace, which Hazrat Ali (may Allah be pleased with him) suspected was a trick, but accepted it in the name of the Companions and peace, according to Islamic principles, to avoid further bloodshed. Arbitrators were appointed from both sides. The arbitrators did not decide according to the agreement; rather, Hazrat Amir Muawiyah's (may Allah be pleased with him) representative supported him, and

Hazrat Ali's (may Allah be pleased with him) representative exposed his misrepresentation. Since the war had ended, a new issue arose regarding whether the arbitrators' decision was right or wrong, and thus, another fitna (discord) began within Hazrat Ali's (may Allah be pleased with him) army, known as the Khawarij, who became opponents of both sides. Hazrat Amir Muawiyah (may Allah be pleased with him) returned to Syria from there because he could not win through war, and the arbitrators' decision had become controversial. Hazrat Ali's (may Allah be pleased with him) *ijtihad* was correct in this matter, and Hazrat Amir Muawiyah's (may Allah be pleased with him) *ijtihad* was not correct because he was not the heir of Hazrat Uthman (may Allah be pleased with him), and even as an heir, he could only seek revenge after a verdict of Qisas (retaliation) had been given. He was the governor appointed by the Caliph and was obliged to obey his commands. Moreover, the arbitrators' decision was disputed. Thus, the remaining period of Hazrat Ali's (may Allah be pleased with him) caliphate was spent in suppressing the fitna of the Khawarij, and he (may Allah be pleased with him) was martyred by a Khariji. After Hazrat Ali (may Allah be pleased with him), Hazrat Hasan (may Allah be pleased with him) was elected Caliph. Hazrat Amir Muawiyah (may Allah be pleased with him) came from Syria with an army to confront him in Kufa. When he saw the large number of Hazrat Hasan's (may Allah be pleased with him) supporters, he sent people for peace and took the initiative, requesting Hazrat Hasan's (may Allah be pleased with him) abdication, which Hazrat Hasan (may Allah be pleased with him) accepted. The Muslim Ummah was saved from a very large battle. The Prophet (peace be upon him) had prophesied about Hazrat Hasan (may Allah be pleased with him): "This son of mine is a leader; Allah will bring about reconciliation between two large groups of Muslims through him" (Sahih Bukhari), and this was proven true.

According to a Hadith, if a *mujtahid* (one who exercises *ijtihad*) is sincere and errs in his *ijtihad*, he will receive a single reward for his effort, and if his *ijtihad* is correct, he will receive a double reward. Despite their differences, there was no hatred among the Companions, and they were sincere in their opinions; therefore, cursing and reviling are grave sins. This writing only mentions historical events. Hazrat Amir Muawiyah (may Allah be pleased with him) was among the scribes of revelation and also the brother-in-law of the Holy Prophet (peace be upon him). He was a great administrator and politician, which is why he remained governor for the longest period and then, through his intelligence, became the head of the government. After this, the people of Syria and Kufa pledged allegiance to him, and Hazrat Amir Muawiyah (may Allah be pleased with him) became the unanimously accepted head of the government.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَ لَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَ لَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَ لَا تَنَابَزُوْا بِالْاَلْقَابِ ؕ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ ۚ وَ مَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۱۱﴾

49|11| O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۫ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّ لَا تَجَسَّسُوْا وَ لَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿۱۲﴾

49|12| O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّ اُنْثٰى وَ جَعَلْنٰكُمْ شُعُوْبًا وَّ قَبَآئِلَ لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿۱۳﴾

49|13| O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

In the preceding verses, the discussion revolved around mutual conflict and reconciliation. Following this, the commandment came that Muslims are brothers to one another. To establish this bond of brotherhood and love, the importance of interpersonal (personal) relationships was highlighted. Furthermore, all evil deeds, habits, and thoughts were mentioned and a warning was given to avoid them. Brotherhood and love in society will only be established when there is general affection among individuals. Those habits or actions within individuals that create discord were explicitly mentioned. This clarifies the importance of individual character building in Islam. Those evils and bad habits and actions that create rifts in affection, sincerity, and mutual love, or become a cause of hatred, were mentioned and declared forbidden so that the Islamic society remains secure. These are psychological or spiritual diseases that consume good deeds, cause Allah's displeasure, and create distance and hatred in mutual relationships. Therefore, their prevention is essential.

Foul Language:

The most significant flaws in the mutual individual relationships of human beings have been mentioned so that one may be protected from these psychological and spiritual diseases. In their presence, society becomes a victim of discord and hatred. These include backbiting, envy, and arrogance, unnecessary curiosity to know about others' affairs, and disregard for human dignity and general respect. Foul language, giving bad names, and contemptuous and arrogant behaviour lead to these reprehensible actions. Unnecessary mockery, taunting, and using innuendoes, as well as making baseless accusations, are condemned. Respect for a person as a human being is very important. All forms of mockery based on appearance, colour, attire, style, race, or nationality are prohibited because the motive behind these evil deeds is arrogance within a person. In this way, hatred begins to arise among people. Separate commands have been given to men and women, reflecting the importance of this command, the significance of each gender, and the importance of gender separation (in physical matters). To taunt someone is like taunting oneself. A foul-mouthed and taunting person actually reveals their own personality's deficiencies and flaws, as if they are taunting themselves. One who speaks ill of others does so due to the emotions within them. Similarly, giving bad titles, distorting names, using parents'

flaws or their identity, or using a title that carries a negative connotation is strictly forbidden. These actions are against human dignity and personal respect. Some incidents occurred due to which these commandments were revealed. (Sometimes, if there are several people with the same name, that person can be mentioned by their existing attribute or the *kunyah* of their children, but it is forbidden to publicize them with a flaw, i.e., "so-and-so, who is blind," etc.).

Doubts or Bad Thoughts (Suspicion):

One of the major negative human habits is harbouring bad thoughts (suspicion). The Prophet Muhammad (peace be upon him) always emphasized having good thoughts. As long as there is no clear evidence and apparent reasons, one should maintain good thoughts. Where investigation and inquiry are needed, seeking information is permitted, and instead of mere suspicion, it is necessary to strive for the truth. This involves examining all possibilities (suspicions), such as in judicial or scholarly research and analysis. The greatest harm of bad thoughts is the discord caused by a negative mindset. Every action has two possibilities. If a negative approach is adopted from the beginning, the outcome will be bad, and even a good deed will be wasted. Therefore, some forms of bad thoughts (suspicion) have been declared a sin. Good thoughts should be entertained. When signs of bad actions appear, opinions should be changed, and analysis should be done. The purpose of declaring some suspicions as sins is to ensure that suspicion is immediately analysed to see if a wrong suspicion is being harboured, which could lead to sinful actions.

Prying and Spying:

A bad habit or behaviour that has been exposed is not to pry into or investigate the affairs and circumstances of others. This action, whether due to suspicion, malice to harm, or mere curiosity, is forbidden in all these forms because it is against human freedom and privacy. A Muslim, especially a believer, is not allowed to seek out matters that are concealed. Listening to others' conversations, reading private letters, peeking into homes, obtaining information about domestic affairs, and searching for people's weaknesses are major immoralities and grave sins, from which various kinds of discord arise.

The Prophet Muhammad (peace be upon him) said: "O people who have accepted Islam with your tongues but faith has not yet entered your hearts, do not seek out the hidden faults of Muslims, for whoever seeks out the faults of Muslims, Allah will seek out his faults, and whoever Allah seeks out his faults, He will disgrace him in his own house." (Abu Dawud)

Hazrat Muawiyah (may Allah be pleased with him) narrates that he heard the Prophet Muhammad (peace be upon him) say: "If you seek out the hidden faults of people, you will corrupt them or at least bring them close to corruption." (Abu Dawud)

The prohibition of spying is not only for individuals but also a command for the government to respect the personal lives of people. It should not seek out the hidden evils of people but should only punish those evils that are apparent and proven. If there are specific circumstances or matters concerning the existence of the state, arrangements can be made for espionage so that harm is not caused in the event of a sudden attack. If signs of corruption are visible in a group, the government can investigate. Individuals are also allowed to seek information for any decision in which the interests of both parties are involved, such as business dealings or marriage proposals. Obtaining information for this purpose is permitted. These are all

instructions regarding human respect and privacy that were made part of and implemented in Islamic law fourteen hundred years ago.

Backbiting (Ghibah):

Backbiting has been strictly forbidden. The definition of backbiting is: "For a person to say something about another person in their absence that would displease them if they knew about it." The Prophet Muhammad (peace be upon him) gave this definition, and when the Companions asked, "O Messenger of Allah, what is your opinion if that thing is actually found in that person?" He replied: "If that thing is found in him, then you have backbitten him, and if it is not found in him, then you have slandered him." (Abu Dawud)

Therefore, if that quality or flaw is found in a person and they would feel bad if it were mentioned, it is backbiting; otherwise, it is slander. Backbiting is strictly forbidden, whether done through explicit words or through hints and innuendoes. Similarly, speaking ill of someone after their death has also been condemned and prohibited.

If someone seeks advice and in that context, the character and habits of someone are mentioned, and if that habit is not disclosed, it would cause harm, then in that situation, a person can mention it. Similarly, if someone is being oppressed and they stand up against that oppression, it can be mentioned to avoid evil. Likewise, to protect people from someone's evil, it can be mentioned. All such matters are permissible where the protection of others' rights is intended and necessary.

If something is said in someone's absence with the intention of causing strife, it is tale-bearing (chughli). Islamic Sharia has also declared this forbidden. It is the duty of every Muslim to prevent this evil. Therefore, there is a command that if someone's fault is being mentioned or a minor accusation is being made in one's presence, one should not listen silently but should refute it and warn the person doing so to fear Allah and refrain.

In a blessed Hadith, it is stated: "Whoever does not defend a Muslim when his honour is being violated and he is being disgraced, Allah will not defend him at a time when he needs Allah's help. And whoever defends a Muslim when his honour is being violated and he is being disgraced, Allah, the Exalted and Mighty, will help him at a time when he wants Allah's help." (Abu Dawud) (What a beautiful honour of cooperation is bestowed!).

Whenever a backbiter realizes their grave sin, they should immediately repent to Allah Almighty and refrain from this forbidden act. They should make amends for this action; that is, if the person has died, they should seek forgiveness for them, and if they have backbitten a living person and that flaw was not in them, they should refute it in front of those people. If the flaw was indeed in them, they should seek forgiveness from that person if they have come to know about it. If they have not come to know, then they should just repent. This is human respect.

Allah Almighty has likened backbiting to eating the flesh of one's dead brother. Dead meat itself is repulsive, then that of a human, and then that of one's own brother. The purpose of this analogy is to establish the interpersonal relationships of Muslims as those of brothers. The example of a dead brother is meant to convey the feeling of that person's absence because they cannot defend or protect themselves, as if they are dead. Through the act of backbiting, the person who is backbitten falls in the eyes of others.

The Criterion (Standard) of Nobility:

After mentioning these habits, which are the foundation of a good society, the character of ordinary individuals is mentioned: that all human beings are equal, and their equality is based on real foundations. (1) All are born from the same human being (father/mother). Therefore, all are equal brothers. Someone is tall, someone is short; someone is white, someone is grey-coloured, someone is black; someone's voice is beautiful, someone's is less so; someone's features are better, someone's are ordinary, but all humans are from the same father and mother. (2) Everyone's manner and place of birth are the same: they come out of the mother's womb. (3) Everyone's means of procreation is the same; that is, all humans are born from the mixture (meeting) of human (male and female) reproductive material. (4) Everyone's Creator is one and the same: that is, the Being of Allah Almighty, who created the first human couple and from them other humans were born.

When the number of humans increased, they went to different regions, where their different languages developed, and the effects of the climate also affected their skin colour, but humans remained one. The first unit was the family, which grew into a tribe and then a region where everyone lived together. In all of this, a common language of communication developed. All these matters are natural so that people may recognize one another and help one another. Unfortunately, Satan misled them by making these matters an excuse for distinction. Somewhere, the tribe or race was considered superior; somewhere, the importance of language was exaggerated; somewhere, skin colour became a mark of distinction; somewhere, land was made important, and those living on it took pride. All these matters are human-created, whereas humans have no control over their birthplace, family of origin, or their appearance. However, Satan instils such negative thoughts in human minds that humans unnecessarily erect walls of arrogance and hatred on these matters and fill society with discord.

Allah Almighty has strongly refuted and forbidden this in this verse and in other places. Unfortunately, the theory of differentiation in human societies has inflicted immense oppression on humans. The people of Africa and Asia were harmed by being made colonies (subjugated). In America, people were brought as slaves from Africa. The original inhabitants of Australia, South America, and North America were eliminated by being called Red Indians. In the intoxication of power, millions of people were destroyed in the First and Second World Wars. All these matters are the discord created by Satan, which Allah Almighty has strictly forbidden in His revealed books, and Islam has strongly refuted. The character of the Prophet Muhammad (peace be upon him) is very important. His teachings are very clear. In one sermon, he said: "Praise be to Allah who has removed the defects of ignorance and its arrogance. O people! All humans are divided into only two parts: one righteous and pious, and the other who is wretched/dishonored in the sight of Allah. Otherwise, all humans are the offspring of Adam, and Allah created Adam from dust(soil)." On the occasion of the Farewell Pilgrimage (Khutbah Hajjatul Wida'), the message he gave is a beacon of light for humanity. The Prophet Muhammad (peace be upon him) recited this very verse and said: "O people! Your Lord is one and your father is one. All of you are from Adam, and Adam was from dust. Indeed, the noblest of you in the sight of Allah is the most righteous of you. There is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a white person over a black person, nor of a black person over a white person, except[1] by righteousness." *(Al-Nas min Adam wa Adam min Turab, la fadla li-'Arabiyyin 'ala 'ajamiyyin wa la li-'ajamiyyin 'ala 'Arabiyyin wa la li-'abyada 'ala 'aswada wa la li-'aswada 'ala 'abyada illa bi'l-taqwa).* In the same sermon, he said: "Indeed, all claims of superiority, all demands for blood and wealth, and all revenges are under my feet, except for the custodianship of the Ka'bah and

the service of providing water to the pilgrims, which remain in their current state." *(Ala kullu ma'tharah fi'l-jahiliyyah wa dam 6-18.wa mal mawdu'un tahta qadamayya illa sidanata al-bayti wa siqayata al-hajj).* This is the charter of Islam from fourteen hundred years ago, which humanity adopted in the nineteenth century. If humans act upon it, the walls of hatred between them will be demolished. All the commands and guidance of Allah's final religion are for human peace, security, and salvation.

The bigotry of lineage, colour, language, tribe, and region has been completely forbidden because all lands, all languages, and all colours and races are the product of Allah's system, in which there is no differentiation by nature. Generally, the effects of genes (reproductive material) of lineage are natural, in which a mixture of various diseases, shapes, colours, or heights is found, but this is not related to character. Islam has made the standard of superiority human character, and that too, only good qualities. If there are more righteous individuals in a family, it is an honour due to their good deeds, not because of their lineage. The effects of knowledge, upbringing, and environment are involved in this. The Prophet Muhammad (peace be upon him) attributed the superiority of Hazrat Yusuf (Joseph) and others to their character, who were from the lineage of Hazrat Ibrahim (Abraham), Hazrat Ishaq (Isaac), Hazrat Yaqub (Jacob), and Hazrat Yusuf (Joseph). The Prophet Muhammad (peace be upon him) married freed slaves with the women of the Quraish and other families to eliminate bigotry. It is also written about the occasion of the revelation of this verse that it was revealed at a time when the issue of human differentiation was being discussed.

قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا وَ لٰكِنْ قُوْلُوْۤا اَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ ؕ وَ اِنْ تُطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗ لَا يَلِتْكُمْ مِّنْ اَعْمَالِكُمْ شَيْـًٔا ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۴﴾

49|14| The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful."

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَ جٰهَدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ﴿۱۵﴾

49|15| The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.

قُلْ اَتُعَلِّمُوْنَ اللّٰهَ بِدِيْنِكُمْ ؕ وَ اللّٰهُ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ؕ وَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۱۶﴾

49|16| Say, "Would you acquaint Allah with your religion while Allah knows whatever is in the heavens and whatever is on the earth, and Allah is Knowing of all things?"

يَمُنُّوْنَ عَلَيْكَ اَنْ اَسْلَمُوْا ؕ قُلْ لَّا تَمُنُّوْا عَلَيَّ اِسْلَامَكُمْ ۚ بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ هَدٰىكُمْ لِلْاِيْمَانِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۷﴾

49|17| They consider it a favor to you that they have accepted Islam. Say, "Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful."

اِنَّ اللّٰهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ اللّٰهُ بَصِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۱۸﴾

49|18| Indeed, Allah knows the unseen [aspects] of the heavens and the earth. And Allah is Seeing of what you do.

Following the reformation of society, there is mention of the tribes in the rural areas around Medina. These people were newly converted Muslims. Their initial motivation was not the fervour of faith but rather becoming Muslim after witnessing the successes of the Muslims. These tribes were Juhaynah, Ghifar, Muzaynah, al-Dhil, Aslam, and Ashja'. When the Prophet (peace be upon him) intended to perform Umrah, he invited them, and they agreed. However, when the time for travel came, Satan misled them, instilling fear of the strength of the Quraysh. Meanwhile, the Muslims were going for Umrah and did not intend to fight, so they did not carry weapons. Because of this, instead of going with them at the appointed time, they made excuses to stay behind, saying they could not leave their wealth, land, and children alone.

It is mentioned in the reasons for revelation that these tribal people often came to the Prophet (peace be upon him) seeking various benefits and also stated that they had become Muslims without any fighting, therefore they should be helped. Allah Almighty informed about their faith and attitude, that faith had not entered their hearts, which was why they did not go for Umrah. For those who did not go for Umrah, the order was that they should not be taken along in any further battles so that they would realize their wrong attitude and actions. They were forbidden from being taken along in the Battle of Khaybar.

Muslim and Believer (mumin):

It was made clear to them that they were Muslims, but faith had not settled in their hearts, which is why they were not believers. A believer accepts the commands of Allah and His Messenger wholeheartedly and spends their life and wealth in the way of Allah's command. But these people, for their own benefit, denied the commands of Allah and His Messenger and did not go for Umrah. Allah Almighty knows the state of hearts and is not in need of people; rather, all people are in need of Him. Therefore, by becoming Muslims, they did no favour; rather, they achieved their own reform and the good of this world and the Hereafter. Before Islam, they were in a state of misguidance. The blessings of Islam will only benefit when a person acts upon the commands of Allah and His Messenger, and the motivation for acting is true faith and love. Therefore, it is very important to maintain a strong connection of love, faith, and action. These commands are for all Muslims.

The beginning of the Surah was about not taking precedence over the Prophet (peace be upon him) and the commands of Allah, acting upon the commands, and waiting for the Prophet's decision, and its conclusion was also about strengthening one's faith by accepting the commands of Allah and His Messenger wholeheartedly.

All praise is due to Allah. Today, Wednesday, the 28th of Ramadan al-Mubarak, 1444 Hijri, corresponding to April 19, 2023 CE, Surah Al-Hujurat was completed.

END OF SURAH AL-HUJRAT.

50- Surah Qaaf

Introduction:

Surah Qaf was revealed in Makka, and it takes its name from its initial letter/word, "Qāf," which belongs to the *Muqatta'at* (disjointed letters). Regarding these letters, later commentators have put forward various interpretations and explanations.

In terms of the order within the Quranic compilation (*Mushaf*), it's number fifty (50), and according to the order of revelation, it's number thirty-four (34). It comprises forty-five (45) verses, three hundred and fifty-seven (357) words, and three (3) sections (*Ruku'*).

In Surah Al-Hujurat, the hypocrites were mentioned; here, the focus shifts to other Arabs who denied the notion of being brought back to life after death. Hazrat Qutbah bin Malik (may Allah be pleased with him) recounts that the Messenger of Allah (peace and blessings be upon him) would recite "Qāf. Wal-Qur'anil Majeed" in the first *Rak'ah* of the morning prayer (Muslim).

Hazrat Umm Hisham bint Haritha (may Allah be pleased with her) relates, "I only memorised 'Qāf. Wal-Qur'anil Majeed' by listening to the Messenger of Allah (peace and blessings be upon him). He would recite this Surah every Friday whilst delivering the sermon (*Khutbah*) from the pulpit (Muslim/Ibn Majah)."

Within the Surah, you'll find arguments for the oneness of Allah and the prophethood of Muhammad (peace and blessings be upon him). It lays out evidence for the Day of Judgment, proofs for resurrection, and a depiction of being raised again on that Day for the reckoning.

Disobedient nations are mentioned. The Prophet (peace and blessings be upon him) is instructed to convey the message. The acceptance or act upon the guidance comes through the grace of Allah.

قٓ ۚ وَ الْقُرْاٰنِ الْمَجِيْدِۚ ﴿١﴾

50|1| Qaf. By the honored Qur'an...

بَلْ عَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ فَقَالَ الْكٰفِرُوْنَ هٰذَا شَيْءٌ عَجِيْبٌۚ ﴿٢﴾

50|2| But they wonder that there has come to them a warner from among themselves, and the disbelievers say, "This is an amazing thing.

ءَاِذَا مِتْنَا وَ كُنَّا تُرَابًا ۚ ذٰلِكَ رَجْعٌۢ بَعِيْدٌ ﴿٣﴾

50|3| When we have died and have become dust, [we will return to life]? That is a distant return."

قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ ۚ وَ عِنْدَنَا كِتٰبٌ حَفِيْظٌ ﴿٤﴾

50|4| We know what the earth diminishes of them, and with Us is a retaining record.

بَلْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِيْٓ اَمْرٍ مَّرِيْجٍ ﴿٥﴾

50|5| But they denied the truth when it came to them, so they are in a confused condition.

The Surah begins with disconnected letters, which serve to highlight the importance of the discourse and the Surah itself. Immediately following this, the verse mentions the Holy Qur'an, describing it as a glorious Qur'an. The letter "Qaf" can also signify an oath. Some have interpreted "Qaf" as referring to a mountain (tall and big range of mountains mentioned in old Faries tails) , about which various tradition exist. The gist of these traditions points towards the mountain's grandeur and as a manifestation of Allah Almighty's power. Certain commentators (like Al-Qurtubi) suggest that it alludes to Allah's names: Qadir (the All-Powerful), Qahir (the Subduer), Qarib (the Near), Qadi (the Judge), and Qabid (the Withholder).

This Surah is Makki (revealed in Makkah). It mentions the attitude of the disbelievers, who denied the prophethood of Prophet Muhammad (peace be upon him). The Prophet (peace be upon him) was from Makkah and belonged to their own people (Quraish, Banu Hashim). For them (Quraish), the concept of a prophet, due to his connection with Allah, seemed supernatural. Hence, they rejected him. They believed that a prophet should either be a very wealthy and influential tribal leader or have jinn or angels accompanying him. Furthermore, they denied the resurrection and the accountability of deeds. In their view, when a person died, their body disintegrated into the soil. Once the components mixed with the soil, how could they be brought back to life?

According to their limited understanding, this was impossible. They reasoned that humans by dissolving after death, so who would keep record, as they were just turning into soil by mixing with the earth? The disbelievers of Makkah were needlessly perplexed by this discourse (the Qur'an) and the teachings of the Prophet (peace be upon him). They were informed that Allah Almighty has a record of the entire universe, containing the record of every existing thing. According to this record, humans will be resurrected, and their deeds, the record of which Allah Almighty has kept through two angels (Kiraman Katibin) – who is like a memory chip accompanying every human being – will be shown to them once again. These matters seemed strange and unbelievable to the disbelievers, but now we have come to understand that they are indeed possible. This is because even the collected data of humans is vast. Allah Almighty's power is far beyond human comprehension.

اَفَلَمْ يَنْظُرُوْٓا اِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنٰهَا وَ زَيَّنّٰهَا وَ مَا لَهَا مِنْ فُرُوْجٍ ﴿٦﴾

50|6| Have they not looked at the heaven above them - how We structured it and adorned it and [how] it has no rifts?

وَ الْاَرْضَ مَدَدْنٰهَا وَ اَلْقَيْنَا فِيْهَا رَوَاسِيَ وَ اَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍۢ بَهِيْجٍ ﴿٧﴾

50|7| And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind,

تَبْصِرَةً وَّ ذِكْرٰى لِكُلِّ عَبْدٍ مُّنِيْبٍ ﴿٨﴾

50|8| Giving insight and a reminder for every servant who turns [to Allah].

The Wonders of the Universe:

Allah Almighty has put forward logical and scholarly arguments to demonstrate His existence, His greatness, and His power to resurrect humankind. The very first piece of evidence is the sky, or space, that is evident for everyone to see. This sky, a blue space that a baby see as innocent as he comes, right through to an old person, observes night and day. It surrounds the Earth on all sides. The entirety of space, the air, the rain, the light, the sun, the moon, all exist within this sky. This very sky has been adorned with stars, which put on a beautiful display at night.

The space or the sky, according to modern human science, is a sort of envelope that encloses the planets of our solar system and shields them from the radiation and magnetic forces coming from other stars. As far as our current understanding goes, we only perceive this envelope around the Earth. There doesn't appear to be a single crack in the sky. The sky is visible to every person, and it's incredibly vast. That's why it's mentioned first, followed by the Earth. The Earth appears less vast, and as far as the eye can see, it looks flat and spread out, even though its shape is circular. However, its area that humans use is spread out. A large portion of it consist on water, and because water maintains a level surface, it appears spread out(plain).

Mountains, are erected on the earth which are of considerable weight, and their purpose is to regulate the movement of the hot lava within the Earth. This is why earthquakes often occur in mountainous regions, and volcanic mountains erupt, releasing lava. Details of this have already been covered in Surah Hud. Furthermore, the Earth's surface is home to various fields of knowledge, such as agriculture, geology, geophysics, and mineralogy, all of which provide information about it. Then, upon the Earth's surface, you find deserts, mountains, forests, rivers, springs, and gardens, all due to its surface. For millions of years, the Earth has been growing diverse plants and crops, and billions of animals, birds, and beasts all derive their sustenance from it, and will continue to do so. This is a testament to the greatness and power of Allah Almighty, who created it.

All of these arguments are for human intellect and understanding, so that they may come to know and acknowledge their Creator. That is why it has been said that this is for those who turn toward Allah, and how unfortunate are those who only observe the causes and effects but whose sight fails to perceive the Creator of all of this.

وَ نَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبٰرَكًا فَاَنْۢبَتْنَا بِهٖ جَنّٰتٍ وَّ حَبَّ الْحَصِيْدِۙ﴿۹﴾

50|9| And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest

وَ النَّخْلَ بٰسِقٰتٍ لَّهَا طَلْعٌ نَّضِيْدٌۙ﴿۱۰﴾

50|10| And lofty palm trees having fruit arranged in layers -

رِّزْقًا لِّلْعِبَادِ ۙ وَ اَحْيَيْنَا بِهٖ بَلْدَةً مَّيْتًا ؕ كَذٰلِكَ الْخُرُوْجُ﴿۱۱﴾

50|11| As provision for the servants, and We have given life thereby to a dead land. Thus is the resurrection.

Resurrection:

Mention is made of Allah Almighty's creations and manifestations in the universe. The earth, mountains, sky, stars, moon, and sun are all His creations. Then, for life to exist, Allah sent down water from the sky, which filled the oceans. Lakes and seas formed on the land. Snow accumulated on the mountains and melted, filling the rivers.

Vegetation began to grow and flourish on the earth. We observe that every tree grows and bears fruit in its season. On a date palm tree, its shoots are layered upon layers, from which dates are produced. Almost every tree yields hundreds of fruits, which are consumed by humans, animals, insects, and birds. Various crops grow on the earth, providing sustenance for humans. In deserts or plains where humans do not cultivate, plants begin to grow after rainfall. Reference to this is made in the verse from Al-Hadid. Plants began to grow on the earth, whose seeds lay dormant (hibernate) in the soil. When they receive nitrates through water, life returns to them. According to a Hadith, after the Day of Judgment, there will be many years of rainfall. The mountains and seas on the earth will disappear (by Qiamah), and the surface will become level, turning into marshland due to the rain. The human body, wherever it was buried or died on earth, will rise from that very spot. In the human body, the lower end or vertebra of the spine, whose beginning also occurs first ('ajb adh-dhanab' - the coccyx bone), will be preserved in the earth. It will contain its DNA or any symbolic means through which angels will identify the human soul through this symbolic bone, particle, or DNA. They will then return the soul to that body, and once again, that same human being will rise up, just as plants begin to sprout from the earth after rain. And every human will receive their account from the angels. (Current medical science is adopting a similar method, the details of which are being developed.)

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ اَصْحٰبُ الرَّسِّ وَ ثَمُوْدُۙ﴿۱۲﴾

50|12| The people of Noah denied before them, and the companions of the well and Thamud

وَ عَادٌ وَّ فِرْعَوْنُ وَ اِخْوَانُ لُوْطٍۙ﴿۱۳﴾

50|13| And 'Aad and Pharaoh and the brothers of Lot

وَّ اَصْحٰبُ الْاَیْكَةِ وَ قَوْمُ تُبَّعٍؕ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِیْدِ﴿۱۴﴾

50|14| And the companions of the thicket and the people of Tubba'. All denied the messengers, so My threat was justly fulfilled.

اَفَعَیِیْنَا بِالْخَلْقِ الْاَوَّلِؕ بَلْ هُمْ فِیْ لَبْسٍ مِّنْ خَلْقٍ جَدِیْدِ﴿۱۵﴾

50|15| Did We fail in the first creation? But they are in confusion over a new creation.

Mention is made of the disbelievers of Makka and the doubt they harboured regarding resurrection and accountability. Arguments for Allah Almighty's power and might are presented through the existing entities in the universe. Despite these proofs, reference is also made to those among the ancient communities who persisted in opposition. These were the people of Noah, the Companions of the Well, and the people of Thamud. They opposed their prophets. After these nations, Pharaoh and Aad, the people of Lot, all opposed the messengers. Similarly, the people of the Thicket (Aykah) and the people of Tubba', all denied their prophets and were subsequently destroyed due to the punishment.

Companions of the Well Ar-Rass" means a well without a parapet, posing a great danger of falling in. Ad-Dahhak said: This is the well into which the companion of Ya-Sin was killed and thrown.

Thamud: Refers to the people of Prophet Salih (peace be upon him). They were ancient Arabs.

Aad: These were the people of Prophet Hud (peace be upon him). Aad descended from a person named 'Amaliq. They resided in the Ahqaf (sand dunes) of Yemen.

Aykah (Thicket): A cluster of dense trees. Prophet Shu'aib (peace be upon him) was sent to the companions of Aykah and the people of Madyan.

People of Tubbae': Tubbae' was one of the kings of Arabia. Qatadah said that Tubbae' refers to the people of Saba'. Tubbae' was the title of the king. He was a very famous king, a great conqueror, and also a Muslim.

These events are narrated as a lesson, indicating that after these nations, other nations emerged, and this cycle of life continued. This opposition of yours (Makkan) is not the first of its kind. In this way, Muslims are being comforted, and at the same time, those who deny are being reminded of the evil consequences. Just as Allah Almighty created the universe and then humanity, with humans dying and being born, this cycle continues. Similarly, resurrection on the Day of Judgment will not be difficult. It will be on the existing body components of humankind.

وَ لَقَدْ خَلَقْنَا الْاِنْسَانَ وَ نَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ ۚ وَ نَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ﴿۱۶﴾

50|16| And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein

اِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَ عَنِ الشِّمَالِ قَعِيْدٌ ﴿۱۷﴾

50|17| When the two receivers receive, seated on the right and on the left.

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴿۱۸﴾

50|18| Man does not utter any word except that with him is an observer prepared [to record].

وَ جَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ؕ ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ ﴿۱۹﴾

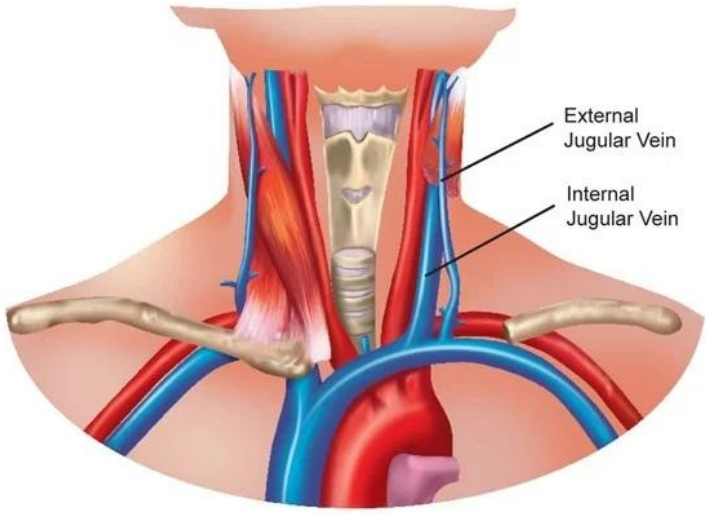
50|19| And the intoxication of death will bring the truth; that is what you were trying to avoid.

The Record of Deeds:

The life after death is mentioned:

Reference is made to the knowledge and power of the Being who created mankind, so that the doubts and uncertainties about being resurrected can be removed. Allah Almighty knows even the thoughts that pass through a person's mind, and two angels are appointed with each individual, as mentioned before, who are recording every deed. According to scholars, Allah Almighty does not hold one accountable for thoughts, therefore the angels only write down actions. The angels of good bring good thoughts to the human mind, opposing Satan. Allah Almighty's power and control are even closer and stronger than a person's jugular vein. The continuation of life in the human body depends on blood circulation, and if the blood circulation to the brain or heart stops, life ends immediately. Six extremely important veins bring blood from the head to the chest and heart and take it back. In medicine, these are called Jugular Veins. This is why, during the slaughtering of animals, these veins are cut, and then the animal dies. This jugular vein is essential for life and is closest to the head (brain),

from where the body is controlled, and provides it with blood. Allah Almighty's control is mentioned as being even closer than this, from which an idea can be formed.



(Image of the jugular vein)

These angels will reveal the entire record of a person on the Day of Judgment. The human end (death) is mentioned. According to a Hadith narrated by Hazrat Abu Hurairah (may Allah be pleased with him), the Prophet (peace and blessings be upon him) said: "Allah Almighty has commanded the angels that when My servant intends to commit a sin, do not write it down immediately. Then, if he commits the sin, write down one sin for him. And when he intends to do a good deed, write down one good deed for him, and when he acts upon a good deed, write down ten good deeds for him." (Sahih Muslim / Tirmidhi). According to another Hadith, the angel who records bad deeds waits for a few hours, hoping that the person might repent, so that their seeking forgiveness is also recorded and they are forgiven. This is an expression of Allah Almighty's favour upon His servants.

Mention is made of death, stating that the time of death is extremely difficult. The dying person feels the intensity and severity of death. Humans are afraid of death, but this hardship must be faced. Hazrat Buraidah (may Allah be pleased with him) narrates that the Prophet (peace and blessings be upon him) said: "When a believer dies, sweat appears on his forehead." (Tirmidhi). An American doctor, Jeffrey Long, a cancer specialist who has been researching death, the moment of death (agony), and possibility of life after death for many years, after gathering information from many individuals at the time of death, confirmed that patients appear to have seen their souls leaving their bodies and that life after death is possible. (Details can be found on Google Search or YouTube, dated September 10, 2023).

وَ نُفِخَ فِی الصُّوْرِ ؕ ذٰلِكَ یَوْمُ الْوَعِیْدِ ﴿۲۰﴾

50|20| And the Horn will be blown. That is the Day of [carrying out] the threat.

وَ جَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآىِٕقٌ وَّ شَهِیْدٌ ﴿۲۱﴾

50|21| And every soul will come, with it a driver and a witness.

لَقَدْ كُنْتَ فِيْ غَفْلَةٍ مِّنْ هٰذَا فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ﴿٢٢﴾

50|22| [It will be said], "You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp."

وَ قَالَ قَرِيْنُهٗ هٰذَا مَا لَدَيَّ عَتِيْدٌ﴿٢٣﴾

50|23| And his companion, [the angel], will say, "This [record] is what is with me, prepared."

The scene of the Day of Judgment after death is being presented, so that the reader may learn a lesson from it. When the second trumpet will be blown, all individuals will come back to life (and will be in their full strength). This is the very day about which the Prophet (peace and blessings be upon him) informed us and which has been repeatedly mentioned in the Holy Quran, urging us to prepare for it so that we may be saved from the punishment. When a person is resurrected, the noble recording angels (Kiramn Katibin) who were with him in his life will also come, and they will drive him to the court of Allah, where the reckoning (accountability) will be taking place. These angels will also be witnesses to his deeds. The person who denied the Day of Judgment or the reckoning in this world and remained blind to the reality of resurrection and gathering, on that day, when he is resurrected, will see it for himself and confess, and he will be terrified. He was a denier in his life, but today he stands helpless before it. The angels will be with him, carrying the account of his life's deeds. We do not know the details of how the reckoning will take place, but even the smallest of human's actions will be recorded, and the organs of the human body or the angels will bear witness to it, so that justice can be served.

اَلْقِيَا فِيْ جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيْدٍ﴿٢٤﴾

50|24| [Allah will say], "Throw into Hell every obstinate disbeliever,

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيْبِ﴿٢٥﴾

50|25| Preventer of good, aggressor, and doubter,

الَّذِيْ جَعَلَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَاَلْقِيٰهُ فِي الْعَذَابِ الشَّدِيْدِ﴿٢٦﴾

50|26| Who made [as equal] with Allah another deity; then throw him into the severe punishment."

قَالَ قَرِيْنُهٗ رَبَّنَا مَآ اَطْغَيْتُهٗ وَ لٰكِنْ كَانَ فِيْ ضَلٰلٍ بَعِيْدٍ﴿٢٧﴾

50|27| His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error."

قَالَ لَا تَخْتَصِمُوْا لَدَيَّ وَ قَدْ قَدَّمْتُ اِلَيْكُمْ بِالْوَعِيْدِ﴿٢٨﴾

50|28| [Allah] will say, "Do not dispute before Me, while I had already presented to you the warning.

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَ مَآ اَنَا بِظَلَّامٍ لِّلْعَبِيْدِ﴿٢٩﴾

50|29| The word will not be changed with Me, and never will I be unjust to the servants."

يَوْمَ نَقُوْلُ لِجَهَنَّمَ هَلِ امْتَلَاْتِ وَ تَقُوْلُ هَلْ مِنْ مَّزِيْدٍ﴿٣٠﴾

50|30| On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more,"

Characteristics of Criminals:

A scene of reckoning is being depicted. When sins and disobedience increase during the reckoning, the command will be:

(1) Those who deny the truth, (2) those who harbour malice and animosity (enmity) towards the people of truth, (3) those who create obstacles in the path of goodness, (4) those who do not fulfil the rights of [God's] servants, (5) those who oppress people, (6) those who doubt the veracity of the religion, (7) those who sow evil doubts in the hearts of others, (8) those who associate partners with Allah in His divinity – cast them into Hell.

These criminals will blame Satan (their constant companion) or their worldly friends or leaders. Their Satans, their companions, will say about them, "We only gave advice; you acted upon it yourselves, even though you could have refused. Therefore, the blame on us is false." Allah Almighty will say, "I gave guidance and made it clear that whoever disobeys will be punished, but you did not care. Today, you will be thrown into Hell as a punishment for your evil deeds." Criminal Jinn will also be thrown into Hell along with them. Allah Almighty will say that there is no change in the decree, nor do I oppress mankind (creation). All of this is a just punishment for evil deeds.

Criminals and sinners will be thrown into Hell. The scene of Hell is described as very terrifying, with blazing flames and pus to drink. The majority of those who enter Hell will be criminal humans and Jinn. The state of Hell will be that it is blazing, and its vastness will not be less than the number of criminals. According to Hadith, Allah Almighty will question Hell about its state, and it will be waiting for more sinners and criminals. Allah Almighty will manifest His glory and, will trample it under His foot as it is, and then its demand will cease. The purpose of the verse and the Hadith is the severity of Hell's torment and its vastness. Later scholars and Sufis have interpreted the "placing of the foot" as an expression of greatness and power, and the early authorities have not provided any explanation for it; rather, it should be understood in a manner befitting Allah, the Exalted in Glory.

وَ اُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِيْنَ غَيْرَ بَعِيْدٍ﴿٣١﴾

50|31| And Paradise will be brought near to the righteous, not far,

هٰذَا مَا تُوْعَدُوْنَ لِكُلِّ اَوَّابٍ حَفِيْظٍ ۚ﴿٣٢﴾

50|32| [It will be said], "This is what you were promised - for every returner [to Allah] and keeper [of His covenant]

مَنْ خَشِيَ الرَّحْمٰنَ بِالْغَيْبِ وَ جَآءَ بِقَلْبٍ مُّنِيْبِ ۖ﴿٣٣﴾

50|33| Who feared the Most Merciful unseen and came with a heart returning [in repentance].

ۣۙادْخُلُوْهَا بِسَلٰمٍ ؕ ذٰلِكَ يَوْمُ الْخُلُوْدِ ﴿٣٤﴾

50|34| Enter it in peace. This is the Day of Eternity."

لَهُمْ مَّا يَشَآءُوْنَ فِيْهَا وَ لَدَيْنَا مَزِيْدٌ ﴿٣٥﴾

50|35| They will have whatever they wish therein, and with Us is more.

Following the account of the criminals' reckoning and the state of Hell, the text now turns to the reward and recompense of the believers. Due to their good deeds and Allah's blessing, they will be admitted to Paradise. Paradise will be brought near to them. Immediately after the reckoning, they will reach Paradise, and this will be because of their high character, the characteristics of which are noteworthy.

Characteristics of the Righteous:

Awwab: One who turns [to Allah] frequently. This is an emphatic and comprehensive term for a person who abandons the path of disobedience and worldly desires and chooses the path of obedience to Allah's commands and His pleasure. They forsake what Allah dislikes and adhere to what He loves. They hasten to repent even for the slightest error and return to the path of righteousness, turning to Allah in all their affairs.

Hafeez: One who is very protective. This is an emphatic term for a person who strictly guards Allah's commands and boundaries. They protect the rights enjoined by Allah. They dedicate all their strength to safeguarding these matters and avoiding forbidden things, and they guard their every action lest any mistake or disobedience occur.

Fear of Allah: They have fear of Allah in their hearts, even though they have not seen Him. Generally, humans readily believe in things they perceive with their five senses. Since Allah's Being is not known and felt by humans like the sun, moon, wind, clouds, or thunder, people go astray. However, those with intellect and wisdom recognize Allah through His manifestations. These righteous individuals believe in Allah without any proof or evidence. They hold His fear in their hearts, believe in His mercy, acknowledge their own helplessness, and fear His punishment while affirming His greatness and glory.

Qalb-e-Munib: Munib is also an emphatic term derived from word "*anabat,*" which means turning [to someone] and repeatedly returning to them. Even if the heart turns in other directions, it ultimately returns to Allah. In all circumstances and difficulties, one turns to Allah and finds peace there (in obedience to Allah).

These are the qualities of a pious person. Good deeds and love and obedience to Allah are their true assets. The measure of their worth is these characteristics that are deeply ingrained in their character. Their reward is that Paradise itself will be brought near to them (as if Paradise is awaiting their arrival), and their entry into it will be with peace, tranquillity, and joy. Their stay there (the believer or the pious person) will be eternal. Every wish and desire of theirs will be fulfilled there. It will not be like the incomplete longings and desires of the world. Instead, all desires and aspirations will be realized, and then there will be a special divine reward: the seeing of Allah's beauty, the quality and state of which we cannot even imagine, as indicated by the phrase *"and there is even more."* Now, the decision is left to man: whether he chooses the path of guidance and attains Paradise or gets lost in misguidance and falls into Hell.

وَ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوْا فِی الْبِلَادِ ؕ هَلْ مِنْ مَّحِیْصٍ ﴿۳۶﴾

50|36| And how many a generation before them did We destroy who were greater than them in [striking] power and had explored throughout the lands. Is there any place of escape?

اِنَّ فِیْ ذٰلِكَ لَذِكْرٰی لِمَنْ كَانَ لَهٗ قَلْبٌ اَوْ اَلْقَی السَّمْعَ وَ هُوَ شَهِیْدٌ ﴿۳۷﴾

50|37| Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].

Muslims and Quraish of Makkah, both are informed. The Quraish should not persist in their enmity towards Islam. Powerful nations before them who opposed the prophets were ultimately destroyed and perished despite their strength. Even their traces were obliterated. They should learn a lesson from this. On the other hand, the disbelievers of Makkah do not ponder over the Quran. If they were to listen attentively, they would find evidence of its truth and its being the word of Allah. But they do not pay attention, hence they are deprived. The Muslims are being comforted not to worry about the power or opposition of the disbelievers of Makkah; they will be unsuccessful. Muslims should bless themselves with the blessings of the Holy Quran.

وَ لَقَدْ خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَیْنَهُمَا فِیْ سِتَّةِ اَیَّامٍ ّۖ وَّ مَا مَسَّنَا مِنْ لُّغُوْبٍ ﴿۳۸﴾

50|38| And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness.

After mentioning Hell and Paradise, the criminals, the righteous, and the blessings of the Quran, Allah Almighty's power and might are being expressed. He created this entire universe, the heavens and the earth, and all the planets and stars within them in six days. "Six days" indicates a period of time. This involves a long duration because we do not know about Allah's days. They could be thousands or fifty thousand years, or they could be light-years, or something else entirely, because our sun, night, and day did not exist at that time. There is no limitation to this; it has such a vast meaning that all scientific facts and ideas can fit within it. The term "six days" is also mentioned in other divine books, the Torah and the Gospel (Genesis 2:2). However, there it mentions rest on the seventh day, from which the word "Sabbath" is derived. The Holy Quran has described this great act of the creation of the universe, which humans have not been able to comprehend to this day and will not be able to, as so effortless that even the possibility of weariness did not occur. The expression of Allah Almighty's greatness and power is conveyed to us according to our own understanding: even a very small task does not cause weariness to a person. This is only for our comprehension. How detrimental it is to deny the commands of such a powerful and mighty Being.

فَاصْبِرْ عَلٰی مَا یَقُوْلُوْنَ وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَ قَبْلَ الْغُرُوْبِ ۚ ﴿۳۹﴾

50|39| So be patient, [O Muhammad], over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting,

وَ مِنَ الَّیْلِ فَسَبِّحْهُ وَ اَدْبَارَ السُّجُوْدِ ﴿۴۰﴾

50|40| And [in part] of the night exalt Him and after prostration.

The Prophet Muhammad (peace be upon him) and the Muslims are being encouraged to have fortitude and patience in the face of difficulties, along with the command to glorify and worship Allah, so that their deeds and patience may increase. In light of narrations and Hadith, emphasis is placed on the Fajr (dawn) prayer before sunrise and the Asr (afternoon) prayer before sunset. Similarly, prayer during a part of the night refers to the Tahajjud (night) prayer.

According to Hazrat Umar (may Allah be pleased with him), Hazrat Ali (may Allah be pleased with him), and Hazrat Abu Hurairah (may Allah be pleased with him), "adbar as-sujud" refers to two rak'ahts (units of prayer) after the Maghrib (sunset) prayer, and "adbar an-nujoom" refers to two rak'ahts before the Fajr prayer (Tafsir al-Baghawi/At-Tirmidhi). "Adbar as-sujud" also refers to the glorifications (tasbihat) that the Prophet (peace be upon him) used to recite after the prayers. According to one Hadith, these are Subhan Allah (Glory be to Allah) 33 times, Alhamdulillah (All praise is due to Allah) 33 times, and Allahu Akbar (Allah is the Greatest)[2] 34 times. Additionally, the supplication *"La ilaha illallah wahdahu la sharika lah, lahul-mulku wa lahul-hamd, wa huwa 'ala kulli shay'in qadeer. Allahumma la mani'a lima a'tayt, wa la mu'tiya lima mana't, wa la yanfa'u dhal-jadd minkal-jadd"* (There is no god but Allah, alone without any partners. To Him belongs the dominion, and to Him belongs all praise, and He has power over all things. O Allah, there is no preventer for what You give, and no giver for what You withhold, and the wealth of a wealthy person will not benefit him against You) (Bukhari/Muslim). The purpose of these is additional prayer and worship besides the obligatory prayers.

وَ اسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيْبٍۙ﴿۴۱﴾

50|41| And listen on the Day when the Caller will call out from a place that is near -

يَّوْمَ يَسْمَعُوْنَ الصَّيْحَةَ بِالْحَقِّؕ ذٰلِكَ يَوْمُ الْخُرُوْجِ﴿۴۲﴾

50|42| The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence [from the graves].

اِنَّا نَحْنُ نُحْيٖ وَ نُمِيْتُ وَ اِلَيْنَا الْمَصِيْرُۙ﴿۴۳﴾

50|43| Indeed, it is We who give life and cause death, and to Us is the destination

يَوْمَ تَشَقَّقُ الْاَرْضُ عَنْهُمْ سِرَاعًاؕ ذٰلِكَ حَشْرٌ عَلَيْنَا يَسِيْرٌ﴿۴۴﴾

50|44| On the Day the earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us.

These verses present a scene of the Day of Judgment, hence the command to listen attentively. With the blowing of the Trumpet by Hazrat Israfeel (peace be upon him), all the dead will come to life. Inside the earth, the parts of the dead bodies, in whatever state they may be, will gather together and take the form of complete bodies (at the age of youth), and souls will enter them. Allah Almighty knows how long the duration of the blowing will be. There will be a sound, so we can say it will be in the form of energy(thunder). Then another angel, either Hazrat Israfeel or Hazrat Jibreel (peace be upon them), will give a call that every individual will hear as if it is coming from very close. A simple example of this in our time is the messages on digital platforms (Facebook/WhatsApp/Twitter) that reach millions of people instantaneously. Allah Almighty's system is far superior to human systems, and giving any comparison is

not accurate. Human life (birth) and death are under Allah Almighty's power. Similarly, being resurrected and the reckoning of human deeds in the world are also under Allah's power. All these tasks are easy for Allah Almighty. Therefore, those who do not believe even after seeing Allah Almighty's power and might, which is visible in the system of the universe, are in misguidance and will receive its punishment.

نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ وَ مَآ اَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۫ فَذَكِّرْ بِالْقُرْاٰنِ مَنْ يَّخَافُ وَعِيْدِ﴿۴۵﴾

50|45| We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur'an whoever fears My threat.

In this verse, the Prophet Muhammad (peace be upon him) is being reassured that Allah is fully aware of every action and intention of those who deny His commands (the disbelievers of Makkah), so he should not worry about their opposition. If they do not believe in Islam, then the Prophet's duty is only to inform them and convey the message of the Quran; he is not to force anyone to become Muslim. Once he has delivered Allah's message of reward and punishment, he has fulfilled his obligation. The Holy Quran has clearly stated in several places that the duty of those who invite [to Islam], whether they are prophets or their followers, is to convey the divine message in the best possible manner. Whether a person accepts guidance or not is by Allah's command. It is obligatory to strive with wisdom and prudence in conveying the message.

Islam has always forbidden corruption, oppression, and war. Permission for war with disbelievers and the command to completely defeat them is only when they seek to eliminate Muslims or Islam through war. Muslims are commanded to maintain such a strong defence that no one dares to attack and try to kill them. Within the Muslim community, non-Muslims have freedom of religion and their religious sites (places of worship). The Prophet (peace be upon him) always defended himself and only initiated attack when there was one hundred percent certainty that not attacking would lead to greater harm for the Muslims and there was no possibility of peace other than war. Islamic teachings necessitate conveying a message of peace or inviting them to acknowledge the power of Islam before engaging in war. So that war may be avoided, and if they refuse, then there is war, and it is a full-fledged war and defence.

The Surah (chapter) began with the greatness of the Holy Quran and the prophethood of the Prophet Muhammad peace be upon him, and it concludes with the command to give advice and propagate Islam through the Holy Quran.

All praise is due to Allah. T May Allah grant the ability to complete the Tafsir (explanation). Ameen.

END OF SURAH QAAF.

51-Surah Al-Zariyat

Introduction:

Surah Al-Zariyat (Chapter 51) gets its name from the word "Al-Zariyat" in the first verse, which means "those that scatter dust" or "those that disperse" (referring to the

swift movement that causes dust and particles to spread). Allah Almighty has sworn by the winds, indicating their significance in the universe or space.

Surah Al-Zariyat was revealed in Makkah. In terms of the order of revelation, it is the sixty-sixth (66th) Surah, and in the order of the Quranic compilation (Mushaf), it is the fifty-first (51st). It consists of sixty (60) verses and three (3) sections (Ruku'). Its themes are similar to those of Surah Qaf, including the resurrection and the Hereafter, and proofs of Allah's power and greatness.

This Surah mentions the nations that denied their prophets and were subsequently destroyed, such as the people of Noah, Aad, Thamud, and others. The Surah emphasizes fundamental beliefs (Aqaa'id), namely the Oneness of Allah (Tawhid) and Prophethood (Risalah), because the people of Makkah were deniers of these.

The story of Prophet Abraham (peace be upon him) is mentioned, and the glad tidings of Prophet Isaac (peace be upon him) are given. The punishment of disobedient nations are mentioned. Proofs of Allah Almighty's greatness are presented. The beliefs of the disbelievers of Makkah are refuted. The prophethood of Prophet Muhammad (peace be upon him) and the divine origin of the Holy Quran are affirmed. Allah Almighty is the provider for all creation.

The horrors of the Day of Judgment and the torment of Hellfire are used as a warning. The purpose of the creation of humans and jinn is declared to be the worship of Allah, which encompasses faith, ethics, and deeds.

A warning (threat of punishment) for those who disobey Allah is also announced.

وَ الذّٰرِيٰتِ ذَرْوًا ۙ﴿۱﴾

51|1| By those [winds] scattering [dust] dispersing

فَالْحٰمِلٰتِ وِقْرًا ۙ﴿۲﴾

51|2| And those [clouds] carrying a load [of water]

فَالْجٰرِيٰتِ يُسْرًا ۙ﴿۳﴾

51|3| And those [ships] sailing with ease

فَالْمُقَسِّمٰتِ اَمْرًا ۙ﴿۴﴾

51|4| And those [angels] apportioning [each] matter,

اِنَّمَا تُوْعَدُوْنَ لَصَادِقٌ ۙ﴿۵﴾

51|5| Indeed, what you are promised is true.

وَّ اِنَّ الدِّيْنَ لَوَاقِعٌ ۗ﴿۶﴾

51|6| And indeed, the recompense is to occur.

وَ السَّمَآءِ ذَاتِ الْحُبُكِ ۙ﴿۷﴾

51|7| By the heaven containing pathways,

اِنَّكُمْ لَفِيْ قَوْلٍ مُّخْتَلِفٍۙ﴿٨﴾

51|8| Indeed, you are in differing speech.

In the commentary of these verses, a saying of Hazrat Ali (may Allah be pleased with him) is recorded: when he was asked about these verses in Kufa, he explained:

By the scatterers, (scattering) refers to the strong winds.

By the carriers of heavy loads: refers to the clouds, heavy with water.

By the ships that glide with ease: refers to the ships that move smoothly on the water, propelled by the wind.

The distributors [of commands]) refers to the angels who carry out various tasks.

This interpretation is also narrated from Hazrat Umar (may Allah be pleased with him). (Ibn Kathir / Qurtubi)

The Forces of Allah:

The winds are like an army of Allah, through which various affairs are carried out on the earth. Modern science also recognizes the great importance of air. Layers of different gases surround the Earth, called the atmosphere. The Earth's gravity holds it in place, creating air pressure. This atmosphere burns up meteors, protecting the Earth. It also absorbs the sun's harmful radiation, further safeguarding life. Through clouds in the atmosphere, the Earth's heat is preserved.

Water and life itself depend on the air. A balance is maintained between heat and cold during night and day. The proportion of gases in this atmosphere is approximately 78% nitrogen, 21% oxygen, 1% argon, 0.4% carbon dioxide, and the rest are other gases (winds). This ratio is so perfectly balanced that life on Earth depends on it. This is just a brief introduction to the importance of winds. The verses of the Holy Quran informed us of this significance fourteen hundred years ago.

Clouds contain a massive amount of water, which the winds carry in the atmosphere like ships. According to one estimate, a large cumulonimbus (thunderstorm) cloud can weigh up to five hundred million pounds. Thousands of such clouds move in the atmosphere. Similarly, in the sea, ship-like vessels move with the force of the wind. All of this is part of Allah Almighty's system. The proportion of all gases in the air, water vapor, electrical currents, and the movement of air from high-pressure areas to low-pressure areas are all part of Allah's system. Angels carry out these tasks by creating certain forces (like pressure). The next verse mentions these angels who distribute affairs, meaning they carry out different tasks according to different times, conditions, or commands. Unfortunately, those who deny God call this "nature."

After these proofs, it is being informed that the One with such great power has decreed that one day humans will have to account for their deeds, and that day is the Day of Resurrection and Gathering. This will surely occur, even though the disbelievers of Makkah did not believe in it. They were in doubt and uncertainty about these matters. They offered various opinions about the Quran, the Day of Judgment, and the Prophet Muhammad (peace be upon him), all of which were incorrect.

Similarly, paths in the heavens are mentioned. Recent research in modern cosmology has indicated that in the universe (space, in the heavens), there are different orbits

that intersect each other in the form of arcs, where paths emerge. This information has been obtained from the James Webb Space Telescope. Human knowledge is still in its very early stages. This is also mentioned in Surah Al-Muminun, verse 17. It can only be speculated that angels use these paths in the execution of commands, and jinn try to eavesdrop on them to gather information, after which shooting stars are hurled at them. Allah Almighty knows best. Human knowledge is constantly changing.

يُّؤْفَكُ عَنْهُ مَنْ اُفِكَ ۝٩

51|9| Deluded away from the Qur'an is he who is deluded.

قُتِلَ الْخَرّٰصُوْنَ ۝١٠

51|10| Destroyed are the falsifiers

الَّذِيْنَ هُمْ فِيْ غَمْرَةٍ سَاهُوْنَ ۝١١

51|11| Who are within a flood [of confusion] and heedless.

يَسْـَٔلُوْنَ اَيَّانَ يَوْمُ الدِّيْنِ ۝١٢

51|12| They ask, "When is the Day of Recompense?"

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُوْنَ ۝١٣

51|13| [It is] the Day they will be tormented over the Fire

ذُوْقُوْا فِتْنَتَكُمْ ۗ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ۝١٤

51|14| [And will be told], "Taste your torment. This is that for which you were impatient."

The text mentions the character of the disbelievers of Makkah. They deny the Holy Quran, and therefore, their hearts have been turned away towards misguidance. Those who utter nonsense (false accusations) against Islam, Prophet Muhammad (peace be upon him), and the Holy Quran will be destroyed.

It refers to the soothsayers (kahin) prevalent in Arab society at that time, who made various claims based on the position of stars and other celestial bodies. The disbelievers of Makkah sometimes called Prophet Muhammad (peace be upon him) a soothsayer and sometimes a poet. This is refuted by stating that Allah Almighty has decreed destruction for soothsayers because they psychologically weaken people and make wild guesses. How could such a characteristic be attributed to His Prophet? Prophet Muhammad (peace be upon him) is a true Prophet, not a soothsayer, a poet, or a madman.

The Quraish (the disbelievers of Makkah) were heedless of Islamic teachings (the teachings of Prophet Muhammad and the Holy Quran). They did not believe in the Day of Judgment and would ask when it would come. The answer for them is: when they are thrown into the Fire and are distressed, it will be said to them, "This is the torment you were promised and which you wished to hasten. Now taste it and endure it."

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّ عُيُوْنٍۗ﴿۱۵﴾

51|15| Indeed, the righteous will be among gardens and springs,

اٰخِذِيْنَ مَآ اٰتٰىهُمْ رَبُّهُمْ ؕ اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُحْسِنِيْنَۗ﴿۱۶﴾

51|16| Accepting what their Lord has given them. Indeed, they were before that doers of good.

كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ﴿۱۷﴾

51|17| They used to sleep but little of the night,

وَ بِالْاَسْحَارِ هُمْ يَسْتَغْفِرُوْنَ﴿۱۸﴾

51|18| And in the hours before dawn they would ask forgiveness,

وَ فِيْۤ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَ الْمَحْرُوْمِ﴿۱۹﴾

51|19| And from their properties was [given] the right of the [needy] petitioner and the deprived.

Qualities of the Righteous (Muttaqin):

Following the mention of those who violate Allah's commands, this section describes the character of the righteous and the reward for their deeds. The homes of the righteous will be like palaces, with gardens and flowing springs, a delightful scene. This is the recompense from Allah for their good deeds. Their character and attributes are mentioned: in their worldly life, they were doers of good (Muhsinin), benevolent to everyone, and if someone treated them kindly, they would reciprocate with even greater kindness. Out of love for Allah, they would spend the night in worship (Qiyam) and sleep little, then at the time of suhoor (before dawn), they would seek forgiveness from Allah, mindful of His majesty. The Prophet (peace be upon him) admired the way Prophet David (peace be upon him) worshipped: he would sleep for the first part of the night, then rise to pray, then rest briefly (Bukhari/Muslim, narrated by Abdullah bin Umar).

The time of suhoor (before dawn) offers a great opportunity for the acceptance of worship and supplication. According to a hadith, Allah Almighty descends His mercy to the lowest heaven. Mercy is at its peak, and the angels await the prayers and requests for forgiveness from the servants, so that the one who asks may be granted pardon and grace. Therefore, the Prophet (peace be upon him) preferred waking up early (for prayer) and disliked sleeping late. Modern medicine also highlights the numerous benefits of sleeping early and waking up early, especially for heart health. Similarly, waking up late in the morning has many psychological disadvantages. This habit increases irritability, as proven by modern research. Likewise, waking up for suhoor (dawn time) has medical benefits in addition to worship and divine mercy. According to a survey presented at a German medical conference, most strokes occur after the night has passed, at dawn, because water is not consumed(supplied) during the night. Slow blood circulation and the body's stillness make it difficult for blood to reach the brain, leading to strokes.

Besides their regular worship, the good deeds of the righteous are mentioned. One of their significant good deeds is that their wealth has a due right (share) for those

deprived of the means of livelihood in society. In numerous places in the Holy Quran, the command to spend wealth on the poor and needy is given. Zakat (obligatory charity) is mentioned in the following verses. This Surah is Makki (revealed in Makkah), and in Makkah, there was no fixed amount or rate for Zakat because the fixed amount of Zakat was ordained in Madinah in the second year after the Hijrah (migration). However, the general command for voluntary charity (Khairaat and Sadaqat) existed in Makkah as well.

Shari'ah (Islamic law) defines Zakat as a specific amount (Nisab) of wealth that a person possesses and on which a complete Islamic (lunar) year has passed. One-fortieth (2.5%) of this wealth is to be given to someone who does not possess the Nisab, is in debt, is disabled, or is needy. Similarly, Zakat is obligatory at specific rates on animals, agricultural produce, minerals, and commercial goods. The Islamic government has the right to collect it and there are specific categories (places of expenditure) for its use.

The Deprived Classes and Charity (Sadaqat):

Sadaqat refers to voluntary donations given for human welfare to the poor and needy, in addition to the obligatory Zakat. This is what is meant in this verse. *"Sa'il"* (the beggar) refers to a person who asks, and *"Mahrom"* (the deprived) refers to those who are needy but do not ask. **Some scholars have also included animals in the category of "Mahrom." Caring for animals and fulfilling their needs is the duty of the owner, and looking after any distressed animal is also necessary for a Muslim,** provided that the animal is not an enemy to humans. Hadith emphasize kindness towards animals. This is the ethical system of Islam. The importance of humans is, of course, much greater.

The Prophet (peace be upon him) strictly forbade begging without need. Hazrat Abu Hurairah (may Allah be pleased with him) narrates that the Prophet (peace be upon him) said: "Whoever asks people for wealth to increase his own wealth is only asking for burning coals. Whether he asks for a little or a lot." (Muslim/Ibn Majah).

The word *"Haqq"* (right) in the verse clarifies an important point: if a person gives to a beggar or a deprived person, they are not doing them a favour; rather, it is their right in their wealth, which the giver is fulfilling. If they do not fulfil this right, they will be unjust and sinful. This is the Islamic welfare theory of economics and society. The welfare states of the modern world are adopting this approach.

The Poor (Faqir) and the Needy (Miskin):

Faqir (Poor): In Islamic jurisprudence (law), a person who has only enough food for one day for himself and his family and is capable of earning for their expenses, it is permissible for them to receive Sadqa and Zakat. However, it is not permissible for them to beg because they have enough for that day and are able to earn.

Miskin (Needy): A Miskin is a person who does not have even enough food for one day and is not capable of earning. It is permissible for them to ask for food f sufficient for one day. They are eligible for Zakat.

If a person is healthy and can work, it is not permissible for them to beg, and the one who gives to them, if they know their condition, will also be sinful because they are helping them in a forbidden act. It is permissible to give to someone who is unable to earn or cannot earn due to seeking knowledge (details are available in books of jurisprudence). According to a hadith narrated by Hazrat Qabisah bin Mukhariq (may Allah be pleased with him), the Prophet (peace be upon him) said: "O Qabisah!

Begging is only permissible for one of three people: (1) A person who is a guarantor for a legitimate payment (responsible and does not have the money); it is permissible for them to beg until they obtain the amount of the guarantee (so that someone's debt can be paid). (2) A person who is afflicted by a sudden calamity that causes the loss of all their wealth; it is permissible for them to beg until they secure a means of sustenance. (3) A person who is in dire poverty, and three reliable people from their community (who know them) testify to their poverty. O Qabisah! Begging is not permissible in any other situation besides these three, and whoever eats from begging in any other way eats what is unlawful." (Muslim/Abu Dawood/An-Nasa'i).

وَ فِی الۡاَرۡضِ اٰیٰتٌ لِّلۡمُوۡقِنِیۡنَۙ﴿۲۰﴾

51|20| And on the earth are signs for the certain [in faith]

وَ فِیۡۤ اَنۡفُسِکُمۡ ؕ اَفَلَا تُبۡصِرُوۡنَ﴿۲۱﴾

51|21| And in yourselves. Then will you not see?

وَ فِی السَّمَآءِ رِزۡقُکُمۡ وَ مَا تُوۡعَدُوۡنَ﴿۲۲﴾

51|22| And in the heaven is your provision and whatever you are promised.

فَوَرَبِّ السَّمَآءِ وَ الۡاَرۡضِ اِنَّهٗ لَحَقٌّ مِّثۡلَ مَاۤ اَنَّکُمۡ تَنۡطِقُوۡنَ﴿۲۳﴾

51|23| Then by the Lord of the heaven and earth, indeed, it is truth - just as [sure as] it is that you are speaking.

Signs in the Earth:

According to the verses of the Quran, the creation of the Earth spanned a significant period. Consider the attributes of this Earth: its surface is remarkably well-suited for agriculture. Moreover, in terms of its topography, encompassing geography, there exist mountains, rivers, plains, valleys, deserts, springs, lakes, and seas. Entire domains of knowledge have been established based on the benefits and systems inherent in each of these. Regarding what lies within the Earth, there are minerals, metals, and reserves of oil and gas, from which humankind derives benefit. Yet, human understanding remains limited. Numerous sciences have emerged concerning the state of the oceans, the advantages of water, marine life, and the influence of the sea on seasons, winds, and oxygen, and complete knowledge still eludes us. Now consider the animals that inhabit the Earth's surface: livestock, birds, reptiles, flying creatures, small and large animals, creatures with two legs, four legs, and countless legs – their numbers reach into the billions. Many scientific disciplines have developed concerning them. On Earth, there are plants, vegetation, fruits, grains, the system of rainfall, and self-growing flora that provide sustenance for all living beings. Information about the atmosphere, clouds, rain, air pressure, snowfall, storms, the movement of winds, the change of seasons, the purpose and benefits of night and day – all these affairs operate under an exceedingly intricate system. For millions of years, this entire system has functioned in a highly integrated manner. Then there are the distances and orbits of the Earth, the Moon, the Sun, and other planets, and the Earth's gravity – each function with exceptional precision. All of this is the craftsmanship of its Creator; it is not a random occurrence. This is merely a brief indication. Millions of books provide detail these topics, and all of this has been created for the benefit of humankind, and humans are the creatures who derive the greatest benefit from it.

The Human Body and Soul:

Allah has also displayed His artistry, power, and might in relation to the human body and soul. Firstly, there is human sperm and conception, which we know as Embryology – it has in itself become a field of knowledge, the result of thousands of years of human research. From birth to death, the stages of human life involve the properties of the body, its growth, the emergence of diseases and the body's automatic defence mechanisms to combat them, the development of the body, intellect, knowledge, the human skeleton, and organs. Now, each organ, such as the eye, heart, digestive system, skin, bone joints, and the head, has become a separate area of study. All of this is the work of the Creator who first fashioned man and then continued the process of procreation. Human intellect, understanding, and free will, and humanity's dominion over this planet(earth) – all these matters point towards a system, and the system points towards a Creator.

The sky, meaning the atmosphere above the Earth, with its precise proportions of gases, the moisture in the air forming clouds, rain, snowfall, air pressure, the climates of different regions, the buoyancy of air, and how rain facilitates the growth of vegetation, grains, plants, and fruits – these grains and plants serve as food and sustenance for both humans and animals. Similarly, storms and punishments also originate from the sky, from the atmosphere.

Then, with an oath by the sky, it is stated that this discourse, which reveals all these secrets to you, is true and certain, just as the existence and speech of any human being are a reality.

هَلْ اَتٰىكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَ ﴿٢٤﴾

51|24| Has there reached you the story of the honored guests of Abraham? -

اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ ۚ قَوْمٌ مُّنْكَرُوْنَ ﴿٢٥﴾

51|25| When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace, [you are] a people unknown.

فَرَاغَ اِلٰٓى اَهْلِهٖ فَجَآءَ بِعِجْلٍ سَمِيْنٍ ﴿٢٦﴾

51|26| Then he went to his family and came with a fat [roasted] calf

فَقَرَّبَهٗۤ اِلَيْهِمْ قَالَ اَلَا تَاْكُلُوْنَ ﴿٢٧﴾

51|27| And placed it near them; he said, "Will you not eat?"

فَاَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ ؕ وَ بَشَّرُوْهُ بِغُلٰمٍ عَلِيْمٍ ﴿٢٨﴾

51|28| And he felt from them apprehension. They said, "Fear not," and gave him good tidings of a learned boy.

فَاَقْبَلَتِ امْرَاَتُهٗ فِىْ صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَ قَالَتْ عَجُوْزٌ عَقِيْمٌ ﴿٢٩﴾

51|29| And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!"

قَالُوْا كَذٰلِكِ ۙ قَالَ رَبُّكِ ؕ اِنَّهٗ هُوَ الْحَكِيْمُ الْعَلِيْمُ ﴿٣٠﴾

51|30| They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."

The account of Prophet Abraham (peace be upon him) has already been mentioned before. Prophet Abraham (peace be upon him) was very hospitable. Once, three handsome young guests came to him, whose beauty was unparalleled and who were new faces, meaning strangers. They greeted him, and Prophet Abraham (peace be upon him) returned the greeting. Their appearance and stature were beautiful and respectable. Hospitality is an excellent quality. Prophet Abraham (peace be upon him) quietly went into his house and, without asking them about food, roasted a calf for them and placed it before them. Since angels are beings of light and are free from material bodies and the need for food (they have no such requirement), they did not reach out to eat. If food is brought for a guest and they do not even reach out or taste it, the host feels a sense of disappointment, thinking perhaps the food is not liked or the guest themselves is upset and does not want to eat. The angels perceived his inner state and worry from his face and said, "We have come to give you good news of a son (a knowledgeable boy). Our purpose was to meet you, not to eat." Prophet Abraham (peace be upon him) was old at this time. His wife, Sarah, was also old, and having children from her seemed impossible. When his wife heard this, she was astonished and, in her amazement, struck her face with her hand and said, "How can this be?" The angels said, "This is the command of Allah, and it will surely come to pass. Allah is All-Knowing and All-Wise; He does as He wills."

Angels in Human Form:

Angels were created from light, just as jinn were created from fire. Human souls are also not bodies or matter but a type of energy (the soul is the command of my Lord). These immaterial existences take on an ideal form, an example of which modern technology has begun to create in the form of three-dimensional images. In this, along with the two-dimensional image (length and width), dimension (thickness) is also added, and it appears as if the entire being is present, yet it is not material (physical) but rather a form according to reality through digital technology. This is Hologram technology. This is the marvel of human digital technology. Allah Almighty's system is far superior, about which our knowledge is nothing. Similarly, Mithali body (3D form) have been mentioned by Sufi saints in their books regarding encounters, and in the Holy Quran as well, angels appeared in human guise (3 D form bodies) to Prophet Abraham (peace be upon him), Prophet Lot (peace be upon him), our Prophet Muhammad (peace be upon him), and Mary (peace be upon her) and conversed with them.

قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُوْنَ﴿۳۱﴾

51|31| [Abraham] said, "Then what is your business [here], O messengers?"

قَالُوْٓا اِنَّآ اُرْسِلْنَآ اِلٰى قَوْمٍ مُّجْرِمِيْنَۙ﴿۳۲﴾

51|32| They said, "Indeed, we have been sent to a people of criminals

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّنْ طِيْنٍۙ﴿۳۳﴾

51|33| To send down upon them stones of clay,

مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِيْنَ﴿۳۴﴾

51|34| Marked in the presence of your Lord for the transgressors."

فَاَخْرَجْنَا مَنْ كَانَ فِيْهَا مِنَ الْمُؤْمِنِيْنَۚ﴿۳۵﴾

51|35| So We brought out whoever was in the cities of the believers.

فَمَا وَجَدْنَا فِيْهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِيْنَۚ﴿۳۶﴾

51|36| And We found not within them other than a [single] house of Muslims.

وَ تَرَكْنَا فِيْهَاۤ اٰيَةً لِّلَّذِيْنَ يَخَافُوْنَ الْعَذَابَ الْاَلِيْمَؕ﴿۳۷﴾

51|37| And We left therein a sign for those who fear the painful punishment.

After hearing the good news from the angels, Prophet Abraham (peace be upon him) inquired where they are going, because his prophetic insight suggested that the arrival of three angels must have another significant purpose. The news of offspring could have been delivered by just one. They informed him that they were going to inflict punishment upon the people of Lot. This was because Allah Almighty had decreed this punishment upon that nation for their evil deeds and their rejection of Prophet Lot's (peace be upon him) message. A rain of hot stones would fall upon them, and they would be destroyed there and then. For every criminal, a stone was designated that would kill them. Muslims (followers of Prophet Lot (peace be upon him), Allah Almighty will save them. However, his wife, because she was associated with the disbelievers and used to provide them with information, was also destroyed, and the entire settlement became a lesson for humankind. This is the same area where the Dead Sea is located. Its details have been mentioned previously.

وَ فِيْ مُوْسٰۤى اِذْ اَرْسَلْنٰهُ اِلٰى فِرْعَوْنَ بِسُلْطٰنٍ مُّبِيْنٍ﴿۳۸﴾

51|38| And in Moses [was a sign], when We sent him to Pharaoh with clear authority.

فَتَوَلّٰى بِرُكْنِهٖ وَ قَالَ سٰحِرٌ اَوْ مَجْنُوْنٌ﴿۳۹﴾

51|39| But he turned away with his supporters and said," A magician or a madman."

فَاَخَذْنٰهُ وَ جُنُوْدَهٗ فَنَبَذْنٰهُمْ فِى الْيَمِّ وَ هُوَ مُلِيْمٌ﴿۴۰﴾

51|40| So We took him and his soldiers and cast them into the sea, and he was blameworthy.

The account of Prophet Moses (peace be upon him) is mentioned, which has been narrated before as well. He went to Pharaoh with his miracles (the shining hand and the staff turning into a serpent). He informed him of the oneness of Allah Almighty and his own prophethood. He forbade him from his claim of divinity, but Pharaoh persisted in his obstinacy and arrogance and called Prophet Moses (peace be upon him) a madman and a magician. He tried to pursue Prophet Moses (peace be upon him) and the Children of Israel, who had left the city, and he drowned with his army while crossing the sea. This was the punishment for his evil deeds and the oppression and injustice in his society.

وَ فِيْ عَادٍ اِذْ اَرْسَلْنَا عَلَيْهِمُ الرِّيْحَ الْعَقِيْمَۚ﴿۴۱﴾

51|41| And in 'Aad [was a sign], when We sent against them the barren wind.

مَا تَذَرُ مِنْ شَیْءٍ اَتَتْ عَلَیْهِ اِلَّا جَعَلَتْهُ كَالرَّمِیْمِ﴿۴۲﴾

51|42| It left nothing of what it came upon but that it made it like disintegrated ruins.

وَ فِیْ ثَمُوْدَ اِذْ قِیْلَ لَهُمْ تَمَتَّعُوْا حَتّٰى حِیْنٍ﴿۴۳﴾

51|43| And in Thamud, when it was said to them, "Enjoy yourselves for a time."

فَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ فَاَخَذَتْهُمُ الصّٰعِقَةُ وَ هُمْ یَنْظُرُوْنَ﴿۴۴﴾

51|44| But they were insolent toward the command of their Lord, so the thunderbolt seized them while they were looking on.

فَمَا اسْتَطَاعُوْا مِنْ قِیَامٍ وَّ مَا كَانُوْا مُنْتَصِرِیْنَ﴿۴۵﴾

51|45| And they were unable to arise, nor could they defend themselves.

وَ قَوْمَ نُوْحٍ مِّنْ قَبْلُ ؕ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِیْنَ﴿۴۶﴾

51|46| And [We destroyed] the people of Noah before; indeed, they were a people defiantly disobedient.

In these verses, examples of destroyed nations are given to the disbelievers of Mekka and those who deny the power of Allah. The people of 'Aad also rejected the teachings of their prophet and vehemently opposed him, so a severe windstorm came upon them that lasted for many days and destroyed all living beings.

Similarly, the people of Thamud demanded a miracle from their prophet, Prophet Salih (peace be upon him). Their demand was fulfilled, but they did not believe and killed the she-camel, which was the miracle. Then, after three days, they were destroyed by a thunderbolt and an earthquake while they were watching. Likewise, the people of Noah were destroyed by the flood. All these nations were transgressors. The disbelievers of Mekka were warned to abandon their opposition and to follow the commands of Allah and the teachings of His Prophet.

In the following verses, the greatness of Allah is mentioned.

وَ السَّمَآءَ بَنَیْنٰهَا بِاَیْدٍ وَّ اِنَّا لَمُوْسِعُوْنَ﴿۴۷﴾

51|47| And the heaven We constructed with strength, and indeed, We are [its] expander.

وَ الْاَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰهِدُوْنَ﴿۴۸﴾

51|48| And the earth We have spread out, and excellent is the preparer.

وَ مِنْ كُلِّ شَیْءٍ خَلَقْنَا زَوْجَیْنِ لَعَلَّكُمْ تَذَكَّرُوْنَ﴿۴۹﴾

51|49| And of all things We created two mates; perhaps you will remember.

Expansion in the Heavens:

These verses are a masterpiece of eloquence and rhetoric, possessing diverse meanings, all of which are correct. We constructed the heavens with Our own hands (power), and indeed, We are who expand it. One interpretation of this expansion refers to Our ability to broaden the scope of affairs that descend from the heavens, such as rain, storms, cyclone, snowfall, and clouds.

Another interpretation aligns with the modern cosmological theory of Hubble's Law. Edwin Hubble (1929), an American astronomer, proposed that all celestial bodies are moving away from each other in space, indicating the expansion of the universe. According to this law, the speed at which these bodies recede is related to their size and the distance between them. This is considered a major astronomical principle of the 20th century. In honour of this scientist, the world's great telescope is named Hubble. It is a miracle of the Holy Quran that a verse nearly fourteen hundred years ago is now being confirmed by modern astronomy. Even the renowned scientist Stephen Hawking mentioned the expanding universe as a significant theory in his book "A Brief History of Time."

The Spreading of the Earth:

The discussion now turns to the Earth. Its size and characteristics have already been mentioned (Verse: 20), stating that the Earth has been spread out for the ease of humankind. This spreading does not contradict its spherical shape, as revealed by images from space. Upon it are mountains and seas, plains and deserts, and forests where humans reside and derive benefits. This is a manifestation of Allah Almighty's perfection and power. All objects and beings remain on Earth due to its gravitational pull, hence the principle of conservation of matter, where the same elements are recycled. For instance, water evaporates and then falls as rain. Forests disappear and then regenerate. Humans die and are then born again. In some places, the Earth is expanding, with new islands emerging, glaciers melting, and land being exposed. Information obtained from space indicates that a rift is forming within the continent of Africa, and it is expected that seawater will eventually fill this gap, dividing the landmass into two parts. This process may take hundreds of years and is occurring in the Ethiopian desert. This crack has been widening since 2005 (Jerusalem Post, March 22, 2023), attributed to the shifting of the tectonic plates. However, all these events and changes are evidence of a Creator who alters His creation.

Pairs in the Universe:

Another manifestation of Allah's creation is the existence of pairs, which are interconnected. Among animals and birds, there are males and females. Similarly, in trees and vegetation, there are male pollen and female pollen, facilitating reproduction. The same applies to reptiles and aquatic creatures, as well as insects, which are born and die. Furthermore, pairs serve as signs and explanations: night and day (darkness and light), heat and cold, spring and autumn, high and low, and so on. There is diversity in human character, with contrasting traits like bravery and cowardice, generosity and stinginess, knowledge and ignorance, love and hatred, which make us aware of these pairs. Various manifestations of energy also exist, such as positive and negative electric currents, the north and south poles of a magnet, the forces of attraction (centripetal) and repulsion (centrifugal). Every atom contains a positive charge and its corresponding negative charge. Every action has a reaction, and there are forces of expulsion, along with countless other things unknown to humankind. All these are types of pairs and evidence for the existence of a single Creator. However, unfortunately, humans do not contemplate the Creator but only consider and utilize the benefits they derive from these creations. The Holy Quran

presents these scientific arguments for reflection. Muslims must strive to further advance in the sciences.

فَفِرُّوْٓا اِلَى اللّٰهِ ؕ اِنِّىْ لَكُمْ مِّنْهُ نَذِيْرٌ مُّبِيْنٌ ۚ﴿۵۰﴾

51|50| So flee to Allah. Indeed, I am to you from Him a clear warner.

وَ لَا تَجْعَلُوْا مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ؕ اِنِّىْ لَكُمْ مِّنْهُ نَذِيْرٌ مُّبِيْنٌ ۚ﴿۵۱﴾

51|51| And do not make [as equal] with Allah another deity. Indeed, I am to you from Him a clear warner.

كَذٰلِكَ مَآ اَتَى الَّذِيْنَ مِنْ قَبْلِهِمْ مِّنْ رَّسُوْلٍ اِلَّا قَالُوْا سَاحِرٌ اَوْ مَجْنُوْنٌ ۚ﴿۵۲﴾

51|52| Similarly, there came not to those before them any messenger except that they said, "A magician or a madman."

اَتَوَاصَوْا بِهٖ ۚ بَلْ هُمْ قَوْمٌ طَاغُوْنَ ۚ﴿۵۳﴾

51|53| Did they suggest it to them? Rather, they [themselves] are a transgressing people.

فَتَوَلَّ عَنْهُمْ فَمَآ اَنْتَ بِمَلُوْمٍ ۘ﴿۵۴﴾

51|54| So leave them, [O Muhammad], for you are not to be blamed.

The Importance of Remembrance (Dhikr):

Following the description of Allah Almighty's greatness, and observing the stubbornness and obstinacy of the disbelievers (those who deny), a message is being conveyed to the Prophet PBUH, urging them to hasten towards Allah, seek forgiveness, act upon His commands, and seek refuge in Him from punishment in order to be saved. The Prophet PBUH is repeatedly described as a warner against the torment and one who strives to save them, emphasizing not to associate anyone with Allah. The warning is reiterated twice because humans are susceptible to the influence of Satan and their own desires. Given the obduracy and opposition of the polytheists of Makka, it is stated that previous communities, as mentioned before, also used to label their warning prophets as sorcerers or madmen instead of heeding their teachings, and this pattern has always persisted. It is as if every misguided community bequeathed to the succeeding one the rejection of prophets and messengers. The Prophet PBUH is advised not to be disheartened by their attitude and not to be concerned by their opposition. Their denial does not imply any deficiency in the Prophet's fulfilment of his duty from Allah; rather, it is the consequence of human choice resulting in bad deeds. This guidance is for all preachers: do not resort to violence, nor despair. Focus your efforts on conveying the message and do not be concerned by people's rejection, for only the rebellious deny and oppose.

The analogy of fleeing towards Allah is also significant for Muslims. Interpretations from several eminent figures include: (1) Hazrat Ibn Abbas (may Allah be pleased with him) said: Flee from your sins towards Him (Allah) for repentance, or flee from bad deeds towards good deeds. (2) Al-Husayn bin Al-Fadl said: Turn towards Allah by abstaining from everything that distracts you from Him. (3) Abu Bakr Al-Warraq said: Flee from obeying Satan towards obeying Allah. (4) Sahl bin Abdullah Al-Tustari

said: Abandon the desires of your own selves and hasten towards the commands of Allah Almighty, and do not have complete reliance on your own planning; rather, hasten towards (have reliance on) Allah's decree. (5) Hazrat Junaid Baghdadi said: Satan invites towards sin and evil; reject his invitation and hasten towards obeying Allah's commands, for He will protect you from Satan's temptations. (6) Dhul-Nun al-Misri said: Flee from ignorance towards knowledge and hasten from disbelief towards gratitude.

This is to step into the arena of love's martyrdom;

People consider being a Muslim an easy affair. (Iqbal)

وَّ ذَكِّرْ فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِيْنَ﴿۵۵﴾

51|55| And remind, for indeed, the reminder benefits the believers.

وَ مَا خَلَقْتُ الْجِنَّ وَ الْاِنْسَ اِلَّا لِيَعْبُدُوْنِ﴿۵۶﴾

51|56| And I did not create the jinn and mankind except to worship Me.

مَاۤ اُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّ مَاۤ اُرِيْدُ اَنْ يُّطْعِمُوْنِ﴿۵۷﴾

51|57| I do not want from them any provision, nor do I want them to feed Me.

اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْنُ﴿۵۸﴾

51|58| Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.

فَاِنَّ لِلَّذِيْنَ ظَلَمُوْا ذَنُوْبًا مِّثْلَ ذَنُوْبِ اَصْحٰبِهِمْ فَلَا يَسْتَعْجِلُوْنِ﴿۵۹﴾

51|59| And indeed, for those who have wronged is a portion [of punishment] like the portion of their predecessors, so let them not impatiently urge Me.

فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنْ يَّوْمِهِمُ الَّذِيْ يُوْعَدُوْنَ﴿۶۰﴾

51|60| And woe to those who have disbelieved from their Day which they are promised.

The Purpose of Human Creation:

Following the attitude of the deniers, the state of the believers is now mentioned. After turning away from or overlooking the deniers and wrongdoers, the people of faith are urged towards preaching and guidance. Through this guidance and propagation, their hearts will be filled with faith and divine love, therefore, they should continue their mission. Simultaneously, it is stated that humankind should know that they have been granted greatness, power, and vicegerency on Earth so that they may act upon Allah's commands and worship only Allah Almighty. This is the supreme purpose of their lives, and for this purpose, they have been given intellect and the freedom to choose the path of guidance or the path of Satan and oppression. They will be rewarded or punished based on their choices and actions, which will be enforced after this life.

Jinn are also Allah's fiery creation (created from fire, existing as energy). They possess intellect and understanding. They do not have physical bodies but can

assume forms. Jinn have also been given the choice to act according to their intellect, meaning to worship Allah, follow His commands, and not follow Satan. Based on this choice and their actions, they too are entitled to Paradise (reward) or Hellfire (punishment). Since Jinn are from fire, and Satan is also from fire, most Jinn follow Satan, which is why their majority will be in Hell.

Allah Almighty has established His right to be worshipped based on His creation of humankind and the provision of all facilities on Earth, such as sustenance, life, intellect, knowledge, and the ability to perform various tasks through physical strength. Allah did not command worship so that humans could add to His greatness; rather, Allah's being is already immensely great, and He provides sustenance and the means of life for all living beings in the universe. Allah is the possessor of great power and might therefore, He has the right to be worshipped (to command worship). Those who deny Allah's worship and commands are wrongdoers and will receive punishment. This punishment can occur in this world, as it did for disobedient ancient peoples, and there will be the torment of Hell in the Hereafter, as promised by Allah in His Word and by His Prophet.

The Surah began with the description of Allah Almighty's greatness and the manifestations of His power, and it concludes with a warning and the announcement of punishment for those who deny Allah's worship and commands.

END OF SURAH AL-DHARIYAT.

52- Surah Al-Toor

Introduction:

This Surah was revealed in Makkah. Its period is the middle Makkan period, during which the opposition of the polytheists of Makkah was at its peak.

The Surah is named "At-Tur" because of its first word. The Surah contains forty-nine (49) verses and two (2) sections. According to the order of the Mushaf (the written Quran), its number is fifty-two (52), and according to the order of revelation, it is seventy-five (75).

Initially, there is emphasis on the Day of Judgment, the punishment of Hell, and the reckoning. The negative attitude of the Quraish of Makkah and their denial of the Quran and the prophethood of the Prophet Muhammad (peace be upon him) are refuted. A comparison is made between Hell and Paradise so that the reader may choose the straight path and success. The importance of human deeds is clarified.

If the disbelievers do not believe in the Quran, then let them bring forth a similar example. The Prophet Muhammad (peace be upon him) is comforted, and those who deny are warned of Hell. Emphasis is placed on the worship of Allah.

وَ الطُّوْرِۙ﴿۱﴾

52|1| By the mount

وَ كِتٰبٍ مَّسْطُوْرٍۙ﴿۲﴾

52|2| And [by] a Book inscribed

فِیْ رَقٍّ مَّنْشُوْرٍۙ﴿۳﴾

52|3| In parchment spread open

وَّ الْبَیْتِ الْمَعْمُوْرِۙ﴿۴﴾

52|4| And [by] the frequented House

وَ السَّقْفِ الْمَرْفُوْعِۙ﴿۵﴾

52|5| And [by] the heaven raised high

وَ الْبَحْرِ الْمَسْجُوْرِۙ﴿۶﴾

52|6| And [by] the sea filled [with fire],

The Surah begins with significant entities that hold great importance in the universe. Their mention is accompanied by an oath, indicating the importance of what is being sworn upon.

"At-Tur" in Syriac means "mountain." Some have said it refers to a green mountain. What is meant here is the mountain where Prophet Musa (Moses), peace be upon him, was honoured with prophethood and spoke to Allah SWT. There are two opinions regarding the mountain's location: first, in the region of Madyan, and second, in the wilderness of Tih and the Sinai region. According to a Hadith, Jabal Tur, Jabal Judi, Jabal Uhud, and Jabal Lubnan (Lebanon/Syria) are the beloved mountains of Allah because events of guidance and righteousness involving Allah's beloved ones are associated with them.

The second oath is by "the Book inscribed." The word "mastur" is derived from "satr," meaning lines or rows, i.e., letters joined in order. This refers to the Divine Books: the Torah, the Psalms, the Gospel, and the Quran. The Quran is the final revealed book, which the Prophet Muhammad (peace be upon him) had written down under his supervision. In the description of the Book, the quality of its pages is mentioned: it is inscribed on very thin parchment (usually made from deer skin). The Book can also refer to the Preserved Tablet (Al-Lawh Al-Mahfuz). Some have taken it to mean the records of human deeds, which are written down and will be unfolded on the Day of Judgment. Considering human significance, the most appropriate meaning is the Quran, which is the completion of guidance.

Bait-ul-Ma'mur (The Frequented House):

"Bait-ul-Ma'mur" means "the frequented house," referring to a place of worship in the heavens, located directly above the Ka'bah. Angels constantly circumambulate and worship there. According to one view, there is a "Bait-ul-Ma'mur" in every heaven. Another meaning is the Ka'bah itself, which is always filled with those performing Tawaf (circumambulation) and worship.

As-Saqf (The Roof):

An oath is sworn by "the roof raised high." This refers to the sky, which is like a roof over the earth. Since the earth is spherical (round) and suspended in space, the sky encompasses it from all sides.

Al-Bahr-il-Masjur (The Swelled Sea):

The final oath is by the seas, "swelled" or "inflamed." Just as an oven is inflamed, the swelling of the sea has two meanings: that it is full of water and that it is surging. There is a narration that on the Day of Judgment, when it dries up, it will become inflamed with fire. The importance and awe of the sea are greater than that of land. Most of the earth's surface (two-thirds) is sea, within which the land is situated. In fact, all dry land is an island surrounded by seas. Within it are creatures, its salty water, and its significance in the earth and human life is immense, which is why an oath is sworn by it.

All these entities are extremely important in the universe, so after swearing by them, the statement of what is being sworn upon follows.

اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌۙ﴿۷﴾

52|7| Indeed, the punishment of your Lord will occur.

مَّا لَهٗ مِنْ دَافِعٍۙ﴿۸﴾

52|8| Of it there is no preventer.

يَّوْمَ تَمُوْرُ السَّمَآءُ مَوْرًاۙ﴿۹﴾

52|9| On the Day the heaven will sway with circular motion

وَّ تَسِيْرُ الْجِبَالُ سَيْرًاؕ﴿۱۰﴾

52|10| And the mountains will pass on, departing -

فَوَيْلٌ يَّوْمَىِٕذٍ لِّلْمُكَذِّبِيْنَۙ﴿۱۱﴾

52|11| Then woe, that Day, to the deniers,

الَّذِيْنَ هُمْ فِيْ خَوْضٍ يَّلْعَبُوْنَ﴿۱۲﴾

52|12| Who are in [empty] discourse amusing themselves.

The answer to the oath of the five matters mentioned before is that Allah's punishment, meaning the Day of Judgment, will indeed occur, and those who deny it are wrong. No one will be able to prevent it. At that time, the heaven which encompasses the entire earth will begin to rotate violently, meaning the stars and planets within the sky will leave their orbits, spin around, and collide. The mountains will fly like scattered dust. This will be a terrifying scene, and today those who deny this day, will face torment and destruction. Today, they mock and deny the truth due to the respite they are given, but on that day, they will be trapped in it.

يَوْمَ يُدَعُّوْنَ اِلٰى نَارِ جَهَنَّمَ دَعًّاؕ﴿۱۳﴾

52|13| The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say],

هٰذِهِ النَّارُ الَّتِیْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ﴿۱۴﴾

52|14| "This is the Fire which you used to deny.

اَفَسِحْرٌ هٰذَاۤ اَمْ اَنْتُمْ لَا تُبْصِرُوْنَۚ﴿۱۵﴾

52|15| Then is this magic, or do you not see?

اِصْلَوْهَا فَاصْبِرُوْۤا اَوْ لَا تَصْبِرُوْا ۚ سَوَآءٌ عَلَیْكُمْ ؕ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ﴿۱۶﴾

52|16| [Enter to] burn therein; then be patient or impatient - it is all the same for you. You are only being recompensed [for] what you used to do."

In this world, those who deny the Day of Judgment and the reckoning, and who reject the commands of Allah, will be forcefully pushed by the angels into Hell. The angels will say that this is the punishment for their deeds and their denial, which they used to reject. Today, it is the reality, and they will be told to cry out or plead, they must bear this punishment which is a consequence of their actions. This is not injustice or oppression, but rather justice.

اِنَّ الْمُتَّقِیْنَ فِیْ جَنّٰتٍ وَّ نَعِیْمٍۙ﴿۱۷﴾

52|17| Indeed, the righteous will be in gardens and pleasure,

فٰكِهِیْنَ بِمَاۤ اٰتٰىهُمْ رَبُّهُمْ ۚ وَ وَقٰىهُمْ رَبُّهُمْ عَذَابَ الْجَحِیْمِ﴿۱۸﴾

52|18| Enjoying what their Lord has given them, and their Lord protected them from the punishment of Hellfire.

كُلُوْا وَ اشْرَبُوْا هَنِیْٓـًٔۢا بِمَا كُنْتُمْ تَعْمَلُوْنَۙ﴿۱۹﴾

52|19| [They will be told], "Eat and drink in satisfaction for what you used to do."

مُتَّكِـِٕیْنَ عَلٰى سُرُرٍ مَّصْفُوْفَةٍ ۚ وَ زَوَّجْنٰهُمْ بِحُوْرٍ عِیْنٍ﴿۲۰﴾

52|20| They will be reclining on thrones lined up, and We will marry them to fair women with large, [beautiful] eyes.

وَ الَّذِیْنَ اٰمَنُوْا وَ اتَّبَعَتْهُمْ ذُرِّیَّتُهُمْ بِاِیْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّیَّتَهُمْ وَ مَاۤ اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَیْءٍ ؕ كُلُّ امْرِیٕ بِمَا كَسَبَ رَهِیْنٌ﴿۲۱﴾

52|21| And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained.

Following the mention of those who are punished due to their evil deeds, there is a description of the reward and recompense for those who do good deeds and fear Allah (the pious), so that the reader, being aware of the consequences of both actions, can decide upon the righteous deeds.

Servants in Paradise:

The righteous will reside in palaces where there will be gardens and a life of complete comfort and luxury. They will be grateful to Allah for saving them from Hell. All blessings will be provided to them, and it will be said to them, "Benefit from these, for this is the reward and honour due to your good deeds in the life of the world, your patience in suffering, your adherence to Allah's commands, and your compassion and help towards His creation." They will have soft cushions, canopies, and sofas to recline upon. They will enjoy the company of their friends who shared in their good deeds. Beautiful-eyed and shaped maidens will be provided to them to serve. Here, the word *zawja* means a pair; some translators have taken it to mean marriage. However, the pious will also have their own righteous wives who were married to them. In the life of Paradise, there will be no human desires or flaws. There will be no urination (small or large). Similarly, there will be no sexual desires, but rather states of love and affection, pleasure and joy, which will be experienced through meetings and eating and drinking. Just as wine will not cause intoxication or have a bad odour, food will not become putrid or produce waste.

The Importance of Deeds:

Another important principle is stated, which applies to all humanity and is a manifestation of divine justice: "Every soul will be held in pledge for what it has earned." To understand this, there is an example: when a person gives a favour or wealth to someone, they take collateral in return. Then, upon completion, the collateral or pledged item is returned. The same principle applies to all of Allah's blessings that He has bestowed upon us in the life of this world, and from which we fully benefit. We enjoy being the noblest of creation on Earth. In return, following Allah's commands is the collateral, and if this is not presented in the form of good deeds on the Day of Judgment, then the consequence is punishment, which is Hell. This is for all humanity. If disbelievers do good deeds, they will be compensated in this world or the hereafter according to divine justice, but they will be punished for neglecting the rights of Allah. Suffering in the worldly life due to other deeds will be compensated. Similarly, if Muslims do not perform good deeds and do not take care of the rights of others, they will be punished for it in this world or the hereafter. However, due to their faith and fulfilment of the rights of Allah, they will be given a place in Paradise after their punishment. This is why the reward for good deeds is mentioned alongside the recompense for evil deeds.

Through deeds, life is made, both Paradise and Hell.(Iqbal)

وَ اَمْدَدْنٰهُمْ بِفَاكِهَةٍ وَّ لَحْمٍ مِّمَّا يَشْتَهُوْنَ﴿۲۲﴾

52|22| And We will provide them with fruit and meat from whatever they desire.

يَتَنَازَعُوْنَ فِيْهَا كَاْسًا لَّا لَغْوٌ فِيْهَا وَ لَا تَاْثِيْمٌ﴿۲۳﴾

52|23| They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin.

وَ يَطُوْفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَاَنَّهُمْ لُؤْلُؤٌ مَّكْنُوْنٌ﴿۲۴﴾

52|24| There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected.

وَ اَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ﴿۲۵﴾

52|25| And they will approach one another, inquiring of each other.

قَالُوْۤا اِنَّا كُنَّا قَبْلُ فِيْۤ اَهْلِنَا مُشْفِقِيْنَ﴿۲۶﴾

52|26| They will say, "Indeed, we were previously among our people fearful [of displeasing Allah].

فَمَنَّ اللّٰهُ عَلَيْنَا وَ وَقٰىنَا عَذَابَ السَّمُوْمِ﴿۲۷﴾

52|27| So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire.

اِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوْهُ ؕ اِنَّهٗ هُوَ الْبَرُّ الرَّحِيْمُ﴿۲۸﴾

52|28| Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful."

"A depiction of the life of the inhabitants of Paradise is presented. The worldly blessings for which humans strive with all their might are mentioned merely for the sake of understanding. Otherwise, the reality of Paradise is far more sublime, beyond description. The inhabitants of Paradise will have access to every kind of delicious food, just as they desire. Then there will be beverages of exquisite taste, the drinking of which will bring delight, yet there will be no mental dullness or loose talk. Their senses will remain clear, and friends will be engaging in pleasantries and light-hearted conversation in a mood of great joy and humour. There will be a state of utmost peace and bliss. They will inquire about each other's well-being and reminisce about the world. Young attendants (youthful) will be present to serve them. Although there will be no fatigue in Paradise, these handsome young men will be present for the sake of grandeur and respect. The purpose of youth is the vitality and charm of the body that is only present in youth. There are different opinions about them: (1) These will be the children who passed away from this world before reaching puberty, so they will remain with their parents in the freshness of youth forever, so that their parents may find solace. (2) According to one opinion, they will be creatures of Paradise, who will remain eternally beautiful and youthful. The inhabitants of Paradise will discuss among themselves the hardships and trials of the world, how many difficulties and worries they had to endure in their lives, whether they were economic, social, or related to following Allah's commands. They will give thanks to Allah for the acceptance of their deeds and for being saved from the torment of Hell (hot wind and blazing fire) and granted a place in Paradise. Even in their worldly lives, they always sought Allah's help and support in every difficulty, for He is the Most Merciful and Beneficent."

فَذَكِّرْ فَمَاۤ اَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَّ لَا مَجْنُوْنٌ ؕ﴿۲۹﴾

52|29| So remind [O Muhammad], for you are not, by the favor of your Lord, a soothsayer or a madman.

اَمْ يَقُوْلُوْنَ شَاعِرٌ نَّتَرَبَّصُ بِهٖ رَيْبَ الْمَنُوْنِ﴿۳۰﴾

52|30| Or do they say [of you], "A poet for whom we await a misfortune of time?"

قُلْ تَرَبَّصُوْا فَاِنِّیْ مَعَكُمْ مِّنَ الْمُتَرَبِّصِیْنَ۝۳۱

52|31| Say, "Wait, for indeed I am, with you, among the waiters."

اَمْ تَاْمُرُهُمْ اَحْلَامُهُمْ بِهٰذَآ اَمْ هُمْ قَوْمٌ طَاغُوْنَ۝۳۲

52|32| Or do their minds command them to [say] this, or are they a transgressing people?

اَمْ یَقُوْلُوْنَ تَقَوَّلَهٗ ۚ بَلْ لَّا یُؤْمِنُوْنَ۝۳۳

52|33| Or do they say, "He has made it up"? Rather, they do not believe.

فَلْیَاْتُوْا بِحَدِیْثٍ مِّثْلِهٖۤ اِنْ كَانُوْا صٰدِقِیْنَ۝۳۴

52|34| Then let them produce a statement like it, if they should be truthful.

Following the mention of the inhabitants of Paradise, the Prophet Muhammad (peace be upon him) is being comforted regarding the difficulties he faced in his mission of conveying the message. The disbelievers' accusations that he was a poet or a soothsayer, and that his message was not divine revelation but rather poetic and soothsaying utterances – because in that era, soothsayers also spoke ambiguously about the future – are addressed. It is emphatically stated: You are the Messenger of Allah, do not pay heed to them.

The Quraish constantly wished for the Prophet's mission, that is, his preaching, to fail, and they prayed for his demise. Regarding their this wish, it is said that their desire will remain unfulfilled, and you should be reassured. Tell them to wait, and you too await your triumph. See whose aspiration is fulfilled (Allah Almighty granted the Prophet a complete victory ten years later, in the form of the Conquest of Makka).

They call the Quran human speech, whereas it contains wisdom and knowledge, and recounts ancient events along with the mention of Allah's power and greatness. This is not a matter of their intellect, but rather they are opposing out of mere stubbornness and enmity. If it is human speech, then let them produce or bring forth a similar verse or chapter. How can they compete with the coherence, miraculous nature, eloquence, beautiful expression, unique style, determination of truths, and solutions to human problems that it contains? But history is a witness that despite priding themselves on their eloquence and fluency, the Quraish failed.

اَمْ خُلِقُوْا مِنْ غَیْرِ شَیْءٍ اَمْ هُمُ الْخٰلِقُوْنَ۝۳۵

52|35| Or were they created by nothing, or were they the creators [of themselves]?

اَمْ خَلَقُوا السَّمٰوٰتِ وَ الْاَرْضَ ۚ بَلْ لَّا یُوْقِنُوْنَ۝۳۶

52|36| Or did they create the heavens and the earth? Rather, they are not certain.

اَمْ عِنْدَهُمْ خَزَآىِٕنُ رَبِّكَ اَمْ هُمُ الْمُصَۜیْطِرُوْنَ۝۳۷

52|37| Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]?

اَمْ لَهُمْ سُلَّمٌ يَّسْتَمِعُوْنَ فِيْهِ ۚ فَلْيَاْتِ مُسْتَمِعُهُمْ بِسُلْطٰنٍ مُّبِيْنٍ ۖ﴿٣٨﴾

52|38| Or have they a stairway [into the heaven] upon which they listen? Then let their listener produce a clear authority.

اَمْ لَهُ الْبَنٰتُ وَ لَكُمُ الْبَنُوْنَ ۖ﴿٣٩﴾

52|39| Or has He daughters while you have sons?

اَمْ تَسْـَٔلُهُمْ اَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُوْنَ ۖ﴿٤٠﴾

52|40| Or do you, [O Muhammad], ask of them a payment, so they are by debt burdened down?

اَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُوْنَ ۖ﴿٤١﴾

52|41| Or have they [knowledge of] the unseen, so they write [it] down?

اَمْ يُرِيْدُوْنَ كَيْدًا ؕ فَالَّذِيْنَ كَفَرُوْا هُمُ الْمَكِيْدُوْنَ ۖ﴿٤٢﴾

52|42| Or do they intend a plan? But those who disbelieve - they are the object of a plan.

اَمْ لَهُمْ اِلٰهٌ غَيْرُ اللّٰهِ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ﴿٤٣﴾

52|43| Or have they a deity other than Allah? Exalted is Allah above whatever they associate with Him.

وَ اِنْ يَّرَوْا كِسْفًا مِّنَ السَّمَآءِ سَاقِطًا يَّقُوْلُوْا سَحَابٌ مَّرْكُوْمٌ﴿٤٤﴾

52|44| And if they were to see a fragment from the sky falling, they would say, "[It is merely] clouds heaped up."

This Surah was revealed in Makka and refutes the beliefs and behaviours of the disbelievers of Makka. It rejects their denial of resurrection after death, their refusal to acknowledge Allah's oneness, and their belief about angels being daughters of Allah.

What ignorance it is that they choose sons for themselves and attribute daughters to Allah! How do they know that angels are daughters of Allah? Have they ascended to the heavens and witnessed the angels? If Allah can create the heavens, the earth, and millions of creatures, is it difficult for Him to resurrect after death? Did the disbelievers of Makka create themselves? Or do they have a share in the creation of the heavens and the earth? Or the treasures of the heavens, rain, and seasons are under their control? They possess nothing. They are merely denying the Prophet Muhammad (peace be upon him) and his teachings out of stubbornness. Whereas the Prophet (peace be upon him), without any financial gain, is showing them the path of guidance for their own good. Their obstinacy is such that when a miracle is shown to them, they deny it, the reason for which is their stubbornness and ignorance. Allah is one and has no partners.

فَذَرْهُمْ حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ فِيْهِ يُصْعَقُوْنَ ۙ﴿٤٥﴾

52|45| So leave them until they meet their Day in which they will be struck insensible -

يَوْمَ لَا يُغْنِىْ عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَّ لَا هُمْ يُنْصَرُوْنَ ؕ﴿۴۶﴾

52|46| The Day their plan will not avail them at all, nor will they be helped.

وَ اِنَّ لِلَّذِيْنَ ظَلَمُوْا عَذَابًا دُوْنَ ذٰلِكَ وَ لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ﴿۴۷﴾

52|47| And indeed, for those who have wronged is a punishment before that, but most of them do not know.

In light of the stubbornness and obstinacy of the Quraish, the Prophet Muhammad (peace be upon him) and the Muslims are being comforted to disregard their opposition and enmity and to feel no distress or sadness. These disbelievers will face the consequences of their actions. Their cunning, their plans, their hostility – all will be reduced to dust. When the time of punishment or retribution comes upon them, they will know.

Some commentators interpret this as referring to the time of death. Others see it as referring to the humiliation and defeat the disbelievers faced in this world (such as in the Battle of Badr, the Battle of the Trench, or the defeat they suffered at the Conquest of Makka, which shattered all their plans against Islam). Similarly, they will face torment at the time of resurrection. Some commentators interpret it as the torment in the intermediate realm (Barzakh) after death. All these are times when Allah Almighty can and does punish a person with their body or their soul. Despite seeing and knowing their helplessness in this worldly life, the disbelievers and every rebellious person do not learn a lesson, as if they are unaware of this reality.

وَ اصْبِرْ لِحُكْمِ رَبِّكَ فَاِنَّكَ بِاَعْيُنِنَا وَ سَبِّحْ بِحَمْدِ رَبِّكَ حِيْنَ تَقُوْمُ ۙ﴿۴۸﴾

52|48| And be patient, [O Muhammad], for the decision of your Lord, for indeed, you are in Our eyes. And exalt [Allah] with praise of your Lord when you arise.

وَ مِنَ الَّيْلِ فَسَبِّحْهُ وَ اِدْبَارَ النُّجُوْمِ﴿۴۹﴾

52|49| And in a part of the night exalt Him and after [the setting of] the stars.

"The Prophet Muhammad (peace be upon him) is being comforted, and his status, dignity, and love are expressed in an eloquent manner, assuring him not to be troubled by the opposition and enmity of the disbelievers. Every moment of yours is before Us. We are your protectors. A special relationship is expressed. The Prophet Muhammad (peace be upon him), just eleven years after the migration, implemented Islam across the entire Arabian Peninsula, and his successors (may Allah be pleased with them) then transformed Islam into a great world power within twenty years.

Emphasis is placed on the praise and glorification of Allah. When you stand (for prayer), most commentators interpret this as referring to the initial glorification (Tasbeeh) at the beginning of prayer (*Subhanakallahumma wa bihamdika - 'Glory be to You, O Allah, and with Your praise'*). Some have said that Tasbeeh should also be recited upon waking from sleep, just as there is a prescribed supplication. Similarly, if there was a gathering and conversation took place, a supplication should be made at the end of the gathering, the words and meanings of which include Tasbeeh. There

is a blessed Hadith: *(Subhanakallahumma wa bihamdika, ashhadu an la ilaha illa Anta, astaghfiruka wa atubu ilayk) - 'Glory be to You, O Allah, and with Your praise. I bear witness that there is no god but You. I seek Your forgiveness and turn to You in repentance.' (Tirmidhi).*

Similarly, the Tahajjud prayer refers to a part of the night, whose virtues are extensively mentioned in Hadith, and which was always the practice of the Prophet Muhammad (peace be upon him). Likewise, *'Idbar al-nujoom'* (when the stars recede/disappear) refers to the supererogatory prayers (Sunnah) of the morning prayer, which the Prophet Muhammad (peace be upon him) greatly emphasized. He said: "The two rak'ahs of Fajr (Sunnah) are better than the world and all that is in it." (Muslim/Tirmidhi). Ibn Abbas (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: *"The two rak'ahs before Fajr are idbar al-nujoom, and the two rak'ahs after Maghrib are idbar al-sujud."* (Tirmidhi / Mustadrak al-Hakim).

The Surah begins with the greatness of the Quran, the reality of the Day of Judgment, and concludes with the glorification of the Prophet Muhammad (peace be upon him) and the importance of worship, praise, and glorification of Allah.

May Allah Almighty accept our efforts and make it a provision for the Hereafter for readers and the author. Amen, O Lord of the Worlds."

END OF SURAH AL-TOOR.

---

53 Surah Al-Najam

Introduction:

The name of the Surah is An-Najm (The Star), which is taken from the word in the first verse of this Surah. This Surah was revealed in Makkah. According to the narration of Hazrat Ibn Mas'ud (may Allah be pleased with him), this is the first Surah that the Prophet (peace be upon him) publicly recited in the Ka'bah.

Its eloquence and rhetoric, the novelty and creativity of its discourse, were so impressive that when the command for prostration came at the end, the Prophet (peace be upon him) prostrated, and all those present at that time, Muslims and polytheists alike, prostrated with him. Later, when the polytheists realized that they had followed the Prophet (peace be upon him) and how they had done so, to cover this embarrassment and shame, they said that they had heard two verses in which Lat and Uzza were mentioned, and that is why they prostrated.

According to historical events, the first migration to Abyssinia had already taken place at this time. This incident occurred approximately five years before the Prophet's migration to Madinah.

In the order of revelation, this Surah is number twenty-three (23), and in the arrangement of the Quranic compilation (Mushaf), it is number fifty-three (53). The Surah consists of sixty-two (62) verses and three (3) sections (Ruku'). In terms of its themes, it is close to Surah At-Tur, which ends with the glorification of the Prophet

(peace be upon him) and the command to worship Allah. Surah An-Najm begins with the mention of the Prophet's (peace be upon him) exalted status.

The teachings of the Prophet (peace be upon him) are like the commands of Allah. He is a truthful and sincere Prophet in his speech. Revelation comes to him through Hazrat Jibril (peace be upon him).

The statements of the polytheists regarding idols and angels are false.

The Holy Quran confirms the previous divine scriptures.

The earlier nations that denied Allah's commands and disobeyed their Prophets were destroyed. The people of Makkah should reflect on this and fear it.

وَ النَّجْمِ اِذَا هَوٰىۙ﴿۱﴾

53|1| By the star when it descends,

مَا ضَلَّ صَاحِبُكُمْ وَ مَا غَوٰىۚ﴿۲﴾

53|2| Your companion [Muhammad] has not strayed, nor has he erred,

وَ مَا يَنْطِقُ عَنِ الْهَوٰىؕ﴿۳﴾

53|3| Nor does he speak from [his own] inclination.

اِنْ هُوَ اِلَّا وَحْیٌ یُّوْحٰىۙ﴿۴﴾

53|4| It is not but a revelation revealed,

عَلَّمَهٗ شَدِیْدُ الْقُوٰىۙ﴿۵﴾

53|5| Taught to him by one intense in strength -

ذُوْ مِرَّةٍؕ فَاسْتَوٰىۙ﴿۶﴾

53|6| One of soundness. And he rose to [his] true form

وَ هُوَ بِالْاُفُقِ الْاَعْلٰىؕ﴿۷﴾

53|7| While he was in the higher [part of the] horizon.

ثُمَّ دَنَا فَتَدَلّٰىۙ﴿۸﴾

53|8| Then he approached and descended

فَكَانَ قَابَ قَوْسَیْنِ اَوْ اَدْنٰىۚ﴿۹﴾

53|9| And was at a distance of two bow lengths or nearer.

فَاَوْحٰۤى اِلٰى عَبْدِهٖ مَاۤ اَوْحٰىؕ﴿۱۰﴾

53|10| And he revealed to His Servant what he revealed.

مَا كَذَبَ الْفُؤَادُ مَا رَاٰىؕ﴿۱۱﴾

53|11| The heart did not lie [about] what it saw.

اَفَتُمٰرُوْنَهٗ عَلٰى مَا يَرٰى ﴿١٢﴾

53|12| So will you dispute with him over what he saw?

وَ لَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى ﴿١٣﴾

53|13| And he certainly saw him in another descent

عِنْدَ سِدْرَةِ الْمُنْتَهٰى ﴿١٤﴾

53|14| At the Lote Tree of the Utmost Boundary -

عِنْدَهَا جَنَّةُ الْمَاْوٰى ﴿١٥﴾

53|15| Near it is the Garden of Refuge -

اِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى ﴿١٦﴾

53|16| When there covered the Lote Tree that which covered [it].

مَا زَاغَ الْبَصَرُ وَ مَا طَغٰى ﴿١٧﴾

53|17| The sight [of the Prophet] did not swerve, nor did it transgress [its limit].

لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى ﴿١٨﴾

53|18| He certainly saw of the greatest signs of his Lord.

"An-Najm" refers to a star (a bright star). Arabs call the cluster of stars in the Pleiades, which consists of approximately seven stars, "An-Najm." This is stated by Hazrat Ibn Abbas (may Allah be pleased with him) and Mujahid. Hazrat Hasan Basri and Farra' take it to mean the stars when they set, as stars disappear at dawn due to the light. "Hawa" means to descend, implying setting or disappearing. Some commentators have taken it to mean a shooting star, as they break apart and fall downwards. Allama Aloosi has also deemed it permissible to interpret it as the Prophet's (peace be upon him) journey of ascension (Mi'raj), that he did not stray or go astray from the straight path, meaning he was entirely on the path of guidance.

"Sahibukum" (your companion) refers to the Prophet (peace be upon him), and this is being said to the disbelievers of Makkah that the noble Prophet (peace be upon him) is your companion because he is from among you (the Quraysh). He speaks your language. He was born and raised here. You know his character and manners very well, therefore he is your companion and guide. In his actions and guidance, he is on the path of truth. Furthermore, it is also informed that all his speech, commands, and teachings are in accordance with the guidance of Allah Almighty. Therefore, the blessed Hadith is also a source of Islamic law. Sometimes seeking advice from the Companions (may Allah be pleased with them) and accepting their suggestions were all matters in accordance with divine guidance, containing wisdom so that they could guide those who will come later. The Prophet's (peace be upon him) teachings are not according to his own desires but according to the guidance of Allah. His decisions are under the guidance of Allah Almighty, and if a change was needed, it was made

with a clear command. The Prophet is a means of guidance; therefore, Allah Almighty bestows upon him the utmost degree of wisdom, and general matters are decided with this wisdom.

Revelation came to the Prophet (peace be upon him) through Hazrat Jibril (peace be upon him), who is of immense strength and power. Generally, Hazrat Jibril (peace be upon him) would come in human form (an ideal body/ 3D shape) and teach or inform, but twice, the Prophet (peace be upon him) saw him in his original form, which was non-material (not ideal). At that time, his expanse (size) stretched from the earth to the heavens, and he had many wings (close to six hundred), meaning he encompassed the universe. The second time he saw him was during the Mi'raj journey when he was at the edge of the sky. This is meant to show the strength and the power of energy in the existence of angels.

Hazrat Ibn Mas'ud (may Allah be pleased with him) narrates that the Prophet (peace be upon him) saw Hazrat Jibril (peace be upon him) in his original form only twice. Once, when he asked him to see him in his original form (in the area of Makkah), he filled the horizons of the sky, and the second time when the Prophet (peace be upon him) ascended to the heavens with Hazrat Jibril (peace be upon him), at that time he was at the highest horizon. (Musnad Ahmad / Al-Mu'jam Al-Kabir).

"Dana fatadalla": He drew near, then approached very near. There is disagreement among commentators in its interpretation as to who drew near to whom. Hazrat Ibn Abbas (may Allah be pleased with him) and Qurtubi said that Muhammad (peace be upon him) drew near to his Lord, the Exalted, the Majestic. Qatada and Hasan Basri said that when Hazrat Jibril (peace be upon him) became level (straight) on the highest horizon from the earth, he descended towards the Prophet (peace be upon him). Mujahid said that Hazrat Jibril (peace be upon him) drew near to his Lord, the Exalted, the Majestic, then was at a distance of two bows' length or even nearer.

According to Hazrat Aisha (may Allah be pleased with her), Hazrat Qatada, and Hasan Basri, Allah Almighty revealed to Hazrat Jibril whatever He revealed. And in "*dana fatadalla,*" the Prophet (peace be upon him) drew near to Jibril (peace be upon him). (Bukhari).

Hazrat Abu Dharr (may Allah be pleased with him) narrates that I asked the Messenger of Allah (peace be upon him): "Have you seen your Lord?" He said: "He is light; how could I see Him?" In one narration, it is mentioned, "I saw light(*nur)*." (Sahih Muslim).

The blessed verses mention Hazrat Jibril (peace be upon him), the Prophet (peace be upon him), and the speech of Allah. Hazrat Jibril (peace be upon him) was also created from light (energy). *It is not correct to discuss these matters because it is difficult to describe their quality, state, or form. Therefore, engaging in this topic or debate is nothing but a waste of time or mental hair-splitting, in which there is a complete possibility of error.* The Prophet's (peace be upon him) status as the Seal of the Prophets, the Intercessor of Sinners, and the Leader of the Messengers is, and will remain as Allah Almighty has entrusted it to him, and among all creation, he (peace be upon him) is the foremost.

After God, you are the greatest; to cut the story short.

Do not get involved in the differences of physical sight or inner vision. The important task is for Muslims to guide the world by acting upon the excellent example (Sunnah) of the Prophet (peace be upon him).

Sidrat al-Muntaha:

"Sidrah" in Arabic means a lote tree, and *"Muntaha"* is derived from *"nihayat,"* meaning the utmost limit, where something ends. According to the Hadith, it is described as a tree whose quality and state are unknown to us. It is only given as a simile for explanation. According to narrations, it is in the seventh heaven, and those ascending from below stop at this point. Similarly, those above Sidrah stop at Sidrah. The Prophet (peace be upon him) went to Sidrat al-Muntaha during the Mi'raj, ascended further, and then returned. According to a narration from Hazrat Anas (may Allah be pleased with him), the Prophet (peace be upon him) said: "When I was taken up, there at the seventh heaven was Sidrat al-Muntaha. Its fruits were like the pitchers of Hajar, and its leaves were like the ears of elephants." Allama Abu Abdullah Qurtubi wrote about Sidrat al-Muntaha: (1) The end of all things below , is at this tree, and the end of all things above, is also at this tree. (2) Hazrat Ibn Abbas (may Allah be pleased with him) said: The knowledge of all prophets ends at Sidrah, and knowledge of what is beyond (above) it is hidden from them. (3) Dahhak said that the end of the ascent of deeds is Sidrah, and from here they are received. (4) Ka'b said that the end of the angels and the common prophets is at Sidrah. (5) Whoever reached Sidrah has reached the ultimate of his perfections. (Al-Jami' li Ahkam al-Qur'an). A modern scientific interpretation could be that Sidrah is a boundary that separates the heavens and the higher realms. These signs and stations are far beyond human astronomical knowledge. Humanity is still wandering within the solar system, and this is beyond many galaxies.

Regarding what covered the Sidrah, Hazrat Abdullah bin Mas'ud (may Allah be pleased with him) said that it was covered by moths(pearls) made of gold. (Sahih Muslim). Hazrat Hasan Basri said: The light of the Lord of the Worlds covered the Sidrah, so it became illuminated. (Ibn Kathir). (Golden moths are also an example of brilliance and illumination).

Jannat al-Ma'wa:

"Ma'wa" means a place of return, a place of refuge or abode. Hazrat Ibn Abbas (may Allah be pleased with him) said: It is the Paradise where the souls of martyrs reside. One opinion is that it is the Paradise where Hazrat Adam (peace be upon him) resided and from where he came to Earth; this Paradise is in the seventh heaven. Hazrat Hasan Basri said that it is the Paradise where the righteous will enter.

These blessed verses are about the journey of Mi'raj, that during this journey, the noble gaze of the Prophet (peace be upon him) did not turn aside nor was it lost in the sights from its true objective, but rather it continued to benefit from the divine illuminations. And in this journey, the Prophet (peace be upon him) saw many great signs of Allah Almighty, including Hell, Paradise, the states of human beings, Sidrat al-Muntaha, Jannat al-Ma'wa, and the limits of the angels. During the night of Mi'raj, the Prophet (peace be upon him) saw these signs and proofs that indicate Allah Almighty's perfect power and His other lofty attributes, and which cause the beholder to marvel, i.e., the realm of the seen and the unseen, and the realm of might. (Hashiyat al-Qunawi lil-Baidawi), (Allama Ismail bin Muhammad Hanafi Qunawi).

The people of Makkah are warned that their doubts about the Prophet's (peace be upon him) statements are wrong. He (peace be upon him) is the epitome of truth and sincerity. Therefore, they should obey his commands.

اَفَرَءَيْتُمُ اللّٰتَ وَ الْعُزّٰىۙ﴿۱۹﴾

53|19| So have you considered al-Lat and al-'Uzza?

وَ مَنٰوةَ الثَّالِثَةَ الْاُخْرٰى ﴿۲۰﴾

53|20| And Manat, the third - the other one?

اَلَكُمُ الذَّكَرُ وَ لَهُ الْاُنْثٰى ﴿۲۱﴾

53|21| Is the male for you and for Him the female?

تِلْكَ اِذًا قِسْمَةٌ ضِيْزٰى ﴿۲۲﴾

53|22| That, then, is an unjust division.

اِنْ هِيَ اِلَّاۤ اَسْمَآءٌ سَمَّيْتُمُوْهَاۤ اَنْتُمْ وَ اٰبَآؤُكُمْ مَّاۤ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَ مَا تَهْوَى الْاَنْفُسُ ۚ وَ لَقَدْ جَآءَهُمْ مِّنْ رَّبِّهِمُ الْهُدٰى ؕ ﴿۲۳﴾

53|23| They are not but [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance.

اَمْ لِلْاِنْسَانِ مَا تَمَنّٰى ۖ ﴿۲۴﴾

53|24| Or is there for man whatever he wishes?

فَلِلّٰهِ الْاٰخِرَةُ وَ الْاُوْلٰى ﴿۲۵﴾

53|25| Rather, to Allah belongs the Hereafter and the first [life].

After mentioning Allah Almighty, the manifestations of His power, the strength of Angel Gabriel, Sidrat al-Muntaha (the Lote Tree of the Utmost Boundary), Jannah al-Awwa (the Garden of Abode), and the Prophet Muhammad's (peace be upon him) journey of Al-Isra' wal-Mi'raj (the Night Journey and Ascension), the text discusses the behaviour of the disbelievers of Makka.

The disbelievers of Makka considered the angels to be the daughters of Allah. Because of this belief, they would create idols and statues, go to them for worship and offer sacrifices, and supplicate to them. However, these idols or deities could neither say anything to them nor provide any help. In contrast, they would not accept the commands of Allah and His Prophet (peace be upon him).

The reason for this was that Allah's commands imposed upon them moral, economic, and social justice and respect. They were forbidden from murder, robbery, and oppression, which prevented them from fulfilling their selfish desires. In the worship of deities or idols, they would commit all sorts of evil deeds and then offer sacrifices to these idols, considering it a means of their salvation. Allah Almighty revealed their misguidance, foolishness, and selfishness. The names of these idols are mentioned below:

Al-Lat:

It is said that there was a man named Al-Lat who used to prepare barley porridge for the pilgrims. When he died, people turned his grave into a place of worship and later

made a statue and idol of him. This was the major idol of the Banu Thaqif tribe in Ta'if. According to one tradition, the word "Lat" is derived from "yalitu," meaning "to turn." The worshippers would turn their necks and circumambulate it.

Al-'Uzza:

This is the feminine form of "A'azz," meaning "the mighty one." It was a acacia tree located in the area of Nakhla, and the Ghatafan tribe used to worship it. Some say that it was three trees in the Nakhla area between Makka and Ta'if. Domes were built over them, and they were covered with cloths. A jinn (female spirit) would appear in them. After the conquest of Makka, the Prophet (peace be upon him) sent Hazrat Khalid bin Walid (may Allah be pleased with him) to demolish it. Hazrat Khalid cut down these trees and demolished the domes. Upon returning, he informed the Prophet (peace be upon him), who said, "Go back again." When Hazrat Khalid (may Allah be pleased with him) went back, the guards and servants there cry out, "Ya 'Uzza! Ya 'Uzza!" Hazrat Khalid saw a naked woman with dishevelled hair, throwing dust on her head. He struck her with his sword and ended her existence. He said, "This was 'Uzza. Now she will not be worshipped."

Manat:

This idol was located in Qudayd, on the seashore towards Mashlul. The Prophet (peace be upon him) sent Hazrat Mughira bin Shu'ba (may Allah be pleased with him) and Hazrat Abu Sufyan Sakhr bin Harb (may Allah be pleased with him) to demolish it. They shattered it into pieces. The tribes of Hudhayl and Khuza'ah used to offer sacrifices to it and seek rain from it. (Ibn Kathir / Kashshaf)

The polytheists of Makka would make decisions based on their own interests. For example, they would attribute daughters to Allah and prefer sons for themselves. They gave importance to idols and offered sacrifices to them because idols neither spoke nor forbade nor commanded anything. All of this was their error and following of their own desires, yet they claimed they would be saved. Every person cannot fulfil their own desires. They are being told that Allah Almighty alone is the owner of the world. His command prevails in the heavens and the earth, and in the Hereafter, Allah's command will prevail. Idols can do nothing, neither in this world nor in the Hereafter. The disbelievers' assumption is completely wrong. Now the guidance of Allah (Islam) has come, and salvation lies in following it.

وَ كَمْ مِّنْ مَّلَكٍ فِی السَّمٰوٰتِ لَا تُغْنِیْ شَفَاعَتُهُمْ شَیْـًٔا اِلَّا مِنْۢ بَعْدِ اَنْ یَّاْذَنَ اللّٰهُ لِمَنْ یَّشَآءُ وَ یَرْضٰۤی﴿۲۶﴾

53|26| And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves.

The disbelievers used to consider angels as the daughters of Allah and, to seek closeness to them, they would make idols of them and offer sacrifices or worship to them. They imagined that if destruction befell them, these angels would intercede for them, saving them from torment or trouble/distress.

This thought or belief of the disbelievers/polytheists has been strongly refuted. Angels are the most obedient and revered creation of Allah Almighty, constantly engaged in worship, and disobedience is impossible for them. However, they will not intercede for the polytheists and those who deny the commands of Allah. They will only intercede for those who have permission from Allah Almighty.

The intercession or recommendation of parents, righteous people's prayers, angels' prayers, and the Prophet Muhammad (peace be upon him) on the Day of Judgment will be accepted by Allah Almighty, but the authority to accept lies with Allah Almighty alone, and those who intercede also plead before Him. It is best to turn in supplication to Allah Almighty alone, as He is All-Hearing and All-Seeing, and to ask from Him alone. The Prophet Muhammad (peace be upon him) will intercede for his followers at that time when they have been following his commands and the path shown by him, and action is the proof of love.

اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ لَيُسَمُّوْنَ الْمَلٰٓئِكَةَ تَسْمِيَةَ الْاُنْثٰى ﴿٢٧﴾

53|27| Indeed, those who do not believe in the Hereafter name the angels female names,

وَ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ ۚ وَ اِنَّ الظَّنَّ لَا يُغْنِيْ مِنَ الْحَقِّ شَيْـًٔا ﴿٢٨﴾

53|28| And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all.

فَاَعْرِضْ عَنْ مَّنْ تَوَلّٰى ۙ عَنْ ذِكْرِنَا وَ لَمْ يُرِدْ اِلَّا الْحَيٰوةَ الدُّنْيَا ؕ ﴿٢٩﴾

53|29| So turn away from whoever turns his back on Our message and desires not except the worldly life.

ذٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ ؕ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ ۙ وَ هُوَ اَعْلَمُ بِمَنِ اهْتَدٰى ﴿٣٠﴾

53|30| That is their sum of knowledge. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided.

To Conjecture/Supposition:

The beliefs of the polytheists (disbelievers) of Makka are mentioned. Their assigning female names to angels, without any proof, is baseless. Have they seen the angels? Are they male or female? Neither were they given knowledge through any prophet or revealed book. They merely decided based on their conjecture, and their beliefs are founded on these false presumptions. No conjecture is beneficial against truth or a correct fact. Conjecture is a mental state in which both possibilities, "to be and not to be," are equal.

Therefore,*Zann* or conjecture is not beneficial, and the Prophet Muhammad (peace be upon him) also condemned conjecture and emphasized that one should always have *ḥusn-e-ẓann*, (i.e., a good opinion, about other people, or a conjecture in which goodness is given more consideration.) For deciding anything, it is necessary not to rely on conjecture but to decide after proper information and investigation so that the decision is correct.

The disbelievers of Makka only gave importance to the life of this world. Therefore, they denied the Hereafter and accountability. Islam announces the life of the Hereafter along with this world and the reward and punishment for human deeds so that people do good and virtuous deeds. The Prophet Muhammad (peace be upon him) was comforted [by being told] not to worry if people deny Allah's commands and wander astray in the world, not believing in the Hereafter. The extent of their knowledge and intellect is only this world, its benefits, and their interests. They are astray from the path of truth and will receive its punishment. Muslims, who believe in

Allah, His Messenger, and the Hereafter, are on guidance. Allah Almighty knows well those who receive guidance and those who fall into error.

وَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ ۙ لِیَجْزِیَ الَّذِیْنَ اَسَآءُوْا بِمَا عَمِلُوْا وَ یَجْزِیَ الَّذِیْنَ اَحْسَنُوْا بِالْحُسْنٰی ۚ﴿۳۱﴾

53|31| And to Allah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward] -

اَلَّذِیْنَ یَجْتَنِبُوْنَ كَبٰٓىِٕرَ الْاِثْمِ وَ الْفَوَاحِشَ اِلَّا اللَّمَمَ ؕ اِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ؕ هُوَ اَعْلَمُ بِكُمْ اِذْ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَ اِذْ اَنْتُمْ اَجِنَّةٌ فِیْ بُطُوْنِ اُمَّهٰتِكُمْ ۚ فَلَا تُزَكُّوْۤا اَنْفُسَكُمْ ؕ هُوَ اَعْلَمُ بِمَنِ اتَّقٰی ﴿۳۲﴾

53|32| Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure; He is most knowing of who fears Him.

After mentioning the attitude and beliefs of the disbelievers, the text discusses Allah Almighty's power and the concept of reward and punishment for humanity, a principle founded entirely on justice. Allah Almighty's greatness is reiterated, stating that whatever is in the heavens and the earth is within His power (control). For a being of such immense power, it is not difficult to punish or reward humans. This system has been established so that people may receive recompense (reward) for their good deeds and punishment for their bad deeds, and that justice may be established. Since this complete justice is not fully realized in the life of this world, it will be fully implemented in the afterlife.

Bad Deeds:

Reward for good deeds, whether small or large, is beneficial for a person. Therefore, its details are not extensively mentioned. However, what harms a person is punishment. Hence, bad deeds are analysed. Bad deeds are described in two ways to facilitate their understanding; otherwise, a bad deed is bad, whether big or small. Scholars, in light of the verses of the Quran and the Hadith (sayings and traditions of the Prophet Muhammad, peace be upon him), have categorized sins into *Gunah-e-Kabira* (major sins) and *Gunah-e-Saghira* (minor sins). The Sharia (Islamic law) contains details of all actions that are forbidden or disliked.

A general definition is that a *Gunah-e-Kabira* is an act that has been explicitly forbidden by a clear text (command) in the Book (Quran) and the Sunnah (Prophet's practice) or for which a punishment is prescribed in the Sharia. It is associated with the threat of punishment in the Hereafter, the perpetrator is cursed, or news of the descent of divine punishment is given. *Apart from actions (sins) of this nature, all matters that are disliked in the Sharia (Quran and Sunnah) fall under the definition of Gunah-e-Saghira (minor sins)*. Punishment for any sin is only incurred when the act has been committed. There can be no punishment for an act that has not occurred. Similarly, if minor sins are repeated frequently or are treated with indifference, they also become major sins. In the verse, the word *Al-lamam* is used for minor sins. This word has a broad meaning, implying a small amount, a minor

effect, being close to something, or its slight usage, such as eating a small amount of food or getting close to committing an act.

Out of His love for His creation, Allah Almighty has assured forgiveness for their minor sins upon repentance. **Along with this, there is a condition that they abstain from major sins so that the strength of faith remains within them, preventing them from wrongdoing.** Since humans are weak and do not hold themselves accountable, Allah Almighty, out of His mercy, will forgive their minor sins through repentance, a feeling of guilt, or performing voluntary prayers, and will not punish them for these sins.

At the same time, sometimes Satan, merely because a person avoids good deeds, especially major sins, instils pride in their heart, making them think they are righteous, or introduces hypocrisy into their actions. Therefore, it is stated that Allah knows best; it is very important to avoid this claim or thought of piety.

اَفَرَءَيْتَ الَّذِیْ تَوَلّٰیۙ﴿۳۳﴾

53|33| Have you seen the one who turned away

وَ اَعْطٰی قَلِیْلًا وَّ اَكْدٰی﴿۳۴﴾

53|34| And gave a little and [then] refrained?

اَعِنْدَهٗ عِلْمُ الْغَیْبِ فَهُوَ یَرٰی﴿۳۵﴾

53|35| Does he have knowledge of the unseen, so he sees?

This passage discusses the attitude of disbelievers (those who reject faith). Regarding the occasion of revelation (Shan-e-Nuzool) of these verses, it's narrated that Walid bin Mugira, a respected figure in Makka, was influenced by the Prophet Muhammad's teachings and intended to embrace Islam, stating he feared hellfire.

When his friends knew this, they ashamed him about abandoning the religion of his forefathers. They told him that if he gave them money, they would save him from God'spunishment. Walid believed them and promised to give money. However, after giving a small amount, he stopped due to stinginess and also did not accept Islam.

These verses condemn this behaviour, making it clear that it's wrong for someone to turn away from Islam or accepting the truth and then assume he can escape punishment by offering money. What knowledge or proof does such a person possess that Allah Almighty would forgive his disbelief and polytheism in exchange for wealth? This notion is entirely false. Only Islam and good deeds can save a person.

اَمْ لَمْ یُنَبَّاْ بِمَا فِیْ صُحُفِ مُوْسٰیۙ﴿۳۶﴾

53|36| Or has he not been informed of what was in the scriptures of Moses

وَ اِبْرٰهِیْمَ الَّذِیْ وَفّٰۤیۙ﴿۳۷﴾

53|37| And [of] Abraham, who fulfilled [his obligations] -

اَلَّا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰیۙ﴿۳۸﴾

53|38| That no bearer of burdens will bear the burden of another

وَ اَنْ لَّيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰىۙ﴿۳۹﴾

53|39| And that there is not for man except that [good] for which he strives

وَ اَنَّ سَعْيَهٗ سَوْفَ يُرٰىۖ﴿۴۰﴾

53|40| And that his effort is going to be seen -

ثُمَّ يُجْزٰىهُ الْجَزَآءَ الْاَوْفٰىۙ﴿۴۱﴾

53|41| Then he will be recompensed for it with the fullest recompense

The Recompense of Deeds:

The discussion about human actions continues. According to traditions, from the time of Prophet Noah (peace be upon him) to Prophet Abraham (peace be upon him), the general law of punishment and reward included the relatives of the perpetrator besides the criminal themselves. However, in the scriptures of Prophet Abraham (peace be upon him), Allah Almighty forbade this, decreeing that only the person who commits the deed will be entitled to reward or punishment (Qurtubi). This law was also mentioned in the Torah, the important book revealed after Prophet Abraham (peace be upon him). Similarly, it is mentioned in the Gospel and the Holy Quran.

The same was said to the Quraish of Makka, the Jews were living and well-known in Arabia. Likewise, Prophet Abraham (peace be upon him) had a connection with the people of Makka, so they should have known that every criminal or doer will receive the recompense for their actions. Therefore, the claim that one can save oneself from punishment by offering wealth is false and incorrect. It was emphasized again that every person will bear the burden of their own deeds. The actions they have done will benefit them. This points towards the reckoning after the Day of Judgment. In this world as well, a person receives some benefit or loss from their good or bad deeds. However, word **"soon"** here refers not only to this world but also to the Day of Judgment, the day of reckoning. Then, it was emphatically stated that there will be absolute justice. No one will be wronged or treated unjustly; rather, everyone will receive full reward or punishment. These verses clarify the following principles:

(1) Every person is responsible for their own actions or deeds.

(2) They cannot place their responsibility on someone else.

(3) If another person or party is involved in the action, they will be responsible to the extent of their involvement.

(4) If someone wants to take responsibility for another's actions or offer themselves to save a criminal, it is not permitted.

(5) Good or bad recompense depends on a person's actions.

Differences have arisen in the application or implementation of these principles, based on priorities.

The Act of Conveying Reward (Isal-e-Thawab):

For example, in an economic system like communism, no one else can own the earnings of one's labour, and one cannot own anything else. In Islam, inheritance is

permitted, whereby a person's wealth is transferred to their heirs without any exchange after their death, based on their kinship and relationship, and it is not transferred to the state. Similarly, in charity (Sadaqat) and Zakat, other people become owners even though they had no part in earning it, but in Islam, the reason for this is their deprivation or need and the importance of social justice. **Can these principles be applied in the afterlife**, such that a person can give some of their deeds or some of their wealth to their deceased relatives? The Mu'tazila sect denies this based on the aforementioned verse. However, all other jurists and schools of thought have accepted that a person can perform acts of charity or good deeds and transfer their reward to their deceased relatives because it is permitted in the Hadith (sayings and traditions of the Prophet Muhammad, peace be upon him), and there are indications of it in the Quranic verses. Based on this, performing Hajj (pilgrimage) or Umrah (lesser pilgrimage) on behalf of someone else, and the reward for charity, can be transferred.

Regarding financial acts of worship, such as Sadaqah and charity, and combined physical and financial acts of worship like Hajj, all jurists agree that their reward can be transferred. There is a difference of opinion regarding purely physical acts of worship, voluntary prayers (Nawafil), and the reward for reciting the Quran. According to Imam Malik and Imam Shafi'i, the reward for purely physical acts cannot be transferred to another. However, the reward for combined physical and financial acts, and purely financial acts, can be transferred because there is clear evidence for this in the Hadith.

According to the Hanafis, the reward for all acts of worship, whether financial, physical, or purely physical, and for charity, can be gifted (transferred) to another person without any restriction. It is like someone saying that their wages or earnings should be paid to their relative or friend, and it will be considered paid on their behalf. The categorization (physical/financial/physical and financial) is not accurate because there is evidence for its permissibility in the Hadith.

There is a unanimously agreed-upon Hadith narrated by Hazrat Khuzaifah bin Usaid al-Ghifari that the Prophet (peace be upon him) sacrificed two rams, one on behalf of himself and his family, and the other on behalf of his entire Ummah (nation of Muslims) (Bukhari/Muslim/Nasa'i).

Hazrat Sa'd bin Ubadah (may Allah be pleased with him) asked the Prophet (peace be upon him), "My mother has passed away, should I give charity on her behalf?" The Prophet (peace be upon him) replied, "Yes" (Narrated by Hazrat Hasan Basri from Abu Dawood/Nasa'i/Ibn Majah).

Several male and female companions (Sahaba and Sahabiyat) sought permission from the Prophet (peace be upon him) on various occasions to perform Hajj or fasting on behalf of others (parents), and he granted them permission. Based on this, Imam Awza'ie and Imam Dawood al-Zahiri (Salafi scholars) accept the transfer of reward for fasting and other acts of worship. However, according to Imam Abu Hanifa, Imam Malik, Imam Shafi'i, and Imam Zaid bin Ali (Zaidiyyah), one should not fast on behalf of the deceased but should instead feed the poor. There is a Fatwa (religious edict) regarding this from Hazrat Ibn Abbas (may Allah be pleased with him), Hazrat Abdullah bin Umar (may Allah be pleased with him), and Hazrat Aisha (may Allah be pleased with her) *La tasumu en mowtikm bul ateamu eunhum.*(Nasa'i) - Do not fast on behalf of your dead, but feed for them]. This indicates that the ruling regarding fasting changed later, which is why these commentators and scholars of Hadith issued this Fatwa.

There are two benefits of conveying reward: (1) The deceased person for whom it is done receives its benefit (reward). (2) The person who performs this act of conveying reward, whether financially or physically, also becomes entitled to reward from Allah in terms of their character and spiritual growth, which will be their bounty(prize). It is important to remember a key principle: the entire process of conveying reward must be purely for Allah's sake and in accordance with the Sharia (Islamic law). The act of reward is for Muslims, not for the disbelieving (Kuffar) relatives of the deceased.

While conveying reward is permissible, no one can transfer their punishment. That is, one cannot commit a sin and then transfer its punishment to someone else.

Reward should be conveyed to those who desired it or for any obligatory act that the deceased was unable to perform (such as vows or other obligations). Details are available in the books of Islamic jurisprudence (Fiqh).

Allah Almighty has declared His justice, stating that full recompense will be given. There will be no deficiency, so those who do good deeds should not be disheartened by difficulties. There is also a reward from Allah for encouraging good, and there will be no decrease in the reward for those who act upon it (Abu Dawood).

وَ اَنَّ اِلٰى رَبِّكَ الْمُنْتَهٰىۙ﴿۴۲﴾

53|42| And that to your Lord is the finality

وَ اَنَّهٗ هُوَ اَضْحَكَ وَ اَبْكٰىۙ﴿۴۳﴾

53|43| And that it is He who makes [one] laugh and weep

وَ اَنَّهٗ هُوَ اَمَاتَ وَ اَحْيَاۙ﴿۴۴﴾

53|44| And that it is He who causes death and gives life

وَ اَنَّهٗ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَ الْاُنْثٰىۙ﴿۴۵﴾

53|45| And that He creates the two mates - the male and female -

مِنْ نُّطْفَةٍ اِذَا تُمْنٰىۙ﴿۴۶﴾

53|46| From a sperm-drop when it is emitted

وَ اَنَّ عَلَيْهِ النَّشْاَةَ الْاُخْرٰىۙ﴿۴۷﴾

53|47| And that [incumbent] upon Him is the next creation

وَ اَنَّهٗ هُوَ اَغْنٰى وَ اَقْنٰىۙ﴿۴۸﴾

53|48| And that it is He who enriches and suffices

وَ اَنَّهٗ هُوَ رَبُّ الشِّعْرٰىۙ﴿۴۹﴾

53|49| And that it is He who is the Lord of Sirius

The description of the greatness of Allah Almighty continues. All humans will come to an end and return to Allah. Every human being ultimately faces death, and after that,

their connection with this world ceases. Allah Almighty alone controls all affairs. The joys and sorrows of life, a person's birth and death, are determined by Allah Almighty. The Being who can create a human from a mere drop of semen is surely capable of gathering particles again to form such a complete body and then restoring the soul to it; this is no more difficult than the first creation.

Wealth and honour are bestowed by Allah Almighty alone. And the well-known star among the Arabs, Zuhrah (Sirius), which is very bright, was worshipped by the Arab tribes (Banu Khuza'ah). The people of Egypt also worshipped it. Allah Almighty revealed that Sirius is a creation, subservient to Allah; therefore, its worship is wrong. Among the proofs of Allah's power is that He created humans in pairs (male and female) and animals as male and female. The same is true for birds and reptiles. This pairing also exists in plants (vegetation), in the earth and the universe, and in other creations, as has been mentioned in detail in previous Surahs. Therefore, it is essential for humans to recognize their Lord and Creator and worship Him alone.

وَ اَنَّهٗۤ اَهْلَكَ عَادَا ِۨالْاُوْلٰىۙ﴿۵۰﴾

53|50| And that He destroyed the first [people of] 'Aad

وَ ثَمُوْدَاۤ فَمَاۤ اَبْقٰىۙ﴿۵۱﴾

53|51| And Thamud - and He did not spare [them] -

وَ قَوْمَ نُوْحٍ مِّنْ قَبْلُ ؕ اِنَّهُمْ كَانُوْا هُمْ اَظْلَمَ وَ اَطْغٰىؕ﴿۵۲﴾

53|52| And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing.

وَ الْمُؤْتَفِكَةَ اَهْوٰىۙ﴿۵۳﴾

53|53| And the overturned towns He hurled down

فَغَشّٰىهَا مَا غَشّٰىۚ﴿۵۴﴾

53|54| And covered them by that which He covered.

Readers and listeners, especially the disbelievers of Makka, after being informed about the greatness and power of Allah Almighty, are now told about the nations that disobeyed Allah's commands and opposed the prophets. The people of Aad were destroyed by a fierce wind and storm. The Muslims who survived from this nation were later called the second Aad. Then, the people of Noah are mentioned; they had denied the commands and prophethood of Prophet Noah. They were destroyed by a flood (rain), and those who survived with Prophet Noah then spread to different regions. Similarly, the people of Thamud were also destroyed because of their disobedience. The overturned cities belonged to the people of Lot, who were destroyed by a rain of hot stones and an earthquake due to their disobedience and sodomy, and the entire settlement sank into the earth. These events are narrated so that those who disobey Allah's commands may see their end. Humans cannot save themselves from Allah's punishment.

فَبِاَیِّ اٰلَآءِ رَبِّكَ تَتَمَارٰى﴿۵۵﴾

53|55| Then which of the favors of your Lord do you doubt?

هٰذَا نَذِيْرٌ مِّنَ النُّذُرِ الْاُوْلٰى ﴿٥٦﴾

53|56| This [Prophet] is a warner like the former warners.

اَزِفَتِ الْاٰزِفَةُ ﴿٥٧﴾

53|57| The Approaching Day has approached.

لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ كَاشِفَةٌ ﴿٥٨﴾

53|58| Of it, [from those] besides Allah, there is no remover.

اَفَمِنْ هٰذَا الْحَدِيْثِ تَعْجَبُوْنَ ﴿٥٩﴾

53|59| Then at this statement do you wonder?

وَ تَضْحَكُوْنَ وَ لَا تَبْكُوْنَ ﴿٦٠﴾

53|60| And you laugh and do not weep

وَ اَنْتُمْ سٰمِدُوْنَ ﴿٦١﴾

53|61| While you are proudly sporting?

فَاسْجُدُوْا لِلّٰهِ وَ اعْبُدُوْا ﴿٦٢﴾

53|62| So prostrate to Allah and worship [Him].

The signs of punishment mentioned in the preceding verses were known to the Arab tribes. Following that, their behaviour is refuted, and they are commanded to reflect and change it, for Allah Almighty's punishment is severe. Allah Almighty has bestowed numerous blessings upon humankind, which were mentioned before the warning of punishment. No person of intellect can doubt these blessings. Messengers (warner and guides) were sent to all previous communities. This Muhammad ﷺ is also one of those messengers, sent for you as well. Follow his teachings because the Day of Judgment is near. Humanity's beginning on Earth was with Prophet Adam (peace be upon him), who lived thousands of years ago and was the first prophet, and Prophet Muhammad ﷺ is Allah's last prophet. Therefore, Prophet Muhammad PBUH is the closest prophet to the Day of Judgment. The Prophet said, "My advent and the Hour(Qiyamah) are like this," holding up his two fingers. Hence, good deeds and beliefs are necessary to avoid punishment. The knowledge of the appointed time of the Day of Judgment is with Allah Almighty alone, and it will occur by His command. Its signs have been mentioned by Allah's Prophet for people's information. The way the disbelievers of Makka ridicule and mock Allah Almighty's commands is a great sin and crime. They should reflect upon their actions, Allah Almighty's power, and His blessings upon humankind, and apologise and regret their disobedience. They should abandon their misbehaviour, become obedient to Allah, and worship Him. The command to avoid disobedience and negligence is also for Muslims, that they should obey Allah's commands, soften their hearts with His fear, and perform the commands correctly.

In the verse, there is a command for prostration. The Prophet PBUH prostrated during its recitation, and at that time, everyone in the Haram, Muslims and disbelievers alike, prostrated upon hearing the magnificent and impactful words of the Quran.

The Surah began with the glorification of Allah and the honour of His Prophet PBUH and concluded with the emphasis on worshipping Allah and acting upon His commands.

All praise is due to Allah. May Allah make reading of this commentary a source of guidance for the readers and a means of salvation for the author. Amen.

END OF SURAH AL-NAJAM.

54- Surah Al-Qamar

Introduction:

Surah Al-Qamar gets its name from the mention of "Al-Qamar" (the Moon) in its very first verse: "The Hour has come near, and the moon has split." (54:1).

This Surah is a Makki Surah, revealed approximately five years before the Hijra (migration to Madinah). This was a period when Hazrat Hamza (RA) had already embraced Islam, and the disbelievers had begun demanding miracles.

The Surah consists of 55 verses and two Ruku' (sections). In terms of the Mushaf (compiled Quran) order, it's number 53, and in terms of revelation order, it's number 37. It was revealed before Surah Saad and after Surah At-Tariq.

The Surah discusses the denial and stubbornness of the disbelievers. It also mentions ancient disobedient nations who lived near the Arab regions and were destroyed due to their disobedience.

Its verses are a priceless treasure of eloquence and rhetoric. These concise and eloquent verses were captivating for the Quraish of Makkah, which led them to call the Prophet (PBUH) a sorcerer or a poet.

The Surah narrates the event of the splitting of the moon, which occurred after Hazrat Hamza's (RA) conversion to Islam and at the demand of the disbelievers. According to narrations, the chiefs of Quraish, including Walid ibn Mughira, Abu Jahl (Ibn Hisham), Al-Aas ibn Wa'il, Al-Aswad ibn Abd-Yaghuth, An-Nadr ibn Harith, and others, gathered and demanded a miracle. They specifically asked for the moon to be split into two. It was the night of the fourteenth (likely). The disbelievers promised that if the moon split into two, they would accept Islam. The Prophet (PBUH) prayed to Allah Almighty. For a few moments, the moonlight split into two. The Prophet (PBUH) called out to those present, "O Abu Salama ibn Abd al-Asad! O Arqam ibn Abi al-Arqam! Bear witness!" and showed it to others. However, the disbelievers claimed that the Prophet (PBUH) had performed magic and had deceived their eyes. Some even said it was "the magic of Ibn Abi Kabsha." They insisted on asking travellers coming from outside Makkah. Later, people from outside also confirmed the event, but the stubbornness of the Makkah polytheists remained. (Dala'il al-Nubuwwah / Ruh al-Ma'ani / Ahkam al-Quran). The narrators of this Hadith are Hazrat Jubair ibn Mut'im

and Hazrat Abdullah ibn Mas'ud (RA). This narration is also reported from Hazrat Anas (RA) and Hazrat Ibn Abbas (RA), who resided in Madinah, but they heard this narration from the aforementioned companions. The narrators of this miracle are numerous.

Ancient philosophers and astronomers have disagreed with the splitting of the moon, arguing that such a significant event couldn't have happened without widespread observation. They contend that if such an extraordinary event occurred, it would have been continuously mentioned and recorded in historical events. The answer to these objections is that, firstly, the moon isn't visible all over the world simultaneously; it's only visible in a specific region where the time zone is the same, which is a very small area. Secondly, the length of the night varies due to summer and winter. Thirdly, even at night, only approximately ten to twenty percent of people are usually outside to look at or are looking at the moon. Most are asleep and unconcerned. Furthermore, this event was only for a short duration, meaning only those who demanded it or happened to be looking at the moon at that specific moment would have seen it, and their number would naturally be limited.

The Surah also discusses the punishment for disobedient nations, clarifies the concept of divine decree, and highlights the status of the righteous. It also mentions the blessings and wisdom of the Holy Quran.

اِقْتَرَبَتِ السَّاعَةُ وَ انْشَقَّ الْقَمَرُ ﴿١﴾

54|1| The Hour has come near, and the moon has split [in two].

وَ اِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَ يَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾

54|2| And if they see a miracle, they turn away and say, "Passing magic."

وَ كَذَّبُوْا وَ اتَّبَعُوْٓا اَهْوَآءَهُمْ وَ كُلُّ اَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾

54|3| And they denied and followed their inclinations. But for every matter is a [time of] settlement.

وَ لَقَدْ جَآءَهُمْ مِّنَ الْاَنْۢبَآءِ مَا فِيْهِ مُزْدَجَرٌ ﴿٤﴾

54|4| And there has already come to them of information that in which there is deterrence -

حِكْمَةٌۢ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ﴿٥﴾

54|5| Extensive wisdom - but warning does not avail [them].

The Day of Judgment is drawing near. Hazrat Ibn Umar (RA) relates that the Prophet (PBUH) said: "Your lifespan, compared to that of past nations, is like the time between the Asr prayer and sunset." (Al-Mu'jam al-Saghir). This means that this Ummah (Muslim community) is the closest to the Day of Judgment.

Splitting of the Moon:

The phrase "and the moon has split" refers to the miracle of the splitting of the moon. This event occurred at the demand of the disbelievers through the Prophet's (PBUH) prayer. However, even after witnessing it, the disbelievers of Makkah did not embrace

Islam, claiming it was magic or an illusion. At the time, philosophers and astronomers apparently deemed such an event impossible. However, the splitting of the moon didn't mean its destruction. Rather, the disbelievers' demand was for two luminous pieces to appear in the sky. This is what the companions saw at that moment, while the disbelievers attributed it to illusion or magic.

It is plausible for two shining, bright pieces of the moon to be seen from millions of miles away, especially if Allah Almighty places a dark cloud in front of the moon's light in a moonlit night. People directly below this light (at a 90-degree angle) would then perceive a division in the middle. This phenomenon would last for a short duration before dissipating as the cloud or dust, thousands of meters high, would disperse. All of this would occur by Allah Almighty's command (causes would appear and then disappear). Alternatively, a lunar eclipse might occur in the middle section and then recede.

Hazrat Hassan (Basri) and Ata stated that this verse refers to the splitting of the moon on the Day of Judgment (at the second blowing of the trumpet). The use of the past tense in the verse is to emphasize the certainty of the event, as if it has already occurred, even though it will happen in the future. (Qurtubi / Ruh al-Ma'ani). Most exegetes, due to the past tense, interpret this as referring to the miracle of the splitting of the moon that already occurred.

The Surah also describes the attitude of the disbelievers. Despite clear miracles and proofs, they refuse to accept the truth due to their arrogance and stubbornness. They only accept what aligns with their desires or benefits them, rejecting other matters. The Quran, full of wisdom and guidance for life, is being revealed to them in their own language, yet they pay no heed. Allah has appointed a specific time for the Day of Judgment, accountability, and death, and all these events will occur precisely at that designated time. Individual desires hold no significance.

فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ الدَّاعِ اِلٰى شَىْءٍ نُّكُرٍ ۙ﴿۶﴾

54|6| So leave them, [O Muhammad]. The Day the Caller calls to something forbidding,

خُشَّعًا اَبْصَارُهُمْ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ كَاَنَّهُمْ جَرَادٌ مُّنْتَشِرٌ ۙ﴿۷﴾

54|7| Their eyes humbled, they will emerge from the graves as if they were locusts spreading,

مُّهْطِعِيْنَ اِلَى الدَّاعِ ؕ يَقُوْلُ الْكٰفِرُوْنَ هٰذَا يَوْمٌ عَسِرٌ ﴿۸﴾

54|8| Racing ahead toward the Caller. The disbelievers will say, "This is a difficult Day."

The Scene of Judgment Day:

This passage depicts the scene of Judgment Day, which was denied by the disbelievers.

At the sound of the second trumpet,all people will emerge from their graves. They will be fearful, their eyes downcast, appearing like a scattered swarm of locusts spread across the earth. They will rush towards a voice that calls them for accountability.

To console the Prophet Muhammad (PBUH), it is stated that he should not be troubled by the stubbornness, denial, and ill-mannered behaviour of the disbelievers of Makka (those who denied). Turning away from them doesn't mean stopping the propagation of the message, but rather, it means not bothering with their foolish actions.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ فَكَذَّبُوْا عَبْدَنَا وَ قَالُوْا مَجْنُوْنٌ وَّ ازْدُجِرَ ﴿٩﴾

54|9| The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was repelled.

فَدَعَا رَبَّهٗۤ اَنِّیْ مَغْلُوْبٌ فَانْتَصِرْ ﴿١٠﴾

54|10| So he invoked his Lord, "Indeed, I am overpowered, so help."

فَفَتَحْنَاۤ اَبْوَابَ السَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾

54|11| Then We opened the gates of the heaven with rain pouring down

وَّ فَجَّرْنَا الْاَرْضَ عُیُوْنًا فَالْتَقَی الْمَآءُ عَلٰۤی اَمْرٍ قَدْ قُدِرَ ﴿١٢﴾

54|12| And caused the earth to burst with springs, and the waters met for a matter already predestined.

وَ حَمَلْنٰهُ عَلٰی ذَاتِ اَلْوَاحٍ وَّ دُسُرٍ ﴿١٣﴾

54|13| And We carried him on a [construction of] planks and nails,

تَجْرِیْ بِاَعْیُنِنَا ۚ جَزَآءً لِّمَنْ كَانَ كُفِرَ ﴿١٤﴾

54|14| Sailing under Our observation as reward for he who had been denied.

وَ لَقَدْ تَّرَكْنٰهَاۤ اٰیَةً فَهَلْ مِنْ مُّدَّكِرٍ ﴿١٥﴾

54|15| And We left it as a sign, so is there any who will remember?

فَكَیْفَ كَانَ عَذَابِیْ وَ نُذُرِ ﴿١٦﴾

54|16| And how [severe] were My punishment and warning.

وَ لَقَدْ یَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿١٧﴾

54|17| And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

The Flood of Noah:

The story of Prophet Noah (PBUH) is recounted to inform the disbelievers of Makka. He preached for an exceptionally long time, yet very few people became Muslims. Noah (PBUH) prayed to Allah for deliverance from this nation. Allah Almighty sent down a torrential rain from the sky and removed the earth's ability to absorb water. Instead, water began to gush forth from springs, creating a waterlogged condition in the ground. As a result, water collected on the surface, forming a flood and a storm. The rain and storm continued ceaselessly, leading to an extremely massive flood

(tsunami). Houses, hills—everything drowned, and only those aboard the ark were saved.

The ark was constructed of wood and iron (nails), demonstrating the application of engineering. Prophets, in their respective eras, were always at the forefront of knowledge and wisdom. Building such a large, ship-like ark was a monumental task that took several years. According to traditions, this ark remained on the mountain (Judi) where it came to rest because it was very difficult to move and served as a lesson for people.

This is a warning to the people of Makka to guard against the severe punishment of Allah Almighty. The Holy Quran, which is a book of guidance for humanity, is entirely wisdom. The commands and stories are presented in an easy-to-understand manner. The sentences and phrases are concise and rhyming. The discourse is highly eloquent and beautiful, readily accepted by the human mind. All guidance for human life is present within its discourse, aiming for success in this world and the hereafter. Now, it is up to people how much benefit they derive from this divine revelation.

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِىْ وَ نُذُرِ ﴿١٨﴾

54|18| 'Aad denied; and how [severe] were My punishment and warning.

اِنَّآ اَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِىْ يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾

54|19| Indeed, We sent upon them a screaming wind on a day of continuous misfortune,

تَنْزِعُ النَّاسَ ۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ مُّنْقَعِرٍ ﴿٢٠﴾

54|20| Extracting the people as if they were trunks of palm trees uprooted.

فَكَيْفَ كَانَ عَذَابِىْ وَ نُذُرِ ﴿٢١﴾

54|21| And how [severe] were My punishment and warning.

وَ لَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٢٢﴾

54|22| And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

The People of 'Ad:

The Surah describes the punishment of the people of 'Ad, which came in the form of a severe windstorm. This storm raged continuously for seven nights and eight days (historically, it is said to have begun on a Wednesday). Their homes were filled with sand, and their doors were torn from their frames. The people of 'Ad were known for their great height and strength; yet, the fierce winds would pick them up and hurl them to the ground, utterly destroying them. Their bodies lay scattered like the uprooted trunks of date palms.

This calamity serves as a lesson for all people. The Quran is a source of admonition, remembrance, and guidance for life. The fluidity of Allah's words makes it remarkably easy to memorize; this is why Arabs and non-Arabs alike can easily commit the entire Quran to memory. However, true guidance and understanding cannot be attained without comprehending its meaning and context. Therefore, it is crucial for every

knowledgeable person (who can read) to understand it, either directly through Arabic or through translation and commentary.

كَذَّبَتْ ثَمُوْدُ بِالنُّذُرِ ﴿٢٣﴾

54|23| Thamud denied the warning

فَقَالُوْٓا اَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهٗٓ ۙ اِنَّآ اِذًا لَّفِيْ ضَلٰلٍ وَّ سُعُرٍ ﴿٢٤﴾

54|24| And said, "Is it one human being among us that we should follow? Indeed, we would then be in error and madness.

ءَاُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ اَشِرٌ ﴿٢٥﴾

54|25| Has the message been sent down upon him from among us? Rather, he is an insolent liar."

سَيَعْلَمُوْنَ غَدًا مَّنِ الْكَذَّابُ الْاَشِرُ ﴿٢٦﴾

54|26| They will know tomorrow who is the insolent liar.

اِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَ اصْطَبِرْ ﴿٢٧﴾

54|27| Indeed, We are sending the she-camel as trial for them, so watch them and be patient.

وَ نَبِّئْهُمْ اَنَّ الْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۚ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾

54|28| And inform them that the water is shared between them, each [day of] drink attended [by turn].

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطٰى فَعَقَرَ ﴿٢٩﴾

54|29| But they called their companion, and he dared and hamstrung [her].

فَكَيْفَ كَانَ عَذَابِيْ وَ نُذُرِ ﴿٣٠﴾

54|30| And how [severe] were My punishment and warning.

اِنَّآ اَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَّاحِدَةً فَكَانُوْا كَهَشِيْمِ الْمُحْتَظِرِ ﴿٣١﴾

54|31| Indeed, We sent upon them one blast from the sky, and they became like the dry twig fragments of an [animal] pen.

وَ لَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٣٢﴾

54|32| And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

The People of Thamud (Prophet Salih):

The narrative continues with the mention of previously destroyed nations. Prophet Salih (peace be upon him) was sent to the people of Thamud as a prophet. He invited them to the truth, but they, like other defiant nations, continued to reject him. They

argued, "You are merely a human like us; how can we follow you? If we were to abandon our ancestral customs and traditions by following you, we would indeed be foolish." They persisted in their opposition and demanded a miracle: a pregnant she-camel should emerge from a specific mountain, and only then would they accept Islam.

Through Prophet Salih's supplication, the mountain split open, and a pregnant she-camel emerged. He informed them that this she-camel was a miracle from Allah, sent in response to their demand. Therefore, they were not to prevent it from grazing anywhere, and it was to be allowed to drink water one day, during which no one else would draw water from the well. On the following day, everyone else could drink from the well, while the she-camel would go thirsty. The she-camel would drink all the water from the well, and its milk would fill everyone's containers.

However, the people, particularly the disbelievers, incited a man against the she-camel. As it came to drink water, he struck its leg with a spear and then killed it with a sword. When Prophet Salih learned of this, he was deeply distressed and informed the disbelievers of their impending divine punishment for their transgression, stating that they would face Allah's wrath within three days.

By Allah's command, on the third day, a mighty blast (a supersonic sound) erupted, causing their homes to collapse, and they perished. The shockwaves caused their veins to rupture due to hormonal and circulatory disruptions, leading to death. The believers, by Allah's command, had already left the area, while the disbelievers continued to mock the impending torment until they were all annihilated.

The grandeur of the Holy Quran is reiterated, and the disbelievers of Makka are warned that similar fate awaits them if they persist in their denial. Therefore, they are advised to repent and abandon their opposition to Prophet Muhammad (PBUH).

كَذَّبَتْ قَوْمُ لُوْطٍۭ بِالنُّذُرِ ﴿٣٣﴾

54|33| The people of Lot denied the warning.

اِنَّاۤ اَرْسَلْنَا عَلَيْهِمْ حَاصِبًا اِلَّاۤ اٰلَ لُوْطٍ ؕ نَجَّيْنٰهُمْ بِسَحَرٍ ۙ ﴿٣٤﴾

54|34| Indeed, We sent upon them a storm of stones, except the family of Lot - We saved them before dawn

نِّعْمَةً مِّنْ عِنْدِنَا ؕ كَذٰلِكَ نَجْزِيْ مَنْ شَكَرَ ﴿٣٥﴾

54|35| As favor from us. Thus do We reward he who is grateful.

وَ لَقَدْ اَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ﴿٣٦﴾

54|36| And he had already warned them of Our assault, but they disputed the warning.

وَ لَقَدْ رَاوَدُوْهُ عَنْ ضَيْفِهٖ فَطَمَسْنَاۤ اَعْيُنَهُمْ فَذُوْقُوْا عَذَابِيْ وَ نُذُرِ ﴿٣٧﴾

54|37| And they had demanded from him his guests, but We obliterated their eyes, [saying], "Taste My punishment and warning."

وَ لَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾

54|38| And there came upon them by morning an abiding punishment.

فَذُوْقُوْا عَذَابِیْ وَ نُذُرِ ﴿۳۹﴾

54|39| So taste My punishment and warning.

وَ لَقَدْ یَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿۴۰﴾

54|40| And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

The People of Lot:

The Surah describes the destruction of the people of Lot. The people of Prophet Lot (peace be upon him) rejected his teachings. They were involved in the vile act of sodomy (sexual relations between men). Prophet Lot had daughters. Angels came to him disguised as handsome young men. When the people learned of these beautiful youths, they rushed to Lot's house, demanding that he hand over the young men. They either broke down the door or pushed their way in (this event has been mentioned before).

The angels then struck them, causing their eyes to be dazzled and their sight to be lost. It was a brilliant flash that deprived them of their vision. Since angels are created from light, intense rays of light must have emanated from their beings. Prophet Lot, along with his daughters and other believers, departed from the city at dawn. Before sunrise, divine punishment descended upon the entire nation, utterly destroying them. This was an earthquake that overturned their dwellings, and hot stones or hot lava rained down upon them, annihilating everyone.

This serves as a warning to the Quraysh of Makka to correct their character and deeds. The Quran is in their own (Arabic) language; they should understand its style, fluidity, and the lessons and events presented in an easy manner. They should read it, act upon its guidance, and take heed.

The Surah also offers reassurance to the Muslims that Allah protects His righteous servants and bestows special favour upon them.

وَ لَقَدْ جَآءَ اٰلَ فِرْعَوْنَ النُّذُرُ ﴿۴۱﴾

54|41| And there certainly came to the people of Pharaoh warning.

كَذَّبُوْا بِاٰیٰتِنَا كُلِّهَا فَاَخَذْنٰهُمْ اَخْذَ عَزِیْزٍ مُّقْتَدِرٍ ﴿۴۲﴾

54|42| They denied Our signs, all of them, so We seized them with a seizure of one Exalted in Might and Perfect in Ability.

اَكُفَّارُكُمْ خَیْرٌ مِّنْ اُولٰٓىِٕكُمْ اَمْ لَكُمْ بَرَآءَةٌ فِی الزُّبُرِ ﴿۴۳﴾

54|43| Are your disbelievers better than those [former ones], or have you immunity in the scripture?

اَمْ یَقُوْلُوْنَ نَحْنُ جَمِیْعٌ مُّنْتَصِرٌ ﴿۴۴﴾

54|44| Or do they say, "We are an assembly supporting [each other]"?

سَيُهْزَمُ الْجَمْعُ وَ يُوَلُّوْنَ الدُّبُرَ ﴿۴۵﴾

54|45| [Their] assembly will be defeated, and they will turn their backs [in retreat].

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَ السَّاعَةُ اَدْهٰى وَ اَمَرُّ ﴿۴۶﴾

54|46| But the Hour is their appointment [for due punishment], and the Hour is more disastrous and more bitter.

اِنَّ الْمُجْرِمِيْنَ فِيْ ضَلٰلٍ وَّ سُعُرٍ ﴿۴۷﴾

54|47| Indeed, the criminals are in error and madness.

يَوْمَ يُسْحَبُوْنَ فِى النَّارِ عَلٰى وُجُوْهِهِمْ ؕ ذُوْقُوْا مَسَّ سَقَرَ ﴿۴۸﴾

54|48| The Day they are dragged into the Fire on their faces [it will be said], "Taste the touch of Saqar."

The People of Pharaoh:

The Surah recounts the failure and destruction of Pharaoh. Prophet Moses (peace be upon him) was sent to Pharaoh as a prophet and was granted great miracles. Despite these miracles, Pharaoh and his nobles continued their opposition. Eventually, Prophet Moses, along with the Israelites, departed from the city at night and crossed the sea. Pharaoh pursued them into the sea with his army and was drowned, becoming a lesson for all. Pharaoh, a king of great power who proclaimed himself a God, met this terrible end.

Therefore, the disbelievers of Makka should reflect on this. The disbelievers of Makka are not stronger than Pharaoh; thus, they should save themselves from divine punishment and act upon the Prophet's teachings.

The Quraysh (disbelievers) of Makka incorrectly believed they would overpower and defeat the Muslims. Events, however, proved the Quran's prophecy true, and the Quraysh suffered a devastating defeat in the Battle of Badr. Many of Islam's greatest enemies were killed or captured.

During the Battle of Badr, the Prophet (PBUH) was reciting the verse, “ (Their multitude will be put to flight, and they will turn their backs: (Al-Qamar ayah. No:45). As the disbelievers fled in defeat, Hazrat Umar (may Allah be pleased with him) is reported to have said that he truly understood the meaning and interpretation of this verse on that day, witnessing the rout and flight of the disbelievers (Qurtubi).

Those who deny the truth of Islam and disobey Allah will face punishment not only in this world but also in the Hereafter. Angels will drag them face down towards Hellfire, throwing them into its torment, from which they will be unable to escape. This vivid depiction is for every reader and listener, urging them to save themselves from this punishment by performing righteous deeds in this world and repenting.

اِنَّا كُلَّ شَىْءٍ خَلَقْنٰهُ بِقَدَرٍ ﴿۴۹﴾

54|49| Indeed, all things We created with predestination.

وَ مَاۤ اَمْرُنَاۤ اِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿۵۰﴾

54|50| And Our command is but one, like a glance of the eye.

وَ لَقَدْ اَهْلَكْنَاۤ اَشْيَاعَكُمْ فَهَلْ مِنْ مُّدَّكِرٍ ﴿۵۱﴾

54|51| And We have already destroyed your kinds, so is there any who will remember?

وَ كُلُّ شَیْءٍ فَعَلُوْهُ فِی الزُّبُرِ ﴿۵۲﴾

54|52| And everything they did is in written records.

وَ كُلُّ صَغِیْرٍ وَّ كَبِیْرٍ مُّسْتَطَرٌ ﴿۵۳﴾

54|53| And every small and great [thing] is inscribed.

Divine Decree (Taqdeer):

According to the narration of Hadhrat Abu Hurairah (RA), these verses were revealed when the polytheists of Quraish came to the Prophet (PBUH) to debate about divine decree.

"Indeed, the criminals are in error and torment." (Al-Qamar: 47) (Sahih Muslim). These blessed verses are very important and provide information about the system of the entire universe, a system that millions of people have been working on for hundreds of years. They are lost in their estimations, causes, and effects. The existence of all causes and their results are stored as data in Allah Almighty's database, which is called *Lauh Mahfuz* (The Preserved Tablet). According to this, all matters in the universe are taking place. These include the affairs of the earth (the lower realm) and the heavens (the cosmos, planets, stars, galaxies, nebulae – the upper realm). The Prophet (PBUH) said: "Everything is by divine decree, even helplessness and capability are by divine decree." (Sahih Muslim). There is also this verse: "Indeed, We created all things in a fixed measure." (Al-Qamar: 49).

In this blessed verse (49), *Qadar* (fixed measure) refers to the general divine decree. Divine decree is what Allah Almighty has destined and decided. Allah Almighty's knowledge and will precede this matter. According to the explanation of this verse and hadith, divine decree is related to everything (small or large), and everything was known to Allah Almighty from eternity, and Allah Almighty had willed it. (Sharh An-Nawawi ala Sahih Muslim).

The belief of the Ahl al-Sunnah wa al-Jama'ah (the vast majority of Muslims) is that Allah Almighty destined things, meaning Allah Almighty knew their measure and conditions before creating them. Then Allah Almighty created these things according to His eternal knowledge. Thus, everything in the upper realm (the cosmos, heavens) and the lower realm (earth) has been created by His (Allah's) knowledge, His power, and His will. The creation has no involvement in this, and the creation only gains one type of acquisition (action). Whatever actions the creation performs and tasks it completes, it achieves them only through Allah Almighty's facilitation, His power (means), and His inspiration (thought). There is no creator besides Allah Almighty. This is clear from the Quran and Sunnah. The statement of those who deny divine decree, that "we create our actions, and our death is in Allah's hands," is incorrect. (Al-Jami' li Ahkam al-Qur'an - Qurtubi).

Hadhrat Jabir and Hadhrat Ibn Abbas (RA) narrate that the Messenger of Allah (PBUH) said: "There are two groups in my Ummah who have no share in Islam: the

Murji'ah and the Qadariyyah." (Sunan Ibn Majah/Tirmidhi). The brief view of the Murji'ah is that humans are completely helpless and compelled, while the view of the Qadariyyah is that humans have complete and full free will and power. Further details are available in books of theology and believes (Elam -Kalam).

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّ نَهَرٍۙ﴿۵۴﴾

54|54| Indeed, the righteous will be among gardens and rivers,

فِيْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِيْكٍ مُّقْتَدِرٍ﴿۵۵﴾

54|55| In a seat of honor near a Sovereign, Perfect in Ability.

This text describes the consequences of righteous deeds after detailing punishment and actions.

Those who fear Allah and perform good deeds will reside in the exalted palaces of Paradise after the Day of Judgment, enjoying everlasting peace and comfort. They will dwell in the grace and bounty of Allah, who is All-Powerful and Mighty. Allah's pleasure will be bestowed upon them forever, and they will be rejoiced and delighted by the manifestations of Allah's glory.

The Surah began with the magnificence and power of Allah, the splitting of the moon, and a warning about the Day of Judgment. It concludes by informing us of the rewards and elevated status of the righteous after their reckoning. May Allah, by His grace, include us among the righteous. Ameen.

All praise is due to Allah; Surah Al-Qamar is now complete. May Allah Almighty make it source of salvation for the author and readers.

END OF SURAH AL-QAMAR.

---

55 - SURAH AL-REHMAN

Introduction:

This Surah is named Ar-Rahman after its very first word. According to the companions and their successors, it's a Makkan Surah. One narration from Hazrat Ibn Abbas (RA) suggests it was revealed during the Treaty of Hudaybiyyah, while another indicates its revelation in Makka. It was revealed after Surah Al-Furqan and before Surah Al-Hijr and Surah An-Naml.

The Surah consists of three (3) sections (Ruku) and seventy-eight (78) verses (Ayat). In terms of revelation order, it is the forty-third (43rd) Surah, and in the order of the Qur'an (Mushaf), it is the fifty-fifth (55th).

A famous account regarding its Makkan revelation is narrated by Hazrat Urwah bin Zubair (RA). He recounts that after the Prophet (PBUH), the first person to recite the Qur'an aloud in the Kaaba was Hazrat Abdullah ibn Mas'ud (RA). The companions suggested that the Quraysh had never heard the Qur'an recited aloud, and someone

with a strong and large tribe should do it due to the danger involved. However, Hazrat Abdullah ibn Mas'ud (RA) insisted he would. Standing at Maqam Ibrahim, he began reciting Surah Ar-Rahman aloud. The Quraysh, who were sitting, exclaimed, "What is the son of Umm Abd saying?" They recognized it as the same discourse Muhammad (PBUH) claimed was revealed to him. They then beat Hazrat Abdullah ibn Mas'ud (RA) until his face swelled (Al-Jami li Ahkam al-Qur'an).

Hazrat Jabir (RA) narrates that when the Prophet (PBUH) recited the entire Surah Ar-Rahman to his companions, they remained silent. So, the Prophet (PBUH) said, "I met the jinn, and when I recited this Surah to them, they responded better than you. Whenever I recited, 'So which of the favors of your Lord will you deny?' *(Fabi-ayyi ala'i Rabbikuma tukazziban)*, they would respond, 'We deny none of Your favors, O our Lord; to You is all praise'" (Tirmidhi / Al-Mustadrak). These incidents clearly indicate that the Surah was revealed in Makka before the migration.

Hazrat Ali (RA) relates that the Prophet (PBUH) said, "Everything has a bride, and the bride of the Qur'an is Surah Ar-Rahman" (Shu'ab al-Iman). This Surah is an excellent example of eloquence and rhetoric. Its concise sentences, beautiful choice of words, and rhythmic flow give it a powerful impact. It presents strong arguments for Tawhid (Oneness of Allah), Prophethood, the Day of Judgment, and the bounties of Allah. The spiritual and acoustic effects of this Surah have also proven beneficial for many ailments.

The Surah offers scientific and rational proofs for the existence of Allah. It mentions the creations of the earth and the universe, including jinn and angels, and describes both Paradise and Hell. It highlights the properties of water, especially pearls, and the barrier between bodies of water in the oceans. The unity of the cosmic system serves as evidence for the singularity of its Creator.

اَلرَّحْمٰنُۙ﴿۱﴾

55|1| The Most Merciful

عَلَّمَ الْقُرْاٰنَؕ﴿۲﴾

55|2| Taught the Qur'an,

خَلَقَ الْاِنْسَانَۙ﴿۳﴾

55|3| Created man,

عَلَّمَهُ الْبَيَانَ﴿۴﴾

55|4| [And] taught him eloquence.

اَلشَّمْسُ وَ الْقَمَرُ بِحُسْبَانٍۚ﴿۵﴾

55|5| The sun and the moon [move] by precise calculation,

وَّ النَّجْمُ وَ الشَّجَرُ يَسْجُدٰنِ﴿۶﴾

55|6| And the stars and trees prostrate.

وَ السَّمَآءَ رَفَعَهَا وَ وَضَعَ الْمِيْزَانَۙ﴿۷﴾

55|7| And the heaven He raised and imposed the balance

اَلَّا تَطْغَوْا فِی الْمِیْزَانِ ﴿۸﴾

55|8| That you not transgress within the balance.

وَ اَقِیْمُوا الْوَزْنَ بِالْقِسْطِ وَ لَا تُخْسِرُوا الْمِیْزَانَ ﴿۹﴾

55|9| And establish weight in justice and do not make deficient the balance.

وَ الْاَرْضَ وَ ضَعَهَا لِلْاَنَامِ ﴿۱۰﴾

55|10| And the earth He laid [out] for the creatures.

فِیْهَا فَاكِهَةٌ ۙ وَّ النَّخْلُ ذَاتُ الْاَكْمَامِ ﴿۱۱﴾

55|11| Therein is fruit and palm trees having sheaths [of dates]

وَ الْحَبُّ ذُو الْعَصْفِ وَ الرَّیْحَانُ ﴿۱۲﴾

55|12| And grain having husks and scented plants.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۱۳﴾

55|13| So which of the favors of your Lord would you deny?

The blessed verses are so clear and profound that by reflecting upon them, one gains complete certainty in a single Creator, no matter how one describes Him.

Bounties of Allah:

The Surah begins with Ar-Rahman, a name of Allah. The disbelievers of Makka would question, "We know the word 'Allah,' but what is Ar-Rahman?" This Surah provides a detailed answer. The second verse refutes the claim of the Makkan disbelievers that some human taught Prophet Muhammad (PBUH) the Qur'an. Instead, it asserts that Ar-Rahman Himself taught the Prophet (PBUH) the Qur'an. While the revelation of the Qur'an was emphatically through Archangel Gabriel, the ability to memorize it, and the capacity and power to comprehend its meanings and interpretations, were bestowed by Ar-Rahman. It is this same Ar-Rahman who then created humanity. This is the Islamic perspective, which contrasts with Darwin's theory of human evolution. Although Darwin's theory of human evolution has now been refuted, the theory of evolution for other beings on Earth aligns with the Qur'an. The verses then mention humanity's capacity for knowledge, language, and expression. Humans possess the power to retain (memorize) information and retrieve it, much like how data is stored and retrieved in a computer. Allah has endowed the human brain with this capacity, and human potential is superior, surpassing all other creations. This is why humans have created thousands of languages for mutual expression. These languages contain words, meanings, sentences, rhymes, meter, and synonyms. Humanity's capacity is superior to that of the jinn and angels, which is why humans were prostrated to. This description includes not only innate abilities but also the power of inference (acquiring knowledge from others). This is why humans have developed knowledge, spread it, conducted research, and allowed students to surpass their teachers, discovering new paths. Principles of ethics, law, and research have

emerged. Humans also possess an innate inclination towards empathy and justice, which is discussed further on.

Following the discussion of the human body, the Surah details the Creator's proofs within the surrounding environment. The most evident manifestations are the sun and the moon. Humans observe the sun daily and the moon every night. The entire field of cosmology (astronomy) is summarized in a concise three words: these two celestial bodies move according to a predetermined calculation. They do not deviate even a tiny bit; if they did, human life would cease. Their cycle will continue as long as Allah wills. Humans were so awestruck by them that they began to worship them. The actions of each (sun/moon) are fundamental for human life on Earth. According to our modern knowledge, if an orbit or their gravitational force were to diminish, the Earth and the solar system would cease to exist.

Types of Prostration:

The creeping plants that grow and spread on the earth are called An-Najm. These provide humans with fruits, flowers, and vegetables (food). While "Najm" also means "star" and some have translated it as such, "creeping plants" is more appropriate given the mention of "trees." Similarly, trees were created, providing shade, wood, and countless benefits. Their environmental importance is now clear to humans. Both these entities prostrate to Allah, meaning they are subservient to Allah. When we prostrate, we bow before the greatness and power of the Being we prostrate to and accept it. Therefore, trees and vines (stemmed and stemless plants and trees) are obedient to Allah's command. This also metaphorically reflects human prostration, as vines spread (lie down) on the earth, and trees bow towards the earth.

Next, the sky is mentioned – the blue space that surrounds our Earth. Within it, clouds move, rain falls, snow and hail descend, strong winds blow, and both hot (samma') and gentle (saba) winds occur. All these phenomena are essential for various living beings on this Earth, something humanity has only discovered through research. Yet, the Qur'an alluded to this fourteen hundred years ago. The Qur'an is not a book of scientific knowledge but a book of human guidance. Therefore, it contains indications to encourage humans to seek and reach their destination. Stars do not fall to Earth from the sky, clouds do not fall to Earth, nor do meteors, which fall from the sky in the millions every day. All this is a result of the balance established by Allah. This balance (Mizan) and proportion have placed everything in its designated position and place, and they are fulfilling their respective roles or duties. This is an expression of their obedience to Allah's command, or their prostration.

Duty of Human being:

After these verses, humanity is reminded of its actions and responsibilities. Considering the bounties of Allah, and keeping Allah's balance (Mizan) in mind, humans should reform their conduct on Earth. This is because humans are the vicegerents (representatives, possessors of power) of Allah on Earth, holding the honor of being Allah's deputies. Therefore, humans should fulfill the demands of justice and fairness in all their actions, whether concerning human families, societies, governments, or international affairs. Similarly, justice should be observed with animals, avoiding cruelty and killing. Forests and natural resources on Earth should not be wasted; instead, the rights of all humanity should be recognized. The aspect of environmental preservation is included here. Likewise, developed nations should not exploit or oppress developing nations. They should not usurp their means of production but maintain balance and justice. These are the teachings of Islam since

fourteen hundred years ago, which the world has only been making promises to implement until the twentieth century.

Following these teachings, both humans and jinn, who have been granted intellect and free will, are reminded: knowing the Creator's many favors and blessings, how can you deny them? If you deny them, you will be denying reality itself. Therefore, express gratitude to the Creator and act upon His commands. The word 'Alaa' is comprehensive. One of its meanings is 'bounties,' another is 'virtues and perfections,' and a third is 'wonders of creation.'

خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِۙ﴿۱۴﴾

55|14| He created man from clay like [that of] pottery.

وَ خَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍۚ﴿۱۵﴾

55|15| And He created the jinn from a smokeless flame of fire.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ﴿۱۶﴾

55|16| So which of the favors of your Lord would you deny?

The creation of humans is described as originating from kneaded clay, which then developed organic matter and dried. First, Adam (peace be upon him) was created. Then, a soul was breathed into him. From Adam, Eve was created to form a pair. Humans derive sustenance from the earth, which forms food and blood, and subsequently, reproductive fluid. This fluid then leads to conception in the woman's womb. Once the fetus takes some form, a soul is instilled, and after some time, the newborn child steps onto the earth and grows.

The Jinn:

The Jinn were also created by Allah Almighty from fire, a type of smokeless fire. This refers to fire not resulting from carbon (hydrogen) but created through a different method. The first Jinn was created from this fire, and then subsequent generations of Jinn followed. The specifics of their propagation are unknown, but just as data/information can be easily multiplied in modern digital technology, so the increase in the offspring of Jinn is easy and abundant.

Since Jinn are a form of energy, their movement is very fast (like the speed of electricity or light). They can enter human bodies in the same way that sound, electricity, X-rays, radio waves, lasers, and ultrasound waves pass through the human body unnoticed. Jinn are mentioned in Surah Al-Ahqaf, verse 32. Their lifespan is longer than that of humans. Being made of fire, and as Satan is also made of fire, they are closer to Satan's group in this regard, though many Jinn are also Muslims and follow other religons.

Jinn are generally invisible to the human eye, just as we cannot see electrical, magnetic, or radio waves, but we can sense them. Jinn can be Muslim (guided) or non-Muslim (disbelievers). For guidance, they follow Allah's prophets, and their own preachers emerge from among them. Due to their fiery origin, most Jinn tend to follow Satan more, which will lead them to Hell, while those with true belief and good deeds will enter Paradise.

Both humans and Jinn are reminded of Allah Almighty's blessings upon them, which include their very existence, the provision of their sustenance, and the many comforts they enjoy.

رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِۚ﴿۱۷﴾

55|17| [He is] Lord of the two sunrises and Lord of the two sunsets.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ﴿۱۸﴾

55|18| So which of the favors of your Lord would you deny?

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيٰنِۙ﴿۱۹﴾

55|19| He released the two seas, meeting [side by side];

Directions of East and West:

East is the direction from which the sun rises, and West is the direction in which it sets. When the sun emerges, the side it appears from is the East, and the region where it sets becomes its West. This phenomenon creates two distinct Easts and Wests, which are a result of the Earth's rotation on its axis.

Furthermore, as the Earth revolves around the sun, the angle of the sun's rays varies. This causes a difference in seasons; for example, if the Northern Hemisphere is closer to the sun, it experiences warm weather, while the Southern Hemisphere has cold weather. This also leads to variations in sunrise and sunset times, resulting in what can be perceived as two different "Wests."

These are scientific indicators provided by the Holy Quran for humans to ponder upon the universe and ultimately recognize their Creator. The sun's daily rising and setting, leading to the arrival of night, is a great blessing from Allah for human life. It brings beauty and rhythm to existence. The Quran repeatedly reminds humanity of these blessings to strengthen their faith and encourage adherence to divine commands.

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيٰنِۚ﴿۲۰﴾

55|20| Between them is a barrier [so] neither of them transgresses.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ﴿۲۱﴾

55|21| So which of the favors of your Lord would you deny?

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجَانُۚ﴿۲۲﴾

55|22| From both of them emerge pearl and coral.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ﴿۲۳﴾

55|23| So which of the favors of your Lord would you deny?

وَ لَهُ الْجَوَارِ الْمُنْشَـَٔاتُ فِى الْبَحْرِ كَالْاَعْلَامِۚ﴿۲۴﴾

55|24| And to Him belong the ships [with sails] elevated in the sea like mountains.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ﴿۲۵﴾

55|25| So which of the favors of your Lord would you deny?

Wonders of the Ocean:

After mentioning the sky, earth, atmosphere, and humans, the text turns to the ocean and the amazing creations of Allah within it. Many of these wonders were not fully understood until the 18th or 19th century.

Internal Boundaries of Ocean Water:

Oceans merge, and when they do, their waters appear to mix because water molecules readily combine. Ocean waters are generally saline and largely similar, though their quality can vary with climatic conditions.

The text highlights a fascinating phenomenon where two oceans meet, and despite the apparent mixing with no visible barrier, there's an unseen separation. If you dive or sail a boat or ship from one side, you can reach the other without obstruction. Yet, the composition, blend, properties, and characteristics of the two waters remain distinct. They do not intermingmingle within each other's boundaries, and their aquatic life also differs.

This phenomenon is observed in the Strait of Gibraltar, with Morocco to the south and Spain to the north, where the Mediterranean Sea and the Atlantic Ocean meet but do not fully merge. French scientist Jacques Cousteau conducted research on this in 1961 aboard a ship, confirming that the Mediterranean water maintains its state and is not affected by the Atlantic water, as if there is a barrier between them (Surah Al-Furqan, Verse: 53). A similar unmixing of waters is also seen between the Baltic Sea and the Atlantic Ocean.

Pearls and Other Ocean Benefits:

The text then mentions pearls extracted from the sea, which were common at the time. According to modern science, when fresh rainwater enters an oyster's shell, a chemical process begins with the internal chemical compounds, culminating in the formation of a pearl. These processes are like a chemical laboratory, all part of Allah's system.

The ocean offers numerous other benefits. It is a significant source of oxygen and influences weather patterns. For trade, the ocean provides the cheapest mode of transport. The property of buoyancy in water is crucial, allowing large ships and vessels, even those resembling mountains, to float. This power of buoyancy is a gift from Allah.

All these matters are under Allah's control. Humans and Jinn are repeatedly reminded of Allah's blessings so they may express gratitude.

كُلُّ مَنْ عَلَيْهَا فَانٍۚ﴿۲۶﴾

55|26| Everyone upon the earth will perish,

وَّ يَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَ الْاِكْرَامِۚ﴿۲۷﴾

55|27| And there will remain the Face of your Lord, Owner of Majesty and Honor.

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ﴿۲۸﴾

55|28| So which of the favors of your Lord would you deny?

یَسْـَٔلُهٗ مَنْ فِی السَّمٰوٰتِ وَ الْاَرْضِ ؕ کُلَّ یَوْمٍ هُوَ فِیْ شَاْنٍ ۚ﴿۲۹﴾

55|29| Whoever is within the heavens and earth asks Him; every day He is bringing about a matter.

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ﴿۳۰﴾

55|30| So which of the favors of your Lord would you deny?

After discussing His power and strength, Allah mentions the helplessness of the universe. Human helplessness is evident to everyone; every person weakens with old age and eventually succumbs to death. Allah states that everything on Earth will perish. The Earth is specifically mentioned because it's where humans open their eyes and spend their entire lives. Now, even science acknowledges that the Sun's heat (nuclear reaction) within our solar system will eventually cease. When it does, the distances between planets will change, leading to complete destruction on Earth due to intense heat. A reduction in planetary gravitational pull will cause collisions between celestial bodies.

Allah's bounties are repeatedly highlighted. All beings in the heavens and on Earth are subservient to Allah and operate by His command. Allah's power and strength are constantly in effect, and new commands are issued continuously. While the plan of action is pre-recorded in the Preserved Tablet (Lawh-e-Mahfooz), the command for its execution occurs at its appointed time. Allah's decrees are diverse. He gives life and causes death, grants honor and brings abasement, expands sustenance and then reduces it. He elevates one nation and brings another low. He forgives sins and removes sorrow, yet also inflicts grief and trials. He gives illness, but also bestows health. The word "Shaan" (glory/majesty) also signifies great deeds, hence Allah is in a new state of glory every day. Even when all things cease to exist, Allah's being will remain steadfast in His power and might.

Humans are repeatedly reminded of Allah's power, His wonders, His strength, and His blessings so that they may obey His commands and express gratitude.

سَنَفْرُغُ لَکُمْ اَیُّهَ الثَّقَلٰنِ ۚ﴿۳۱﴾

55|31| We will attend to you, O prominent beings.

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ﴿۳۲﴾

55|32| So which of the favors of your Lord would you deny?

یٰمَعْشَرَ الْجِنِّ وَ الْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَ الْاَرْضِ فَانْفُذُوْا ؕ لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ۚ﴿۳۳﴾

55|33| O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah].

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ﴿۳۴﴾

55|34| So which of the favors of your Lord would you deny?

یُرْسَلُ عَلَیْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۙ وَّ نُحَاسٌ فَلَا تَنْتَصِرٰنِ﴿۳۵﴾

55|35| There will be sent upon you a flame of fire and smoke, and you will not defend yourselves.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ﴿۳۶﴾

55|36| So which of the favors of your Lord would you deny?

Exiting Earth's Boundaries:

The text discusses both humans and jinn. Both possess free will and intellect, thus will be rewarded or punished for their deeds. Humans benefit most from the blessings of this world, and jinn are also free and empowered within it. They are referred to as "Thaqalain" (heavy burdens) because humans, due to their knowledge and intellect, extensively utilize all of Earth's resources, making them "heavy" upon the Earth. Jinn, being created from energy, likely utilize the energy of the atmosphere (Allah knows the truth). Due to their intellect, both are burdened with the responsibility of worship and good deeds.

They are reminded that despite their free will and intellect, they are bound by Allah's system. Even if they exert all their strength and try to leave the confines of the Earth, they will succeed to a certain extent. Jinn, being created from fire, ascend from Earth towards the sky, but their ultimate limit is the nearest heaven. Similarly, humans require power to break free from Earth's gravitational pull. With the invention of rockets, humans have indeed escaped Earth's gravity, but they can only reach the boundaries of the space, or rather, the limits close to sky (space staion is at 400 KM meters altitude from earth). The boundaries of the sky extend even beyond the solar system.

This verse, by mentioning power and might (Sultan), alludes to Earth's gravitational pull, which holds objects towards it, and the strength required to overcome this pull. The text also mentions the Day of Judgment, when jinn will attempt to flee because the sky (protective shield) will burst. They will then be seized by flames of fire and smoke *(Nuhas means copper*) or copper and brought forth for accountability. The copper might be mixed with smoke or in the form of separate pellets that capture the jinn, or they might be struck by meteors. Allah knows the true nature of this. Surely, there will be a force that absorbs fire to capture or absorb the very essence from which jinn were created.

Allah's magnificence, power, and blessings are reiterated repeatedly because humans, psychologically, tend to forget immediately upon finding comfort.

فَاِذَا انْشَقَّتِ السَّمَآءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ﴿۳۷﴾

55|37| And when the heaven is split open and becomes rose-colored like oil -

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ﴿۳۸﴾

55|38| So which of the favors of your Lord would you deny? -

فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَنْ ذَنْۢبِهٖٓ اِنْسٌ وَّ لَا جَآنٌّۚ﴿۳۹﴾

55|39| Then on that Day none will be asked about his sin among men or jinn.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ﴿۴۰﴾

55|40| So which of the favors of your Lord would you deny?

يُعْرَفُ الْمُجْرِمُوْنَ بِسِيْمٰهُمْ فَيُؤْخَذُ بِالنَّوَاصِيْ وَ الْاَقْدَامِۚ﴿۴۱﴾

55|41| The criminals will be known by their marks, and they will be seized by the forelocks and the feet.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ﴿۴۲﴾

55|42| So which of the favors of your Lord would you deny?

هٰذِهٖ جَهَنَّمُ الَّتِيْ يُكَذِّبُ بِهَا الْمُجْرِمُوْنُۚ﴿۴۳﴾

55|43| This is Hell, which the criminals deny.

يَطُوْفُوْنَ بَيْنَهَا وَ بَيْنَ حَمِيْمٍ اٰنٍۚ﴿۴۴﴾

55|44| They will go around between it and scalding water, heated [to the utmost degree].

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ﴿۴۵﴾

55|45| So which of the favors of your Lord would you deny?

Life in Hell:

The scene of the Day of Judgment is depicted. The sky will split apart. The sky provides a protective shield for Earth, and with its rupture, the sun's and stars' radioactive rays will reach the Earth, and the atmosphere will become red and oily (like molten copper or dregs). On that day, humans and jinn will receive their records of deeds. Their faces will reveal their guilt, appearing with black and white coloration as described in the Quran and Hadith, making their culpability obvious to all observers.

The angels will drag them to Hell by their forelocks (where anger is centered) and their feet. Both methods of being dragged are extremely humiliating and degrading. This is the very Hell they used to deny, and it will be the consequence of their deeds.

In Hell, the guilty will suffer from intense hunger and will be given Zaqqum (a bitter, thorny tree) to eat. As soon as they consume it, they will feel extreme thirst and will rush for water, only to find boiling water. Driven by intense thirst, they will drink it, and it will tear through their stomachs. Then, hunger will return, and they will again rush for water, thus cycling through this torment in Hell. The only way to escape these torments is to obey Allah's commands and express gratitude.

وَ لِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِۚ﴿۴۶﴾

55|46| But for he who has feared the position of his Lord are two gardens -

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ۟ۚ﴿۴۷﴾

55|47| So which of the favors of your Lord would you deny? -

ذَوَاتَآ اَفْنَانٍ۟ۚ﴿۴۸﴾

55|48| Having [spreading] branches.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ۟ۚ﴿۴۹﴾

55|49| So which of the favors of your Lord would you deny?

فِیْهِمَا عَیْنٰنِ تَجْرِیٰنِ۟ۚ﴿۵۰﴾

55|50| In both of them are two springs, flowing.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ۟ۚ﴿۵۱﴾

55|51| So which of the favors of your Lord would you deny?

فِیْهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٰنِ۟ۚ﴿۵۲﴾

55|52| In both of them are of every fruit, two kinds.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ۟ۚ﴿۵۳﴾

55|53| So which of the favors of your Lord would you deny?

مُتَّكِـِٕیْنَ عَلٰی فُرُشٍۭ بَطَآىِٕنُهَا مِنْ اِسْتَبْرَقٍ ؕ وَ جَنَا الْجَنَّتَیْنِ دَانٍ۟ۚ﴿۵۴﴾

55|54| [They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ۟ۚ﴿۵۵﴾

55|55| So which of the favors of your Lord would you deny?

فِیْهِنَّ قٰصِرٰتُ الطَّرْفِ ۙ لَمْ یَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَ لَا جَآنٌّ۟ۚ﴿۵۶﴾

55|56| In them are women limiting [their] glances, untouched before them by man or jinni -

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ۟ۚ﴿۵۷﴾

55|57| So which of the favors of your Lord would you deny? -

كَاَنَّهُنَّ الْیَاقُوْتُ وَ الْمَرْجَانُ۟ۚ﴿۵۸﴾

55|58| As if they were rubies and coral.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ۟ۚ﴿۵۹﴾

55|59| So which of the favors of your Lord would you deny?

هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ۚ﴿۶۰﴾

55|60| Is the reward for good [anything] but good?

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ﴿۶۱﴾

55|61| So which of the favors of your Lord would you deny?

وَ مِنْ دُوْنِهِمَا جَنَّتٰنِ ۚ﴿۶۲﴾

55|62| And below them both [in excellence] are two [other] gardens -

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۪﴿۶۳﴾

55|63| So which of the favors of your Lord would you deny? -

The Fear of Allah:

After discussing the inhabitants of Hell, the text turns to the righteous servants of Allah and describes their rewards. A key characteristic of these individuals is *the fear of Allah in their hearts.* Dhahhak stated that this verse was revealed concerning an action of Hadhrat Abu Bakr Siddiq (RA). One day, feeling intensely thirsty, he drank some milk which he found very palatable. Upon inquiring about its source, he discovered it was not lawfully obtained, so he immediately vomited it out. The Prophet (PBUH) observed this and said, "May Allah have mercy on you, this verse has been revealed concerning you," and then recited it (Al-Jami' li Ahkam al-Quran by Qurtubi).

Mujahid and Ibrahim Nakh'i said that this refers to a person who, overwhelmed by their desires, intended to commit a sin but then remembered Allah and abandoned the sin out of fear of Him. Individuals with such character, who have lived their lives by this principle, will receive two types of gardens as their homes. Hadhrat Ibn Abbas (RA) elaborated on this, saying that the Prophet (PBUH) asked, "Do you know what these two Gardens are?" The companions replied, "Allah and His Messenger know best what the two Gardens are." The Proph64et (PBUH) then said, "There are two gardens in the midst of Paradise. Each garden is a home of light. Every garden within them is filled with blessings. Its trees have grown, and its leaves are lush green (meaning all plants are fully mature)" (Tafsir Muqatil ibn Sulaiman). These homes will be like palaces with gardens, fountains, springs, various colorful flowers, and delicious fruits within them. Each dweller of Paradise will receive two homes (palaces) so that when they grow tired of one, they can move to the other.

Life in Paradise:

Humans require companions, social interaction, and conversation. For this purpose, the inhabitants of Paradise will have their wives, extremely beautiful and in a state of perpetual youth. The pious inhabitants of Paradise will also be in their youth. (On the Day of Judgment, every person who died as an adult will be resurrected in a state of youth to receive their reward or punishment). Additionally, they will be given maidens (Hooris) whose gazes will be lowered due to modesty and shyness. No human or jinn would have touched these Hooris before the inhabitants of Paradise, because no jinn or human could reach them before the reckoning. They will be like pearls in their beauty.

These are countless blessings from Allah, some of which He also bestowed upon humans in this world, given to both obedient and disobedient individuals. However, in

the hereafter, after the reckoning, these blessings will be given to those who feared Him and performed good deeds. This is the reward for their righteous actions. A principle is then stated: in one's life, goodness and virtue must be reciprocated only with goodness and virtue.

The righteous will be seated in their palaces in Paradise on silken couches. They will have two palaces each, so that if they grow weary of one, they can move to the other. Their palaces will contain a variety of foods and delicious fruits.

مُدْهَآ مَّتٰنِۚ﴿۶۴﴾

55|64| Dark green [in color].

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِۚ﴿۶۵﴾

55|65| So which of the favors of your Lord would you deny?

فِیْهِمَا عَیْنٰنِ نَضَّاخَتٰنِۚ﴿۶۶﴾

55|66| In both of them are two springs, spouting.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ﴿۶۷﴾

55|67| So which of the favors of your Lord would you deny?

فِیْهِمَا فَاكِهَةٌ وَّ نَخْلٌ وَّ رُمَّانٌۚ﴿۶۸﴾

55|68| In both of them are fruit and palm trees and pomegranates.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِۚ﴿۶۹﴾

55|69| So which of the favors of your Lord would you deny?

فِیْهِنَّ خَیْرٰتٌ حِسَانٌۚ﴿۷۰﴾

55|70| In them are good and beautiful women -

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِۚ﴿۷۱﴾

55|71| So which of the favors of your Lord would you deny? -

حُوْرٌ مَّقْصُوْرٰتٌ فِی الْخِیَامِۚ﴿۷۲﴾

55|72| Fair ones reserved in pavilions -

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِۚ﴿۷۳﴾

55|73| So which of the favors of your Lord would you deny? -

لَمْ یَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَ لَا جَآنٌّۚ﴿۷۴﴾

55|74| Untouched before them by man or jinni -

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِۚ﴿۷۵﴾

55|75| So which of the favors of your Lord would you deny? -

مُتَّكِـِٕيْنَ عَلٰى رَفْرَفٍ خُضْرٍ وَّ عَبْقَرِيٍّ حِسَانٍۚ﴿۷۶﴾

55|76| Reclining on green cushions and beautiful fine carpets.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ﴿۷۷﴾

55|77| So which of the favors of your Lord would you deny?

تَبٰرَكَ اسْمُ رَبِّكَ ذِى الْجَلٰلِ وَ الْاِكْرَامِ﴿۷۸﴾

55|78| Blessed is the name of your Lord, Owner of Majesty and Honor.

Scenes of Life in Paradise:

The verses depict scenes of life in Paradise, showing that the righteous will have palace-like homes with springs or fountains. Their living or sitting rooms will feature strong sofas made of silk cushions. There will be green sofas, as the color green is soothing to the eyes. Adjacent to their homes will be gardens with delicious fruits, dates, and pomegranates. There will be many fruits with excellent flavors, as the taste of fruit is deeply connected to the tree and the soil(this is due to soil characteristics).

Accompanying them in these palace-like homes will be their beautiful and virtuous wives. (According to a Hadith, women in this world who remarry after their husband's death or divorce will be with the husband they prefer and who had good character. Thus, the status of believing women will be higher than that of Hooris due to their worship, as per Hadith Umm Salama, narrated by Tabarani). Alongside them will be young maidens (Hooris), exemplary in their modesty, shyness, and obedience. Life will be very peaceful. Every palace or home will have gardens, fountains, and exquisite furniture. This eternal life will be full of comfort and tranquility. All these blessings are Allah's rewards in this world and the Hereafter.

The reminder of Allah's blessings is repeated approximately thirty-one times because humans fundamentally tend to forget all difficulties when they are at ease and ignore to those who have shown kindness at the time of tests and trials. The purpose of this repeated reminder is for the reader or listener to understand its importance and to strive for good deeds to attain these comforts. The picture of life in Paradise is also detailed in the blessed Hadith, mentioning dwellings or tents, desires, food, companions (their own wives), maidservants, children, and young servants. The life of Paradise cannot be compared to worldly things because the standard of this world is vastly inferior.

One aspect of mentioning Allah's blessings is that it is perfectly acceptable to benefit from Allah's blessings in this world. However, the condition is that all conveniences must be obtained through halal (lawful) and permissible means, and used in accordance with Allah's commands. This is not against asceticism and piety, but when such blessings (wealth) become excessive, the potential for humans to falter also increases. It is also essential to show gratitude for Allah's blessings.

The magnificence of Allah's being is expressed by "Dhul-Jalali wal-Ikram" (Possessor of Majesty and Honor). His name is eternally blessed, eternally magnificent, elevated, and glorious. The blessing of His name is in accordance with His glory.

The Surah began with Allah's name, Ar-Rahman (The Most Gracious), and concludes with the exaltation, majesty, glory, and honor of His name.

Praise be to Allah. Surah Ar-Rahman was completed. May Allah, by His grace and generosity, grant us the ability to complete all Tafsir and bestow upon it the honor *of acceptance. Ameen.*

END OF SURAH AL-REHMAN.

56 - SURAH AL-WAQIAH

Introduction

The Surah's name is derived from its first verse. This Surah is Makki (revealed in Makka), and the incident of Hazrat Umar's acceptance of Islam serves as evidence for its revelation. When Hazrat Umar (RA) discovered his sister and brother-in-law reciting the Quran, they quickly hid the pages upon learning of his arrival. When Hazrat Umar (RA) expressed a desire to see the pages, they told him that only the pure may touch them. This verse is found in this Surah. Hazrat Umar (RA) embraced Islam in the sixth year of prophethood.

According to the order of revelation, this Surah is number 46, and according to the arrangement in the Mushaf (Quranic compilation), it is number 56. It consists of 3 Ruku's (sections) and 96 verses.

Regarding its virtues, it is narrated that whoever recites it will be protected from destitution (poverty),(Hazrat Abdullah ibn Mas'ud RA).

This Surah is profoundly significant in terms of its themes. According to a Hadith, Hazrat Abu Bakr (RA) said to the Prophet (PBUH), "O Messenger of Allah! You have grown old." The Prophet (PBUH) replied, "Surah Hud, Al-Waqiah, Al-Mursalat, Amma Yatasa'alun (An-Naba), and Idhash-Shamsu Kuwwirat (At-Takwir) have made me old" (Sunan Tirmidhi).

The Quraish considered the Day of Judgment strange and denied its occurrence. This Surah establishes the reality of the Day of Judgment and describes its nature. "Al-Waqiah" refers to the event of the Day of Judgment.

On the Day of Judgment, humanity will be divided into three groups: those who performed good deeds and will enter Paradise, those who performed bad deeds and will enter Hell, and a third group consisting of those who were foremost in good deeds, who will receive elevated mansions in Paradise. All these groups will receive recompense or punishment for their actions.

The Surah provides a vivid depiction of life in Paradise and Hell.

Proofs for Allah Almighty's ability to resurrect His creation are presented. Examples include human creation from a sperm-drop and the yield from agriculture. It also mentions Allah's blessings on Earth and the system in the heavens, and commands the glorification, praise, and remembrance of Allah.

اِذَا وَقَعَتِ الْوَاقِعَةُ ۙ﴿۱﴾

56|1| When the Occurrence occurs,

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ۘ﴿۲﴾

56|2| There is, at its occurrence, no denial.

خَافِضَةٌ رَّافِعَةٌ ۙ﴿۳﴾

56|3| It will bring down [some] and raise up [others].

اِذَا رُجَّتِ الْاَرْضُ رَجًّا ۙ﴿۴﴾

56|4| When the earth is shaken with convulsion

وَّ بُسَّتِ الْجِبَالُ بَسًّا ۙ﴿۵﴾

56|5| And the mountains are broken down, crumbling

فَكَانَتْ هَبَآءً مُّنْۢبَثًّا ۙ﴿۶﴾

56|6| And become dust dispersing.

وَّ كُنْتُمْ اَزْوَاجًا ثَلٰثَةً ؕ﴿۷﴾

56|7| And you become [of] three kinds:

فَاَصْحٰبُ الْمَيْمَنَةِ ۙ مَاۤ اَصْحٰبُ الْمَيْمَنَةِ ؕ﴿۸﴾

56|8| Then the companions of the right - what are the companions of the right?

وَ اَصْحٰبُ الْمَشْئَمَةِ ۙ مَاۤ اَصْحٰبُ الْمَشْئَمَةِ ؕ﴿۹﴾

56|9| And the companions of the left - what are the companions of the left?

وَ السّٰبِقُوْنَ السّٰبِقُوْنَ ۙ﴿۱۰﴾

56|10| And the forerunners, the forerunners -

اُولٰٓئِكَ الْمُقَرَّبُوْنَ ۚ﴿۱۱﴾

56|11| Those are the ones brought near [to Allah]

فِىْ جَنّٰتِ النَّعِيْمِ ﴿۱۲﴾

56|12| In the Gardens of Pleasure,

ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ۙ﴿۱۳﴾

56|13| A [large] company of the former peoples

وَ قَلِيْلٌ مِّنَ الْاٰخِرِيْنَ ؕ﴿۱۴﴾

56|14| And a few of the later peoples,

عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ۙ﴿۱۵﴾

56|15| On thrones woven [with ornament],

مُّتَّكِـِٕيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ﴿۱۶﴾

56|16| Reclining on them, facing each other.

يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۙ﴿۱۷﴾

56|17| There will circulate among them young boys made eternal

بِاَكْوَابٍ وَّ اَبَارِيْقَ ۙ وَ كَاْسٍ مِّنْ مَّعِيْنٍ ۙ﴿۱۸﴾

56|18| With vessels, pitchers and a cup [of wine] from a flowing spring -

لَّا يُصَدَّعُوْنَ عَنْهَا وَ لَا يُنْزِفُوْنَ ۙ﴿۱۹﴾

56|19| No headache will they have therefrom, nor will they be intoxicated -

The Surah is Makki, addressing the objections prevalent among the people of Makka at that time. The Makkan disbelievers denied the Day of Judgment, questioning how humans could be resurrected, how the sun and moon would cease to exist, and how there would be accountability. The Surah answers these doubts by stating that while they may deny it now, when the hour of the Day of Judgment arrives and commences, every individual present in the world will believe in it. No one will deny or stop its occurrence at that time. The state of the Day of Judgment will be such that those who were exalted in this world will be humbled, and the weak believers will become strong. The situation will be the opposite of worldly circumstances. Those obedient to Allah will be elevated, while the disobedient will be debased and disgraced. The Earth will be violently shaken by an earthquake, and the mountains will crumble into dust.

Groups on the Day of Judgment:

On the Day of Judgment, those who performed deeds in this world will be divided into three categories:

(1) The Righteous: These will be the companions of the right hand, and excellent will be their station. They will experience tranquillity due to their good deeds.

(2) The Evil-doers: These will be the companions of the left hand, meaning their faces will be filled with fear and distress. The term "right" is used for goodness, virtue, and success, while "left" is used for evil, badness, and failure, serving as a simple means of categorization.

(3) The Foremost (As-Sabiqun): This third group will consist of those who were always at the forefront in goodness and righteousness. They surpassed others in obeying Allah's commands and were always advanced in serving people, enjoining good, and striving in the cause of Allah (charity). Therefore, they will be the most advanced. Due to their righteous deeds and being foremost in good, these individuals will be counted among Allah Almighty's nearest servants (Muqarrabun).

Hazrat Ali (RA) narrated that the Prophet (PBUH) said: "The foremost are those who, when truth is presented to them (told/said), accept it. When asked, they give, and they command people to do what they would command themselves (i.e., justice and equality)."

This division can apply to:

(1) The communities of previous prophets.

(2) Muslims (the Ummah of Prophet Muhammad).

(3) Generally, all of humanity, as Allah Almighty sent prophets for guidance to every era and place. The companions of the right and the foremost will reside in the Garden of Bliss (Jannat an-Na'im), meaning it will be bestowed upon them.

***As-Sabiqun* (The Foremost):**

"*Thullatun*" refers to a group so large that it is impossible to count. There are several interpretations for "a large group from the former generations":

(1) It refers to people from Hazrat Adam (AS) up to Prophet Muhammad (PBUH), who would certainly be numerous due to the long period. "The latter group" refers to the individuals of Prophet Muhammad's (PBUH) community.

(2) Some exegetes have applied this division solely to the Ummah of Prophet Muhammad (PBUH), suggesting that people from the Prophet's (PBUH) time and close to it will be more numerous among the foremost, while people from later periods will be fewer among the foremost.

(3) A third interpretation is that among the followers of all prophets, the earlier group (historically) will have more among the foremost, and the later people will have fewer in the group of the foremost.

(4) This principle can also apply to all of humanity who have lived in the world from Hazrat Adam (AS) until the Day of Judgment. According to a Hadith of the Prophet (PBUH), the group of the companions of the right from the Ummah of Muhammad will be the largest (Hazrat Abu Sa'id al-Khudri - Bukhari/Muslim/Nasa'i/Musnad Ahmad).

Life in Paradise:

The lifestyle of these righteous and paradisiacal individuals is also described. They will be reclining on couches/thrones. Young (ever-youthful) boys will constantly serve them. These young boys will always remain youthful and will not age. There are different narrations about these young boys (ever-youthful):

(1) They are Muslim children who died before reaching maturity (Hazrat Ali RA).

(2) They are the underage children of non-Muslims (Salman al-Farsi).

(3) They will be creations of Paradise (Ikrimah). The pious will also be young (in Paradise or Hell, every human will be young so they can fully receive reward or punishment). Believing men and women will be extremely young and beautiful. These young servants will serve these righteous and chosen individuals various drinks or wines of Paradise in glasses and goblets. This drink will neither intoxicate nor cause headaches or discomfort from urination;

rather, it will be entirely delicious and delightful. This beverage (wine) will be taken from the springs of Paradise.

وَ فَاكِهَةٍ مِّمَّا يَتَخَيَّرُوْنَ ۙ﴿۲۰﴾

56|20| And fruit of what they select

وَ لَحْمِ طَيْرٍ مِّمَّا يَشْتَهُوْنَ ؕ﴿۲۱﴾

56|21| And the meat of fowl, from whatever they desire.

وَ حُوْرٌ عِيْنٌ ۙ﴿۲۲﴾

56|22| And [for them are] fair women with large, [beautiful] eyes,

كَاَمْثَالِ اللُّؤْلُؤِ الْمَكْنُوْنِ ۚ﴿۲۳﴾

56|23| The likenesses of pearls well-protected,

جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۲۴﴾

56|24| As reward for what they used to do.

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّ لَا تَاْثِيْمًا ۙ﴿۲۵﴾

56|25| They will not hear therein ill speech or commission of sin -

اِلَّا قِيْلًا سَلٰمًا سَلٰمًا ﴿۲۶﴾

56|26| Only a saying: "Peace, peace."

وَ اَصْحٰبُ الْيَمِيْنِ ۙ مَاۤ اَصْحٰبُ الْيَمِيْنِ ؕ﴿۲۷﴾

56|27| The companions of the right - what are the companions of the right?

فِيْ سِدْرٍ مَّخْضُوْدٍ ۙ﴿۲۸﴾

56|28| [They will be] among lote trees with thorns removed

وَّ طَلْحٍ مَّنْضُوْدٍ ۙ﴿۲۹﴾

56|29| And [banana] trees layered [with fruit]

وَّ ظِلٍّ مَّمْدُوْدٍ ۙ﴿۳۰﴾

56|30| And shade extended

وَّ مَآءٍ مَّسْكُوْبٍ ۙ﴿۳۱﴾

56|31| And water poured out

وَّ فَاكِهَةٍ كَثِيْرَةٍ ۙ﴿۳۲﴾

56|32| And fruit, abundant [and varied],

لَّا مَقْطُوْعَةٍ وَّ لَا مَمْنُوْعَةٍ ﴿٣٣﴾

56|33| Neither limited [to season] nor forbidden,

وَّ فُرُشٍ مَّرْفُوْعَةٍ ﴿٣٤﴾

56|34| And [upon] beds raised high.

اِنَّاۤ اَنْشَاْنٰهُنَّ اِنْشَآءً ﴿٣٥﴾

56|35| Indeed, We have produced the women of Paradise in a [new] creation

فَجَعَلْنٰهُنَّ اَبْكَارًا ﴿٣٦﴾

56|36| And made them virgins,

عُرُبًا اَتْرَابًا ﴿٣٧﴾

56|37| Devoted [to their husbands] and of equal age,

لِّاَصْحٰبِ الْيَمِيْنِ ﴿٣٨﴾

56|38| For the companions of the right [who are]

ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ﴿٣٩﴾

56|39| A company of the former peoples

وَ ثُلَّةٌ مِّنَ الْاٰخِرِيْنَ ﴿٤٠﴾

56|40| And a company of the later peoples.

وَ اَصْحٰبُ الشِّمَالِ ۙ مَاۤ اَصْحٰبُ الشِّمَالِ ﴿٤١﴾

56|41| And the companions of the left - what are the companions of the left?

The Surah continues to describe the scene of life for the people of Paradise. The descriptions and details found in the Hadith serve as analogies for our worldly understanding. The Prophet (PBUH) explicitly stated that the comforts, fruits, food, beverages, furniture, decor, palaces, birds, houris (beautiful young women as attendants), and ghilman (young boys as attendants) of Paradise have no exact worldly equivalents. These examples are merely for our comprehension; the reality is far grander.

The verses also provide us with information according to our intellectual capacity in this worldly life. This means that the people of Paradise will have access to whatever fruits and as much as they desire. There will be large banana trees, lote trees, and vast, shady trees. The mention of lote trees with small leaves and banana trees with large leaves suggests that all types of vegetation will be present. Similarly, for food, they will receive meat (like birds, etc.) whenever they desire it. There will be an abundance of food and fruits, and consuming large amounts of food will not cause any discomfort to the human body.

Serving them will be beautiful houris (a houri refers to an exceptionally beautiful young woman). These female attendants will be for both believing men and women, as all individuals are included in this large group. The environment in Paradise will be one of immense love and sincerity. There will be no lies, foul language, backbiting, abuse, or arguments; instead, there will be environment of peace, security, and affection. There will be high-quality furniture and magnificent dwellings with waterfalls, fountains, and springs of beverages flowing, from which young attendants (ghilman) will serve brimming cups. These blessings will be available to Allah's righteous servants (Salihin) and the companions of the right (Ashab al-Yamin).

It is also announced: "This is a recompense for what they used to do"*(Jazan bima kanoo yaemlown).* This is to ensure that readers and listeners understand it. The purpose here is to highlight the importance of deeds.

Ashab Ash-Shimal **(Companions of the Left): The Evil-doers**

In return for good deeds, people are placed in the groups of the companions of the right and the foremost. Similarly, those who perform bad deeds are included in the group of the companions of the left. The implication is that if anyone believes they can commit evil deeds and still enter Paradise, this would be contrary to Allah Almighty's justice and the pronouncements in the Quran, and it will not happen. Furthermore, Allah's favour is always upon His righteous servants, as declared, and His mercy is immense.

فِيْ سَمُوْمٍ وَّ حَمِيْمٍ ﴿۴۲﴾

56|42| [They will be] in scorching fire and scalding water

وَّ ظِلٍّ مِّنْ يَّحْمُوْمٍ ﴿۴۳﴾

56|43| And a shade of black smoke,

لَّا بَارِدٍ وَّ لَا كَرِيْمٍ ﴿۴۴﴾

56|44| Neither cool nor beneficial.

اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُتْرَفِيْنَ ﴿۴۵﴾

56|45| Indeed they were, before that, indulging in affluence,

وَ كَانُوْا يُصِرُّوْنَ عَلَى الْحِنْثِ الْعَظِيْمِ ﴿۴۶﴾

56|46| And they used to persist in the great violation,

وَ كَانُوْا يَقُوْلُوْنَ ۙ اَئِذَا مِتْنَا وَ كُنَّا تُرَابًا وَّ عِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ﴿۴۷﴾

56|47| And they used to say, "When we die and become dust and bones, are we indeed to be resurrected?

اَوَ اٰبَآؤُنَا الْاَوَّلُوْنَ ﴿۴۸﴾

56|48| And our forefathers [as well]?"

قُلْ اِنَّ الْاَوَّلِيْنَ وَ الْاٰخِرِيْنَ ﴿۴۹﴾

56|49| Say, [O Muhammad], "Indeed, the former and the later peoples

لَمَجْمُوْعُوْنَ ۙ اِلٰى مِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ﴿٥٠﴾

56|50| Are to be gathered together for the appointment of a known Day."

ثُمَّ اِنَّكُمْ اَيُّهَا الضَّاۤلُّوْنَ الْمُكَذِّبُوْنَ ۙ﴿٥١﴾

56|51| Then indeed you, O those astray [who are] deniers,

لَاٰكِلُوْنَ مِنْ شَجَرٍ مِّنْ زَقُّوْمٍ ۙ﴿٥٢﴾

56|52| Will be eating from trees of zaqqum

فَمَالِـُٔوْنَ مِنْهَا الْبُطُوْنَ ۚ﴿٥٣﴾

56|53| And filling with it your bellies

فَشٰرِبُوْنَ عَلَيْهِ مِنَ الْحَمِيْمِ ۚ﴿٥٤﴾

56|54| And drinking on top of it from scalding water

فَشٰرِبُوْنَ شُرْبَ الْهِيْمِ ؕ﴿٥٥﴾

56|55| And will drink as the drinking of thirsty camels.

هٰذَا نُزُلُهُمْ يَوْمَ الدِّيْنِ ؕ﴿٥٦﴾

56|56| That is their accommodation on the Day of Recompense.

Life in Hell:

The Quran consistently compare two types of deeds and their outcomes. After painting a picture of life in Paradise for the righteous (companions of the right and the foremost), the Surah now describes the plight of the evil-doers, the companions of the left, in Hell. Their state will be one of being cast into Hell, which will be intensely hot. For drink, they will have boiling water. There will be smoke, which will be hot and extremely painful.

In their worldly lives, these people lived in comfort and ease. Due to their indulgence, they forgot God and gave no thought to the Afterlife. They boasted about their sins and persisted in them. They had no conviction that they would be resurrected after death to face accountability.

In Hell, amidst the intense heat, when they feel thirst, they will be given boiling water to drink, even though humans naturally crave cold water. They will experience severe hunger, and the only food available will be the tree of Zaqqum, which will further inflame their stomachs and intensify their thirst. The inhabitants of Hell will rush towards this water like thirsty camels. This will be their reward on the Day of Judgment, a consequence of their evil deeds.

نَحْنُ خَلَقْنٰكُمْ فَلَوْ لَا تُصَدِّقُوْنَ ﴿٥٧﴾

56|57| We have created you, so why do you not believe?

اَفَرَءَيْتُمْ مَّا تُمْنُوْنَ ﴿۵۸﴾

56|58| Have you seen that which you emit?

ءَاَنْتُمْ تَخْلُقُوْنَهٗۤ اَمْ نَحْنُ الْخٰلِقُوْنَ ﴿۵۹﴾

56|59| Is it you who creates it, or are We the Creator?

نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَ مَا نَحْنُ بِمَسْبُوْقِيْنَۙ ﴿۶۰﴾

56|60| We have decreed death among you, and We are not to be outdone

عَلٰۤى اَنْ نُّبَدِّلَ اَمْثَالَكُمْ وَ نُنْشِئَكُمْ فِيْ مَا لَا تَعْلَمُوْنَ ﴿۶۱﴾

56|61| In that We will change your likenesses and produce you in that [form] which you do not know.

وَ لَقَدْ عَلِمْتُمُ النَّشْاَةَ الْاُوْلٰى فَلَوْ لَا تَذَكَّرُوْنَ ﴿۶۲﴾

56|62| And you have already known the first creation, so will you not remember?

Human Creation:

After describing the conditions of the people of Hell, the Surah provides scientific arguments for the fundamental Islamic belief in life after death. These arguments allow a person to draw conclusions using their intellect and understanding. It's not necessary for a few hundred people to emerge from graves and provide data for belief to take hold.

The Surah mentions human creation and conception in the womb. Humans consume food, which produces sperm (*nutfah*). This sperm then enters a woman's womb, causing conception. Human decision plays no role in this process of conception. Sometimes conception occurs, sometimes it doesn't. Sometimes it occurs and then is lost. The development of a clot, then bone, then flesh covering the bone, the gradual formation of organs, the insufflation of the soul, and finally, emerging from the womb at the appointed time. During childbirth, the human body's organs expand and then contract. This entire system has been created within the human body by a powerful force. This is happening right before our eyes.

Then, how long does this newborn live? Will they grow into an adult, become old, or die before reaching old age on this journey of life? No one knows. This highlights that all these matters are in the hands of another power, the true Creator and Owner. If that Being (power) can accomplish all these tasks, then why can't the human body, after its formation, be reassembled, especially when a human being is formed from less than a millionth part of a single drop? However, if someone doesn't pay attention to this, they will remain trapped in the cycle of causes and effects. In modern science, embryology has become a specialized field of knowledge.

The Being of Allah, who creates humans in a specific form from a drop of fluid (nutfah), can also annihilate humans and bring forth another creation. The One who creates human organs can also transform them. It is crucial to understand these arguments to solidify the belief in the Afterlife and accountability, and to serve as a motivator for good deeds.

اَفَرَءَيْتُمْ مَّا تَحْرُثُوْنَ ﴿۶۳﴾

56|63| And have you seen that [seed] which you sow?

ءَاَنْتُمْ تَزْرَعُوْنَهٗۤ اَمْ نَحْنُ الزّٰرِعُوْنَ﴿۶۴﴾

56|64| Is it you who makes it grow, or are We the grower?

لَوْ نَشَآءُ لَجَعَلْنٰهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُوْنَ﴿۶۵﴾

56|65| If We willed, We could make it [dry] debris, and you would remain in wonder,

اِنَّا لَمُغْرَمُوْنَۙ﴿۶۶﴾

56|66| [Saying], "Indeed, we are [now] in debt;

بَلْ نَحْنُ مَحْرُوْمُوْنَ﴿۶۷﴾

56|67| Rather, we have been deprived."

اَفَرَءَيْتُمُ الْمَآءَ الَّذِیْ تَشْرَبُوْنَؕ﴿۶۸﴾

56|68| And have you seen the water that you drink?

ءَاَنْتُمْ اَنْزَلْتُمُوْهُ مِنَ الْمُزْنِ اَمْ نَحْنُ الْمُنْزِلُوْنَ﴿۶۹﴾

56|69| Is it you who brought it down from the clouds, or is it We who bring it down?

لَوْ نَشَآءُ جَعَلْنٰهُ اُجَاجًا فَلَوْ لَا تَشْكُرُوْنَ﴿۷۰﴾

56|70| If We willed, We could make it bitter, so why are you not grateful?

اَفَرَءَيْتُمُ النَّارَ الَّتِیْ تُوْرُوْنَؕ﴿۷۱﴾

56|71| And have you seen the fire that you ignite?

ءَاَنْتُمْ اَنْشَاْتُمْ شَجَرَتَهَاۤ اَمْ نَحْنُ الْمُنْشِـُٔوْنَ﴿۷۲﴾

56|72| Is it you who produced its tree, or are We the producer?

نَحْنُ جَعَلْنٰهَا تَذْكِرَةً وَّ مَتَاعًا لِّلْمُقْوِیْنَۚ﴿۷۳﴾

56|73| We have made it a reminder and provision for the travelers,

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِیْمِ﴿۷۴﴾

56|74| So exalt the name of your Lord, the Most Great.

Agriculture:

The arguments for life after death continue, following the initial example of human sperm and its growth, which we now call embryology. The second crucial human need mentioned is agriculture. Humans sow seeds in the ground; the soil's moisture nourishes the seed, and an organic process begins within it. The seed vegetate, open and possesses enough strength to pierce through the Earth's surface, emerging and then growing with water. It develops into a towering plant or tree, thousands of times larger than the seed, and subsequently produces many more seeds.

All these processes occur without human intervention. In many barren lands and deserts, after rain, numerous plants spontaneously sprout, their seeds or reproductive material buried within the Earth, then coming to life with adequate moisture. Those with intellect infer the existence of the Creator of the universe and His power and knowledge from this, and thus come to believe.

Water is crucial for this plant life (agriculture). Who created water for humans, animals, birds, forests, and insects? It is the Creator of the universe. Water being a compound of hydrogen and oxygen is merely its composition; hydrogen and oxygen themselves were also created. The sunlight, the rain system, clouds, humidity, seasons (heat and cold), temperature, wind direction—all these elements were created by a single Cause of Causes. Furthermore, water can be sweet or salty; salty or bitter water is unsuitable for agriculture and drinking. All these blessings are received by humans without effort, and who is their Creator? The true Doer of all is Allah Almighty.

Sometimes, people mention the cause but intend the ultimate Doer. For example, a farmer is referred to as the one who grows the crop. Hazrat Abu Hurairah (RA) narrated that the Prophet (PBUH) said: "None of you should say *'Zura'tu*' (I grew it); rather, he should say *'Harathtu'* (I tilled the land)." This is because *'Al-Zarra"* (the Grower) is only Allah. Then the Prophet (PBUH) recited this verse: *"Is it you who cause it to grow, or are We the Grower?"* (Al-Waqiah: 64).

Human effort and means are essential, expressed by the word *"Harathtu*." Many times, despite full human effort, the entire crop can be destroyed at any stage from sowing to ripening, leaving a person in regret.

Next, the Surah mentions energy, specifically fire, which is the process of carbon. Wood is the easiest and oldest fuel. Modern underground gas and oil were also formed from forests dissolving in underground water, which is why they are called carbon fuels. Fire is produced by friction from wood, and then this same wood spreads fire, causing forest fires. Through fire, humans perform many tasks. In Arab countries, there are two trees whose wood, when rubbed together, produces fire; their names are "*Marakh and Afar."* In ancient times and even now, people light fires for light and warmth at night. Food is cooked, and many things are produced in industry and engineering through fire. Through all these matters, the Creator of the universe and His power are expressed, so that humanity may recognize Him. The Surah then emphasizes remembering the Great Lord through glorification. There is also an allusion to the fire of Hell: if this worldly fire burns, then the intensity of Hell's fire is seventy times greater than human fire (Hadith).

Basic Necessities:

Regarding fire and its sources (forests) in human economy, there is a noble Hadith: "People should not be prevented from three things: water, fire, and pastures (land for animals' grazing)." (Three things are not to be prevented: water, fodder, and fire - Ibn Majah). The word "*Mata'an*" meaning asset or basic necessity, makes this a fundamental human principle of Islamic society and economy (Ibn Kathir). The Islamic state ensures its provision.

فَلَآ أُقْسِمُ بِمَوٰقِعِ ٱلنُّجُوْمِ ﴿٧٥﴾

56|75| Then I swear by the setting of the stars,

وَ إِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُوْنَ عَظِيْمٌ ﴿٧٦﴾

56|76| And indeed, it is an oath - if you could know - [most] great.

اِنَّهٗ لَقُرْاٰنٌ كَرِيْمٌ ﴿٧٧﴾

56|77| Indeed, it is a noble Qur'an

فِيْ كِتٰبٍ مَّكْنُوْنٍ ﴿٧٨﴾

56|78| In a Register well-protected;

لَّا يَمَسُّهٗۤ اِلَّا الْمُطَهَّرُوْنَ ﴿٧٩﴾

56|79| None touch it except the purified.

تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٨٠﴾

56|80| [It is] a revelation from the Lord of the worlds.

اَفَبِهٰذَا الْحَدِيْثِ اَنْتُمْ مُّدْهِنُوْنَ ﴿٨١﴾

56|81| Then is it to this statement that you are indifferent

وَ تَجْعَلُوْنَ رِزْقَكُمْ اَنَّكُمْ تُكَذِّبُوْنَ ﴿٨٢﴾

56|82| And make [the thanks for] your provision that you deny [the Provider]?

فَلَوْ لَاۤ اِذَا بَلَغَتِ الْحُلْقُوْمَ ﴿٨٣﴾

56|83| Then why, when the soul at death reaches the throat

وَ اَنْتُمْ حِيْنَئِذٍ تَنْظُرُوْنَ ﴿٨٤﴾

56|84| And you are at that time looking on -

وَ نَحْنُ اَقْرَبُ اِلَيْهِ مِنْكُمْ وَ لٰكِنْ لَّا تُبْصِرُوْنَ ﴿٨٥﴾

56|85| And Our angels are nearer to him than you, but you do not see -

فَلَوْ لَاۤ اِنْ كُنْتُمْ غَيْرَ مَدِيْنِيْنَ ﴿٨٦﴾

56|86| Then why do you not, if you are not to be recompensed,

تَرْجِعُوْنَهَاۤ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٨٧﴾

56|87| Bring it back, if you should be truthful?

فَاَمَّاۤ اِنْ كَانَ مِنَ الْمُقَرَّبِيْنَ ﴿٨٨﴾

56|88| And if the deceased was of those brought near to Allah,

فَرَوْحٌ وَّ رَيْحَانٌ ۙ وَّ جَنَّتُ نَعِيْمٍ ﴿٨٩﴾

56|89| Then [for him is] rest and bounty and a garden of pleasure.

وَ اَمَّاۤ اِنْ كَانَ مِنْ اَصْحٰبِ الْيَمِيْنِۙ﴿۹۰﴾

56|90| And if he was of the companions of the right,

فَسَلٰمٌ لَّكَ مِنْ اَصْحٰبِ الْيَمِيْنِؕ﴿۹۱﴾

56|91| Then [the angels will say], "Peace for you; [you are] from the companions of the right."

وَ اَمَّاۤ اِنْ كَانَ مِنَ الْمُكَذِّبِيْنَ الضَّآلِّيْنَۙ﴿۹۲﴾

56|92| But if he was of the deniers [who were] astray,

فَنُزُلٌ مِّنْ حَمِيْمٍۙ﴿۹۳﴾

56|93| Then [for him is] accommodation of scalding water

وَّ تَصْلِيَةُ جَحِيْمٍ﴿۹۴﴾

56|94| And burning in Hellfire

اِنَّ هٰذَا لَهُوَ حَقُّ الْيَقِيْنِۚ﴿۹۵﴾

56|95| Indeed, this is the true certainty,

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ﴿۹۶﴾

56|96| So exalt the name of your Lord, the Most Great.

The text begins by mentioning that the Quraish sometimes worshipped stars or attributed earthly events to their influence. The term *"mawaqi" (plural of "mauqa")* refers to the locations where stars appear and disappear, indicating their orbits within galaxies, which is evidence of a sophisticated celestial system. Some commentators interpret the breakup of stars during the Day of Judgment, when the sky splits open, as the meaning of this verse. This oath is highly significant as it alludes to the entire celestial system.

The importance of the Holy Quran as the Word of God and the significance of its events and teachings are emphasized. It is described as a highly revered and honourable book that contains guidance for humanity, insights into past and future events, and promotes well-being. Such is its sanctity that an individual in pure and clean condition (ablution) should touch or hold it.

Holding/Handling the Holy Quran

The Quran provides complete guidance and direction for humanity. Further clarification is found in the Hadith and the Sunnah (practice) of the Prophet, which elucidate its practical application. The Quran addresses various aspects of life, including beliefs, economy, social justice, law and punishments, human rights, interpersonal relationships, societal norms, worship of Allah, the deeds and punishments associated with Heaven and Hell, universal matters, and human life. Due to its sanctity, it is forbidden to touch it without purification (taharah). Jurists (Fuqaha) have elaborated on this in detail.

The verse *"La yamassuhu illal mutahharoon (None shall touch it except the purified)"* is interpreted to refer first to angels *(malaikah*), and then to the Prophets, or specifically Prophet Muhammad (peace be upon him). According to the Hadith, under this verse, Muslims are also forbidden from touching or holding the Quran in a state of major impurity (*janabah*), menstruation *(haiz)*, or without ablution (*wudu*), as it is considered disrespectful. This Hadith is narrated by Hazrat Amr bin Hazm (recorded in Muwatta Imam Malik).

Juristic Opinions on Touching the Quran without Ablution

(1) Hanafi school of thought: Touching (without purification) is forbidden.

(2) Maliki school of thought: Touching without ablution is forbidden.

(3) Shafi'i school of thought: Touching the Holy Quran is forbidden.

(4) Hanbali school of thought: Touching without ablution is forbidden.

(5) Imam Dawud al-Zahiri (non-conformists): It is permissible to touch it.

All jurists agree that one can recite the Quran without ablution. Further details are available in books of Islamic jurisprudence.

Some commentators have also included other divine books (like the Torah and the Gospel) under the term "book." This demonstrates the broad-mindedness and unbiased thinking of early Muslim scholars and commentators.

Protecting the Quran's Sanctity

It is forbidden to take the Holy Quran to areas controlled by disbelievers (enemies of Islam) where there is a risk of its desecration. This is based on the Hadith: *"Nahi an yusafara bil Qur'ani ila ardil aduw (It is forbidden to travel with the Quran to enemy territory)*."

The Quran is the Word of Allah, not of any human. This sacred book is preserved in this world and in the Lauh-e-Mahfuz (Preserved Tablet). Such a perfectly preserved words cannot be human-made. The people of Makkah (Quraish) are heedless of this Word(Quran) and constantly oppose it, as if it were their daily sustenance. They will face consequences for this. At the time of death, during their agony, they will realize their helplessness. If they had the courage, they would try to reverse death, but they cannot, as it is appointed by Allah. Since these dying individuals denied Allah's commands, they will enter Hell, where boiling water and hot air(smoke) will scorch them, a result of their evil deeds and disobedience.

If a dying Muslim is righteous and among the *"Muqarrabin"* (those nearest to Allah), they will have Paradise, a comfortable life, and homes in gardens full of blessings, accompanied by peace and tranquillity. Similarly, if someone is among the righteous, belonging to the "Ashab-ul-Yameen" (People of the Right Hand), they will also enter the palaces of Paradise and receive their reward.

If a dying person is among the wicked, disobedient, and deniers, they will be directly scorched by the fire of Hell, and this is an absolute truth. It will happen exactly as described. Those who deny it today will acknowledge it at that time and suffer the punishment.

Tasbeeh (Glorification) in Ruku and Sajdah:

Believers are commanded to glorify and remember Allah's blessed and magnificent name to strengthen their faith. Hazrat Utbah bin Amir (may Allah be pleased with him) narrated that when the verse *"Fasabbih bismi Rabbikal-Azeem* (So glorify the name of your Lord, the Most Great)" (Al-Waqiah: 96) was revealed, the Prophet (peace be upon him) said, "Recite this in your Ruku (bowing)." And when *"Sabbihisma Rabbikal-A'la* (Glorify the name of your Lord, the Most High)" (Al-A'la: 1) was revealed, he said, "Recite this in your Sajdah (prostration)." (Abu Dawud).

Scholars of rhetoric have considered the word "Al-A'la" to be of higher status than "Al-Azeem" in terms of its meaning, which is why it is recited in Sajdah. A Hadith narrated by Abu Hurairah (may Allah be pleased with him) states that the Prophet (peace be upon him) said: "Two phrases are light on the tongue (easy to recite), heavy on the scale (in terms of reward), and beloved to Allah (in terms of meaning): *Subhan Allahi wa bihamdihi, SubhanAllahil-Azeem* (Glory be to Allah and praise be to Him, Glory be to Allah, the Most Great)." (Bukhari). Their remembrance is very blessed and beneficial.

All praise is due to Allah. The commentary of Surah Al-Waqiah is completed. May Allah accept our efforts and grant us Jannah. Amen.

END OF SURAH AL-WAQIA.

57-SURAH AL-HADEED.

Introduction:

Surah Al-Hadid takes its name from the mention of "Al-Hadid" (Iron) in verse 25: *"And We sent down iron, in which there is great might and benefits for people* – (Al-Hadid: 25).

This Surah was revealed in Madinah. Although a few narrations suggest some verses were revealed in Makkah, its initial verses were revealed in Makkah and the remainder in Madinah. In terms of its themes, its revelation period corresponds to the early Madinan era, when Muslims faced severe hardships due to the opposition and attacks from the people of Makkah, and internally, hypocrites were also present. According to the arrangement of the Quran, it is the 57th Surah, and according to the order of revelation, it is the 95th. It comprises 29 verses and 4 sections (rukus).

In the initial years of migration, the economic situation of Muslims in Madinah was very weak. Hypocrites refrained from financially assisting the Muhajireen (emigrants), and there was constant pressure from the attacks of the Makkan disbelievers. In these circumstances, the command to "*infaq fi sabilillah"* (spending in the way of Allah) was given.

This Surah emphasizes Allah's majesty and power, mentioning His knowledge and sublime attributes. It encourages and commands adherence to divine injunctions. It

also discusses the transient nature of this world and the benefits and great reward of spending in the way of Allah.

The Surah stresses the importance of believing in Allah's commands wholeheartedly and warns against falling into misguidance and disobedience like previous nations. It also mentions the prevalence of transgressors among the People of the Book and the concept of monasticism among Christians, which they introduced into their religion.

سَبَّحَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ هُوَ الْعَزِیْزُ الْحَكِیْمُ ﴿۱﴾

57|1| Whatever is in the heavens and earth exalts Allah, and He is the Exalted in Might, the Wise.

لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ یُحْیٖ وَ یُمِیْتُ ۚ وَ هُوَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ﴿۲﴾

57|2| His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent.

هُوَ الْاَوَّلُ وَ الْاٰخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ ۚ وَ هُوَ بِكُلِّ شَیْءٍ عَلِیْمٌ ﴿۳﴾

57|3| He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.

Creation and Glorification

Everything in the heavens and on Earth glorifies Allah, He is All-Mighty, All-Powerful, All-Wise, and All-Knowing. If we contemplate, which doesn't require extensive knowledge or higher education but merely an average intellect and attention, we will see how the entire cosmic system, which humanity has understood only to a very minor extent, has been running in a highly organized manner for millions of years. There is no disruption in it. The connection and relation of each entity to another – the distance between the Earth and the Moon, the Earth and the Sun; the Earth's rotation on its axis; the Earth's revolution around the Sun; the angle during rotation, which deeply affects day and night heat, and cold – how is all this functioning?

Consider the state of the Earth, its feature: plains, mountains, forests, deserts, valleys, rivers, oceans, lakes, and seasons – rain, storms, snowfall, clouds, heat, cold, spring, autumn, and their effects on forests, crops, humans, animals, and birds. How systematically and impeccably managed they are! All this creation must have been made by someone, and the Creator must possess immense knowledge, wisdom, power, and might, which is evident from the existence of these creations. All this creation worships its Creator, meaning it glorifies Him. Each entity has a certain level of consciousness, due to which it performs its designated task. This obedience to a designated task is a form of glorification. If there's a specific mode of glorification, it would be in accordance with the ways and lives of that creation, which humans cannot know. Modern scientific research has gathered information about signals emitted by various existences, including inanimate objects (different types of stones) and trees, which human ears cannot hear or eyes cannot see.

"Hakeem" (Wise) is a hyperbole, meaning His every action is filled with wisdom, every act with intellect and discernment. His control, His planning, His execution – every action is brimming with wisdom.

His sovereignty extends over the heavens and the Earth; the entire system operates according to His commands and planning. This system is beyond the control of

humans, who are the noblest of creations. No matter how learned or intelligent a person is, they cannot transcend human traits, especially love, hatred, greed, selfishness, anger, generosity, stinginess, the urge to dominate, arrogance, and prejudice. These matters influence them. If a human were to manage this universe or the Earth, there would be flaws and defects, and the universe certainly couldn't function. Therefore, the One who manages it is All-Knowing and All-Aware, and free from all imperfections.

Even if the sovereignty of the Earth were given to humans, it would face problems (due to their weakness). If people collaborated in a group, problems would still arise, along with issues of factionalism and bias. Exercising this sovereignty flawlessly and without error is impossible. The concept of Allah's sovereignty and the application of His revealed law would be more appropriate for humanity.

We observe that every living thing has a lifespan, after which it ceases to exist. And things originating from or present on Earth also end within it. Humans are helpless in their own existence (their birth and death). Similarly, all animals, insects, birds, and plants also cease to exist. This is a continuous cycle that points towards the greatness, power, and wisdom of a Creator, and it is the same Being who gives life and takes it away. Only one who possesses power and might can give life and death. Therefore, He is capable of all things.

Attributes of Allah:

The attributes of Allah Almighty are mentioned. He is Manifest (Zahir); all existing things in the universe point to their Creator. His power is evident from their existence. He is Hidden (Batin); His existence is beyond our comprehension, and His power is hidden within everything. He can do whatever He wills with that power whenever He wishes. An example of this in today's age of Artificial Intelligence is how the companies that create hardware or software for our personal computers or mobile phones (which we own and use their products) perform updates or interventions without our knowledge or control, even though they are thousands of miles away, and time and distance hold no meaning. This is a simple example of how Allah Almighty controls the affairs of the universe through His angels, over whom He has complete control, and who cannot disobey Him. We have little knowledge about Allah Almighty's system. It is supremely perfect. This is just an example for understanding. Humans, regarding their satellites that are thouend of kilometres away in space, where signals take days to reach (traveling as radio waves at the speed of light), are an example. (referencing Voyager No. 1 & 2). The matter of humans and all animals, who have life and some measure of intellect, is that their connection is controlled by Allah through their intellect, i.e., the brain. He can change their thoughts and intentions whenever He wills. Humans are given the power to act on their intentions due to free will, which Allah Almighty can paralyze whenever He wishes. This change is brought about by angels, who are in the form of energy, who create or remove thoughts in the brain (referencing the Hadith: "The heart is between two fingers of the Most Merciful").

That divine Being is The First (Al-Awwal), meaning He created the entire universe, so the Creator existed before the universe; otherwise, how could He have created it? Therefore, He is the First. And He is The Last (Al-Akhir) in such a way that if the entire universe ceases to exist, His Being will remain, because He alone can bring the universe to an end. In short, He is the First, for there was nothing before Him, and the Last, for there will be nothing after Him. He is the First, above whom there is nothing, and He is the Last, after whom there is nothing. He is the Manifest, for His power is in all creation, and He is the Hidden, concealed from the gaze of all creation. Hazrat

Abu Hurairah (RA) narrated that the Messenger of Allah (PBUH) said: "O Allah! You are the First, nothing is before You; and You are the Last, nothing is after You; and You are the Manifest, nothing is above You; and You are the Hidden, nothing is besides You. So pay off our debts and make us self-sufficient from poverty." (Muslim / Abu Dawud)

According to Sufis, "The First" refers to the Oneness of Allah's Being and His encompassing of everything.

When that Being possesses such immense power and might, His knowledge is equally vast. He is All-Knowing of everything. Every atom of the universe is within His knowledge. His knowledge is infinite (without bounds). The extent of His knowledge is beyond human comprehension.

هُوَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ ؕ یَعْلَمُ مَا یَلِجُ فِی الْاَرْضِ وَ مَا یَخْرُجُ مِنْهَا وَ مَا یَنْزِلُ مِنَ السَّمَآءِ وَ مَا یَعْرُجُ فِیْهَا ؕ وَ هُوَ مَعَكُمْ اَیْنَ مَا كُنْتُمْ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِیْرٌ ﴿۴﴾

57|4| It is He who created the heavens and earth in six days and then established Himself above the Throne. 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 with you wherever you are. And Allah, of what you do, is Seeing.

Allah's Control:

This section discusses the creation of the universe, a topic also covered in Surah Al-A'raf, Verse 54. It refers to scientific facts, highlighting that all human research has been and will continue to be within the boundaries stated in this verse. The process of creating the entire universe in six days points towards a gradual evolutionary process, and then mentions a duration. These days are not our days, as the sun didn't exist then. These are Allah Almighty's days, which are sometimes mentioned as fifty thousand years, or could be any other definite number. Science refers to millions of years, meaning human years and then various epochs. During this period, Allah created all that exists between the earth and the heavens, and then ascended (*Istawa*) to the Throne(Arsh), in a manner befitting His Majesty. The Throne is above the seven heavens.

The text then mentions Allah Almighty's position of *Istiwa* and His knowledge and power. Whatever enters the earth—be it raindrops from precipitation, snowfall, hail, radioactive rays, meteorites heading towards the earth, or the seeds of plants, crops, and trees—all of it is placed there by Allah Almighty with precision and is within His comprehensive knowledge. Further glory of His knowledge is then described.

Everything that emerges from the earth—whether minerals, atmospheric gases, plants, forests, humans, animals, birds, insects, or aquatic creatures—all their details are known to Allah. The angels who descend with commands and return to the heavens after performing various tasks, all information about the earth and its inhabitants (animals, humans, grazing animals, birds, insects) is known to the All-Knowing and All-Aware Creator. He knows the state of everything, wherever it may be. This is the meaning of "He is with you wherever you are." One interpretation of "being with you" in terms of individual control explains how He controls everything and is aware of every state, condition, place, and action of a person.

The phrase "*Huwa Ma'akum"* (He is with you) implies that human ranks and positions are meaningless, and the sole existence of the Almighty is what truly matters.

لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ اِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝٥

57|5| His is the dominion of the heavens and earth. And to Allah are returned [all] matters.

يُوْلِجُ الَّيْلَ فِى النَّهَارِ وَ يُوْلِجُ النَّهَارَ فِى الَّيْلِ ؕ وَ هُوَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝٦

57|6| He causes the night to enter the day and causes the day to enter the night, and he is Knowing of that within the breasts.

After mentioning the greatness and attributes of Allah Almighty, the text speaks of His **dominion and control** over the universe. All decisions concerning the heavens and the earth are made by His command. The system of **day and night** is described, upon which humans, animals, plants, birds, forests, and agriculture on Earth all depend. Seasons, rain, and showers are all indebted to Him. The sequences of life, which we call time, also proceed from Him.

This system is very complex, and its true nature is known only to Allah Almighty. We have a scientific estimation based on which we say that the Earth, in space, revolves around the sun on one hand, and on the other, it spins on its own axis due to an internal force, much like a spinning top. This rotation causes daylight on the side facing the sun, and it slowly returns to the same position where the sun's rays hit it after approximately twenty-four hours and a few minutes.

Then there's a highly intricate system under which only one side of the **moon** constantly faces the Earth. Its orbit and revolution are such that when the sun sets (disappears), its rays fall on the moon and are then reflected onto the Earth. The angles of the sun, moon, and Earth are such that when the moon first appears, rays come from only a small part of it. This illuminated portion then grows larger each day until the full moon is visible in two weeks. After that, it starts to wane, and eventually, one day the moon completely disappears from the sun's light (rays), resulting in complete darkness on Earth. Then, it begins to reappear. During these phases (waxing and waning), the direction from which the moon is visible on Earth changes, which helps in estimating the date of the month. Even someone who can't count can estimate how many days have passed.

This entire system, which we often don't ponder, is a marvel of **engineering and planning** created by Allah Almighty for the benefit of all living beings on Earth. It serves as proof of His existence, and He knows the secrets of hearts because through the movements of the human brain, He knows human intentions via His system (through angels). He can change these brain (neuronal) movements and thus change intentions whenever He wills. A very simple analogy, purely for understanding in our current age of artificial intelligence (computers), is how humans remotely control things using electromagnetic waves (digital technology). Allah Almighty is aware of every state, condition, and situation of all humans, and He has arranged sustenance and life accordingly. He knows all secrets.

The phrase "**He causes the night to enter the day**" signifies Allah Almighty's majesty through the day and His beauty through the night, or vice versa.

اٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ اَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِ ؕ فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ اَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ۝٧

57|7| Believe in Allah and His Messenger and spend out of that in which He has made you successors. For those who have believed among you and spent, there will be a great reward.

وَ مَا لَكُمْ لَا تُؤْمِنُوْنَ بِاللّٰهِ ۚ وَ الرَّسُوْلُ يَدْعُوْكُمْ لِتُؤْمِنُوْا بِرَبِّكُمْ وَ قَدْ اَخَذَ مِيْثَاقَكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝٨

57|8| And why do you not believe in Allah while the Messenger invites you to believe in your Lord and He has taken your covenant, if you should [truly] be believers?

هُوَ الَّذِيْ يُنَزِّلُ عَلٰى عَبْدِهٖۤ اٰيٰتٍۭ بَيِّنٰتٍ لِّيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَ اِنَّ اللّٰهَ بِكُمْ لَرَءُوْفٌ رَّحِيْمٌ ۝٩

57|9| It is He who sends down upon His Servant [Muhammad] verses of clear evidence that He may bring you out from darknesses into the light. And indeed, Allah is to you Kind and Merciful.

وَ مَا لَكُمْ اَلَّا تُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَ لِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ لَا يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قٰتَلَ ؕ اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْۢ بَعْدُ وَ قٰتَلُوْا ؕ وَ كُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝١٠

57|10| And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted.

In the early days in Medina, after the migration from Makka, Muslims faced a period of hardship. The nascent Islamic state had limited resources, and the pressure from the disbelievers was intense until the Treaty of Hudaybiyyah. During this time, non-Muslim Arabs were being informed about Islam, with the message that Prophet Muhammad (peace be upon him) was guiding humanity towards a better life in this world and the hereafter. Allah Almighty is exceptionally merciful to His creation, and He sent prophets, messengers, and divine books all sources of guidance so that people could succeed in this world and the afterlife by following Allah's commands.

In this worldly life, **wealth and possessions**, whether acquired through trade or inherited, are a temporary blessing that can be lost or taken away at any time. It doesn't exist initially; rather, it increases due to one's actions and Allah's mercy and justice, hence the term "successor" is used. It is essential for a person, when they possess wealth, to utilize it for the good or benefit of others and to spend it for their own benefits in this world and the hereafter. This spending should be for the well-being of people, for the poor, the needy, for freeing slaves in the past, and for the implementation of Allah's commands so that the entire society may be filled with blessings. It is Allah's mercy that alongside benefits in this world, He also grants reward and recompense in the hereafter. A blessed Hadith illustrates this: once, a goat was slaughtered at the Prophet's house, and its meat was distributed. When the

Prophet (peace be upon him) returned home, he asked, "What is left of the goat?" Aisha (may Allah be pleased with her) replied, "Nothing remains except one shoulder." The Prophet (peace be upon him) said, "All of the goat is left except one shoulder." This means that what was distributed to the people is what truly remains.

Economic Effects of Spending:

Once, a Companion asked, "O Messenger of Allah! Which charity earns the greatest reward?" The Prophet (peace be upon him) replied, "**That you give charity while you are healthy and stingy, fearing poverty and hoping for wealth, and do not delay until your soul reaches your throat, then you say, 'This is for so-and-so, and this is for so-and-so,' when it was already destined for so-and-so**" (Bukhari/Muslim). According to another Hadith, translated as: "A person says, 'My wealth, my wealth!' But what is your share of your wealth except that which you ate and consumed, or wore out, or gave in charity and sent forth? Besides that, whatever remains will pass from your hands, and you will leave it for others" (Muslim). These Hadith offer incredibly profound guidance for human psychology, economics, and social interaction. It is often very difficult for a person to decide to spend for good and benevolence when there is a need but also a hope for wealth. This is often why people evade paying zakat, taxes, and other charities. Islam prioritizes spending, which leads to movement and growth in the economy, increases social justice, reduces economic disparities, and improves wealth distribution. Alongside these, there is full freedom regarding human rights and property rights. The importance of spending, in terms of reward, lies in the timing of its use. When people or the Islamic government are in need for welfare or defence purposes, that is the best time, and its reward is immense.

Why don't you believe in Allah? Humans have been granted intellect, which allows them to deduce unseen information from existing knowledge. Furthermore, Allah raised prophets (guides) from among humanity who showed the path of goodness, which can be understood through reason. During every era for information and guidance, divine books—the Torah, Psalms, and Gospel—were bestowed, with the Quran being the final book, of which this is an explanation. Given all these arguments and evidence, it is a person's duty to seek and accept the truth. At that time, the Prophet (peace be upon him) was not only present for guidance but was repeatedly inviting people.

Purposes of the Muslim Oath (Bay'ah):

Some commentators interpret verse eight as referring to the human inclination to accept the existence and power of Allah Almighty due to the intellect within them, and this is what is alluded to in the verses and Hadith about taking an oath. The second and more evident meaning is the acceptance and obedience of the Prophet (peace be upon him) and the commands of the Quran at that time. When someone embraced Islam, the Prophet (peace be upon him) would take an oath from them, called **Bay'ah**. This oath bound the individual to spend in the way of Allah in all circumstances, whether active or lazy(sick), in prosperity or adversity. They were also to enjoin good, forbid evil, speak the truth for the sake of Allah, and not fear the blame of any blamer in this matter. They were to listen and obey in all circumstances (Musnad Ahmad). How beautiful and lofty are the purposes of life embodied in this Bay'ah or covenant, through which human society can reach its pinnacle. Ubadah ibn al-Samit narrated: "We pledged allegiance to the Messenger of Allah (peace be upon him) to listen and obey in activity and laziness, to spend in hardship and ease, to enjoin good and forbid evil, and to speak the truth for the sake of Allah Almighty, and not to fear the blame of any blamer."

"(Arabic text: *Bay'ana Rasul Allah ﷺ 'ala as-sam'i wat-ta'ati fin-nashati wal-kasali wa 'ala an-nafaqati fil-'usri wal-yusri wa 'ala al-amri bil-ma'roofi wan-nahyi 'anil munkari wa 'ala an naqoola fillahi ta'ala wa la nakhafa lawmata la'im. Riwayat Hadhrat Ubadah ibn as-Samit, radi Allahu 'anhu).*"

مَنْ ذَا الَّذِیْ یُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَیُضٰعِفَهٗ لَهٗ وَ لَهٗۤ اَجْرٌ كَرِیْمٌ۝۱۱

57|11| Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward?

یَوْمَ تَرَى الْمُؤْمِنِیْنَ وَ الْمُؤْمِنٰتِ یَسْعٰى نُوْرُهُمْ بَیْنَ اَیْدِیْهِمْ وَ بِاَیْمَانِهِمْ بُشْرٰىكُمُ الْیَوْمَ جَنّٰتٌ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَا ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِیْمُ۝۱۲

57|12| On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], "Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what is the great attainment.

A person's life in this world is temporary, and so is the possession of wealth. It can diminish or increase. **Reason dictates that as long as wealth exists, it should be utilized.** The best way to do this is to spend it for welfare and good, beginning with one's relatives, as guided by the Prophet (peace be upon him). The benefits of this approach are now clearly evident in modern sociology and economics, which highlights the importance and necessity of Islamic teachings. When spending for good and for Allah's pleasure, it's crucial to do so according to Allah's commands. This means it should not be for personal fame, financial, social, or political gain, nor should one boast about it to the recipient or seek any benefit from them. This is why giving charity secretly is preferred. What a reward it is for humanity that wealth and possessions are given by Allah (the means by which wealth is acquired are created by Allah). Allah Almighty will multiply the reward or recompense for charity manyfold.

The share of inheritance received from parents, according to Allah's commands, is considered a loan given in Allah's name, which will be repaid many times over. Furthermore, acts of goodness and welfare benefit society and individuals. All of this is an expression of Allah Almighty's love for humanity.

An excellent example of this is narrated by Abdullah ibn Mas'ud (may Allah be pleased with him). When this verse was revealed and people heard it from the blessed tounge of the Prophet (peace be upon him), Abu al-Dahdah al-Ansari (may Allah be pleased with him) asked, "O Messenger of Allah! Does Allah Almighty truly want a loan from us?" The Prophet (peace be upon him) replied, "Yes, Abu al-Dahdah." He said, "Please show me your hand." The Prophet (peace be upon him) extended his hand towards him. Abu al-Dahdah took the Prophet's hand in his own and said, "I have lent my garden to my Lord." Abdullah ibn Mas'ud (may Allah be pleased with him) states that there were six hundred date /palm trees in that garden, and his house was also there, where his children lived. After speaking with the Messenger of Allah (peace be upon him), he went straight home and called out to his wife, "Mother of Dahdah! Come out. I have lent this garden to my Lord." She replied, "You have made a profitable deal, father of Dahdah!" She immediately took her belongings and children and left the garden (Musnad Ahmad). This was the spirit of obedience to God among the Muslims (Companions).

Standard of Reward:

Regarding the revelation of verse ten, it is narrated by Anas (may Allah be pleased with him) that once, Khalid ibn al-Walid (may Allah be pleased with him) and Abd al-Rahman ibn Awf (may Allah be pleased with him) had a disagreement. Khalid ibn al-Walid (may Allah be pleased with him) said to Abd al-Rahman ibn Awf (may Allah be pleased with him), "You people take precedence over us because of your earlier services." When this reached the Prophet (peace be upon him), he said, "By Him in whose hand is my soul, if you people were to spend gold equal to Mount Uhud or other mountains, you would not reach the deeds of those people." In this incident, the "victory" mentioned in the verse refers to the Treaty of Hudaybiyyah, which many Companions considered a victory. Some commentators interpret it as the Conquest of Makka. However, since Khalid (may Allah be pleased with him) embraced Islam after the Treaty of Hudaybiyyah, referring to the Treaty of Hudaybiyyah is more appropriate. The Treaty of Hudaybiyyah was an event that compelled the Makkans and Arabs to acknowledge Muslims as a power and a religion. After this, the path to the Conquest of Makka became easier. This shows the preference for determination, hence the jurisprudential principle: **"Reward is according to hardship (*Al-Ajr bil-Mashaqqah*)."** There is great merit in self-sacrifice during times of hardship and need. After the Conquest of Makka, the greatness of Islam was established. At that time, people joined in droves and embraced Islam. Generally, due to human weakness and desire for comfort, people tend to seek ease and avoid difficulty. Therefore, the importance of help during difficult times is much greater than during times of ease and comfort. Most commentators consider Abu Bakr as-Siddiq (may Allah be pleased with him) to be the prime example referred to in this verse. Abu Bakr as-Siddiq (may Allah be pleased with him) was a wealthy merchant in Makka both before and after Islam. He freed many slave and poor Muslims. After the migration, he also started trading in Medina and sacrificed his entire home and possessions during the Battle of Tabuk.

"For Siddiq, Allah's Messenger is sufficient."

Therefore, the Prophet (peace be upon him) appointed him as his deputy for leading prayers during his illness. The jihad and bravery of Ali (may Allah be pleased with him) were great, but in the early days of Islam, he (Ali) was in his childhood, and he always preferred simplicity in living. Unfortunately, some groups create great divisions and disrespect among the Companions in the name of love, which is explicitly against the teachings of the Prophet (peace be upon him).

يَوْمَ يَقُوْلُ الْمُنٰفِقُوْنَ وَ الْمُنٰفِقٰتُ لِلَّذِيْنَ اٰمَنُوا انْظُرُوْنَا نَقْتَبِسْ مِنْ نُّوْرِكُمْ ۚ قِيْلَ ارْجِعُوْا وَرَآءَكُمْ فَالْتَمِسُوْا نُوْرًا ؕ فَضُرِبَ بَيْنَهُمْ بِسُوْرٍ لَّهٗ بَابٌ ؕ بَاطِنُهٗ فِيْهِ الرَّحْمَةُ وَ ظَاهِرُهٗ مِنْ قِبَلِهِ الْعَذَابُ ؕ﴿۱۳﴾

57|13| On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment.

يُنَادُوْنَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ ؕ قَالُوْا بَلٰى وَ لٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ وَ تَرَبَّصْتُمْ وَ ارْتَبْتُمْ وَ غَرَّتْكُمُ الْاَمَانِيُّ حَتّٰى جَآءَ اَمْرُ اللّٰهِ وَ غَرَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿۱۴﴾

57|14| The hypocrites will call to the believers, "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and

wishful thinking deluded you until there came the command of Allah. And the Deceiver deceived you concerning Allah.

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَّ لَا مِنَ الَّذِيْنَ كَفَرُوْا ؕ مَاْوٰىكُمُ النَّارُ ؕ هِيَ مَوْلٰىكُمْ ؕ وَ بِئْسَ الْمَصِيْرُ ﴿۱۵﴾

57|15| So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination.

After encouraging good deeds and spending in the way of Allah, the text mentions their benefits and outcomes to reassure those who spend.

On the Day of Judgment, sincere believers who obeyed Allah's commands will receive a special treatment in return for their good deeds, and their faces will be radiant and illuminated. Their strong beliefs, righteous actions, truthfulness of faith, and purity of character will transform into light. The personalities of virtuous individuals, especially their faces, will glow. The more accepted a deed is, the more luminous their being will become, and the brighter their light will be. As they walk, light will emanate from them like a radiant body. According to a Hadith narrated by Qatadah, the Prophet (PBUH) stated that some believers' light will be so intense that it will reach from Madinah to Safa. Others will have less, and some believers' light will not extend beyond their feet. This example clarifies that the more good deeds one perform in the world, the brighter their light will be on the Day of Gathering. The radiance will be such that as a believer takes a step, be it with their right or left foot, their light will spread in that direction. This is further explained by a blessed Hadith narrated by Abu Darda (RA), where the Prophet (PBUH) said: "I will recognize the righteous among my Ummah there by their light, which will be running before them and on their right and left" (Ibn Marduyah / Ibn Abi Hatim).

Believing men and women will hasten towards Paradise by virtue of their light, while the hypocrites who were with them in the world—who prayed, fasted, called themselves Muslims, and were part of the same Muslim society with family ties, relationships, and social connections—will be deprived of this light and will be in darkness. They will seek light and a path to escape the distress of the Gathering. They will run behind the believers (men and women) and plead with them to take them along or give them a share of their light. According to a Hadith, they will implore the believers, saying, "Look back at us so we can find our way with your light, for we were with you in the world." The believers will tell them, "Go back to where you came from (towards the darkness) and seek light there" (Jami' al-Bayan - narrated by Ibn Abbas RA).

The blessed verse also mentions the character of the hypocrites. The believers will remind them of their character and behaviour, saying, "You recited the Kalimah, but you did not accept Islam and Allah's commands wholeheartedly. You doubted and looked out for your own interests, expecting to join if Islam succeeded, otherwise not. All these thoughts and intentions were due to Satan's deception, and you had no faith in Allah's commands and promises. Rather, you were opportunists and self-serving. Therefore, today you are deprived and punished. No matter how much you plead, offer compensation, or promise new good deeds if you return to the world, nothing will be heard, and your abode is Hell. Your dwelling will be the very place where you will suffer torment based on your deeds." During this discussion, the believers will be far ahead, and a wall with a door will separate them. The door will lead to Paradise, where the believers will have arrived and the door will close. On the other side, where

the hypocrites are, will be towards Hell. Hell has been made a (*Mawaa*) residence for the hypocrites and disbelievers, meaning it is the most suitable place for them. This scene is depicted so that the reader may reflect on their character, perform good deeds, and save themselves from punishment on the Day of Judgment.

اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْۤا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ وَ مَا نَزَلَ مِنَ الْحَقِّ ۙ وَ لَا يَكُوْنُوْا كَالَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ ؕ وَ كَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿۱۶﴾

57|16| Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.

اِعْلَمُوْۤا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۱۷﴾

57|17| Know that Allah gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand.

Context of Revelation.

The verses were revealed in Madinah, reflecting the situation where new Muslims (including hypocrites) were not fully committing themselves. For instance, Abdullah ibn Ubayy and his companions retreated during the Battle of Uhud, and they lagged during the battles of Khandaq and Tabuk. Muslims were under pressure from all sides by the disbelievers. The blessed presence of Prophet Muhammad (PBUH) provided guidance, and the verses and commandments of the **Quran** were being revealed. There was a pressing need to implement Allah's commands for the betterment of humanity and justice, and to strengthen the Islamic state.

The verses also allude to the People of the Book, whose prophets lived thousands or hundreds of years before them. They forgot the guidance of their prophets and the commandments of Allah's books. Their scholars began to offer their own interpretations, and people prioritized the teachings of their scholars and spiritual leaders (Pirs) over the commands of Allah and His prophets. This hardened their hearts and led them to hypocrisy. Muslims are cautioned against adopting such an attitude and are urged to learn from the character and hypocrisy of the former People of the Book. They are encouraged to diligently act upon the Prophet's presence, guidance, and the Quranic teachings.

اِنَّ الْمُصَّدِّقِيْنَ وَ الْمُصَّدِّقٰتِ وَ اَقْرَضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعَفُ لَهُمْ وَ لَهُمْ اَجْرٌ كَرِيْمٌ ﴿۱۸﴾

57|18| Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward.

Upon hearing these verses, Hazrat Al-Fudayl ibn Iyad and Ibn al-Mubarak were deeply moved, and it led to their repentance (Qurtubi).

These commandments are incredibly important in today's era. We often observe that Muslims generally neither read the translation nor the interpretation of the Quran. Instead, they rely on the speeches of fiery orators, scholars, and spiritual leaders, which can lead to disobedience (fisq). This act is a transgression against Allah's command because, despite having knowledge of Allah's word and the Prophet's

teachings, they prioritize their own sheikhs, scholars, and Pirs. This is despite the fact that true believing sheikhs reject such an approach.

The Quran uses the example of **rain** and its effects—the flourishing of the earth, growth, and the appearance of greenery—as signs of Allah's power, demonstrating how life will emerge again after death. Similarly, the blessings of the **Quran and the blessed existence of the Prophet (PBUH)** are exemplified by how a society is filled with goodness and blessings through adherence to Islamic commands. Gardens of spirituality blossom, and people should benefit from these blessings by acting upon them. These arguments and events are meant to encourage individuals to ponder upon them and act accordingly.

وَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رُسُلِهٖۤ اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ ۖۗ وَ الشُّهَدَآءُ عِنْدَ رَبِّهِمْ ؕ لَهُمْ اَجْرُهُمْ وَ نُوْرُهُمْ ؕ وَ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَاۤ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿۱۹﴾

57|19| And those who have believed in Allah and His messengers - those are [in the ranks of] the supporters of truth and the martyrs, with their Lord. For them is their reward and their light. But those who have disbelieved and denied Our verses - those are the companions of Hellfire.

The blessed verses encourage spending for good causes, encompassing all kinds of expenditures, and emphasize that those who spend are, in essence, lending to Allah Almighty. Although these expenses are for human well-being, those who spend will be rewarded manifold on the Day of Judgment. When the virtue of wealthy individuals spending for Allah's pleasure was explained, the Companions who faced severe financial hardship and were struggling with poverty felt a longing, wishing they had something to give away everything they owned. They were consoled that their sincerity, faith, love, and self-sacrifice hold a great status, placing them on par with the truthful (Siddiqin) and the martyrs.

A key point is the love of Allah and His Messenger, obedience to them, striving in good deeds, and seeking the welfare of all. This will grant them the status of martyrs and truthful ones, and the light mentioned in the previous verses. This is why there are nearly fifty ranks for "*Hukmi Shuhada*" (those who are not killed in battle).

Those who disobey and are lost in worldly events and conditions are truly at a loss and will enter Hellfire. Some exegetes have considered the phrase after "*Shahada'u 'inda Rabbihim"* (martyrs with their Lord) to be a separate sentence. According to this interpretation, it signifies that those who are present with their Lord (martyrs) will receive reward and light. Both interpretations broaden the meaning.

اِعْلَمُوْۤا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّ لَهْوٌ وَّ زِيْنَةٌ وَّ تَفَاخُرٌۢ بَيْنَكُمْ وَ تَكَاثُرٌ فِى الْاَمْوَالِ وَ الْاَوْلَادِ ؕ كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَكُوْنُ حُطَامًا ؕ وَ فِى الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ ۙ وَّ مَغْفِرَةٌ مِّنَ اللّٰهِ وَ رِضْوَانٌ ؕ وَ مَا الْحَيٰوةُ الدُّنْيَاۤ اِلَّا مَتَاعُ الْغُرُوْرِ ﴿۲۰﴾

57|20| Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.

سَابِقُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَ جَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَآءِ وَ الْاَرْضِ ۙ اُعِدَّتْ لِلَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رُسُلِهٖ ؕ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿۲۱﴾

57|21| Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.

The greatest obstacle to spending in the way of Allah – meaning for the welfare of humanity (through Zakat, Sadaqat, and charity) – is human greed, the desire for status and wealth, and the intense craving for increasing one's riches in this world. Allah Almighty has informed us about its drawbacks and realities. Worldly life is limited. This entire period is about forty years (from puberty to old age), and many things in life are unknown: the time of birth, the time of death, and that wealth is something that comes and goes. Its example is like a thriving crop in agriculture that looks lush but then dies before ripening, and all hopes are dashed. Therefore, spending wealth for good causes according to Allah's commands and pleasure is very essential and beneficial. Its benefit is in both this world and the Hereafter. Hence, every Muslim should strive wholeheartedly to avoid Allah's punishment and attain His pleasure for the sake of Paradise. One should seek Allah's favour; Allah is the Most Gracious and Generous. It is indicated about Paradise that its expanse is not like this world, where resources seem scarce, but rather limitless. Its vastness is like our earth and sky (sky here refers to the visible universe, including the sun and moon), and every desire of its inhabitants will be fulfilled.

The Prophet (peace be upon him) **did not teach hatred of worldly life; rather, he forbade heedless play and amusement because they make a person oblivious to the Hereafter.** Abdullah ibn Mas'ud (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "Only two things are commendable to envy: a person whom Allah has given wealth and he spends it in the way of truth (for good causes), and a person whom Allah has given wisdom and he judges according to it and teaches it (does justice and teaches people knowledge)." (Bukhari/Muslim)

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ فِى الْاَرْضِ وَ لَا فِيْٓ اَنْفُسِكُمْ اِلَّا فِيْ كِتٰبٍ مِّنْ قَبْلِ اَنْ نَّبْرَاَهَا ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿۲۲﴾

57|22| No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy -

لِّكَيْلَا تَاْسَوْا عَلٰى مَا فَاتَكُمْ وَ لَا تَفْرَحُوْا بِمَآ اٰتٰىكُمْ ؕ وَ اللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرِ ۙ ﴿۲۳﴾

57|23| In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful -

ۙ الَّذِيْنَ يَبْخَلُوْنَ وَ يَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ ؕ وَ مَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِىُّ الْحَمِيْدُ ﴿۲۴﴾

57|24| [Those] who are stingy and enjoin upon people stinginess. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy.

These are injunctions related to spending in the way of Allah. At that time, Muslims were going through immense difficulties. The hypocrites were saving their wealth and also preventing sincere Muslims from spending. On the other hand, the disbelievers were also trying their utmost to inflict harm on the Muslims. Muslims were encouraged, understanding that this life's trial is according to Allah's system, and every event that occurs to any human on Earth is pre-recorded (programmed). It simply unfolds when its time comes. This entire system is easy for Allah, so Muslims should not be distressed. In this regard, there is a narration from Ibn Abbas, quoted by Ikrimah, who said: "Every person experiences sadness and joy, but a believer is patient in their calamity and thankful for their blessings." (Jami al-Bayan)

Attaining Serenity:

The **"Book"** here refers to the Preserved Tablet (Lawh Mahfuz), where Allah Almighty has stored all the data of the universe and the events occurring within it. Allah Almighty has guided humanity, especially Muslims, to live their lives in comfort and peace, by teaching that whatever is attained in this world is either the result of effort or acquired through some other means. Similarly, if something or some wealth is lost, whether the cause is human action or something else, in both situations (gain and loss), one should not be distressed or subject their life to psychological suffering. One should consider increase in wealth as a gift from Allah and loss as a test. One should continue to work with diligence and dedication. **Patience** does not mean not feeling grief, because grief is a natural process; it means not wailing or lamenting.

Allah Almighty strongly dislikes **stinginess**, just as He strongly dislikes **arrogance**. A **stingy person** experiences discomfort when spending wealth (on necessary matters) and finds pleasure in withholding it. Similarly, an **arrogant person** considers others inferior. These are the golden principles that, when followed, transform a society into an ideal one. All these commandments are for the benefit of humanity. Allah Almighty possesses extremely high attributes and power and is independent of all creation.

لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَ اَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَ الْمِيْزَانَ لِيَقُوْمَ النَّاسُ بِالْقِسْطِ ۚ وَ اَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَاْسٌ شَدِيْدٌ وَّ مَنَافِعُ لِلنَّاسِ وَ لِيَعْلَمَ اللّٰهُ مَنْ يَّنْصُرُهٗ وَ رُسُلَهٗ بِالْغَيْبِ ؕ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿۲۵﴾

57|25| We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.

وَ لَقَدْ اَرْسَلْنَا نُوْحًا وَّ اِبْرٰهِيْمَ وَ جَعَلْنَا فِيْ ذُرِّيَّتِهِمَا النُّبُوَّةَ وَ الْكِتٰبَ فَمِنْهُمْ مُّهْتَدٍ ۚ وَ كَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿۲۶﴾

57|26| And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient.

Objectives of Prophethood:

These are injunctions and events concerning the guidance of human beings. Allah Almighty sent prophets for the guidance of humanity and granted them miracles as proof, so that people would recognize their status and position and believe. The

Divine Book was also sent for the guidance of people, containing commandments, along with messengers, they were commanded to inform people about the **balance of justice** and establish justice among people in society. Establishing justice in society was deemed very important, hence it is stated that the Book and the Balance (justice) were revealed. In the implementation of this justice and Allah's commandments, the purpose of which was divine unity and servitude to God, along with establishing justice among people and in their society, Allah Almighty commanded struggle. For this struggle, **iron** (a strong metal) was sent down or created on Earth. Through iron, humans made weapons (axes, saws, hammers, plough, knives, needles) and made their lives easier. Then they also learned to defend themselves by making swords and spears. The use of this strong metal and its benefits were explained so that people would use it for defence in their struggle to establish justice. Humans should provide practical proof of their struggle to implement Allah's system, because the power of Satan always tempts people for personal gain and enforces oppression and corruption in society. The people of truth have to struggle to implement truth and justice, and this is a very difficult task.

The Balance (Mizan):

Among the responsibilities of the prophets was the **Book**, which was a document outlining the principles and laws for human guidance. Along with this, they were responsible for implementing the **balance of justice** in society, ensuring that justice was evident in society and its benefits reached everyone. Human behaviour, both collective and individual, should be based on justice. Humans should correctly and justly fulfil their rights towards their God, their own selves, and the rights of creation(other creatures). The collective system of society should also be based on justice. Individuals should not be oppressed. Justice should be established in all aspects of civilization and life, meaning there should be no excess or deficiency. Collective interest should be prioritized over individual interest, and every action should be accounted for according to justice. Our Prophet (peace be upon him) implemented this in the Islamic state he established in Madinah during his lifetime, and his Rightly Guided Caliphs (subsequent four rulers) also maintained it. In this, both the individual and society became helpers and supporters in establishing justice.

There are also individuals in society who follow the ideas of Satan and prioritize only personal gain, hindering and opposing the implementation of justice. Allah Almighty conveyed the message of justice to people through the prophets and gave them the choice to accept or reject it. Those who believe in Allah and His Messenger will implement justice, and those who do not believe will oppose justice, hence there will be a struggle. Allah Almighty subjected iron to humans, meaning He gave humans the power to use it for their benefit. As we see, from the beginning of time, people have been using iron for difficult tasks, making tools and machines. (According to narrations, Prophet Adam (peace be upon him) had knowledge of using a hammer, knife or axe, saw, etc.) (Ahkam al-Quran al-Qurtubi).

The proof of **belief in the unseen (Ghayb)** in Allah Almighty will be demonstrated through the struggle of believers, which will benefit them on the Day of Judgment. Allah Almighty is All-Powerful. Human struggles will be for the implementation of justice in their societies and for acting upon Allah's commands, from which they will benefit in this world and the Hereafter.

How Iron Came into Existence:

According to modern physics and science, iron is not a natural part of the Earth; rather, in the early days of Earth, iron was sent down to Earth from the sky (space)

through **meteorites** and became part of the Earth. *"Nuzool"* means to cause to descend. When it became part of the Earth's components, it was as if it was created within the Earth (M.E. Walrath: History of Earth's Formation).

Actions Are Important, Not Lineage:

The mention of the prophets sent to Earth is repeated, including Prophet Noah, because creation was destroyed by Noah's flood. Then, among his Muslim descendants, as the population grew, disbelief also emerged, which led to the arrival of other prophets during that period. Prophet Abraham is mentioned, who is recorded in modern history. His descendants also spread, and among them were righteous individuals, but the majority were disobedient and sinful. This clarified that having offspring is not a cause for honour or virtue; rather, **good deeds are the cause of virtue.**

ثُمَّ قَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِرُسُلِنَا وَ قَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَ اٰتَيْنٰهُ الْاِنْجِيْلَ ۙ وَ جَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَاْفَةً وَّ رَحْمَةً ؕ وَ رَهْبَانِيَّةَ ِ۟ابْتَدَعُوْهَا مَا كَتَبْنٰهَا عَلَيْهِمْ اِلَّا ابْتِغَآءَ رِضْوَانِ اللّٰهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَاٰتَيْنَا الَّذِيْنَ اٰمَنُوْا مِنْهُمْ اَجْرَهُمْ ۚ وَ كَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿۲۷﴾

57|27| Then We sent following their footsteps Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allah. But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient.

Monasticism:

These verses discuss the advent of prophets. Prophets came, delivered their message, and after some centuries, people again went astray. Then Allah Almighty sent more prophets. The last prophet before Prophet Muhammad (peace be upon him) was Prophet Jesus (peace be upon him), who was granted miracles and the Gospel. Prophet Jesus spent his entire life wandering, without a home, a bed, or wealth. His heart was filled with compassion for Allah's creation; he was exceptionally kind and tender-hearted. The impact of his character was evident in his followers. In the verse, **"Ra'fah"** means tenderness, which arises upon seeing suffering. **"Rahmah"** is the emotion that prompts one to help. The followers of Prophet Jesus were called Christians. His teachings emphasized detachment from the world and love for Allah. His followers transformed this into **monasticism**. Monasticism refers to withdrawing from worldly affairs due to fear, whether it's fear of the weakness of the self or the temptations of the world. This monasticism gradually entered Christianity. The Gospel did not contain detailed systems and laws about life; rather, the Torah continued to be in effect, although social and moral matters were mentioned. This aversion to the world, or monasticism, developed and matured three hundred years after Prophet Jesus.

Among its causes, besides the life of Prophet Jesus, when the religion spread, it incorporated influences from other religions. Statues of Prophet Jesus were made. Influences from Hindu yogis and sanyasis, Buddhist monks, ancient Egyptians, and mendicants were integrated, and monasticism was made a mandatory practice for religious leaders. They performed heart-wrenching and body-tormenting acts. In their view, the more the body and soul suffered, more elevated and pure the soul would

become. Therefore, new methods of asceticism and solitude were invented. People began to look upon such monks, who inflicted extreme hardships upon their bodies and souls, with reverence and respect. (1) Religious leaders tormented their bodies. (2) They adopted solitude. (3) They remained unclean, considering cleanliness as spiritual impurity. (4) Marital life was completely forbidden. (5) They practiced distance and separation from parents and relatives. The result was that those who hated the world were given a high status, and wealth was showered upon them, leading many to adopt monasticism as a facade to accumulate riches. On the other hand, violence erupted, and many sects clashed, resulting in bloodshed. By the fourth century AD, there were approximately eighty sects. Since the celibate monks and nuns practiced an unnatural way of life, many moral crimes arose within the churches or their monasteries.

The effect of monasticism led to worldly wealth and sexual indulgence, causing them to commit sins. Those who followed the teachings of Prophet Jesus were deserving of reward, but those who adopted their own self-created standards and forms of worship ultimately failed to maintain those standards and became disobedient. The majority of Christians, like the Jews, fell into disobedience and immorality and went astray.

Islam completely **rejects monasticism**. There is no doubt that intense love for this world leads a person to crime. Therefore, it is essential to engage in trade, family life, social interaction, justice, fairness, cooperation, love, family, and friendships, all within the bounds of law and commandments, so that all humanity may benefit. According to a narration, some Companions began to practice extreme physical austerities. When the Prophet (peace be upon him) learned of this, he said: "By Allah, I fear Allah more than you and practice piety for His sake, but my way is that I fast and sometimes I do not; I pray at night and also sleep; and I marry women. Whoever dislikes my way has nothing to do with me." (Bukhari and Muslim). Anas (may Allah be pleased with him) narrated: "Do not be hard on yourselves, lest Allah be hard on you. Indeed, some people were hard on themselves, and Allah was hard on them, and those are their remnants in monasteries and churches." (Abu Dawud).

A point clarified by these verses is that if a good deed is initiated, it should be continued, and one should ensure it is not so difficult that a person would flee from it. Therefore, there is a blessed Hadith: "Do a little, but do it consistently." **Ease** (Yusr) is a principle of Islamic jurisprudence.

Innovation (Bid'ah):

Bid'ah refers to a new thing. Some scholars have called every new thing a bid'ah, and in their view, every new thing is wrong. Therefore, they refer to it as *"bid'ah sayyi'ah*" (bad innovation) and consider good deeds, even if they occurred after the Prophet (peace be upon him), as Sunnah and not *bid'ah*. The reason for this is a blessed Hadith. The leader of this view is Imam Ibn Taymiyyah.

Another group divides *bid'ah* into two categories: **bid'ah hasanah** (good innovation) and **bid'ah sayyi'ah** (bad innovation). The purpose and outcome of a *hasanah* (good) innovation are betterment, while the outcome of a *sayyi'ah* (bad) innovation is negative and reprehensible. The reason for this distinction also comes from a blessed Hadith, which states that the one who initiates a good deed will receive its reward, and the one who initiates a bad deed will receive its punishment. Some scholars have categorized it into five types based on the laws of Sharia (obligatory, forbidden, recommended, disliked, permissible). So, the ruling for a new act (bid'ah) will correspond to the principles it falls under. For example, the knowledge of Islamic

jurisprudence would be of the obligatory type, while the knowledge of magic would be of the reprehensible type.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ اٰمِنُوْا بِرَسُوْلِهٖ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَّحْمَتِهٖ وَ يَجْعَلْ لَّكُمْ نُوْرًا تَمْشُوْنَ بِهٖ وَ يَغْفِرْ لَكُمْ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۙ﴿۲۸﴾

57|28| O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful.

لِّئَلَّا يَعْلَمَ اَهْلُ الْكِتٰبِ اَلَّا يَقْدِرُوْنَ عَلٰى شَيْءٍ مِّنْ فَضْلِ اللّٰهِ وَ اَنَّ الْفَضْلَ بِيَدِ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿۲۹﴾

57|29| [This is] so that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of Allah and that [all] bounty is in the hand of Allah; He gives it to whom He wills. And Allah is the possessor of great bounty.

Double Reward:

After mentioning the Christians, there is a warning for them: it is obligatory for the People of the Scripture (Jews/Christians) who were upon their religion to accept Islam, because Islam is the final form of the Abrahamic religion. If they accept (especially Christians, because after Prophets Moses and David, Prophet Jesus's religion was the last religion), these People of the Scripture will receive a double reward: one for their previous religion and another for embracing Islam. Some exegetes have taken "People of the Scripture" generally, referring to either Jews or Christians. This is confirmed by a Hadith narrated by Abu Burdah from his father, who reported that the Prophet (peace be upon him) said:

"There are three types of people who will receive a double reward: one from the People of the Scripture who believed in his prophet and also believed in Muhammad (peace be upon him); and another is a slave who fulfils both Allah's rights and his master's rights; and the third is a person who has a female slave, educates her well, teaches her well, then frees her and marries her." (Sahih Muslim / Musnad Ahmad). This Hadith indicates the social standards of Islam.

The **"light"(Nor)** refers to the light of guidance in this world, by which they were enlightened with the light of their former religion and the light of Islam (Muhammadan). The second meaning refers to their light on the Day of Judgment, by which they will cross the *Siraat* (bridge) and reach their abode in Paradise. The People of the Scripture who persist in their stubbornness, believing they are on the true religion, are now incorrect, because Allah Almighty has sent His final Prophet and revealed the final Book. Now, nothing the People of the Scripture say about themselves is correct, nor are they deserving of Allah's favour. And Allah's favour and grace are with Allah, and He grants it to whom He wills. Not according to the desires of different individuals or sects, but He grants favour based on His justice and grace. One interpretation is that believers receive two rewards: one for Islam and one for sincerity.

"Yutikum Kiflayn" (He will give you a double portion) has been interpreted by Sufis as benefiting from Allah Almighty's active attributes and from the profound knowledge of His essential attributes, which comes through spiritual unveiling (kashf). Similarly, *"Wa yaj'al lakum nooran tamshoona bihi"* (and make for you a light by which you will walk) means the blessing of remaining after annihilation in Allah (*fana' fillah*) and the blessing of spiritual unveiling and witnessing. *"Tamshoona bihi*" (by which you will walk) refers to benefiting from these blessings and spiritual effusions. As the well-known saying (*Athaar)* goes: "Whoever acts upon what they know, Allah will grant them knowledge of what they did not know."

The surah began with the glorification of Allah and a mention of His power and might among Muslims, and it concludes with Allah's favour, grace, and generosity.

This concludes Surah Al-Hadid today, Sunday, May 21, 2023.

END OF SORAH AL-HADEED.

58-SURAH AL-MUJADILAAH

Introduction

Surah Al-Mujadilah takes its name from its first verse, which translates to: *"Indeed, Allah has heard the statement of the woman who was arguing with you concerning her husband and was complaining to Allah. And Allah was hearing your discourse. Indeed, Allah is All-Hearing, All-Seeing." (Al-Mujadilah: 1).*

This woman was Khaula bint Malik bin Tha'laba, who was distressed by her husband's act of **Zihar** and sought a solution from the Prophet (peace be upon him).

This Surah is Medinan, although some commentators have written that a few of its verses were revealed in Makka. According to the order of the Mushaf (Quranic compilation), its number is **58**, and according to the order of revelation, its number is **105**. This Surah (Al-Mujadilah) was revealed after Surah Al-Munafiqun and before Surah At-Tahrim. In terms of revelation, it came after Surah Al-Ahzab. Thus, the time of its revelation is after 3 AH. This Surah consists of three (3) Ruku' and twenty-two (22) verses.

The primary topic of this Surah is **Zihar** and its rulings. In the pre-Islamic era of ignorance (Jahiliyyah), if a man told his wife, *"Your back is like my mother's back," this was considered **Zihar**,* which functioned as a divorce. The woman would become forbidden to him. This custom of Jahiliyyah has been **rejected**, as these words are merely a tradition of ignorance.

This Surah also rebukes the hypocrites for their conspiracies with the Jews and for swearing false oaths. They harbour animosty towards Allah and His Messenger, and their end will be disgrace.

Regarding the etiquette of gatherings or meetings, it states that there should be no whispering (hush-hush talks) and that the feelings of those participating in the conversation should be considered.

High ranks are declared for the people of knowledge. It was initially commanded that charity should be given before whispering or conversing (asking questions) with the Prophet (peace be upon him), but this command was later abrogated. For believers, it is essential to disregard worldly relationships or ties in comparison to their Islamic love for Allah and His Messenger.

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِیْ تُجَادِلُكَ فِیْ زَوْجِهَا وَ تَشْتَكِیْۤ اِلَى اللّٰهِ ۖۗ وَ اللّٰهُ یَسْمَعُ تَحَاوُرَكُمَا ؕ اِنَّ اللّٰهَ سَمِیْعٌۢ بَصِیْرٌ ۝۱

58|1| Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.

اَلَّذِیْنَ یُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَآىِٕهِمْ مَّا هُنَّ اُمَّهٰتِهِمْ ؕ اِنْ اُمَّهٰتُهُمْ اِلَّا الّٰٓـِٔیْ وَلَدْنَهُمْ ؕ وَ اِنَّهُمْ لَیَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَ زُوْرًا ؕ وَ اِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ۝۲

58|2| Those who pronounce thihar among you [to separate] from their wives - they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allah is Pardoning and Forgiving.

وَ الَّذِیْنَ یُظٰهِرُوْنَ مِنْ نِّسَآىِٕهِمْ ثُمَّ یَعُوْدُوْنَ لِمَا قَالُوْا فَتَحْرِیْرُ رَقَبَةٍ مِّنْ قَبْلِ اَنْ یَّتَمَآسَّا ؕ ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِیْرٌ ۝۳

58|3| And those who pronounce thihar from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allah is Acquainted with what you do.

فَمَنْ لَّمْ یَجِدْ فَصِیَامُ شَهْرَیْنِ مُتَتَابِعَیْنِ مِنْ قَبْلِ اَنْ یَّتَمَآسَّا ۚ فَمَنْ لَّمْ یَسْتَطِعْ فَاِطْعَامُ سِتِّیْنَ مِسْكِیْنًا ؕ ذٰلِكَ لِتُؤْمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ؕ وَ تِلْكَ حُدُوْدُ اللّٰهِ ؕ وَ لِلْكٰفِرِیْنَ عَذَابٌ اَلِیْمٌ ۝۴

58|4| And he who does not find [a slave] - then a fast for two months consecutively before they touch one another; and he who is unable - then the feeding of sixty poor persons. That is for you to believe [completely] in Allah and His Messenger; and those are the limits [set by] Allah. And for the disbelievers is a painful punishment.

The Occasion of Revelation:

The verses were revealed concerning Khawlah bint Tha'labah (may Allah be pleased with her), who was the wife of Aws ibn al-Samit (may Allah be pleased with him). In a fit of anger, Aws said to her, "Your back is to me like the back of my mother."

In the era of Jahiliyyah (pre-Islamic ignorance), this statement was known as **Zihar** and was considered a divorce. Aws regretted his words and thought that Khawlah had become unlawful to him. Khawlah (may Allah be pleased with her) insisted, "By Allah, this is not a divorce." She went to the Prophet (peace be upon him) and

explained her situation. The Prophet (peace be upon him) initially told her, "You have become unlawful to him" (according to the prevailing custom).

Khawlah (may Allah be pleased with her) pleaded, "O Messenger of Allah! By the One who revealed the Book to you, he did not mention divorce. He is the father of my children and the most beloved of all people to me." The Prophet (peace be upon him) reiterated, "You have become unlawful to him." Khawlah (may Allah be pleased with her) then expressed her distress to Allah, mentioning her poverty and loneliness. She said, "I have young children; if I give them to Aws, they will be lost, and if I keep them, they will starve."

Khawlah (may Allah be pleased with her) looked up to the sky and cried out, "O Allah, I complain to You. O Allah! Send down a command through Your Prophet's tongue to ease my burden. O Prophet of Allah! Please consider my matter. May Allah sacrifice me for you." She continued to plead persistently. During this, revelation descended upon the Prophet (peace be upon him). He (peace be upon him) then said, "Call your husband." When Aws was brought, the Prophet (peace be upon him) recited these verses in front of him: "Allah has heard the statement of the woman who was disputing with you concerning her husband..."

Aisha (may Allah be pleased with her) remarked, "Blessed is the One whose hearing encompasses all voices. Indeed, that woman was conversing with the Messenger of Allah (peace be upon him), and I could hear some of her words from one side of the house, while some parts remained hidden from me." (Narrated in various Hadith collections).

Understanding Zihar:

Zihar literally means comparing one's wife's back to that of one's mother. In the time of Jahiliyyah, it was considered a severe form of divorce. The customs and systems of marriage and divorce prevalent among the Arabs remained in effect until Islam abrogated them. This incident of Zihar was the first of its kind in Islam. Therefore, the Prophet (peace be upon him) initially upheld it in accordance with Arab custom. However, Khawlah (may Allah be pleased with her) appealed, and Allah Almighty abrogated this pre-Islamic custom.

Allah Almighty states that those who liken their wives to their mothers in Zihar are mistaken; their mothers are only those who gave birth to them. Such a statement is false and extremely evil.

In light of the sanctity of the mother, if a man makes such a statement, it is not permissible for him to touch his wife, kiss her, or engage in marital relations until he has paid expiation for his mistake, as detailed in the verses. After paying the expiation, can resume marital relations. These words are not a divorce, but because they are extremely indecent, they incur a punishment, which is the expiation.

The Wording of Zihar:

If a man says to his wife, "You are to me like the back of my mother," this constitutes Zihar. In Islamic jurisprudence, Zihar is defined as likening one's wife or any part of her body to the back or any other part of one's mother or any other unmarriageable kin (mahram). If he says, "You are like my mother," and his intention was respect or honour, it is neither Zihar nor divorce. However, if his intention was divorce, then it would be considered a divorce, and if it was Zihar, then Zihar would take effect. Some jurists differ on this, stating that even with the intention of divorce, it does not constitute a divorce.

Rulings of Zihar:

When the blessed verses were revealed, and Aws (may Allah be pleased with him) was called, the rulings were explained to him: he had to free a slave. Khawlah (may Allah be pleased with her) stated that due to his poverty, he was unable to do so. The second ruling was that if he could not afford to free a slave (i.e., he had no money to buy and free a slave, or he did not own one), then he must fast for two consecutive months without any breaks (except for Eid). Khawlah (may Allah be pleased with her) mentioned that he was very old and unable to fast. The Prophet (peace be upon him) then said, "Then he must feed sixty poor people." Khawlah (may Allah be pleased with her) explained that he had no money for charity due to his destitution.

Then, a basket of dates was brought to the Prophet (peace be upon him). Khawlah (may Allah be pleased with her) said, "O Messenger of Allah, I will help him with another basket." The Prophet (peace be upon him) replied, "You have done well. Go and feed sixty poor people on his behalf with this basket, and then return to your cousin (i.e., your husband)." Imam Abu Dawud said that the basket contained sixty Sa' (a unit of measure). (Sunan Abi Dawud).

In Hanafi jurisprudence, a man cannot engage in marital relations (intercourse) with his wife until he has fed the full sixty individuals. This ruling is also found in Maliki and Shafi'i jurisprudence. However, in Hanbali jurisprudence, he can engage in intercourse even before the feeding is completed. According to the Zahiri school (non-conformist), if a man says to his wife twice that she is like his mother's back, expiation becomes obligatory. If he says it only once, expiation is not obligatory. Also, during the process of feeding (once he has started), he can engage in marital relations; completing the feeding is not a condition. Further details are available in books of Islamic jurisprudence, and there are minor differences of opinion among jurists in their explanations.

The Wisdom Behind the Rulings:

All the rulings in Islam are for the benefit of humanity:

(1) Freeing a Slave: In Islam, human dignity and freedom are fundamental rights. Therefore, Islam, through many of its laws, commanded the freeing of slaves as a punishment or compensation. This command was in addition to giving money from Zakat to free slaves. This was why slaves became rulers among Muslims and slavery eventually ceased, while European nations were still bringing slaves from Africa to America to sell to Europeans in the eighteenth century.

(2) Fasting: If someone does not own a slave and does not have enough wealth to buy and free one, they must fast. Fasting provides physical benefits, increases self-discipline and control, and fosters the habit of thinking before acting in the future.

(3) Feeding the Poor: If someone cannot fast due to health reasons, they must feed sixty poor people. They can feed one poor person every day, or sixty poor people at once, or distribute the feeding over different days according to their financial capacity. After completing the expiation, they can resume relations with their wife. All these matters lead to goodness in society and promote economic and social equality.

Another important point is that the Prophet's (peace be upon him) person represented the state. As the head of the state, He (peace be upon him) always helped those in

need, and this aid came from state resources, such as funds from charity, Zakat, and Fay' (spoils of war). For example, the basket of dates that came as charity or Zakat was used for Aws (may Allah be pleased with him). Similarly, in another companion's Zihar case, due to his financial situation, a message was sent to the Zakat collector to pay the expiation from the Zakat funds. *This highlights Islam's principle of economic equality and eliminating social and economic disparities. Islam allows individuals to engage in capitalism, but the state's priority policy is social equality and social justice.*

اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَ رَسُوْلَهٗ كُبِتُوْا كَمَا كُبِتَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَ قَدْ اَنْزَلْنَاۤ اٰيٰتٍۭ بَيِّنٰتٍ ؕ وَ لِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ۚ﴿۵﴾

58|5| Indeed, those who oppose Allah and His Messenger are abased as those before them were abased. And We have certainly sent down verses of clear evidence. And for the disbelievers is a humiliating punishment.

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ اَحْصٰىهُ اللّٰهُ وَ نَسُوْهُ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَىْءٍ شَهِيْدٌ ﴿۶﴾

58|6| On the Day when Allah will resurrect them all and inform them of what they did. Allah had enumerated it, while they forgot it; and Allah is, over all things, Witness.

In Madinah, there were hypocritical Muslims who would share the conversations of the believers with the Jews. Driven by envy and malice, they maintained ties with them. Whenever an opportunity arose to serve Islam or the Muslims, they would flee, making various excuses. Verses 5 and 6 of the Quran declare that these hypocrites would face failure and disgrace, while the sincere Muslims would achieve success and triumph.

All their deeds are being recorded for the Day of Judgment, yet they forget that they will be held accountable. Allah's power is immense. Ultimately, all the hypocrites and Jews met with failure and humiliation, and the Muslims achieved complete victory.

اَلَمْ تَرَ اَنَّ اللّٰهَ يَعْلَمُ مَا فِى السَّمٰوٰتِ وَ مَا فِى الْاَرْضِ ؕ مَا يَكُوْنُ مِنْ نَّجْوٰى ثَلٰثَةٍ اِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةٍ اِلَّا هُوَ سَادِسُهُمْ وَ لَاۤ اَدْنٰى مِنْ ذٰلِكَ وَ لَاۤ اَكْثَرَ اِلَّا هُوَ مَعَهُمْ اَيْنَ مَا كَانُوْا ۚ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوْا يَوْمَ الْقِيٰمَةِ ؕ اِنَّ اللّٰهَ بِكُلِّ شَىْءٍ عَلِيْمٌ ﴿۷﴾

58|7| Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing.

اَلَمْ تَرَ اِلَى الَّذِيْنَ نُهُوْا عَنِ النَّجْوٰى ثُمَّ يَعُوْدُوْنَ لِمَا نُهُوْا عَنْهُ وَ يَتَنٰجَوْنَ بِالْاِثْمِ وَ الْعُدْوَانِ وَ مَعْصِيَتِ الرَّسُوْلِ ۫ وَ اِذَا جَآءُوْكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللّٰهُ ۙ وَ يَقُوْلُوْنَ فِىْۤ اَنْفُسِهِمْ لَوْ لَا يُعَذِّبُنَا اللّٰهُ بِمَا نَقُوْلُ ؕ حَسْبُهُمْ جَهَنَّمُ ۚ يَصْلَوْنَهَا ۚ فَبِئْسَ الْمَصِيْرُ ﴿۸﴾

58|8| Have you not considered those who were forbidden from private conversation, then they return to that which they were forbidden and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that [word] by which Allah does not greet you and say

among themselves, "Why does Allah not punish us for what we say?" Sufficient for them is Hell, which they will [enter to] burn, and wretched is the destination.

Social Evils: Whispering:

Whispering is generally done to conceal something, especially when a third person might overhear. It implies that the whispered content is potentially harmful or secret from that third party. Psychologically, when two people whisper, the third person often perceives it as a negative and dangerous act, reacting by starting to whisper themselves. This creates an atmosphere of **suspicion and fear**. When people whisper, observers become more alert, and listeners pay closer attention due to the low volume. Therefore, whispering should generally be avoided unless there's a compelling reason.

The **hypocrites** in Madinah would whisper among themselves due to their hypocrisy, as their intentions were against the Muslims. They would conceal their true nature and converse secretly. Similarly, they would whisper with the **Jews** against the sincere Muslims and the Prophet (peace be upon him). They whispered to keep their discussions hidden, fearing that the believers would turn against them if their true intentions were revealed. When hypocrites and Jews whispered amongst themselves, the sincere Muslims would become suspicious, wondering why they were doing so and what they were hiding. This indicated that something was amiss, as good deeds are typically open, while only bad things are concealed. This unnecessarily fostered an atmosphere of suspicion and fear, as if there might be news of conflict or an attack.

The **Companions** complained to the Prophet (peace be upon him), and to maintain general harmony, He (peace be upon him) forbade all Muslims and Jews from whispering. However, the hypocrites and Jews persisted.

Some Jews would approach the Prophet (peace be upon him) and whisper to him without any real need. Similarly, hypocrites and others would whisper to the Prophet (peace be upon him) to boost their own importance. The Prophet (peace be upon him), due to his noble character, would not refuse them in order to console their hearts. This is mentioned in the following verses.

Some hypocritical Muslims and Jews believed that when they whispered against the believing Muslims, no punishment came from Allah, leading the Jews to think that the Prophet (peace be upon him) was not a true prophet. Allah Almighty clarified this in the blessed verses: when two people whisper, they might think no one else knows, as they are hiding it from a third party. Humans may not know, but Allah Almighty is aware of everyone's circumstances and deeds. Similarly, when five people form two groups and whisper, they might think they are hiding it from the fifth person, but Allah Almighty knows everything. The reason these individuals are not punished immediately for their bad behaviour or actions is that Allah Almighty is recording everything. People may forget their words and deeds, but these recorded actions will be presented for accountability on the Day of Judgment, and they will be punished. The mention of three and five individuals in the verse is to illustrate that when two people talk, the third person feels isolated and ignored. Similarly, when five people whisper, two groups of two will whisper, and the fifth person will feel isolated. This is ethically, psychologically, and socially an undesirable behaviour. The mention of three and five encompasses both few and many individuals.

There is a noble Hadith: "When you are three, do not whisper to each other, excluding the third one, for that will grieve him, until you mix with other people." (Sahih Al-Bukhari).

It was a practice of the Jews that when they met the Prophet (peace be upon him), instead of saying "Assalamu Alaikum" (peace be upon you), they would say "Assamu Alaikum" (death be upon you), in such a way that one might not notice, thinking it was said in haste. The Prophet (peace be upon him) was aware of their ill intentions. Therefore, in response, He (peace be upon him) would simply say "Wa Alaikum" (and upon you). When the Companions and Aisha (may Allah be pleased with her) expressed their anger at the Jews, the Prophet (peace be upon him) said, "Allah does not like the exchange of bad words. I simply respond to them with 'and upon you,' meaning whatever you send upon me, I send back upon you."

Greeting Non-Muslims:

Scholars have derived the principle from this that one should greet non-Muslims. If a good greeting is given, it should be returned in kind. If it is given in a negative way, then the same should be returned to them, because Islam promotes the highest standards of ethics and conduct.

The respite given to the Jews and the hypocritical Muslims was intended for a severe punishment in Hell, where they would spend an eternal life of torment after death and accountability. The hypocrites will be in the lowest depths of Hell.

When whispering is permissible is mentioned in the next verse.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْاِثْمِ وَ الْعُدْوَانِ وَ مَعْصِيَتِ الرَّسُوْلِ وَ تَنَاجَوْا بِالْبِرِّ وَ التَّقْوٰى ۖ وَ اتَّقُوا اللّٰهَ الَّذِيْٓ اِلَيْهِ تُحْشَرُوْنَ ۝٩

58|9| O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allah, to whom you will be gathered.

اِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ لِيَحْزُنَ الَّذِيْنَ اٰمَنُوْا وَ لَيْسَ بِضَآرِّهِمْ شَيْـًٔا اِلَّا بِاِذْنِ اللّٰهِ ۖ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝١٠

58|10| Private conversation is only from Satan that he may grieve those who have believed, but he will not harm them at all except by permission of Allah. And upon Allah let the believers rely.

Islam discourages whispering because it's usually done to conceal something, and typically, only things that are harmful or bad are kept secret. When the Jews saw Muslims approaching, they would start whispering among themselves. This behaviour caused psychological distress to the Muslims, as they were aware of the Jews' malicious intentions.

Whispering:

Whispering with bad intentions, especially to harm others, commit sins, or disobey Allah (and His Messenger), is strictly forbidden. The core principle is to avoid such harmful actions altogether, eliminating the need for whispering.

However, whispering is permissible for *good purposes*, such as:

1.Doing good deeds.2.Promoting well-being. 3.Concealing someone's flaws.

In such cases, it's advisable to seek permission from the other person so they don't feel isolated or ignored. Similarly, when three people are together, two shouldn't converse in a language the third person doesn't understand, as this is against good manners and implies secrecy. If there are many people, they can speak in different languages.

Psychological Impact of Whispering

Whispering often makes the third person feel alert or fearful. To alleviate this fear, they might start whispering to someone else. This sends a message to the original whisperers that they, too, could become targets. To end this cycle, Allah (SWT) has stated that if someone is whispering with bad intentions, believers should not feel fear or retaliate by whispering themselves. Instead, they should **trust in Allah** and not be consumed by worry or anxiety. All actions are known to Allah, and believers rely on Allah in their endeavours, striving their best without fearing the outcome. They place their trust in Allah.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِي الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ ۚ وَ اِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ وَ الَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۱۱﴾

58|11| O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

Etiquette of Gatherings:

The **etiquette of gatherings** is crucial in social interactions. The Companions desired to sit close to the Prophet (peace be upon him), often leading to crowded situations. The Prophet (peace be upon him) understood this difficulty and, out of kindness, would not refuse them. Often, people had to stand to listen to conversations or sermons because there was no more seating.

Regarding this, instructions were given to make space for newcomers due to good manners, and to form a wider circle instead of sitting too spread out, so that more people could be accommodated. **Expanding space fosters love**, whereas sitting too widely and not allowing others space can be a sign of arrogance or haughtiness. It also teaches respect based on age, status, knowledge, and services rendered. Giving space to people of virtue is a good and selfless act. The Prophet (peace be upon him) showed great respect to the *Ahl al-Badr* (those who participated in the Battle of Badr) due to the hardships and difficulties they endured in the early days of Islam, and their status was elevated.

Excellence of Knowledge:

It is also advised that Allah (SWT) elevates the ranks of the people of knowledge due to their knowledge. That's why the Prophet (peace be upon him) said that the status of a scholar is higher than that of an ascetic, because people benefit from the knowledge of a scholar. Those who make space for others out of respect will be rewarded by Allah (SWT) for their selflessness. The Prophet (peace be upon him) emphasized seeking knowledge in several narrations.

The Prophet (peace be upon him) did not like people reserving specific spots for themselves or making others stand to take their place. A Hadith narrated by Abdullah ibn Umar (may Allah be pleased with him) states that the Prophet (peace be upon him) forbade a person from making another person stand up and taking their place, but rather to make space and be accommodating to others. (Bukhari/Muslim). Respect for people of knowledge and virtue is also essential.

According to one Hadith, the Prophet (peace be upon him) said, "Seat people according to their ranks and positions." (Abu Dawud). This means showing them respect according to their merit. According to another Hadith, the Prophet (peace be upon him) said, "Among you, those who are adults and intelligent should stand closest to me, then those closest to them, and then those closest to them." (Muslim/Abu Dawud).

Arranging rows in the congregation (prayer):

In light of these Hadith, in prayer, preference is given to people of knowledge, adults, and elders in the first row, and that's why children's rows are placed after the adults. This is the general practice. Those who sit in the first row should be more knowledgeable and devout. Therefore, their suitability in terms of knowledge and virtue is very important.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نَاجَيْتُمُ الرَّسُوْلَ فَقَدِّمُوْا بَيْنَ يَدَىْ نَجْوٰىكُمْ صَدَقَةً ؕ ذٰلِكَ خَيْرٌ لَّكُمْ وَ اَطْهَرُ ؕ فَاِنْ لَّمْ تَجِدُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۲﴾

58|12| O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] - then indeed, Allah is Forgiving and Merciful.

ءَاَشْفَقْتُمْ اَنْ تُقَدِّمُوْا بَيْنَ يَدَىْ نَجْوٰىكُمْ صَدَقٰتٍ ؕ فَاِذْ لَمْ تَفْعَلُوْا وَ تَابَ اللّٰهُ عَلَيْكُمْ فَاَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ وَ اَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗ ؕ وَ اللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۱۳﴾

58|13| Have you feared to present before your consultation charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakah and obey Allah and His Messenger. And Allah is Acquainted with what you do.

People often whispered to the Prophet (peace be upon him), frequently without any important reason, which caused distress to others. The Prophet's time was valuable and busy, and such whispering sometimes infringed upon the rights of other people. Due to his generous nature and desire to comfort people, the Prophet (peace be upon him) did not forbid this practice.

Allah Almighty then revealed verses giving **guidelines on the etiquette of gatherings** to make things easier. One of these guidelines involved giving charity, which also aimed to help the poor. Wealthy individuals often engaged in whispering. When this verse was revealed, their whispering decreased, giving the poorer Companions, who were greater in number, more opportunity to converse.

Upon learning of this verse, the poorer Companions became distressed, wondering how they would be able to give charity. Allah Almighty relieved their worry and **abrogated the command** (regarding mandatory charity for whispering). Instead, the command was given to repent, establish prayer, pay Zakat, and obey the Messenger.

It is narrated from Ali (may Allah be pleased with him) that he was the only one who implemented this verse, giving one dinar as charity. When the Prophet (peace be upon him) inquired about the requirement of a dinar for charity, Ali (may Allah be pleased with him) explained that it was too much for most Companions and that even half a dinar was beyond their means, except for a few. After this, a verse was revealed, instructing believers to repent, establish prayer, and pay Zakat, and the initial command (regarding mandatory charity for whispering) was lifted.

اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْؕ مَا هُمْ مِّنْكُمْ وَ لَا مِنْهُمْۙ وَ يَحْلِفُوْنَ عَلَى الْكَذِبِ وَ هُمْ يَعْلَمُوْنَ ﴿۱۴﴾

58|14| Have you not considered those who make allies of a people with whom Allah has become angry? They are neither of you nor of them, and they swear to untruth while they know [they are lying].

اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًاؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۵﴾

58|15| Allah has prepared for them a severe punishment. Indeed, it was evil that they were doing.

اِتَّخَذُوْۤا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ فَلَهُمْ عَذَابٌ مُّهِيْنٌ ﴿۱۶﴾

58|16| They took their [false] oaths as a cover, so they averted [people] from the way of Allah, and for them is a humiliating punishment.

لَنْ تُغْنِىَ عَنْهُمْ اَمْوَالُهُمْ وَ لَاۤ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔاؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِؕ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۱۷﴾

58|17| Never will their wealth or their children avail them against Allah at all. Those are the companions of the Fire; they will abide therein eternally

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيَحْلِفُوْنَ لَهٗ كَمَا يَحْلِفُوْنَ لَكُمْ وَ يَحْسَبُوْنَ اَنَّهُمْ عَلٰى شَىْءٍؕ اَلَاۤ اِنَّهُمْ هُمُ الْكٰذِبُوْنَ ﴿۱۸﴾

58|18| On the Day Allah will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something. Unquestionably, it is they who are the liars.

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنْسٰىهُمْ ذِكْرَ اللّٰهِؕ اُولٰٓئِكَ حِزْبُ الشَّيْطٰنِؕ اَلَاۤ اِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ﴿۱۹﴾

58|19| Satan has overcome them and made them forget the remembrance of Allah. Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers.

The Satanic Group:

This Surah was revealed in Madinah, describing the state of the *hypocritic Muslims.* These individuals outwardly professed Islam but were secretly against the Prophet (peace be upon him) and the sincere believers. This was the group led by Abdullah ibn Ubayy.

They would whisper among themselves, maintain ties with the Jews, and disclose Muslim affairs to them. When the Prophet (peace be upon him) or other Muslims questioned them about this, they would repeatedly swear oaths denying it.

The context of a particular verse's revelation is that the Prophet (peace be upon him) once asked a hypocrite named *Abdullah ibn Nabtal,* "Why do you and your companions speak ill of me?" He swore an oath that they didn't. The Prophet (peace be upon him) insisted that they did, so Abdullah ibn Nabtal brought his companions, and they all swore false oaths. These hypocrites befriended the Jews, who were staunch opponents of the Muslims. Following this incident, verses were revealed, clearly stating that their hearts were under the control of Satan. They acted upon satanic thoughts, and their abode would be Hell.

The hypocrites were neither truly with the Jews nor with the sincere Muslims. They were driven solely by their temporary self-interest, belonging to neither side. Their verbal profession of faith, even in the presence of the Prophet (peace be upon him), would be of no benefit because their actions were wrong and characterized by hypocrisy. In Islam, **righteous deeds** hold immense importance and are the only means of salvation. Those who claim love for Allah, or His Messenger, or both, must prove it through their actions, just as the Companions did.

When hypocrites heard verses about the reward of the sincere Companions, they would claim that their wealth and children, and their oaths, would also protect them. Allah Almighty explicitly refuted this, stating that **righteous deeds and sincerity are paramount**, not wealth or offspring.

In the current era, the decline of Muslims is largely due to their hypocritical actions. It is forbidden for Muslims to form alliances with enemies or anti-Islam individuals if it goes against national interest. However, if they are not enemies of Islam, friendship can be maintained. This is exemplified by the Prophet (peace be upon him), who entered into alliances and treaties of friendship with non-Muslim tribes and fully honoured them. The Jews, on the other hand, consistently violated their treaties, which led to their expulsion from Madinah and Khaybar. In fact, the conquest of Makkah also occurred due to the friendship and alliance with a non-Muslim tribe. Furthermore, **noble character** is essential for inviting people to Islam and propagating its message.

اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَ رَسُوْلَهٗۤ اُولٰٓئِكَ فِى الْاَذَلِّيْنَ ﴿۲۰﴾

58|20| Indeed, the ones who oppose Allah and His Messenger - those will be among the most humbled.

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَ رُسُلِىْ ؕ اِنَّ اللّٰهَ قَوِىٌّ عَزِيْزٌ ﴿۲۱﴾

58|21| Allah has written, "I will surely overcome, I and My messengers." Indeed, Allah is Powerful and Exalted in Might.

لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَ رَسُوْلَهٗ وَ لَوْ كَانُوْۤا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ؕ اُولٰٓئِكَ كَتَبَ فِىْ قُلُوْبِهِمُ الْاِيْمَانَ وَ اَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ؕ وَ يُدْخِلُهُمْ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ رَضِىَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ ؕ اُولٰٓئِكَ حِزْبُ اللّٰهِ ؕ اَلَاۤ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ﴿۲۲﴾

58|22| You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah - they are the successful.

Hizbullah (The Party of Allah):

The Quranic style often presents both sides of a concept for human understanding and discernment, allowing the reader to make the right judgment. Just as it discusses night and day, good and bad, long and short, temporary and permanent matters, similarly, it first mentioned **Hizb al-Shaytan (The Party of Satan)** – those who were enemies of Allah and His Messenger, or hypocrites. These individuals verbally acknowledged Allah and His Messenger but opposed them in their actions, driven by their own desires.

In contrast, these verses mention **Hizb al-Rahman (The Party of the Most Merciful)**, which is the group of Allah whose faith is complete and perfect. For them, all worldly relationships, friendships, loves, and affections are insignificant and cease to matter when compared to their love and relationship with Allah and His Messenger. All worldly ties are zero in comparison.

These were the **Companions** (Sahaba) who abandoned their homes in Makkah, endured the persecution of the Makkan disbelievers, and started new lives in Madinah. They faced taunts from the hypocrites and Jews but remained steadfast in their commitment, loyalty, and obedience to Allah. In the battles of Badr and Uhud, the relatives of the Companions were among the opponents. Yet, no one hesitated to deal with them decisively. Whoever had the opportunity eliminated the disbeliever (enemy of Allah and His Messenger). In fact, during the Battle of Badr, Umar (may Allah be pleased with him) even suggested that the prisoners be executed by their own relatives (as a punishment for their enmity and participation in war). The ultimate standard here is complete sincerity and obedience to the Prophet (peace be upon him).

These steadfast believers, devoted to Allah and His Messenger, are indeed **Hizbullah (the Party of Allah)**. Allah is pleased with their deeds and sincerity, and they, in turn, are pleased with Allah's satisfaction, grace, and commands. Allah aided His party, granting them willpower, resolve, courage, the ability to make sound and timely decisions, tranquillity in confrontation, and boldness. Despite their small numbers and lack of resources, He granted them success. Within forty years, He made them a great power in the world, fulfilling His promise that Allah and His obedient party would be victorious.

Who could have imagined that the Muslims, who had fled Makkah in fear and distress, seeking refuge sometimes in Abyssinia and sometimes in Madinah to save their lives, would regain control of Makkah within a few years? That the entire Arabian Peninsula would submit to them? And that from Arabia, they would then conquer non-Arab (Ajam), Roman, and Persian territories? All the prophecies of the Holy Quran were fulfilled to the letter.

Today, we often see that the character of Muslims in most countries resembles that of the hypocrites. They recite the Kalimah (declaration of faith) but their actions do

not reflect the honour and example of the Prophet (peace be upon him). There is much debate and discussion about Allah's commands, but little action, which is why they are unsuccessful worldwide. The condition of the rulers is even worse than that of the common people. The path to success in this world and the hereafter lies in following the character of Allah and His Messenger and acting upon His commands.

They were honoured in their time by becoming Muslims,

And you became disgraced by abandoning the Quran. (poetry)

Alhamdulillah, Surah Al-Mujadilah was completed on May 25, 2023. May Allah grant this work a means of salvation for both the readers and the author. Ameen.

END OF SURAH AL-MUJADILAH.

59 - SURAH AL-HASHIR

Introduction.

Surah "Al-Hashr" gets its name from the word "Al-Hashr" in verse 2, which translates to: "It is He who expelled the ones among the People of the Scripture who disbelieved from their homes at the first gathering (exile)" (Al-Hashr: 2).

This Surah is also known as "Bani Nadhir" because it recounts events related to the Jewish tribe of Bani Nadhir. The majority of exegetes (Mufassirin) call it Al-Hashr because "Hashr" means to gather people, and the tribe of Bani Nadhir was gathered and expelled from Medina due to their breach of covenant and crimes.

The Surah was revealed in Madinah. In the order of the Quran, it is number 59, and in the order of revelation, it is number 98. It was revealed after Surah Al-Bayyinah and before Surah An-Nasr. It consists of 24 verses and 3 Rukus.

The exact date of the arrival of Jews in Hijaz is not known. One narration suggests that Prophet Musa (peace be upon him) sent them to the area of Yathrib (Madinah) to expel the Amalekites. Another narration states that when Nebuchadnezzar destroyed Jerusalem (587 BC), they scattered, and some tribes settled in Yathrib and Wadi Al-Qura.

Later, when the Romans massacred and expelled them from Palestine in 132 AD, they came and settled in Hijaz, taking control through their businesses. Bani Qurayza, Bani Nadir, Bani Jandil, and Bani Qaynuqa' settled here. In Yathrib, two tribes were prominent: Bani Nadir and Bani Qurayza, who owned businesses and orchards. When the influence of Aws and Khazraj grew, these Jewish tribes moved and settled outside the city. Their language, dress, and culture were similar to the Arabs. They even had Arab names. They differed in religion and were economically stronger.

When the Prophet (PBUH) arrived in Madinah, the Muslims established a society that included Aws, Khazraj, and the Muhajireen (emigrants). The Prophet (PBUH) drafted a comprehensive agreement with all the tribes living in Madinah, known as the **Charter of Madinah**. According to this charter, in case of an attack on Madinah, everyone would defend it together. They would not support each other against one

another. Everyone would have freedom of religion. At that time, this agreement included Muslims, non-Muslim tribes, and Jews. In case of disagreement, the Prophet (PBUH) would make the decision, which would be acceptable to all. With the change of Qibla (direction of prayer), the Jews began to show opposition. The Muslim victory in the Battle of Badr instilled awe in them, and they began to believe in the prophethood of the Prophet (PBUH). The first opposition came from Bani Qaynuqa**'**, in which one Muslim and one Jew were killed. The Prophet (PBUH) advised them to maintain peace and reconciliation, but they rejected it. Ultimately, they were besieged, and with the support of Abdullah ibn Ubayy, they were allowed to leave Madinah.

After the defeat in the **Battle of Uhud**, Ka'b ibn al-Ashraf (a Jewish leader) went to Makkah with forty riders and made an agreement with Abu Sufyan in the Kaaba to help against the Muslims, even though they had an agreement in Madinah to defend Madinah and not oppose each other. When the Prophet (PBUH) learned of this open violation and their going to Makkah for assistance, he sentenced him to death. He was killed by Muhammad ibn Maslamah Ansari. This killing was a very harsh event for Bani Nadhir as well. The Jews repeatedly tried to rekindle the old enmity between the Muslims, especially between Aws and Khazraj. Bani Nadhir was supposed to contribute to the blood money (diyat) for the killing of two Muslims at Bi'r Ma'unah. The Prophet (PBUH) demanded the *diyat* from them. Along with the Prophet (PBUH) were Hazrat Abu Bakr (RA), Hazrat Umar (RA), and Hazrat Ali (RA). They promised the Prophet (PBUH) that he should wait in the shade of a wall there, and during this time, they would pay their share of the blood money. Meanwhile, the Jews conspired that at this moment, while the Prophet (PBUH) was waiting in the shade of the wall, a man should go up to the roof and drop a heavy stone on him to kill him. One of their men climbed onto the roof. Before he could act, Allah Almighty warned the Prophet (PBUH). He returned from there. The Companions were also looking for him. It was decided to give them an ultimatum to leave Madinah as punishment for this treachery. The Prophet (PBUH) immediately sent them a message: "I have learned of your treachery, i.e., the conspiracy to kill me. Now, leave Madinah within ten days, otherwise, you will be besieged." They did not deny the treachery or conspiracy but instead said, "We will fight you." Abdullah ibn Ubayy, the hypocrite, incited them to fight the Prophet (PBUH), saying, "I will send men to help you, and aid will come from other Jewish tribes as well." Relying on this, their perceived strength, and the strong fortifications of their homes, they refused to leave and declared war. After the announced period expired, the Prophet (PBUH) besieged them. The siege lasted, according to some narrations, six days, and according to others, fifteen days. No Jewish tribe, nor the hypocrites, came to their aid. They pleaded to be allowed to leave Madinah, taking everything except their weapons. The Prophet (PBUH) granted permission, and they demolished their houses so that they would not be useful to the Muslims and took all their belongings with them.

The Surah describes the consequence of the Jews' arrogance and Allah Almighty's unique way of granting victory.

It includes rulings regarding trees and crops during wartime operations.

The assets, houses, lands, and orchards obtained from the war were given to the state's authority because they were acquired without fighting. The role of the hypocrites is condemned. The sincerity and selflessness of the Companions, especially the Ansar, are highly praised. Faith and obedience to the Prophet (PBUH) are declared as the standard. The attributes of Allah Almighty's greatness and power are expressed in the form of Asma-ul-Husna (Beautiful Names of Allah) in the last three verses. Hazrat Anas (RA) narrates that whoever recites the last three verses of

Surah Al-Hashr at night or during the day, and Allah Almighty takes his soul during that night or day, then Allah Almighty makes Jannah (Paradise) obligatory for him (Shu'ab al-Iman).

سَبَّحَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ ۚ وَ هُوَ الْعَزِیْزُ الْحَكِیْمُ ﴿۱﴾

59|1| Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise.

هُوَ الَّذِیْۤ اَخْرَجَ الَّذِیْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ مِنْ دِیَارِهِمْ لِاَوَّلِ الْحَشْرِ ؕ مَا ظَنَنْتُمْ اَنْ یَّخْرُجُوْا وَ ظَنُّوْۤا اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ اللّٰهِ فَاَتٰىهُمُ اللّٰهُ مِنْ حَیْثُ لَمْ یَحْتَسِبُوْا ۫ وَ قَذَفَ فِیْ قُلُوْبِهِمُ الرُّعْبَ یُخْرِبُوْنَ بُیُوْتَهُمْ بِاَیْدِیْهِمْ وَ اَیْدِی الْمُؤْمِنِیْنَ ۫ فَاعْتَبِرُوْا یٰۤاُولِی الْاَبْصَارِ ﴿۲﴾

59|2| It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah; but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision.

وَ لَوْ لَاۤ اَنْ كَتَبَ اللّٰهُ عَلَیْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِی الدُّنْیَا ؕ وَ لَهُمْ فِی الْاٰخِرَةِ عَذَابُ النَّارِ ﴿۳﴾

59|3| And if not that Allah had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire.

ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَ رَسُوْلَهٗ ۚ وَ مَنْ یُّشَآقِّ اللّٰهَ فَاِنَّ اللّٰهَ شَدِیْدُ الْعِقَابِ ﴿۴﴾

59|4| That is because they opposed Allah and His Messenger. And whoever opposes Allah - then indeed, Allah is severe in penalty.

The chapter begins by highlighting the power of Allah Almighty, coupled with His wisdom. Everything in the heavens and on earth glorifies and worships Him. It serves as a point of reflection for humanity: why do people fall prey to Satan and forget their Creator?

The blessed verses relate to the exile of Banu Nadir. Despite an initial cooperation agreement, the Jews consistently opposed the Muslims. After the Battle of Badr, they began colluding with the Makkan disbelievers. They did not support the Muslims in Badr and Uhud. They actively tried to rekindle old animosities between the Ansar tribes of Aws and Khazraj. Eventually, the Banu Nadir plotted to assassinate the Prophet Muhammad (PBUH) when he visited their homes for a goodwill visit concerning blood money, in which they were partners. Allah informed the Prophet (PBUH), who immediately moved away from the wall. The Prophet (PBUH) then ordered the Banu Nadir to leave Madinah due to their conspiracy and breach of trust, giving them ten days' notice.

In the Islamic system of international relations, if an ally betrays you, a warning is necessary before expelling them from the agreement and punishing them for their violation. This warning was in accordance with these teachings. The Banu Nadir declared war, threatening that they were more powerful than the Quraish. The hypocrites, led by Abdullah ibn Ubayy, incited them against the Muslims and urged

them to fight. He promised to fight alongside their young men and even claimed he would be exiled with them.

The Banu Nadir were numerous and occupied an entire area that was their own. The Muslims besieged them. They fought from behind the cover of trees. The Muslims cut down the trees that provided cover to facilitate the attack. They remained confined in their strong, fortress-like homes for about two weeks. Despite their numbers, weaponry, and secure homes, they became distraught because no help came from the hypocrites or other Jewish tribes. They requested permission to take their belongings, except for weapons, which the Prophet (PBUH) granted. They began demolishing their own homes to take away doors and windows, preventing them from being of use to the Muslims.

Allah's Divine Assistance:

The blessed verses illustrate a method or manner of Allah's help. The Banu Nadhir were in their territory, safe in their homes, and possessed weapons. They were proud of their numbers and weaponry, which is why they declared war. However, Allah Almighty instilled fear of the Muslims in their hearts, rendering all their resources useless, and they sought clemency. Allah Almighty granted the Muslims success without any trial or battle, and Madinah was largely cleared of Jews (two tribes had already left). This siege lasted for six days (one week) according to one narration, and fifteen days according to another. They took all the belongings they could. It was a great distress for them. Their orchards were being destroyed, and they themselves were destroying their homes. All this was due to the **psychological fear** that Allah had placed in their hearts for the success of the Muslims and their own failure.

Allah Almighty declared that anyone who opposes Allah and His Messenger will face a bad end, and other Jews and hypocrites should learn a lesson from this event. A saying of the Prophet (PBUH) states that Allah casts fear into the hearts of my enemies from a month's distance (Bukhari). This was the **first exile** of the Banu Nadir, which they undertook collectively, hence the term "**Awwal al-Hashr**" (the first gathering). The second exile occurred during the time of Hazrat Umar (RA), when they left Hijaz and moved towards the region of Syria.

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَ لِيُخْزِىَ الْفٰسِقِيْنَ ۝٥

59|5| Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allah and so He would disgrace the defiantly disobedient.

When the Muslims laid siege, the thickets of date palms provided significant cover. Therefore, they cut down or felled some that provided cover and left others standing. When the Jews saw their trees being cut, they told the Muslims that this was "corruption on earth," arguing that a tree takes many years to grow, and they were cutting it down. They claimed that Islam and their Prophet (PBUH) prohibited corruption. This made some Muslims hesitant (uncertain), and they sought reconfirmation from the Prophet (PBUH). In Islam, considering humanity, armies are commanded during an attack not to kill or destroy trees, crops, homes, and women.

Whether the plan to cut the trees was an *Ijtehad* (independent reasoning) of the Companions or a direct command from the Prophet (PBUH), Allah Almighty clarified that this was not corruption on earth, but rather by His command to end corruption. "Linah" refers to a specific type of date palm or date palm in general.

These verses brought about a **change in a ruling concerning warfare**: if the enemy is using trees and crops as a military cover, it becomes necessary to destroy them, because if they are not destroyed, corruption will increase. This depends on the nature and circumstances of the war at that time. This decision also permitted **Ijtehad**. The individuals who ordered the cutting were correct in their decision, and those who suggested leaving them standing so they could be useful were also correct.

وَ مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ فَمَآ اَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَّ لَا رِكَابٍ وَّ لٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ عَلٰى مَنْ يَّشَآءُ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۝٦

59|6| And what Allah restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels, but Allah gives His messengers power over whom He wills, and Allah is over all things competent.

مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَ لِلرَّسُوْلِ وَ لِذِى الْقُرْبٰى وَ الْيَتٰمٰى وَ الْمَسٰكِيْنِ وَ ابْنِ السَّبِيْلِ ۙ كَىْ لَا يَكُوْنَ دُوْلَةً بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ؕ وَ مَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ وَ مَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۘ ۝٧

59|7| And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.

لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَ اَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَ رِضْوَانًا وَّ يَنْصُرُوْنَ اللّٰهَ وَ رَسُوْلَهٗ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ۚ ۝٨

59|8| For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.

The blessed verses mention the laws concerning properties acquired by an Islamic government either through warfare or without it. These matters cannot be enforced today in the same way they were during the Prophet Muhammad's (PBUH) time, as there was no regular army then. Those who participated in fighting or jihad risked their mounts, weapons, and lives. When the Islamic state became strong, during the caliphate of Umar (RA), a regular army was established, and soldiers were paid from these same funds.

Spoils of War (Mal-e-Ghanimah) and State Revenue (Mal-e-Fay)

Mal-e-Ghanimah refers to the enemy's property acquired after victory in a battle. Its rulings are detailed in Surah Al-Anfal. The principle was that one-fifth (1/5) of it was given to the state for public welfare, and the remaining four-fifths (4/5) were distributed among the mujahideen (warriors) who participated in that war, whether they were living or martyred, as a recompense for their wealth and time. At that time, the state was not as organized, so this was appropriate. Now, according to international laws, since armies are sustained by the state treasury, everything goes to the state, and this is in accordance with the spirit of Islamic injunctions.

The Welfare State:

If an enemy surrendered without a fight, and their properties and assets came under Muslim control, it involved no individual effort (warfare). Only state pressure was involved. Therefore, all these properties and assets would go to the state. In these verses or Islamic injunctions, the Messenger of Allah (PBUH) represents the Islamic state, and he would distribute them. Instructions regarding their distribution are also mentioned in the verses: they were to be spent on the Prophet (PBUH) or the head of state and his family (current administrative affairs), or his relatives, orphans, the needy, and travellers. After the Prophet's (PBUH) passing, his share would also be spent by the head of government and relatives on the poor and needy, with preference given to the Prophet's (PBUH) relatives.

These properties were not owned by any individual, not even the Prophet (PBUH); rather, he was their administrator from Allah. This exemplifies the Islamic welfare state, which commanded aid for the unemployed, the poor, the indebted, travellers, orphans, and widows. The Prophet (PBUH) also deposited any surplus from these funds into the *Bait-ul-Mal* (public treasury) for distribution to the deserving. The Prophet (PBUH) stated that prophets have no heirs; their possessions are charity. During Abu Bakr's (RA) time, when Abbas (RA) and Ali (RA) claimed inheritance from the Fadak garden, it was resolved based on this hadith that it was charity. The Caliph (elected by the people) is the administrative deputy of the Prophet (PBUH), so his relatives would not receive it either. In the current era, determining kinship is impossible. This decision by Abu Bakr as-Siddiq (RA) is a testament to his foresight and wisdom, ensuring the protection of the poor. During Umar's (RA) caliphate, he entrusted its management to Ali (RA) on the condition that he would use it like the Prophet (PBUH) and then return it to the *Bait-ul-Mal*. During his own caliphate, Ali (RA) did not give a share from it to the children of Fatimah (RA) but instead deposited it into the *Bait-ul-Mal* for the deserving.

Ali (RA) and Abbas (RA) believed in the hadith that all the Prophet's (PBUH) inheritance was charity: "We are not inherited; whatever we leave behind is charity" (Bukhari Sharif). However, they thought this principle applied to all other properties but not to Fadak, while Abu Bakr (RA) and other companions believed this hadith applied to all of the Prophet's (PBUH) properties, and they were now for the public under the Caliph's administration. The Caliph's own relatives were also not entitled like the Prophet's (PBUH) relatives.

Abu Bakr's (RA) decision was based on his keen insight and administrative competence. If the Caliph (ruler)'s relatives also gained ownership rights, they would have distributed 20% of the state's share among themselves. This is why Ali (RA) also continued this system during his caliphate, maintaining state ownership.

Similarly, Umar (RA) kept the ownership of lands from Iran under state control, even though some companions advised him to distribute them among the soldiers, and their income continued to cover military and welfare expenses. The state aided every needy and destitute person. Muslims established this welfare state, and this concept of welfare was implemented during the distribution of properties (Banu Nadir's properties) between the Muhajireen and Ansar.

Circulation of Wealth:

Allah Almighty clearly instructed that the purpose of placing wealth under state custody is to ensure its circulation within society and promote economic growth. Low-income individuals should improve their livelihoods. When wealth is distributed as cash to those in need due to poverty—including the poor, the needy, widows, orphans, and travellers—their demand and purchasing power will increase, leading to a rise in

supply and economic development. Islam introduced this principle of spending (consumption) fourteen centuries ago, which still forms the basis of government policies today. The verse states that wealth should not circulate only among the rich but also move through the poor within society. Abu Bakr (RA) also ruled that the Caliph's personal possessions would be state property and charity, not to be distributed through inheritance laws, thereby ensuring the needy were not deprived and funds for the welfare state could be provided.

In distributing the Banu Nadhir's wealth, the Prophet (PBUH) prioritized needy Muslims, who were the Muhajireen who had left their homes in Makkah and joined the Ansar. The Prophet (PBUH) offered the Ansar a choice: either all properties would be combined and distributed among everyone under divine justice in a welfare state, or these properties would be given only to the Muhajireen, who were poorer than the Ansar, and they(Muhajireen) would return the properties they had received under the brotherhood of Madinah. The Prophet (PBUH) favoured the latter plan, and these properties were distributed among the Muhajireen; some very poor Ansar companions also received a share.

At that time, the Ansar companions showed great altruism and love, stating that they would not take anything from these properties. They asked for them to be given to their Muhajireen brothers and even expressed that they did not want their own properties back.

Allah Almighty praised the Muhajireen for enduring oppression for the glory of Islam, leaving their homes, and assisting the Messenger of Allah in battles, all for the sake of Allah's pleasure. These are people of true character and high morals. For these truthful individuals whose character Allah Almighty has attested, their decisions after the Prophet (PBUH) will also be true. Therefore, the caliphate and decisions of the Rightly Guided Caliphs are truthful.

Obedience to the Prophet (PBUH):

There is a very clear command to obey the Prophet (PBUH): accept and act upon whatever he commands, and refrain from whatever he forbids. This command applies not only to *Mal-e-Fay* or *Ghanimah* but encompasses all injunctions.

وَ الَّذِيْنَ تَبَوَّؤُ الدَّارَ وَ الْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَ لَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَ يُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ ۬ۚ وَ مَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۚ﴿۹﴾

59|9| And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

وَ الَّذِيْنَ جَآءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَ لِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَ لَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ﴿۱۰﴾

59|10| And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

These verses speak to the virtues of the Companions and the distribution of **Mal-e-Fay** (wealth acquired without war). Besides the Muhajireen, the Ansar also had a right to this wealth. They are praised for having embraced faith in their hearts before the arrival of the Muhajireen. Furthermore, their hearts were, and still are, filled with love for the Muhajireen, as exemplified by the Brotherhood of Madinah. Every Ansari offered their property, and if they had two wives, some even offered to divorce one for their Muhajir brother to marry. They felt no reluctance in their hearts when sharing their wealth. Similarly, regarding the distribution of this Mal-e-Fay, when the Prophet (PBUH) proposed either combining all wealth (previous and new) for distribution or giving only this new wealth to the Muhajireen and returning the Ansar's previous wealth to them, the Ansar said they would take nothing from the new wealth nor would they take back their old wealth. Such was their level of selflessness, preferring others over themselves.

Once, a goat's head was presented as a gift to an Ansari. He said, "So-and-so (brother) needs it more," and sent it to him. That person also said, "So-and-so brother needs it more," and sent it on. In this way, it circulated through four, five, or seven homes and eventually returned to the house of the one who had first received the gift. This is an example of selflessness *(Ithar). Ithar* (selflessness) is a great virtue, but it is appropriate only when the person and their family possess a high degree of patience so that they do not feel hardship.

Selflessness and Stinginess:

The opposite of selflessness is **Shuhh**. Shuhh means stinginess and miserliness, but when applied to

the soul(self), its meaning is broader, signifying narrow-mindedness and small-heartedness. Due to this, it becomes difficult for a person to acknowledge and fulfil the rights of others. They do not even acknowledge others' good qualities and desire everything for themselves. This is a very bad trait. The Quran guarantees success for those who are free from this trait. The Prophet (PBUH) also strongly warned against Shuhh. It is narrated by Jabir ibn Abdullah (RA) that the Prophet (PBUH) said: "Beware of Shuhh, for Shuhh destroyed those before you. It incited them to shed each other's blood and to make unlawful things lawful for themselves." (Muslim/Bukhari).

During Umar's (RA) time, when lands and houses in Iraq and Egypt came under Muslim control, some Companions considered them as *Mal-e-Ghanimah*, while others considered them as *Mal-e-Fay.* Zubair (RA) suggested distributing the lands of Egypt like Mal-e-Ghanimah. Bilal (RA) also suggested distributing the regions of Syria and Iraq based on the principles of Mal-e-Ghanimah. Ali (RA) was of the opinion that these assets should be kept as *"Amwal al-Muslimeen"* (public property/charity) to serve as a source of income for Muslims. Mu'adh ibn Jabal (RA) also opined that if they were divided, the consequences would be dire. Large estates would be formed, coming under individual ownership and eventually inherited by their heirs, sometimes with only a single heir becoming the owner. In this way, nothing would remain for future generations. Umar (RA) applied the principle that these lands and houses would remain state property, citing verse 10, which states that it is the right of *"those who came after them"*. This necessitates state ownership, and the income would be for state expenditures. According to the Hanafis, the Imam (i.e., the state) has the right to manage it as he wishes; he can distribute one-fifth (*khums*) to the state and the rest, or dedicate all of it as public property for Muslims and make it state-owned. According to the Malikis, the Imam does not have this discretion; all of this wealth is

dedicated for Muslims. Besides lands, houses are also dedicated for Muslims, meaning they are state property, and then used for welfare. According to Imam Shafi'i (Shafi'iyyah), movable properties will be distributed according to the principles of Ghanimah, and immovable properties (lands/houses) will be state property (like Fay). According to the Hanbalis (Imam Hanbal), the Imam has the discretion to adopt either the Mal-e-Ghanimah policy or the Mal-e-Fay policy, but houses, if state property, should not have rent collected for them. The details of these matters are found in books of Fiqh (Islamic jurisprudence); this has been written for general information.

Respect for Predecessors:

Verse 10 provides moral instruction to future Muslims to respect their predecessors and not harbour malice against them. They should pray for their forgiveness. What binds all these Muslims (predecessors and successors) together is Islam and faith. Therefore, goodwill, positive assumptions, and respect are signs of faith. Conversely, malice, enmity, hatred, and ill-will indicate a lack of faith within a person, who prefers their personal ego and opinion.

It is a requirement of faith that a believer's heart be free of malice and hatred towards another believer. If any fault is observed in a believer's action, it should be stated with evidence and politeness, rather than condemnation, slander, or abuse. This behaviour is reprehensible even for living contemporaries, and it is even more so for predecessors (who have passed away), that they are not forgiven even after death. These are the Companions who kept Islam alive, due to whom Islam has spread so widely today, who sacrificed their lives at the Prophet's (PBUH) command; the blessing of Islam has reached us through their efforts. They also had differences, just as humans do. In cases of their differences, one opinion can be preferred and expressed reasonably, but extreme fanaticism in loving one party to the extent of harbouring malice and hatred against others is against the clear teachings of the Quran and Hadith. The Quran has praised the morals and deeds of these individuals and forbidden future generations from harbouring malice against them. Therefore, it is extremely wrong and misguided to call them hypocrites or to speak ill of them, thereby fostering hatred.

From this verse, Imam Malik (RA) and Imam Ahmad (RA) derived the ruling that those who speak ill of the Companions will be deprived of the benefits of the welfare state (a share or benefit from Mal-e-Fay, which is state property and thus income). However, the Hanafis and Shafi'is have disagreed, believing that this condition is not required for entitlement.

اَلَمْ تَرَ اِلَى الَّذِيْنَ نَافَقُوْا يَقُوْلُوْنَ لِاِخْوَانِهِمُ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ لَئِنْ اُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَ لَا نُطِيْعُ فِيْكُمْ اَحَدًا اَبَدًا ۙ وَّ اِنْ قُوْتِلْتُمْ لَنَنْصُرَنَّكُمْ ؕ وَ اللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۱۱﴾

59|11| Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you." But Allah testifies that they are liars.

لَئِنْ اُخْرِجُوْا لَا يَخْرُجُوْنَ مَعَهُمْ ۚ وَ لَئِنْ قُوْتِلُوْا لَا يَنْصُرُوْنَهُمْ ۚ وَ لَئِنْ نَّصَرُوْهُمْ لَيُوَلُّنَّ الْاَدْبَارَ �۫ ثُمَّ لَا يُنْصَرُوْنَ ﴿۱۲﴾

59|12| If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided.

لَاَنْتُمْ اَشَدُّ رَهْبَةً فِیْ صُدُوْرِهِمْ مِّنَ اللّٰهِ ؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا یَفْقَهُوْنَ ﴿۱۳﴾

59|13| You [believers] are more fearful within their breasts than Allah. That is because they are a people who do not understand.

لَا یُقَاتِلُوْنَكُمْ جَمِیْعًا اِلَّا فِیْ قُرًی مُّحَصَّنَةٍ اَوْ مِنْ وَّرَآءِ جُدُرٍ ؕ بَاْسُهُمْ بَیْنَهُمْ شَدِیْدٌ ؕ تَحْسَبُهُمْ جَمِیْعًا وَّ قُلُوْبُهُمْ شَتّٰی ؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا یَعْقِلُوْنَ ﴿۱۴﴾

59|14| They will not fight you all except within fortified cities or from behind walls. Their violence among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason.

كَمَثَلِ الَّذِیْنَ مِنْ قَبْلِهِمْ قَرِیْبًا ذَاقُوْا وَبَالَ اَمْرِهِمْ ۚ وَ لَهُمْ عَذَابٌ اَلِیْمٌ ﴿۱۵﴾

59|15| [Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment.

كَمَثَلِ الشَّیْطٰنِ اِذْ قَالَ لِلْاِنْسَانِ اكْفُرْ ۚ فَلَمَّا كَفَرَ قَالَ اِنِّیْ بَرِیْٓءٌ مِّنْكَ اِنِّیْٓ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِیْنَ ﴿۱۶﴾

59|16| [The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds."

فَكَانَ عَاقِبَتَهُمَآ اَنَّهُمَا فِی النَّارِ خَالِدَیْنِ فِیْهَا ؕ وَ ذٰلِكَ جَزٰٓؤُا الظّٰلِمِیْنَ ﴿۱۷﴾

59|17| So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrong-doers.

The verses describe the **character of the hypocrites**. Abdullah ibn Ubayy, the chief of the hypocrites, along with Abdullah ibn Nital and Rifaa ibn Zayd, harboured envy towards the Prophet (PBUH) and, consequently, towards the Companions and the Ansar. On this occasion, they told the Banu Nadhir to stand firm against the believers, assuring them they would join the fight. Abdullah ibn Ubayy stated that he would send people from his tribe, and if ultimately the Banu Nadhir had to leave, he would also depart from Medina with them.

The verses also discuss **human emotions** and the **effects and causes of Satan's influence**. The hypocrites, due to their misfortune, had **arrogance instilled in their hearts by Satan**, making them believe they were superior and deserved leadership in Medina. Because of this, they **opposed the Prophet (PBUH)** and aligned themselves with the Jews. Meanwhile, the Jews, misled by Satan, completely relied on the hypocrites. This is what Satan does: he plants an idea in a person's mind, repeatedly infiltrates their thoughts to form a resolve, then makes them act on it, ultimately pushing them into a pit. On the Day of Judgment, this very Satan will say, "Why didn't you reflect for yourselves? Why did you listen to me? I am innocent; I myself am suffering punishment before Allah."

The Effect of Apparent Fear:

The believers were informed that these hypocrites are liars, and these Jews are also liars. There is no genuine unity between them, but rather temporary interests that hold no real substance. The Jews also fear you; they will not fight openly. They will fight from their homes and from behind walls. Similarly, the hypocrites are also liars. Although they dislike the believers, they will neither join them in battle nor abandon their homes and choose exile, because they are merely acting for their temporary benefit and are not sincere with the believers.

The hypocrites also fear the believers, which is why they do not openly assist the Jews. Unfortunately, the hypocrites fear the believers more than they fear Allah. Although they should have feared Allah and not helped the Jews, they were doing so, but could not openly help due to their fear of the believers.

Human psychology is such that people are immediately afraid of **present objects**, but are not affected by unseen things, even if they are severe. This is why the hypocrites feared the power of the believers instead of Allah. This is why crimes are fewer where immediate punishment is meted out. Those who opposed Allah and His Messenger, meaning the people of Makka, have already seen their punishment (defeat), and the Jews and hypocrites will also see it. Those who do not obey Allah's commands and do not act upon them are **wrongdoers**, and the wrongdoers will suffer the punishment for their wrongdoing in the form of the torment of Hell.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ لْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۱۸﴾

59|18| O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do.

وَ لَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوا اللّٰهَ فَاَنْسٰىهُمْ اَنْفُسَهُمْ ؕ اُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۱۹﴾

59|19| And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient.

Concern for the Future:

These verses instruct the reader and Muslims to reflect on their **future** and to perform **righteous deeds** so that they may have something to present on the Day of Judgment when accountability will take place. The opportunity for deeds for the Day of Judgment is this worldly life. Therefore, one should act here to prepare for the difficulties of tomorrow. The verse (18) emphasizes:

(1) The importance of planning so that work can be accomplished.

(2) The importance of action, for action will yield results.

Those who do not think about the future, especially those who do not care about Allah's commands and the accountability on the Day of Judgment, have forgotten their own best interests. They will face distress on the Day of Judgment. They have not only forgotten Allah's commands but have also forgotten themselves by handing themselves over to punishment, and they are the defiantly disobedient, because there is a discrepancy between their words and their actions.

لَا يَسْتَوِيْۤ اَصْحٰبُ النَّارِ وَ اَصْحٰبُ الْجَنَّةِ ؕ اَصْحٰبُ الْجَنَّةِ هُمُ الْفَآئِزُوْنَ ﴿۲۰﴾

59|20| Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success].

After explaining the differences between the **hypocrite and the believer**, the good and the bad, the obedient and the disobedient, and the disbeliever and the Muslim, the text describes their respective ultimate fates. It states that while they may appear similar in form and are equal in being human, their actions are not equal, and thus, their destinies will not be the same. Those with **good deeds**, who are believers and obedient to Allah, will enter **Paradise** and be successful. The rest will enter **Hell** and remain unsuccessful.

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ ؕ وَ تِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ﴿۲۱﴾

59|21| If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought.

The purpose of this verse is to highlight the **importance of the messages of the Holy Quran**. Allah Almighty has endowed humans with a superior intellect among all creatures, allowing them to distinguish between benefit and harm, good and evil. With information (through the five senses and intellect), humans can discover unknown things. This Divine Word contains all the information necessary for human well-being, by acting upon which one can succeed in this world and on the Day of Judgment. All matters are clarified through **parables and events**. However, unfortunately, humanity is oblivious to this crucial matter and does not pay attention. They are not concerned with or fulfilling the duty of **vicegerency** entrusted to them on Earth. They do not fully grasp their responsibility.

The **grandeur of the Holy Quran** is such that mountains, which are the largest bodies in the world, if possessed an intellect equivalent to that of humans, they would crumble into pieces from the fear of their responsibility.

هُوَ اللّٰهُ الَّذِيْ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَ الشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ﴿۲۲﴾

59|22| He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful.

هُوَ اللّٰهُ الَّذِيْ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ﴿۲۳﴾

59|23| He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ﴿۲۴﴾

59|24| He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.

After emphasizing the greatness of the Quran and the importance of its message, these three blessed verses express the **power and attributes of the Being who revealed it**. The greatness and power of Allah Almighty are mentioned in many places in the Quran, but they are comprehensively described in two places: Ayat al-Kursi in Surah Al-Baqarah, and the last three verses of Surah Al-Hashr.

(1) The Being before whom you will be accountable is **Allah**.

(2) There is **no one worthy of worship (Ibadah) except Him**. He is the only deity who possesses divine attributes and authority.

(3) He is the **Knower of the Unseen and the Witnessed** (Alim-ul-Ghaib wash-Shahadah); nothing in the universe is hidden from His knowledge. Whatever has happened in the past, is happening now, or will happen in the future, is all known to Him. He is not dependent on any source of knowledge. He knows perfectly what exists. Only Allah is the Knower of the Unseen.

(4) **Ar-Rahman**: Whose mercy is boundless, encompassing the entire universe. It is pervasive and unlimited. Everything in the universe benefits from His mercy. The mercy of all others is partial and limited.

(5) **Ar-Rahim**: Who bestows special mercy upon His close and obedient servants.

(6) **Al-Malik**: The true King. The sovereignty and dominion of the entire universe belong to Him alone. Everything is under His control and disposal. He has absolute authority over all, and His authority cannot be limited by anyone. This King also possesses specific attributes.

(7) **Al-Quddus**: An emphatic word derived from 'Quds', meaning to be pure and sanctified from all negative attributes. He is far above any imperfection. For true sovereignty, purity from defects is essential so that the subjects do not fear evil. This is impossible in human rule.

(8) **As-Salam**: An emphatic term, meaning the embodiment of peace. The existence of peace originates from His Being. His Being is beyond any calamity, weakness, flaw, or decline.

(9) **Al-Mu'min**: Derived from 'Amn', meaning to be safe from fear. Al-Mu'min is the one who grants security to others. Allah grants security to His creation. His creation does not fear that He will oppress them, violate their rights, waste their rewards, or break His promise. His security is for everything in the universe.

(10) **Al-Muhaymin**: It has three meanings: (1) The Guardian and Protector. (2) The Witness who observes what everyone is doing. (3) The one responsible for the needs of creation (Qaim bil-Umoor al-Khalq). He is the Overseer of all creation.

(11) **Al-Aziz**: The Enforcer of His commands by force. This refers to such a mighty Being that no one can stand against Him. Everyone is helpless before Him, and no one can hinder His decisions.

(12) **Al-Jabbar**: Derived from 'Jabr', an emphatic word. 'Jabr' means to correct something by force, meaning He corrects the order of His universe by force and forcefully implements His will, which is entirely based on wisdom.

(13) **Al-Mutakabbir**: From 'Kibr', meaning greatness. It has two types of usage. One is to portray greatness that does not truly exist, which is used for humans (e.g., "so-and-so is very arrogant" due to their mental state, and this attribute is not correct for them, it's blameworthy). The second is for someone who is truly great and remains great, which is used for Allah Almighty, as He is truly the greatest in the entire universe, and everything in the universe is insignificant and humble compared to Him. This means that those who associate any created being with His power, authority, attributes, or essence are uttering a great lie. Allah's Being is pure from anyone being His partner in any sense.

(14) **Al-Bari**: The Creator, the Originator. The creation of everything in this universe, from the initial plan to its completion, is His doing. Nothing came into existence by chance, nor did its existence arise from the existence of something else. 'Bari' also means to separate, to tear apart, to distinguish. This is part of the creative process or an act where He brings things into existence from nothing according to His plan, and they are created without any prior example.

(15) **Al-Musawwir**: Its root is 'Surah', meaning form, and Al-Musawwir is the one who fashions forms. Here it means completing an object into its final form. The design of every existing thing in the universe is created by Allah Almighty.

All of Allah Almighty's names, which are attributive names, are the best and express the attributes and perfections of Allah Almighty, and He should be remembered by these names. Approximately ninety-nine names have been mentioned through authentic traditions. Indeed, if one reflects on the attributes and perfections of these names, the question of "How did the universe come into existence? Who is its Creator? What is He like?" – a problem that has puzzled matter, metaphysics, and philosophy – is solved by the attributes and perfections of Allah Almighty's names. One does not need to resort to "nature." Just as this universe operates with a perfect system, so too is the Great Being who is Allah. Everything in the universe glorifies its Creator and is a manifestation of His power, might, and wisdom.

The Surah began with the glorification of Allah and ended with the glorification of Allah.

Alhamdulillah, Surah Al-Hashr was completed today, Sunday, May 28, 2023.

END OF SURAH AL-HASHAR.

---

60 - SURAH AL-MUMTAHANAH

Introduction:

The Surah is named after the instruction in its tenth verse concerning the examination of women. There are two opinions regarding its pronunciation: one with a *kasra* (short 'i' sound) under the 'Ha' (mumtahina), implying the one who examines, and another with a *fatha* (short 'a' sound) over the 'Ha' (Mumtahinah), implying the one who is

examined. Since the Surah discusses this topic of examination, the more common name is with the *kasra*.

In terms of revelation order, it is the 92nd Surah, and in the Quranic order, it is the 60th. It comprises thirteen (13) verses and two (2) rukūʿs (sections).

This entire Surah was revealed in Madinah. Its events are related to Madinah. The first important event mentioned concerns relations with enemies of Islam, particularly close emotional ties. This was at a time when the Quraish were violating the Treaty of Hudaybiyyah, and the Prophet (PBUH) intended to punish them to ensure respect for the treaty – this period spans between the 6th and 8th Hijri years, prior to the peaceful conquest of Makkah.

Hāṭib ibn Abī Balta'ah's (may Allah be pleased with him) family, including his wife, children, and mother, were in Makkah. Only a few companions knew of the Prophet's (PBUH) intention. A woman from Makkah came to Madinah, and when she was about to leave, Hāṭib ibn Abī Balta'ah gave her a letter to deliver to the Quraish chiefs. This letter was revealing a very important secret of the Muslims, which could have had dangerous consequences for all Muslims. It is absolutely impermissible or inappropriate for a believer to expose the entire nation to a crisis and difficulty for the sake of their family (who might be non-Muslims). If this letter had been discovered, the conquest of Makkah could never have occurred peacefully.

A clear command was given not to form deep friendships, love, and affection with them, because the objectives and way of life of disbelief and Islam are different. However, formal relations, social interactions, business dealings, and kinship ties, if they exist, should be maintained with kindness, but where there is a *clash of interests, Islam takes precedence and priority.* This command is for non-Muslims with whom there is no ongoing warfare.

Regarding women who come from disbelieving societies to the Islamic state or society, their sincerity of faith should be tested to ensure they will not return to the polytheists/disbelievers. The marriages of women who embrace Islam are annulled with their polytheist (disbelieving) husbands. Their former husbands should be refunded their dowries, and other Muslim men who wish to marry them should pay the dowry.

Muslim women, like men, are to take an oath (bay'ah) to adhere to the commands of Islam so they may follow them consistently.

It is also forbidden to form friendships with the Jews, as despite being People of the Book, they are closer to the polytheists/disbelievers against the Muslims.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَ عَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَ قَدْ كَفَرُوْا بِمَا
جَآءَكُمْ مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَ اِيَّاكُمْ اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ؕ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا
فِيْ سَبِيْلِيْ وَ ابْتِغَآءَ مَرْضَاتِيْ ۬ۚ تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ ۬ۚ وَ اَنَا اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَ مَآ اَعْلَنْتُمْ ؕ
وَ مَنْ يَّفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ﴿۱﴾

60|1| O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah, your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most

knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.

اِنْ يَّثْقَفُوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَآءً وَّ يَبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ وَ اَلْسِنَتَهُمْ بِالسُّوْٓءِ وَ وَدُّوْا لَوْ تَكْفُرُوْنَ ۲

60|2| If they gain dominance over you, they would be to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve.

لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَ لَآ اَوْلَادُكُمْ ۚ يَوْمَ الْقِيٰمَةِ ۚ يَفْصِلُ بَيْنَكُمْ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۳

60|3| Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Allah, of what you do, is Seeing.

The occasion of revelation for these verses relates to a woman (Sarah), who was formerly a slave of Abu Amr ibn Sayfi ibn Hashim ibn Abd Manaf and later became a freedwoman who sang in Makkah. She came to Madinah and met the Prophet (PBUH). The Prophet (PBUH) asked if she had migrated to Madinah, to which she replied no. He then asked if she had embraced Islam, and she again said no. When asked about the purpose of her visit, she stated that her singing profession had completely ceased after the Battle of Badr. Since Abd Manaf and Banu Hashim were kind to her, she had come seeking help. The Prophet (PBUH) asked Banu Abd al-Muttalib to assist her, and after receiving some clothes and money, she was about to leave.

At this point, Hāṭib ibn Abī Balta'ah (may Allah be pleased with him) secretly gave her a letter and ten dinars, asking her to deliver the letter to the people of Makkah. The letter contained information about the Muslims' planned attack on Makkah. She departed with it. Hāṭib ibn Abī Balta'ah was from Yemen and had ties with Banu Asad ibn Abd al-Uzzā, a clan of Zubayr ibn al-Awwam's tribe in Makkah, which allowed him to reside there. His children and mother were also with him in Makkah. Hāṭib had migrated from Makkah to Madinah and participated in the Battle of Badr as one of the Muhajireen (emigrants). The Prophet (PBUH) had a plan to prepare against the Quraish of Makkah due to their violations of the Treaty of Hudaybiyyah, a plan known only to a few companions, including Hāṭib (RA).

Allah Almighty informed the Prophet (PBUH) of this incident. The Prophet (PBUH) dispatched Ali (RA), Zubayr (RA), and Miqdad (RA) after the woman, ordering them to intercept her at Rawdah Khakh and retrieve the letter. He instructed them to kill her if she refused to hand over the letter (to prevent her from proceeding). They immediately set out and caught her at Rawdah Khakh. When questioned about the letter, she denied having it. Ali (RA) stated that if she did not produce the letter, she would be stripped and searched, and then killed. She then took the letter from her hair and handed it over. These companions returned to Madinah and presented the letter to the Prophet (PBUH).

Prioritizing National over Personal Interests:

Upon opening the letter, it was discovered that Hāṭib ibn Abī Balta'ah (RA) had written to the Quraish, informing them to prepare as the Muslims were about to attack. The Prophet (PBUH) asked Hāṭib in front of all the companions, "Is this your letter?" He confirmed, "This is my letter." The Prophet (PBUH) then asked, "Why did you do this?"

(The outcome of this action would have been severely against the Muslims). Hāṭib replied, "O Messenger of Allah! Please hear my plea. I have not rejected Islam or become a hypocrite, nor do I genuinely love the people of Makkah. I am an outsider in Makkah; my family and mother are there. Other companions also have families, but they have relatives there, whereas I do not. I wanted to do a favour for the Quraish so that they would not trouble my family. My intention was not to abandon Islam. “(against Islam)

Umar (RA), in anger, sought permission from the Prophet (PBUH) to execute Hāṭib, stating that he was a hypocrite and deserved this punishment for his crime. The Prophet (PBUH) replied, "No, he participated in the Battle of Badr, and Allah Almighty has promised forgiveness to the participants of Badr." He forgave Hāṭib. These verses regarding the reprimand of Hāṭib (RA) were then revealed due to this incident. (Bukhari/Muslim/Nasai/Tirmidhi, narrated by Ali (RA) and Zubayr (RA)).

This verse applies to the polytheists of Makkah and all those who are in a state of war against Islam. The polytheists of Makkah were bent on destroying the Muslims. They troubled the Muslims so much that people migrated twice to Abyssinia, and then the Prophet (PBUH) and others migrated to Madinah. They even prevented the poor and weak from migrating. Their enmity towards Muslims was solely because of Islam and acknowledging the Prophet (PBUH) as a Prophet, and their full effort was to bring Muslims back to disbelief. Therefore, befriending such enemies or wishing to befriend them is against Allah Almighty's command. If obedience to Allah and His Messenger and seeking His pleasure are desired, then friendship with those who oppose and act against the commands of Allah and His Messenger is impossible. It was also declared that friendships, kinship ties, and children, for whose upbringing, sustenance, and growth we exert our utmost effort, will not benefit anyone on the Day of Judgment. Every individual will be distressed by their own troubles, with no concern for anyone else's state. Therefore, prioritizing Allah's commands is essential.

Punishment for Espionage:

The gradual revelation of the Holy Quran was a mercy for the Muslim Ummah. According to the circumstances, Muslims received separate commands from Allah Almighty, alongside the Prophet (PBUH), and these commands were implemented. In this way, the laws for Muslims' entire lives and their application became clear. The blessed verses, the Prophet's (PBUH) conduct and commands, and this incident clarify the following matters:

(1) The security of the Islamic state is a very important responsibility, and the head of state must be very cautious and vigilant about it.

(2) The accused must be given a full and open opportunity to defend themselves. At that time, the situation was severe. The letter was caught, containing dangerous espionage information. Hāṭib (RA) was not imprisoned or punished; instead, he was given an opportunity to explain himself in front of everyone. This proves that rulers cannot conduct trials secretly, even with suspicion or knowledge of guilt.

(3) If arguments and evidence are present, the accused's arguments will be considered credible. (This is why he was not punished. He was not from Makkah, and his family was there, which led to his mistake. His family had no protection due to lacking kinship ties).

(4) Espionage is not apostasy or disbelief; it is a security crime, but the decision will be made based on other mitigating circumstances.

(5) Espionage against Muslims is not permissible in any form.

(6) Umar's (RA) reaction was based on apparent circumstances, but the Prophet (PBUH) made his decision by considering all factors, and this method should be followed in every case.

(7) For the purpose of investigation, both male and female suspects can be stripped for search.

(8) The punishment for general espionage (where there is no element of enmity or it's a mistake) is not execution. This is why jurists have prescribed imprisonment for dhimmis (non-Muslims under Muslim rule) and Muslims accused or proven guilty of espionage. Imam Abu Hanifa advocates both imprisonment and punishment. Imam Shafi'i advocates only punishment (whatever it may be) and deems execution (death) impermissible. Imam Malik advocates execution, and the ruler of the time has the authority to issue a punishment according to their ijtihad (independent reasoning) in proportion to the crime.

(9) For a first-time offense, the previous character is important in determining the circumstances and intentions of the crime, so that the punishment can be appropriate. The Prophet (PBUH) forgave Hāṭib due to his previous character, because he did not have love for the Quraish in his heart, but rather fear for the safety and well-being of his family. His faith was strong. (Allah Almighty also declared this act forbidden: that any leniency or facility should be given to opposing disbelievers against Allah and His Messenger).

These points provide insights into **Islam's system of justice**, highlighting the great emphasis on **human rights**. The crucial point is that **cooperation with anti-Islamic and anti-Muslim forces is a major crime and against faith**. The importance of national or state interests far outweighs and takes precedence over individual interests.

قَدْ كَانَتْ لَكُمْ اُسْوَةٌ حَسَنَةٌ فِیْۤ اِبْرٰهِیْمَ وَ الَّذِیْنَ مَعَهٗ ۚ اِذْ قَالُوْا لِقَوْمِهِمْ اِنَّا بُرَءٰٓؤُا مِنْكُمْ وَ مِمَّا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۫ كَفَرْنَا بِكُمْ وَ بَدَا بَیْنَنَا وَ بَیْنَكُمُ الْعَدَاوَةُ وَ الْبَغْضَآءُ اَبَدًا حَتّٰى تُؤْمِنُوْا بِاللّٰهِ وَحْدَهٗۤ اِلَّا قَوْلَ اِبْرٰهِیْمَ لِاَبِیْهِ لَاَسْتَغْفِرَنَّ لَكَ وَ مَاۤ اَمْلِكُ لَكَ مِنَ اللّٰهِ مِنْ شَیْءٍ ؕ رَبَّنَا عَلَیْكَ تَوَكَّلْنَا وَ اِلَیْكَ اَنَبْنَا وَ اِلَیْكَ الْمَصِیْرُ ﴿۴﴾

60|4| There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِیْنَ كَفَرُوْا وَ اغْفِرْ لَنَا رَبَّنَا ۚ اِنَّكَ اَنْتَ الْعَزِیْزُ الْحَكِیْمُ ﴿۵﴾

60|5| Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise."

لَقَدْ كَانَ لَكُمْ فِيْهِمْ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَ الْيَوْمَ الْاٰخِرَ ؕ وَ مَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ۝٦

60|6| There has certainly been for you in them an excellent pattern for anyone whose hope is in Allah and the Last Day. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy.

Dealings with Disbelievers:

When Prophet Ibrahim (PBUH) became aware of their disbelief and it was clear that they would not abandon it, he completely disassociated himself from them, severing ties. He had promised to pray for his father's forgiveness, hoping he would convert to Islam. However, when he received news from Allah Almighty about his father's enmity, he retracted his promise (not to pray for him). Prophet Ibrahim's (PBUH) standard of love for and obedience to Allah was very high, hence the command to follow his example. Furthermore, he was the great ancestor of the Arabs through Prophet Ismail (PBUH), and the Arabs considered themselves followers of Ibrahim's (PBUH) religion.

Relations with non-Muslims (disbelievers) are permissible, except with those who are actively engaged in warfare against Muslims. Business, transactions, and trade are all permissible. However, marriage with them is not. All trade and dealings with Dhimmis (non-Muslims living under Islamic rule) are allowed, just as with Muslims, provided they adhere to Sharia law, prohibiting unlawful activities. All dealings must uphold justice, truthfulness, adherence to promises, and other Islamic commercial and social principles. The standard for dealing with them is the same as that among Muslims, as they are under the protection of the Islamic state. The principle is: "They have what we have, and they are responsible for what we are responsible for."

Any action that causes *harm or humiliation to Muslims or Islam,* or aids disbelievers/non-Muslims in a state of war, is forbidden.

In supplication, ease is sought from Allah Almighty, and refuge is sought from trials, especially from the trials posed by disbelievers/non-Muslims. These trials can manifest in several ways:

(1) Enemies gaining dominance.

(2) Abundance of provision for them and its availability through them.

(3) Internal discord not arising among us in the face of enemies, maintaining internal unity.

These directives are for those who love Allah and believe. Those who befriend disbelievers will suffer their own loss. Allah Almighty is independent of humanity, and all praise Him.

عَسَى اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَ بَيْنَ الَّذِيْنَ عَادَيْتُمْ مِّنْهُمْ مَّوَدَّةً ؕ وَ اللّٰهُ قَدِيْرٌ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٧

60|7| Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah is competent, and Allah is Forgiving and Merciful.

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَ لَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَ تُقْسِطُوْٓا اِلَيْهِمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝٨

60|8| Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.

اِنَّمَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ قٰتَلُوْكُمْ فِى الدِّيْنِ وَ اَخْرَجُوْكُمْ مِّنْ دِيَارِكُمْ وَ ظٰهَرُوْا عَلٰٓى اِخْرَاجِكُمْ اَنْ تَوَلَّوْهُمْ ۚ وَ مَنْ يَّتَوَلَّهُمْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝٩

60|9| Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.

Distinguishing Between Aggressive (Enemy) and Non-Aggressive Disbelievers

This section discusses relations with disbelievers. Interactions with those who are actively hostile to Muslims and engaged in warfare are **forbidden** because their enmity is clear. However, interactions with other disbelievers who are not actively involved in warfare are **permissible**. This is exemplified by the story of Prophet Ibrahim (PBUH) mentioned in the previous verses.

It's permitted to engage in all types of commercial, economic, and social dealings with individuals who are disbelievers or People of the Book but are not involved in hostilities. It's essential for Muslims to adhere to all Islamic ethical standards, including **truthfulness, justice, trustworthiness, honesty, keeping promises, and upholding Islamic legal principles**. Dhimmis (non-Muslim citizens of an Islamic state) hold the same status as Muslims, as they are citizens of the state.

Allah Almighty has emphasized **justice and fairness** twice. This includes strict adherence to treaties and refraining from oppression. Circumstances change, and thus, it is also stated that today's enemies can become tomorrow's friends. Therefore, justice and fairness are paramount. Allah Almighty can change hearts. By His mercy, He can alter economic and military situations, and this is exactly what happened with the Muslims. There was a time when the city of Madinah constantly feared attacks from the disbelievers of Makkah. A few years later, however, the Muslims advanced on Makkah because the disbelievers had violated the treaty, and Makkah came under Muslim control. Many of the former adversaries embraced Islam and served it.

Asma bint Abi Bakr (RA) narrated that when her mother came to visit her, she sought permission from the Prophet (PBUH) to meet her. The Prophet (PBUH) instructed her to treat her mother kindly, even though her mother was not a Muslim. Similarly, the tribe of Banu Khuzaimah, though non-Muslim, was an ally of the Muslims. The Prophet (PBUH) commanded kindness towards them as well. The daughter of Abu Sufyan, who had embraced Islam and migrated to Abyssinia, had a husband who apostatized, but she remained Muslim. The Prophet (PBUH) married her through the Negus (King of Abyssinia), and she later returned to Madinah, making Abu Sufyan his father-in-law.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَآءَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ فَامْتَحِنُوْهُنَّ ؕ اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ فَاِنْ عَلِمْتُمُوْهُنَّ مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ اِلَى الْكُفَّارِ ؕ لَا هُنَّ حِلٌّ لَّهُمْ وَ لَا هُمْ يَحِلُّوْنَ لَهُنَّ ؕ وَ اٰتُوْهُمْ مَّآ اَنْفَقُوْا ؕ وَ لَا جُنَاحَ عَلَيْكُمْ اَنْ تَنْكِحُوْهُنَّ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ ؕ وَ لَا تُمْسِكُوْا بِعِصَمِ الْكَوَافِرِ وَ سْـَٔلُوْا مَآ اَنْفَقْتُمْ وَ لْيَسْـَٔلُوْا مَآ اَنْفَقُوْا ؕ ذٰلِكُمْ حُكْمُ اللّٰهِ ؕ يَحْكُمُ بَيْنَكُمْ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝١٠

60|10| O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give the disbelievers what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent. That is the judgement of Allah; He judges between you. And Allah is Knowing and Wise.

وَ اِنْ فَاتَكُمْ شَیْءٌ مِّنْ اَزْوَاجِكُمْ اِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَاٰتُوا الَّذِیْنَ ذَهَبَتْ اَزْوَاجُهُمْ مِّثْلَ مَاۤ اَنْفَقُوْا ؕ وَ اتَّقُوا اللّٰهَ الَّذِیْۤ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿۱۱﴾

60|11| And if you have lost any of your wives to the disbelievers and you subsequently obtain [something], then give those whose wives have gone the equivalent of what they had spent. And fear Allah, in whom you are believers.

Marriage with Non-Muslims (Kafir):

Context of Revelation: Among the conditions of the Treaty of Hudaybiyyah, it was stipulated that if any person from the polytheists came to you (in Madinah), even if they embraced your religion, you would have to return them to us. Because of this condition, on that day, the Prophet (PBUH) returned Hazrat Abu Jandal (RA) to his father, Suhayl ibn Amr. Subsequently, any man who embraced Islam and came to you was returned, as per the conditions. Suhayl said: "And the condition is that any man of ours who comes to you, even if he is upon your religion, you must return him to us." (Sahih Al-Bukhari: 2732). During this period, all Muslim men who arrived were returned according to the agreement, until the group of Hazrat Abu Jandal created such difficulties that the Quraish eventually abrogated this clause. The number of migrating men was significant. After some time, women also began to migrate. Hazrat Umm Kulthum bint Utbah ibn Mu'ayt was among these women who migrated to Madinah. Then, her family from Makkah came to Madinah and demanded her return. Since this verse had already been revealed, the Prophet (PBUH) did not return her, and subsequently, no women who arrived were returned. As the word "man" (رجل) was used in the treaty, there was no violation of the agreement, and this clause was later abrogated.

The Core Issue: Ideological Differences:

The crucial point is the difference in ideologies, which transcends language, culture, and race. Muslims (believers) and disbelievers (kafir) hold two distinct ideologies, making marriage between them forbidden. Before this ruling, it was permissible. When this verse was revealed, stating that Muslim women should separate from non-Muslims, many women whose husbands were non-Muslims separated and came to Madinah. Among them was the Prophet's (PBUH) daughter, Hazrat Zaynab (RA). Her husband, Abul-Aas ibn Ar-Rabi', was not a Muslim. She came to Madinah, and when Abul-Aas ibn Ar-Rabi' later embraced Islam, the Prophet (PBUH) returned Hazrat Zaynab to him, and she went to Makkah.

Respect for Human Freedom and Rights:

Islam's emphasis on human freedom and care for individual rights is unparalleled by any other religion. When marriage was invalidated due to a conflict of ideologies, some women who were with their husbands but had not embraced Islam were given

a choice: either accept Islam or, if they wished to remain in their original religion (disbelief), they could separate without any compulsion. They were not forced to marry. This is clearly stated in the verse. If they then married a non-Muslim, their former husbands could claim the dower they had given to these non-Muslim women. If they did not marry, the Islamic state, being a welfare state, would compensate the Muslim man from war spoils or the public treasury to enable him to afford his next marriage. In this way, six women left, their names being: (1) Ummul Hakam bint Abi Sufyan, who was married to Hazrat Iyad ibn Shaddad Fahri; (2) Fatima bint Abi Umayyah, who was married to Hazrat Umar ibn al-Khattab; (3) Barwa bint Utbah, who was married to Hazrat Shimmas ibn Uthman; (4) Izza bint Abd al-Aziz, [married to] Hazrat Amr ibn Abdawod; (5) Hind bint Abi Jahl, [married to] Hazrat Hisham ibn al-Aas; (6) Umm Kulthum bint Jardal, who was married to Hazrat Umar ibn al-Khattab. Since their marriages were annulled, the Prophet (PBUH) reimbursed their husbands for the dower expenses from the war spoils.

Similarly, when it was commanded that non-Muslim wives could not remain in the marriage of a Muslim, Hazrat Umar (RA) had two wives in Makkah. His marriage (relationship) with them was severed, and they subsequently married other individuals.

Justice in Human Affairs:

For justice in human affairs, it has been clearly commanded that those women who return to the disbelievers due to not changing their religion will have their marriages annulled, and they can marry other non-Muslims. The Muslim man has the right to claim the dower amount from the person marrying his former wife. Likewise, if a woman embraced Islam and came to Madinah, her marriage to a non-Muslim (kafir) was annulled. This woman has the right to marry a Muslim man. He will pay her dower, and the Muslim state will compensate her former non-Muslim husband for the dower amount he had paid. If the woman did not marry, due to the annulment of the marriage, the Islamic state would return the dower amount to her non-Muslim former husband. This is the right of the man, which he can claim.

The purpose of all these laws is to implement justice regardless of religion and to uphold fairness in fulfilling human needs.

According to Islamic law (Fiqh), when a Muslim woman migrates to an Islamic society, her marriage to a non-Muslim becomes annulled. If her former husband embraces Islam and joins her during her waiting period (Iddat for divorce/annulment of marriage), the annulled marriage will not be reinstated. The woman can remarry, or if her former husband has accepted Islam, a new marriage contract would be required, as per the clear injunction in the verse. The "Sahibayn" (Imam Yusuf, Imam Muhammad) disagree with this. In their view, the marriage becomes annulled after the waiting period, similar to the opinion of other jurists. Details and arguments regarding differences in implementation and reasoning can be found in books of Fiqh.

Method of Testing:

According to Hazrat Ibn Abbas (RA), the Prophet's (PBUH) method of testing or examining women was that any woman who embraced Islam and came to him, he would make her swear an oath that she had not come due to hatred for her husband, nor out of love or affection for any Muslim in Madinah, nor for a change of climate (moving from one region to another). She had not come due to any calamity or misfortune, nor out of a desire for worldly possessions or wealth. She had come solely out of inclination towards Islam. When Hazrat Subay'ah bint al-Harith came, the

Prophet (PBUH) tested her in the same way, did not return her, and compensated her disbelieving (polytheist) husband for the dower he had spent. Then Hazrat Umar (RA) married her.

يٰٓاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ عَلٰٓى اَنْ لَّا يُشْرِكْنَ بِاللّٰهِ شَيْـًٔا وَّ لَا يَسْرِقْنَ وَ لَا يَزْنِيْنَ وَ لَا يَقْتُلْنَ اَوْلَادَهُنَّ وَ لَا يَاْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ وَ اَرْجُلِهِنَّ وَ لَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعْهُنَّ وَ اسْتَغْفِرْ لَهُنَّ اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۲﴾

60|12| O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is right - then accept their pledge and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.

The Objectives of Bay'ah (Pledge of Allegiance):

When a person embraced Islam, the Prophet (peace be upon him) would take a pledge from them. This was the Bay'ah, a covenant that they would not commit polytheism (shirk) and would follow the commands of Allah and the Prophet (peace be upon him). Similarly, when women entered the fold of Islam, a pledge was taken from them as well. When women migrated to Madinah or accepted Islam, the Prophet (peace be upon him) would take a pledge from them, which included an oath that "I will not associate anyone with Allah, I will not steal, I will not commit adultery, I will not kill my children, and I will not fabricate a slander with my hands and feet(actions)." Slander here refers to a woman attributing another's child to her husband, claiming "this is your child" when it is not. She would also pledge to obey the commands of Allah and the Prophet (peace be upon him). She was forbidden from wailing, tearing her hair, and ripping her clothes (at death occasion). The Prophet (peace be upon him) then added, "You will not be in seclusion with a traveller in the city, and you will not travel for more than three days without a Mahram (a close male relative)." (Tafsir Muqatil ibn Sulaiman).

These were the social and communal injunctions of Islam that played a crucial role in the family and social life of women. After this pledge, it was commanded to seek forgiveness for them from Allah because He is Most Forgiving and Merciful.

When the migration of Muslim women increased, to solve their problems, Allah Almighty permitted the dissolution of their marriages and remarriage, allowing any Muslim man to marry them by paying the dower. This was not an issue for men as they could remarry. However, Muslim women could not remarry, whether among the disbelievers or Muslims, without a divorce or the dissolution of the marriage. This remarriage not only resolved ideological issues but also eased social difficulties.

Regarding marriage, there is a difference of opinion. When a marriage is dissolved, the waiting period (iddah) is considered. During this time, if the husband embraces Islam, the marriage remains valid. Similarly, if there has been no complete seclusion (khalwat), the waiting period does not apply. If there has been, it does. It is the duty of an Islamic state to create an environment where women can easily resolve their family problems with men according to Islamic law. In the case of relations with a non-Muslim state, the state/government can provide funds for non-Muslim men and Muslim men from both sides or settle matters through monetary compensation. A

Muslim state can use the dowers of Muslim women who remain in the non-Muslim state as compensation for non-Muslim women.

The examination of women also provides guidance regarding the law of testimony:

(1) It is essential to verify the person giving the testimony, such as a woman who has embraced faith and makes a confession.

(2) The validity of the testimony must be verified, just as she confesses that she did not embrace Islam for worldly gain.

(3) The verbal confession (iqrar bil-lisan) should be accepted, and unnecessary investigation should not be initiated.

In the series of commandments, in addition to the divine decrees and prophetic guidance, the text emphasizes following what is **Ma'roof** (good custom or virtue). The command is not to disobey in following what is Ma'roof. The mention of Ma'roof clarifies its importance, aiming to eliminate the pressure of non-Ma'roof matters and show respect for the limits of human freedom. This is why a principle was established: "There is no obedience in disobedience to Allah; obedience is only in Ma'roof."(Lā ṭā'ata fī ma'ṣiyah, innamā aṭ-ṭā'atu fī al-ma'rūf). (Muslim).

Aisha (may Allah be pleased with her) narrates that when women came to the Prophet (peace be upon him) as migrants, he would test them (according to the verse) and when they agreed to the conditions, he would say to them, "I have taken your Bay'ah," and by Allah, when he took the pledge, his hand never touched the hand of any woman (Bukhari / Muslim / Tirmidhi). According to another narration, he would hold one end of a cloth, and the woman would hold the other end, and she would make her pledge and covenant.

This method of Bay'ah has continued from the time of the Prophet (peace be upon him). The purpose is to take a promise from a person regarding their conduct and adherence to the principles of Islam, so that their character is transformed to be in accordance with Islam. The pledge of allegiance of Sufis to their sheikhs is also this very covenant and promise, that life will be lived in accordance with Islam, and the commands of Allah will be given priority in all matters. If this is not the case, then it is merely "sitting, eating," which means eating, drinking, and leaving, leading to a deprivation of higher purposes.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ قَدْ يَئِسُوْا مِنَ الْاٰخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ اَصْحٰبِ الْقُبُوْرِ ﴿١٣﴾

60|13| O you who have believed, do not make allies of a people with whom Allah has become angry. They have despaired of [reward in] the Hereafter just as the disbelievers have despaired of [meeting] the inhabitants of the graves.

This verse is about the **Jews**, who had knowledge and conviction of the Prophet's prophethood, but opposed him purely out of **envy, stubbornness, and racial prejudice** (as they were from the Children of Israel). As a result, they became deserving of Allah's wrath and were expelled from Madinah. Therefore, it is forbidden to befriend them, even though they are People of the Book, because their hearts are filled with enmity and hatred, and due to this action, they are deprived of Allah's mercy.

Similarly, disbelievers also believe that there is no afterlife and that a person will turn to dust after death, never to be brought back to life. Therefore, no one will be able to

help anyone. Another interpretation is that when a disbeliever enters the grave, their punishment will begin at that moment, and they will be despondent about the possibility of their torment being averted.

The human freedom of thought and religion, the consideration for women's issues and rights, and the command to establish justice and fairness mentioned in this Surah are not from a highly educated parliament or an international forum of the nineteenth or twentieth century, instead, these are part of a divinely revealed guidance from **fourteen hundred years ago**, which showed humanity the right path. The world's greatest leader implemented it in the most depraved society of the sixth century CE, setting a shining example for humanity. This example and society, in just half a century, became the greatest civilization in the world and led the world for a thousand years. When its followers abandoned action, focused on talks ,no actions, fell into disagreements, and were then brought down according to Allah's law. Other societies that followed these principles began to lead the world.

The Surah begins with a directive to avoid Allah's enemies and concludes by forbidding friendship with them.

Alhamdulillah (Praise be to Allah), **Surah Al-Mumtahanah** has completed. May Allah accept it and make it a means of salvation for everyone. Amen.

END OF SURAH AL-MUMTAHANAH.

---

61 - SURAH AS-SAAFF

Introduction:

The name of the Surah, **"As-Saff"**, is derived from the word 'As-Saff' in its fourth verse:

"Indeed, Allah loves those who fight in His cause in a row, as if they are a solid structure."

From the contents, it appears that this Surah was revealed after the Battle of Uhud. In terms of the order of revelation, its number is 108, and in the arrangement of the Holy Quran (Mushaf), its number is 61. It contains 14 verses and two sections (Ruku).

The Surah begins with a declaration of Allah's power, wisdom, and ownership over the universe, stating that everything glorifies and praises Him. A key message and command is to fulfil the promises you make, as failing to do so angers Allah. It is essential to carry out the struggle in the way of Allah in an organized manner, which is likened to a solid, reinforced wall.

Jihad is encouraged, and there is a command not to care about criticism regarding the Sharia laws.

Divisions within the religion are prohibited. Faith in Allah, faith in His Messenger, and spending wealth in the way of Allah is a great success, the fruit of which is reaped in both this world and the hereafter.

Following the Jews is forbidden. The Surah mentions the disciples of Jesus (peace be upon him) and their sincerity. Good news of success is given to those who strive in the way of Allah.

سَبَّحَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ مَا فِی الۡاَرۡضِ ۚ وَ هُوَ الۡعَزِیۡزُ الۡحَکِیۡمُ ﴿۱﴾

61|1| Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise.

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡا لِمَ تَقُوۡلُوۡنَ مَا لَا تَفۡعَلُوۡنَ ﴿۲﴾

61|2| O you who have believed, why do you say what you do not do?

کَبُرَ مَقۡتًا عِنۡدَ اللّٰهِ اَنۡ تَقُوۡلُوۡا مَا لَا تَفۡعَلُوۡنَ ﴿۳﴾

61|3| Great is hatred in the sight of Allah that you say what you do not do.

The blessed verse mentions the glorification of Allah by all things (beings) in the heavens and the earth, meaning the entire universe. The manner in which each thing glorifies Allah is unique to its existence and form, something we cannot comprehend. This has also been mentioned in previous Surahs. Our hearing and sight are limited; we can only perceive sound waves up to a certain frequency and light waves that fall on the lens of our eyes. However, the signals of praise and glorification in the universe are of a completely different nature, which is impossible for humans to know.

Fulfilling promises is the foremost duty of a Muslim. Therefore, it is made very clear in this verse that it is extremely angering to Allah when a person makes a promise or a covenant and then fails to fulfil it. In Islam, it is therefore mandatory to fulfil any promise that is made. The person to whom the promise was made has the right to demand compensation in case of non-fulfilment. If you make a promise to yourself by taking an oath, you are required to pay an expiation for the broken oath. It is necessary not to do something forbidden, but still, if you make a promise to do something forbidden but you did not, this is breach of the promise one will have to pay the expiation for the breach of promise.

There are different narrations about the occasion of its revelation. One narration says that the companions wished to know the deed that has high possibility of acceptance by Allah(WTS) and asked about it. The Prophet (PBUH) then recited these verses of Surah As-Saff. This was an indication that it is necessary to act within one's means. If you promise to do something beyond your capacity and then fail to do it, you will be punished instead of being rewarded.

Contradiction between Word and Deed:

According to one narration, the hypocrites used to make grand claims, but when it was time for Jihad or spending in the way of Allah, they would retreat. Some companion’s laziness and despair during the Battle of Uhud, which caused them to leave the battlefield, are also interpreted here, as this Surah was revealed after the Battle of Uhud. The main point is that words and actions should be consistent. A discrepancy between them invites Allah's wrath and is a sign of hypocrisy.

اِنَّ اللّٰهَ یُحِبُّ الَّذِیۡنَ یُقَاتِلُوۡنَ فِیۡ سَبِیۡلِهٖ صَفًّا کَاَنَّهُمۡ بُنۡیَانٌ مَّرۡصُوۡصٌ ﴿۴﴾

61|4| Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.

Unity and Strength:

In the previous verses, the reason for Allah's anger was the difference between words and actions. If someone claims they will do good deeds, fight in the war (Jihad), or spend wealth for the sake of Allah but does not, they are betraying or breaking their promise. In contrast, it is mentioned here that Allah loves those who fight in His way and who fight in rows, united, as if they are a solid, reinforced wall. The entire structure is one, making it difficult to break; a broken part can cause the entire wall to crumble. The key point here is: *"Strive in an organized and unified manner to achieve success and prevent any possible weakness."*

وَ اِذْ قَالَ مُوْسٰی لِقَوْمِهٖ یٰقَوْمِ لِمَ تُؤْذُوْنَنِیْ وَ قَدْ تَّعْلَمُوْنَ اَنِّیْ رَسُوْلُ اللّٰهِ اِلَیْكُمْ ؕ فَلَمَّا زَاغُوْۤا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ؕ وَ اللّٰهُ لَا یَهْدِی الْقَوْمَ الْفٰسِقِیْنَ ۝۵

61|5| And [mention, O Muhammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allah to you?" And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people.

Human Will and Action:

The emphasis on the importance of character, sincerity, striving, and consistency between words and actions is reiterated through the character and events of the Jews. The Jews (Bani Israel), despite knowing and believing in Prophet Moses's prophethood and his efforts that freed them from the slavery and oppression of Pharaoh, violated his commands and teachings and caused him distress. (1) During the journey to Palestine, they asked to see God. (2) Then they asked to make an idol for them. (3) They worshipped a calf. (4) They were not happy with 'Manna and Salwa' (heavenly or easy food). (5) They refused to fight in Jihad (to go to Palestine).

Allah has stated His law and decree that when a person has a contradiction between their words and actions, intends to commit a wrong or sin, and remains firm in that intention (without backing down or changing their mind), Allah provides the means for that action, and then the person falls into misguidance. They remain deprived of guidance and are met with that outcome. This entire process is a result of a person's free will, as they chose to follow their desires, which were inspired by their mind and then incited by Satan's thoughts. The person then acted on that intention. This will be their result, and they will always remain deprived of guidance. Immorality becomes a habit that is very difficult or impossible to change. The Jews were prohibited from this behaviour of having a difference between words and actions, where they would confess obedience but make excuses when it was time to act, just as the Jews or the hypocrites of Medina used to do.

وَ اِذْ قَالَ عِیْسَی ابْنُ مَرْیَمَ یٰبَنِیْۤ اِسْرَآءِیْلَ اِنِّیْ رَسُوْلُ اللّٰهِ اِلَیْكُمْ مُّصَدِّقًا لِّمَا بَیْنَ یَدَیَّ مِنَ التَّوْرٰىةِ وَ مُبَشِّرًۢا بِرَسُوْلٍ یَّاْتِیْ مِنْۢ بَعْدِی اسْمُهٗۤ اَحْمَدُ ؕ فَلَمَّا جَآءَهُمْ بِالْبَیِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِیْنٌ ۝۶

61|6| And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and

bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic."

وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلَی اللّٰهِ الْكَذِبَ وَ هُوَ یُدْعٰۤی اِلَی الْاِسْلَامِ ؕ وَ اللّٰهُ لَا یَهْدِی الْقَوْمَ الظّٰلِمِیْنَ ۝۷

61|7| And who is more unjust than one who invents about Allah untruth while he is being invited to Islam. And Allah does not guide the wrongdoing people.

Confirmation of Jesus (PBUH):

This section mentions Prophet Jesus (PBUH). He declared his prophethood and confirmed the Torah. Along with this, he prophesied about the prophet who would come after him (Prophet Muhammad, PBUH) and that his name would be Ahmad. The coming of Prophet Muhammad (PBUH) is also mentioned in the Bible, specifically in the Gospel of John, chapters 14 to 16.

(1) "I have told you these things while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, will teach you everything and will remind you of everything I have told you." (14:25-26)

(2) "I will not speak with you much longer, for the ruler of this world is coming. He has no claim on me." (14:30)

(3) "But when the Helper comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify about me." (15:26)

(4) "He will guide you into all the truth." (John 16:13). "He will not speak on his own; he will speak only what he hears." (Verse 14)

It is narrated by Abu Hurairah (R.A.) that the Messenger of Allah (PBUH) said: "I am closer to the son of Maryam than any other person. All prophets are paternal brothers. There is no prophet between me and him." (Sahih Muslim / Abu Dawood)

Similarly, the Prophet (PBUH) is also mentioned in the Torah (Deuteronomy Chapter 18, verses 15-19).

When the Prophet (PBUH) came according to the prophecies of the Torah and the Gospel and announced his prophethood in Makkah, the people there denied him instead of confirming him. They called his miracles magic and the Quran a magical discourse.

These people (the polytheists of Makkah) are extremely unjust because they denied Allah's prophet and His words, essentially fabricating a lie against Allah by rejecting His revelation and the prophethood He bestowed. What Allah has proven, the disbelievers are disproving or rejecting.

This denial can also apply to the time of Prophet Jesus (PBUH), during which the Jews denied his prophethood and the Gospel. Denying what Allah Himself declares is equivalent to fabricating a lie against Allah.

یُرِیْدُوْنَ لِیُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَ اللّٰهُ مُتِمُّ نُوْرِهٖ وَ لَوْ كَرِهَ الْكٰفِرُوْنَ ۝۸

61|8| They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it.

هُوَ الَّذِیۡۤ اَرۡسَلَ رَسُوۡلَهٗ بِالۡهُدٰی وَ دِیۡنِ الۡحَقِّ لِیُظۡهِرَهٗ عَلَی الدِّیۡنِ کُلِّهٖ ۙ وَ لَوۡ کَرِهَ الۡمُشۡرِکُوۡنَ ﴿۹﴾

61|9| It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.

In rejection to the intentions and actions of the Jews and disbelievers, Allah Almighty declared that His message and the prophethood of the Holy Prophet (PBUH) are both part of the divine light that will be perfected and victorious (the Holy Scripture (Quran) and the Prophethood). This victory has two meanings:

(1) **Jesus (PBUH):** The Jews not only denied Jesus but also showed hostility towards him, leading to his crucifixion and a complete opposition to his followers. However, Allah Almighty helped Jesus, and his disciples spread his religion, which expanded far beyond the reach of Judaism.

(2) **The Prophethood of Prophet Muhammad (PBUH) and the Holy Quran:** Despite the opposition from the Jews, Christians and polytheists, Allah Almighty granted strength and power to the Muslims, who spread Islam throughout the world. Eventually, even the Christians came under the rule of the Muslims.

The next verse mentions the strength and triumph of Allah's Messengers and His messages. This victory was achieved by both messengers: Jesus (PBUH) over the Jews and the Muslims over the Jews and Christians. Thus, Allah's promise was fulfilled. The word **"Mushrikoon" (polytheists of Makkah)** is a more suitable interpretation of Islam's triumph.

The Holy Prophet (PBUH) also mentioned in his Hadith that upon Jesus's (PBUH) second coming, he would break the cross, abolish the Jizya (a tax), and establish justice. At that time, there would be no one to accept charity (due to economic prosperity). (Numerous books of Hadith)

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡا هَلۡ اَدُلُّکُمۡ عَلٰی تِجَارَةٍ تُنۡجِیۡکُمۡ مِّنۡ عَذَابٍ اَلِیۡمٍ ﴿۱۰﴾

61|10| O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?

تُؤۡمِنُوۡنَ بِاللّٰهِ وَ رَسُوۡلِهٖ وَ تُجَاهِدُوۡنَ فِیۡ سَبِیۡلِ اللّٰهِ بِاَمۡوَالِکُمۡ وَ اَنۡفُسِکُمۡ ؕ ذٰلِکُمۡ خَیۡرٌ لَّکُمۡ اِنۡ کُنۡتُمۡ تَعۡلَمُوۡنَ ۙ﴿۱۱﴾

61|11| [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know.

یَغۡفِرۡ لَکُمۡ ذُنُوۡبَکُمۡ وَ یُدۡخِلۡکُمۡ جَنّٰتٍ تَجۡرِیۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ وَ مَسٰکِنَ طَیِّبَةً فِیۡ جَنّٰتِ عَدۡنٍ ؕ ذٰلِکَ الۡفَوۡزُ الۡعَظِیۡمُ ۙ﴿۱۲﴾

61|12| He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.

وَ اُخۡرٰی تُحِبُّوۡنَهَا ؕ نَصۡرٌ مِّنَ اللّٰهِ وَ فَتۡحٌ قَرِیۡبٌ ؕ وَ بَشِّرِ الۡمُؤۡمِنِیۡنَ ﴿۱۳﴾

61|13| And [you will obtain] another [favor] that you love - victory from Allah and an imminent conquest; and give good tidings to the believers.

Enemies of Islam are making every effort to oppose it through their actions and words. In particular, the *Jews in Madinah* incited hypocrites and other tribes against Islam and provoked the people of Makkah. However, Allah Almighty announced that they would fail in their intentions and actions.

The verses emphasize the struggle of Muslims for the glory of Islam. The Companions wished to know the actions that would please Allah the most so they could strive to perform them. These verses command **Jihad (war)** and **self-struggle against one's negative desires** by following Allah's commands. It is through these actions that Allah will be pleased and grant them high palaces in Jannah al-Firdaus (the highest level of paradise). Sins will be forgiven, and they will attain Allah's pleasure, receiving a great reward, which will be a major success.

This act is compared to a **commercial transaction** where people trade to earn profit, increase their capital, and live a comfortable life. Similarly, striving and acting in the way of Allah is a highly profitable trade with no loss.

Allah also promised that if one strives and struggles for righteous deeds, they will not only achieve success in Jannah but also prosperity and triumph in this world. With Allah's help, believers will overcome non-believers, disbelievers, polytheists, and the People of the Book. History has proven that when Muslims lived as true believers—without hypocrisy, where their actions and words were consistent—they were at the forefront and became the most powerful nation in the world.

A hypocrite is identified in the Hadith by four traits:

(1) When entrusted with something, they betray the trust.

(2) When they speak, they lie.

(3) When they make a promise, they break it.

(4) When they quarrel, they use foul language.

If all four traits are present, a person is a pure hypocrite. If a person has even one of these traits, they have a characteristic of hypocrisy until they abandon it.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْٓا اَنْصَارَ اللّٰهِ كَمَا قَالَ عِيْسَى ابْنُ مَرْيَمَ لِلْحَوَارِيّٖنَ مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ؕ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ فَاٰمَنَتْ طَّآئِفَةٌ مِّنْۢ بَنِيْٓ اِسْرَآءِيْلَ وَ كَفَرَتْ طَّآئِفَةٌ ۚ فَاَيَّدْنَا الَّذِيْنَ اٰمَنُوْا عَلٰى عَدُوِّهِمْ فَاَصْبَحُوْا ظٰهِرِيْنَ ﴿۱۴﴾

61|14| O you who have believed, be supporters of Allah, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allah?" The disciples said, "We are supporters of Allah." And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.

This verse mentions those who strive in the way of Allah. Before Prophet Muhammad (PBUH), there was Prophet Jesus (PBUH). The Jews severely opposed him, denied his prophethood, and slandered his mother, Mary (PBUH). Jesus (PBUH) sought help

from his companions (the disciples). After him, the disciples spread Christianity to Greece, Africa, and the Middle East.

The word **"Ḥawāri"** means "one whose inner self is pure." Another meaning of "Ḥūr" is "pure" or "white." They were also called disciples. Muslims are encouraged to risk their lives for the glory of Allah's religion, to support the Prophet (PBUH), and to make Allah, His Messenger, and His religion victorious.

When the Prophet (PBUH) lost hope in the disbelievers of Makkah, he preached during the Hajj season and sought help from the people of Madinah. The people of Madinah (the tribes of **Aws** and **Khazraj**) pledged during the first and second **Pledges of Aqabah** that they would protect the Prophet (PBUH) and strive for the glory of Islam.

Afterward, the Prophet (PBUH) migrated from Makkah. The Companions who accompanied him were from the Quraysh, including **Abu Bakr**, **Umar**, **Uthman**, **Ali**, **Talha**, **Hamza**, **Abdullah ibn Awf**, **Sa'd ibn Abi Waqqas**, and **Zubayr ibn al-Awwam**. In addition to the Muhajireen (immigrants), the **Ansar** (the people of Madinah from Aws and Khazraj) provided full support, participated in Jihad, defended Islam and the Prophet (PBUH), and made Islam victorious.

After the death of Prophet Jesus (PBUH), a disagreement arose among the Jews. One group was completely hostile, leading to his punishment and the decision to crucify him. Among those who believed in Jesus (PBUH), groups also formed. One group considered him part of God, saying that God had ascended to the heavens. Another group said Jesus was the son of God and that the father had called his son to Him. A third group said he was a slave and Messenger of Allah, and this group was on the right path. This group was persecuted and exiled by the others.

Then, Allah sent Prophet Muhammad (PBUH). This group also achieved victory as their reasoning and belief became dominant. Muslims also succeeded, and the Christians and disbelievers were subdued. Islam spread throughout all regions, including Arabia, Persia, Greece, and Africa.

To be a **"supporter"** means that in this charming world, a person practically strives to implement Allah's commands and recommendation, such as justice, truth, fulfilling promises, welfare of the poor, respect for humanity, and the worship of Allah and His rights, which were conveyed through revealed books and messengers for the betterment of mankind. In this struggle, other factors will assist them, and human society will reach a state of improvement and goodness. This will lead to success in this world and the hereafter. That is why people are called to be supporters here. The entire society, where individuals and institutions work together, will achieve this goal.

Praise be to Allah, Surah As-Saff was completed on May 3, 2023.May Alah SWT accept our efforts.

END OF SURAH AS-SAFF.

---

62 - SURAH AL-JUMU'AH.

Introduction:

Surah Al-Jumu'ah was revealed in Madinah. Its name comes from the mention of "Al-Jumu'ah" in verse 9. The **Jumu'ah prayer** (Friday congregational prayer) began in Madinah, and the Surah discusses its rulings, making it a Medinan Surah. Some verses were revealed later, and some earlier, just as in other Surahs.

In terms of the order of revelation, this Surah is number 106, and in the order of the Quran, it is 62. It contains eleven verses and two Rukus (sections).

The occasion of its revelation is as follows: The Prophet (PBUH) soon announced (and started) the Jumu'ah prayer after arriving in Madinah. This was in the early days. During the time of the Jumu'ah prayer, a caravan carrying food supplies arrived. To announce the caravan's arrival and the availability of goods, they began beating drums. Consequently, Muslims rushed towards the caravan to buy food, leaving only a few Companions (twelve) for the sermon. (Some narrations mention forty.) Allah Almighty rebuked them in these verses, making the Jumu'ah prayer obligatory and prohibiting business transactions during the time of prayer.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (PBUH) said: "The best day on which the sun rises is Friday. On this day, Adam (PBUH) was created, on this day he was admitted into Paradise, and on this day he was expelled from it." (Sahih Muslim). Another Hadith states that the Day of Judgment will also be established on a Friday. (Sahih Muslim/An-Nasa'i).

The previous Surah (Al-Saff) discussed the conduct of the Jews and Christians. Surah Al-Jumu'ah also addresses the attitude of the Jews. Signs about the arrival of the Prophet (PBUH) were given in the Torah, clearly identifying him. However, the Jews continued to deny him due to stubbornness and tribal bias. Their actions were contrary to their religious teachings.

Muslims are commanded regarding the importance of Jumu'ah to stop their business activities during prayer time and resume them after the prayer. Performing prayer and following Allah's commands are very important and better than engaging in trade.

يُسَبِّحُ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَ مَا فِى الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ﴿١﴾

62|1| Whatever is in the heavens and whatever is on the earth is exalting Allah, the Sovereign, the Pure, the Exalted in Might, the Wise.

هُوَ الَّذِىْ بَعَثَ فِى الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَ يُزَكِّيْهِمْ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ ۗ وَ اِنْ كَانُوْا مِنْ قَبْلُ لَفِىْ ضَلٰلٍ مُّبِيْنٍ ۙ﴿٢﴾

62|2| It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error -

وَّ اٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ؕ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٣﴾

62|3| And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise.

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٤﴾

62|4| That is the bounty of Allah, which He gives to whom He wills, and Allah is the possessor of great bounty.

The previous Surah began with the greatness of Allah, and this one also starts by stating that everything in the universe (in the heavens and on earth) glorifies Allah. Each creation glorifies Him in its own way, because Allah is the Owner of the entire universe. He is Pure, Dominant, and Wise, and the entire system is a testament to His supreme wisdom and craftsmanship.

The Prophet (PBUH) was sent to the Arabs, who at that time were steeped in ignorance. Christians and Jews used to call the Arabs "unlettered" (Ummi) because they did not have a revealed book. One interpretation of this is that they lived their lives in the same state (in terms of knowledge) as they were born from their mothers' wombs.

This also served as a lesson for the Jews. Allah Almighty bestows prophethood upon whomever He wills. This is because the Jews believed that the prophet foretold in the Torah would be from the Children of Israel. The Jews of Khaybar contacted the Jews of Madinah to ask about the new Prophet: "Are you following him?" If they were, the people of Khaybar said they would do the same. The Jews of Madinah replied, "He is from the unlettered. Why should we follow him? We are people of knowledge; we will never do so." This was the Jews' arrogance and tribal bias, which Allah Almighty refuted by stating that He bestows His favour upon whomever He wills. All creation belongs to Him. Those who perform excellent deeds will be rewarded. The criterion for closeness to Him is human deeds, not lineage.

The Prophet's Status:

The characteristics and responsibilities of the Prophet (PBUH) are mentioned:

(1) Recitation of verses: He taught them the Holy Quran.

(2) Spiritual and moral purification: This means purifying them. The Arabs were in extreme ignorance, accustomed to killing and looting, burying their daughters alive out of shame, and oppressing the poor. Tribalism and hatred among people were rampant. He ended these customs and trained them by presenting an exemplary character. His Companions became his successors and led the world.

(3) Imparting wisdom and the secrets of the Holy Quran: He presented a practical model of an excellent life for people, which embodies the well-being and success of all humanity.

(4) Universal message: The Prophet's (PBUH) character, message, teachings, and training were not only for his contemporary Companions and the people in Arabia but also for other people in other regions. This message and character were conveyed to them, and nations were enlightened by this divine light.

Later Generations:

This also refers to future generations and people. Regarding this verse, it is narrated from Hazrat Abu Hurairah (RA) that when the Prophet (PBUH) recited this verse, we were sitting with him. A person asked, "O Messenger of Allah! Who are these people?" The Prophet (PBUH) did not reply until the person asked two or three times. At that time, Salman al-Farsi (RA) was also among us. The Prophet (PBUH) placed his hand on Salman (RA) and said: "If knowledge were at Thuraiya (a star cluster), the sons of Persia would go there and attain it." (Bukhari/Muslim)

History has proven that the compilers of the authentic Hadith collections (Sahih Sittah), jurists, and great scholars were from non-Arab lands (Ajam) and brought all sciences, especially Islamic sciences, to perfection. The authors of the Sahih Sittah (six books) are from the region of Ajam. According to some commentators, "later generations" refers to Muslim scholars of religion until the Day of Judgment.

The spiritual blessings of the Prophet (PBUH) are always present for the guidance of his devoted followers.

مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا ؕ بِئْسَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ ؕ وَ اللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝٥

62|5| The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people.

قُلْ يٰۤاَيُّهَا الَّذِيْنَ هَادُوْۤا اِنْ زَعَمْتُمْ اَنَّكُمْ اَوْلِيَآءُ لِلّٰهِ مِنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝٦

62|6| Say, "O you who are Jews, if you claim that you are allies of Allah, excluding the [other] people, then wish for death, if you should be truthful."

وَ لَا يَتَمَنَّوْنَهٗۤ اَبَدًۢا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ۝٧

62|7| But they will not wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.

قُلْ اِنَّ الْمَوْتَ الَّذِىْ تَفِرُّوْنَ مِنْهُ فَاِنَّهٗ مُلٰقِيْكُمْ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝٨

62|8| Say, "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."

The Scholar Without Practice:

The narrative about the character of the Jews continues. In their arrogance, the Jews considered themselves superior and even distorted the Torah. The word "Jew" comes from Judah, who was a descendant of Benjamin. After the death of Prophet Solomon (peace be upon him), the kingdom divided due to internal conflicts. Judah then took control of a region, and from there, the term "Jew" and modern Judaism began.

Jewish scholars would amend the commandments of the Torah merely for their own opinions and worldly gain. They would conceal and alter words. Allah Almighty illustrated their wicked deeds with an example, which serves as a lesson and warning for all people of knowledge. A scholar without practice is like a donkey laden with books of knowledge. A donkey is good at carrying weight, but inferior in intellect and understanding compare to other similar animals (like horses or oxen), and it's more stubborn.

The Torah contained numerous prophecies about Prophet Muhammad (peace be upon him) in various places. (Old Testament, Deuteronomy, Chapter 18, Verses 15-

19; Deuteronomy, Chapter 33, Verse 2; Isaiah, Chapter 42, Verses 1-9). According to Jewish belief, they were supposed to help and believe in this prophet. Among their scholars Abdullah ibn Salam and other Jews immediately embraced faith, while the rest continued to misrepresent the truth. Due to their this beahavour which this example was mentioned.

Another contradiction in their character was their claim of a special relationship and love for Allah, yet they shied away from sacrificing their lives in Allah's path because they preferred the love of this world. Although every human being has to face death and then die. On one hand, they prided themselves on the divinely revealed book, the Torah, but they did not act upon it.

These verses are a moment of reflection for Muslims, to ensure that Muslim scholars are not adopting such a character. Are they not issuing fatwas (judgment) for the sake of their own interests, wealth, and prestige, which might imprison the spirit of Islam while bringing them wealth and power? According to a Hadith (related to the Isra and Mi'raj), some people's tongues would instantly become long, and angels would cut them with scissors of fire, which grow back immediately and be cut again. When the Prophet (peace be upon him) inquired about this, he was told that these were the scholars from your ummah who preached good but did not practice it. This is (or will be) their fate. Consequently, a person is deprived of guidance, and his right conscience.

We don't even have a clay lamp, but the Pir's (leader's) house is illuminated with electric lights.

The seat of guidance is inherited by them; the nests of eagles are in the possession of crows.

(By Iqbal). Here, "Pir" refers to any leader who is a prisoner of his own interests.

Information about the conditions after death has also been conveyed, stating that there will be an accounting of deeds. Therefore, this worldly life is an opportunity to avoid punishment through good deeds.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَ ذَرُوا الْبَيْعَ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝٩

62|9| O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.

فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِى الْاَرْضِ وَ ابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَ اذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ۝١٠

62|10| And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.

وَ اِذَا رَاَوْا تِجَارَةً اَوْ لَهْوَا ِانْفَضُّوْٓا اِلَيْهَا وَ تَرَكُوْكَ قَآئِمًا ؕ قُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ مِّنَ اللَّهْوِ وَ مِنَ التِّجَارَةِ ؕ وَ اللّٰهُ خَيْرُ الرّٰزِقِيْنَ ۝١١

62|11| But when they saw a transaction or a diversion, [O Muhammad], they rushed to it and left you standing. Say, "What is with Allah is better than diversion and than a transaction, and Allah is the best of providers."

The Origin of Jumu'ah (Friday Prayer):

According to one narration, the Ansar (Helpers) of Madinah, observing the Jews' Sabbath, suggested designating a day for worship, just as the Jews had their Sabbath (Saturday) and the Christians had Sunday (Yom al-Ahad). The day before Saturday was called Yawm al-'Arubah. They proposed gathering on this day for worship and named it **Yawm al-Jumu'ah** (Day of Gathering). This event occurred before the Prophet (peace be upon him) migrated to Madinah. (Al-Jami' li Ahkam al-Qur'an). The Prophet (peace be upon him) began establishing Jumu'ah prayer in congregation sometime after arriving in Madinah.

Occasion of Revelation (Shan-e-Nuzul):

Jabir bin Abdullah (may Allah be pleased with him) narrates that once the Prophet (peace be upon him) was delivering the Jumu'ah sermon (at that time, the sermon, like Eid prayer, was delivered after the Jumu'ah prayer). A person came and informed that a trade caravan had arrived. A drum was usually beaten upon the arrival of a caravan. So, people got up and left (they had already prayed and thought the sermon was not obligatory). Only twelve individuals remained (Sahih Bukhari). According to another narration, there were forty individuals, mostly from the Asharah Mubasharah (the ten companions promised Paradise). (Dar al-Qutni). This incident led to a reproach, and these verses of Surah Jumu'ah were revealed.

Virtues of Jumu'ah:

Hafsah (may Allah be pleased with her) narrates that it is obligatory for every adult to attend Jumu'ah prayer. (Sunan Kubra al-Bayhaqi). Abu al-Jund al-Dhamri (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "Whoever misses Jumu'ah three times due to laziness, Allah will seal his heart." (Abu Dawud).

Tariq bin Shihab (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "Jumu'ah prayer in congregation is obligatory for every Muslim, except for four (individuals): (1) A **slave** (in the current era, an employee on mandatory duty falls into this category). (2) A **woman**. (3) A **child** (minor). (4) A **sick person**." (Abu Dawud). (In Hanafi jurisprudence, Jumu'ah prayer is also not obligatory for travellers, blind individuals, or those with disabilities). There are some differences in priorities on certain matters, and details are available in books of Fiqh (Islamic jurisprudence).

Abu Said al-Khudri (may Allah be pleased with him) narrates: "I bear witness that the Messenger of Allah (peace be upon him) said: 'It is obligatory (established) for every adult to perform **Ghusl** (ritual bath) on the day of Jumu'ah, and to use a miswak (tooth-cleaning brush), and if available, to apply perfume (Ghusl is preferable).'" (Bukhari / Abu Dawud / Nasai).

Rulings of Jumu'ah:

Denying Jumu'ah is an act of disbelief, as its proof is definitive (from the Holy Quran). The prayer has several conditions, which are as follows:

(1) Jumu'ah is held in a city, not in villages or rural areas. Harith narrates that Ali (may Allah be pleased with him) said: "Neither Jumu'ah nor Tashreeq (supplication during last three days of Haj days) will be without a comprehensive mosque." Abu Abd al-Rahman al-Sulami narrates that Ali (may Allah be pleased with him) considered Basra, Kufa, Madinah, Bahrain,

Jazira Yemen, and Yamamah as cities. Imam Abu Hanifa's definition of a city is narrated as: "A city is one that has streets (dense population), markets, and surrounding suburbs (villages), and it has a ruler capable of granting justice to the oppressed."

(2) Jumu'ah prayer is led by the Sultan (ruler) or a person appointed by him, i.e., the ruler's representative, governor, or Qadhi (judge), etc.

(3) The time for Jumu'ah prayer is the time for Dhuhr prayer.

(4) A sermon (Khutbah) must be delivered before the Jumu'ah prayer. It is sunnah (prophetic tradition) to sit briefly between the two sermons.

(5) The sermon should be delivered in front of a congregation. (The sermon includes exhortation to goodness).

(6) There should be at least three individuals in the congregation in addition to the Imam.

(7) General permission for Jumu'ah prayer exists. The doors should be open, though they may be closed if there is a threat of enemy attack.

Adhan (Call to Prayer):

Regarding the Adhan for Jumu'ah, it is stated that when the call is made, one should hasten to the prayer, meaning not to be lazy. Running in the mosque is against etiquette, and "remembrance of Allah" refers to prayer, the Imam's sermon, and admonition. In the time of the Prophet (peace be upon him), the Adhan was given before the sermon, and the Prophet (peace be upon him) would begin the sermon, pause briefly, and sit down. After the sermon, he would lead the prayer. This was also the practice of Hazrat Abu Bakr (may Allah be pleased with him) and Hazrat Umar (may Allah be pleased with him). When the era of Hazrat Uthman (may Allah be pleased with him) came, the population had significantly increased. An early Adhan was given so that people could prepare and arrive. The second Adhan was given at the beginning of the sermon.

After the Adhan, buying and selling are prohibited, and the first Adhan is appropriate so that there is ample time. Regarding the day when Jumu'ah and Eid coincide, the Prophet (peace be upon him) once said that when Eid occurred, Jumu'ah prayer also became performed. However, the preference of the jurists is that after Eid, Jumu'ah prayer should also be performed with its sermon. There is also proof for this (Durr al-Mukhtar).

Halal Sustenance:

"When the prayer is concluded, spread out to seek lawful sustenance." Strive; the purpose of this is that Jumu'ah is not only a day of collective worship but also encourages striving to seek sustenance. In contrast, among the Jews, it is not considered good to engage in any work to earn sustenance on the Sabbath; instead, the entire day should be dedicated to worship. Along with this, it is also instructed that the remembrance of Allah should be included in the striving for sustenance. Some commentators have interpreted "remembrance" as the worship of Allah, some as seeking knowledge (Hazrat Hasan Basri), visiting the sick, attending funerals (Hazrat Ibn Abbas), and performing supererogatory prayers (Sa'eed bin al-Musayyab). All these matters are acts of goodness and virtue.

Alhamdulillah, Surah al-Jumu'ah was completed on June 5, 2023.Rev.9/25

END OF SORAH AL-JUMU'AH

63 - SURAH AL-MUNAFIQUN.

Introduction

Surah Al-Munafiqun is named after the mention of the hypocrites in its first verse. This Surah was revealed in Madinah, during the period of the Battle of Banu Al-Mustaliq. Some Hadith scholars believe it was revealed during the Battle of Tabuk. On both occasions, the role of the hypocrites became very clear.

According to the order in the Quranic manuscript, its number is sixty-three (63), and according to the order of revelation, its number is one hundred and two (102). It consists of eleven (11) verses and two (2) Ruku's (sections).

The existence and behaviour of hypocrites during the time of the Prophet (peace be upon him), which is considered Khair-ul-Quroon (the best era), on one hand, informs us about human nature: that a person's character can change due to jealously, arrogance, and malice, and this has been true in every era, whenever humans have existed or will exist.

In Madinah, there were two major tribes, the Aws and the Khazraj. Rivalry persisted between them, and there were ongoing battles. Eventually, both tribes decided to form an alliance and to include other tribes as a result of this alliance, and to appoint a leader for Madinah (Yathrib). For leadership, Abdullah ibn Ubayy, the chief of the Khazraj tribe, was agreed upon. In addition to being tall, well-built, and handsome, he was also wealthy and an eloquent speaker. This decision was about to be implemented. During this time, in the Second Pledge of Aqabah, many individuals (around seventy) belonging to the Aws and Khazraj tribes embraced Islam. The Prophet (peace be upon him) took an oath from them for protection and allegiance to Islam. Furthermore, due to the animosity of the people of Makkah, he intended to preach in Yathrib (Madinah), which they gladly accepted, assuring him of all kinds of protection and cooperation. This was a new event in the social life of Yathrib (Madinah). Its significance became clear when the Prophet (peace be upon him) migrated to Madinah. Some Companions had already arrived. When the Prophet (peace be upon him) reached Madinah, people's attention turned towards him, and Abdullah ibn Ubayy's unanimous leadership plan was delayed. During this time, the Prophet (peace be upon him) made a treaty with all tribes – Jews, non-Muslims, and Muslims, including the Aws and Khazraj – stating that in case of any dispute, the Prophet's (peace be upon him) decision would be final. When this treaty was made, he effectively became the unanimous leader of Madinah, and Abdullah ibn Ubayy's entire plan was thwarted. Narrations state that Abdullah ibn Ubayy had made a golden crown for this unanimous leadership. After this treaty, Abdullah ibn Ubayy began to envy the Prophet (peace be upon him). He embraced Islam much later and then started opposing Muslims from within, forming a hypocritical group that outwardly appeared Muslim but was inwardly hostile.

Abdullah ibn Ubayy demonstrated hypocrisy on several occasions. Once, before the Battle of Badr, the Prophet (peace be upon him) was going to visit Hadrat Sa'd ibn Ubadah (may Allah be pleased with him) and was riding a mule. He passed by Abdullah ibn Ubayy's gathering and spoke about Islam. Abdullah ibn Ubayy had not yet embraced Islam at that time. He said, "What you are saying, if it is true, then there is nothing better than it. But now, do not cause discomfort in our gathering and go to your home, and preach to whoever comes to you." Hadhrat Abdullah ibn Rawaha (may Allah be pleased with him) said, "Why not, O Messenger of Allah! Sit in our gatherings, we like it." Then Muslims, idolaters (disbelievers), and Jews started reviling each other, and the Prophet (peace be upon him) kept calming them down and then went towards Hadhhrat Ubadah (may Allah be pleased with him). There, the Prophet (peace be upon him) said to Hadhhrat Ubadah (may Allah be pleased with him), "O Sa'd, did you not hear what Abu Hubab (Abdullah ibn Ubayy) said?" Hadhrat Sa'd (may Allah be pleased with him) said, "O Messenger of Allah, forgive him and overlook him. Allah Almighty has granted you the status He has granted you. The people of this town had agreed to make him king and crown him, but Allah Almighty annulled this plan through the truth He bestowed upon you. He became angry about this, and what happened to you is a result of that." (Various Hadith books).

During the Battle of Uhud, Abdullah ibn Ubayy withdrew with three hundred of his men because his opinion regarding the fight was not accepted. Similarly, he showed hypocrisy in the Battle of Banu Qaynuqa' and incited the Jews. On the occasion of the Battle of Banu Al-Mustaliq, he also slandered the Prophet's (peace be upon him) family.

The theme of the Surah is the character of the hypocrites, mentioning their false oaths. The difference between their outward appearance and their inner reality is shown, the purpose of which is to deceive Muslims.

The Surah mentions the intentions of the hypocrites against Muslims, stating that they harbour deep hatred. Muslims are exhorted to strive in obedience to Allah and worship, and to struggle with their lives and wealth in the way of Allah so that they can complete these good deeds before death. They are urged not to delay, as delay can result in regret.

اِذَا جَآءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ اِنَّكَ لَرَسُوْلُ اللّٰهِ ۘ وَ اللّٰهُ يَعْلَمُ اِنَّكَ لَرَسُوْلُهٗ ؕ وَ اللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ۚ﴿۱﴾

63|1| When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars.

اِتَّخَذُوْۤا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۲﴾

63|2| They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it was evil that they were doing.

ذٰلِكَ بِاَنَّهُمْ اٰمَنُوْا ثُمَّ كَفَرُوْا فَطُبِعَ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ﴿۳﴾

63|3| That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.

وَ اِذَا رَاَيْتَهُمْ تُعْجِبُكَ اَجْسَامُهُمْؕ وَ اِنْ يَّقُوْلُوْا تَسْمَعْ لِقَوْلِهِمْؕ كَاَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌؕ يَحْسَبُوْنَ كُلَّ صَيْحَةٍ عَلَيْهِمْؕ هُمُ الْعَدُوُّ فَاحْذَرْهُمْؕ قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ﴿۴﴾

63|4| And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?

Causes of Hypocrisy:

Human character contains a mix of love, malice, envy, hatred, selfishness, and selflessness. These characteristics, in turn, give rise to desires within a person. At such moments, Satan enters the human mind, amplifying and exaggerating negative and evil thoughts, ultimately leading the person to commit wrong actions.

The root (origin) of the word 'Munafiq' (hypocrite) is *nafaq*, which means to make a hole, like a wild mouse does – entering from one side and exiting from the other. In Islamic terminology, it means entering Islam through one means (verbal affirmation) and exiting through another, meaning not acting upon it. Hypocrisy falls under the category of deceit and conspiracy, where good is displayed outwardly, but evil is hidden within.

Signs of a Hypocrite:

Hypocrisy is a grave crime in Islam. Abdullah ibn Umar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "Whoever possesses four characteristics is a pure hypocrite, and whoever possesses one of them has a characteristic of hypocrisy until he abandons it." These four characteristics are:

(1) When he makes a promise, he breaks it.

(2) When a trust is placed with him, he betrays it.

(3) When he speaks, he lies.

(4) When he disputes, he uses abusive language (curses).(Bukhari and Muslim)

In the narration of Abu Hurairah (may Allah be pleased with him), three characteristics are mentioned:

(1) When he speaks, he lies.

(2) When he makes a promise, he breaks it.

(3) When a trust is placed with him, he betrays it. (Bukhari and Muslim)

In Madinah, Abdullah ibn Ubayy was expected to become the unanimous leader (king) of Madinah before the Prophet's (peace be upon him) arrival. However, after the Prophet's arrival and the rapid spread of Islam, he could not become so. He began to harbour intense jealousy towards the Prophet (peace be upon him) and secretly incited people against him. His tribe and his allies consisted of Arab polytheists and Jews. Whenever information about him was received, he would bring two people and start taking oaths that they had not said or done such a thing. These oaths served as their means of protection.

Once, during a battle, Abdullah ibn Ubayy said: "Do not spend on these people (Muhajir Muslims) who are with the Messenger of Allah (peace be upon him) until they

disperse." He said other things as well. When the Prophet (peace be upon him) was informed, he was questioned. He and his companions swore that they had said no such thing. Similarly, other hypocrites, if they said anything opposing and it became known, would present their innocence by taking oaths. If a person presents their innocence through an oath and there are no opposing witnesses, the oath and the apparent circumstances (lack of witnesses) must be accepted, as decisions are based on apparent evidence.

When the Prophet (peace be upon him) was preaching, Abdullah ibn Ubayy would tell people that the Prophet (peace be upon him) is speaking the truth, and they should listen carefully, while he himself would leave. In public, he and other hypocrites would show respect and address him as "Messenger of Allah." However, in private, with Jews and among themselves, they would speak ill and try to prevent people from attending the Prophet's (peace be upon him) gatherings.

A hypocritical person's heart is filled with fear. They are cowardly and do not openly express their opinions. For this reason, they use oaths as a shield. Due to fear, they would not openly oppose the believers but would secretly conspire among themselves.

The leader of the hypocrites was Abdullah ibn Ubayy, who was the chief of the Khazraj tribe. His allies included Mughith ibn Qays, Jadd ibn Qays, Abdullah ibn Quteil, Rifaa'ah ibn Zayd, and others. These individuals were tall, handsome, well-built, and eloquent speakers. They spoke to people in a pleasant manner but kept their distance from the Prophet's (peace be upon him) discourse. Allah Almighty has mentioned their bodies like wooden beams propped up against a wall. This analogy indicates that they were not useful but stood idle (neither forming part of a pillar nor a roof).

Fear is an inherent part of their character. They possess a conspiratorial mindset and approach. Therefore, they constantly fear that their opposition or hypocrisy will be exposed clearly, and they consider this their opposition. They believe they are deceiving the sincere Muslims (believers), whereas they are deceiving themselves. What they perceive as their cleverness or success is, in fact, their failure, as they belong neither here nor there. Due to their behaviour, misguidance has become their destiny. They will suffer punishment in it and will continue to wander in misguidance despite being so close to the truth. Allah Almighty revealed them as enemies of Islam, which was their true character. After the revelation of these verses, Abdullah ibn Ubayy and his allies faced harsh treatment from the believers. They were called true enemies due to their character, as they were snakes in the grass and, due to internal information and trust placed in them, could cause severe harm. Therefore, it was emphasised to guard against them.

In modern history, colonial powers (European powers) created hypocrites within Muslim governments who, in collusion with them, destroyed Muslim governments or rulers. The Indian War of Independence and the battles of Mysore, Bengal, and Central India are replete with such instances.

(Meaning: Ja'far from Bengal, Sadiq from Deccan - A disgrace to faith, a disgrace to the nation, a disgrace to the homeland. By Iqbal)

And the same fate befell the Turks (Ottoman Caliphate).

وَ اِذَا قِيْلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُوْلُ اللّٰهِ لَوَّوْا رُءُوْسَهُمْ وَ رَاَيْتَهُمْ يَصُدُّوْنَ وَ هُمْ مُّسْتَكْبِرُوْنَ ۝٥

63|5| And when it is said to them, "Come, the Messenger of Allah will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant.

سَوَآءٌ عَلَيْهِمْ اَسْتَغْفَرْتَ لَهُمْ اَمْ لَمْ تَسْتَغْفِرْ لَهُمْ ؕ لَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝٦

63|6| It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them. Indeed, Allah does not guide the defiantly disobedient people.

هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ؕ وَ لِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَ الْاَرْضِ وَ لٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ۝٧

63|7| They are the ones who say, "Do not spend on those who are with the Messenger of Allah until they disband." And to Allah belongs the depositories of the heavens and the earth, but the hypocrites do not understand.

يَقُوْلُوْنَ لَئِنْ رَّجَعْنَاۤ اِلَى الْمَدِيْنَةِ لَيُخْرِجَنَّ الْاَعَزُّ مِنْهَا الْاَذَلَّ ؕ وَ لِلّٰهِ الْعِزَّةُ وَ لِرَسُوْلِهٖ وَ لِلْمُؤْمِنِيْنَ وَ لٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ۝٨

63|8| They say, "If we return to al-Madinah, the more honored [for power] will surely expel therefrom the more humble." And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.

Occasion of Revelation (Asbab al-Nuzul):

According to narrations, the occasion of this Surah's revelation is linked to the Battle of Banu Al-Mustaliq. Hadrat Zayd ibn Arqam (may Allah be pleased with him) narrated that they were with the Messenger of Allah (peace be upon him) on a military expedition. Some Bedouin Arabs were also with them. They were trying to get ahead of each other to draw water, and the Bedouins (Muslim Bedouins) were outdoing them. One Bedouin reached the watering place before his companions, filled the trough, placed stones around it, and spread leather over it. Then his companions arrived. A man from the Ansar came to this Bedouin. He loosened the reins of his camel to water it, but the Bedouin refused to give up his control. The Ansari removed the obstructions near the water, whereupon the Bedouin picked up a stick and hit the Ansari on the head, injuring him. The Ansari called upon the Ansar for help, and the Bedouin, in turn, called upon the Muhajireen. When the Prophet (peace be upon him) learned of this, he said, "Abandon this custom of the Age of Ignorance!" (meaning, in your disputes, do not call upon tribes and express tribal bigotry, but rather call upon Muslims and seek justice). The matter was settled.

The Ansari then recounted the incident to Abdullah ibn Ubayy. Abdullah ibn Ubayy became enraged and said, "Do not spend on those people (the Muhajir Muslims) who are with the Messenger of Allah (peace be upon him) until they disperse!" He was referring to the Bedouins who stayed with the Messenger of Allah (peace be upon him) at meal times. Abdullah ibn Ubayy then said to his companions, "When these people leave him (the Prophet, peace be upon him), then bring food for them, so that they and their companions may eat." Then Abdullah ibn Ubayy said to his companions, "Now if we return to Madinah, the honourable ones among you (the hypocrites) will expel the humiliated ones (the Bedouins/Muslim Muhajireen) from

there." Hadrat Zayd ibn Arqam (may Allah be pleased with him) narrated, "I was riding behind the Messenger of Allah (peace be upon him) on his mount. I heard this statement and then informed my uncle, who in turn informed the Messenger of Allah (peace be upon him). The Messenger of Allah (peace be upon him) summoned Abdullah ibn Ubayy, who swore an oath denying that he had said such a thing. The Messenger of Allah (peace be upon him) accepted his statement and refuted mine. Then my uncle came to me and said, 'It was not my intention for the Messenger of Allah (peace be upon him) to be displeased with you, or for him and the Muslims to consider your statement false.' This caused me such distress as I had never experienced before."

According to one narration, Umar (may Allah be pleased with him) requested the Prophet (peace be upon him), "O Messenger of Allah! Allow me to strike off the head of this hypocrite." The Prophet (peace be upon him) said, "Leave him, lest people say that Muhammad (peace be upon him) is killing his companions." Then this Surah (these verses) was revealed. The next morning, the Prophet (peace be upon him) called Arqam (may Allah be pleased with him), touched his ear, smiled (confirming his words), and recited the verses. Both Abu Bakr (may Allah be pleased with him) and Umar (may Allah be pleased with him) said, "Blessed be you!"

Abdullah ibn Ubayy's son, Abdullah ibn Abdullah (may Allah be pleased with him), was a sincere Companion. When he learned of this incident, as people began to enter Madinah, he stopped his father and said, "By Allah! You will not enter Madinah until you acknowledge that you are the humiliated one and the Messenger of Allah (peace be upon him) is the honourable one!" Abdullah ibn Ubayy then cried out, "O people! Look, my son is preventing me from going home!" When the Prophet (peace be upon him) learned of this, he sent a message to Abdullah (may Allah be pleased with him) not to prevent him. (On this occasion, Allah Almighty established the honour and greatness of the Prophet (peace be upon him) from Abdullah ibn Ubayy's own household). (Bukhari / Muslim / Tirmidhi, Musannaf Abd al-Razzaq, Sahih Ibn Hibban).

After these incidents and the revelation of the Surah, Abdullah ibn Ubayy and his other close companions were completely exposed. The Companions and the believing members of his tribe exerted great pressure on him to admit his mistake and seek forgiveness, but he did not do so. Instead, he said, "I have believed at your insistence. I pay zakat, and now you want me to prostrate to them!" (Jami' Ahkam al-Qur'an). He would receive punishment for this arrogance and was deprived of the blessing of the Prophet's (peace be upon him) supplication for forgiveness. Allah Almighty refused to forgive the hypocrites due to their intentions and forbade the Prophet (peace be upon him) from seeking their forgiveness. Approximately two years after this incident, Abdullah ibn Ubayy passed away, and his son, Abdullah ibn Abdullah (may Allah be pleased with him), requested the Prophet (peace be upon him) to lead his funeral prayer, which the Prophet (peace be upon him) accepted, demonstrating his attribute of being a mercy to all worlds.

Several matters are clarified in these verses:

(1) Human wealth and possessions hold no real value. The abundance of sustenance is entirely within the grasp of Allah Almighty. He is the one who increases and decreases sustenance. Human capacity is very limited; arrogance due to wealth is misguided.

(2) Honour and humiliation are not correctly determined by human perception. Rather, it is Allah Almighty who grants honour and humiliation. Those who

perform good deeds are honoured by Allah, and those who spend on others find an increase in their sustenance. It is not correct to consider oneself honourable. The truly honourable person is one whom everyone respects and honours.

(3) The treasures of the heavens and the earth belong to Allah. Once, someone asked, Hatim al-Asamm, "From where do you eat (who provides sustenance)?" He replied, "All the treasures of the heavens and the earth are for Allah." Junayd Baghdadi (may Allah have mercy on him) said, "By the treasures of the heavens, what is meant are the unseen matters, and by the treasures of the earth, what is meant are human hearts." Shibli (may Allah have mercy on him) said, "When Allah possesses the treasures of the heavens and the earth, what is the need to turn to anyone else?" This expresses the *tawakkul* (reliance on Allah) of the Sufis.

Very few people truly understand these realities. Hypocrites, in particular, are deprived of all these truths and are trapped in their misguidance. Their ultimate fate is punishment in Hell.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَ لَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَ مَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝٩

63|9| O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers.

وَ اَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْ لَآ اَخَّرْتَنِيْٓ اِلٰٓى اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ وَ اَكُنْ مِّنَ الصّٰلِحِيْنَ ۝١٠

63|10| And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous."

وَ لَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ؕ وَ اللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝١١

63|11| But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do.

The hypocrites were urging people to withhold their wealth and avoid spending it on others. Allah Almighty, in response, guided the Muslims (believers), stating that worldly possessions and children are a part of life and blessings from Allah. However, one should not become so engrossed in them as to become heedless of Allah's remembrance. If this happens, a person will suffer loss, meaning the outcome or consequence of their life on the Day of Judgement will be to their detriment.

Why Delay in Fulfilling Obligations?

By "remembrance" (Dhikr), scholars have understood it to refer to prayer (Salah) and charity (Zakat), because both are obligations that occur regularly. Prayer is daily, and Zakat becomes obligatory when a person possesses wealth equal to or exceeding the *Nisab* (minimum amount on which Zakat is due). Since Zakat is an annual obligation, it should be paid promptly. Hajj is also obligatory, as are fasts. Fasts come every year, so they should also be observed during the month of fasting; otherwise, they will become obligatory again next time. Hajj is obligatory once in a lifetime; if a

person has the expenses for the Hajj journey and funds for dependents under his care, Hajj becomes obligatory. The sooner it is performed, the better, but it does not have a set *'Qada'* (making up for missed obligations) as it can be performed at any time. Alongside this, spending on the poor and needy has also been deemed very essential, which is vital for economic and social justice. This is among the obligations of Muslims and the Islamic government.

The disadvantages of delaying good deeds are highlighted: no one knows when life will end. Therefore, from a precautionary perspective, the sooner obligations are fulfilled, the better. If obligations and duties are left unfulfilled, there will be regret on the Day of Judgement, wishing they had been performed in during life, thus avoiding shame and distress. Higher ranks are achieved through charity and additional good deeds.

The Surah began by mentioning the hypocrites, and guidance was given to guard against them, describing them as "snakes in the grass." Similarly, it concludes by admonishing the believers to fulfil their duties concerning worldly possessions and children, and also to fulfil the rights of Allah. They should not forget these in their love for the world, lest they remain in regret in the Hereafter.

Alhamdulillah, Surah Al-Munafiqun is complete. May Allah Almighty accept our efforts and grant us salvation. Amen.Rev:9-25.

END OF SORAH AL-MUNAFIQUN.

---

64 - SURAH TAGHABUN

Introduction:

Surah Al-Taghabun gets its name from the word **"Al-Taghabun"** (mutual loss and gain) mentioned in its ninth (9th) verse. This term refers to the deficit people will experience in their deeds on the Day of Judgment, leading to the Day of Judgment being called **"Yawm al-Taghabun"** (the Day of Mutual Loss).

This Surah also has a thematic connection with Surah Al-Munafiqun (The Hypocrites). Both Surahs warn against the pursuit of wealth and children's demand when these pursuits lead to negligence of Islamic obligations and duties – the rights of Allah (**Huquq Allah**) and the rights of people (**Huquq al-Ibad**). Similarly, both Surahs emphasize striving in the way of Allah, proving one's commitment through both life and wealth.

Surah Al-Hashr (59), Surah As-Saff (61), Surah Al-Jumu'ah (62), and Surah At-Taghabun (64) all begin with the words "Sabbaha" or "Yusabbihu," signifying that all things and beings in the heavens and on earth glorify Allah and will continue to do so. This encompasses the past, present, and future. These Surahs are collectively known as "Al-Musabbihat" (those that begin with the glorification of Allah). These verses are crucial and important for human contemplation, aiming to instil complete certainty in the existence of Allah.

This Surah was revealed in Madinah. According to the chronological order of revelation in the Quran, it is number one hundred and seven (107), while in the arrangement of the Mus'haf (the written Quran), it is number sixty-four (64). It was

revealed after Surah Al-Jumu'ah and before Surah As-Saff. It comprises eighteen verses and two Rukus (sections). It mentions the greatness and majesty of Allah and presents the beauty, high order and discipline, design suitability, and efficiency of the universe's system as evidence.

The Surah discusses the reasons for human denial (following disbelief) and acceptance (following Islam), indicating that humanity is divided into these two camps. It also references past events, particularly the apostasy of nations and the punishments they faced.

Allah knows the state of hearts, is self-sufficient, and is independent of His creation. The Surah emphasizes the importance of spending in the way of Allah.

يُسَبِّحُ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ ۚ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ ۫ وَ هُوَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ﴿۱﴾

64|1| Whatever is in the heavens and whatever is on the earth is exalting Allah. To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent.

هُوَ الَّذِیْ خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّ مِنْكُمْ مُّؤْمِنٌ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِیْرٌ ﴿۲﴾

64|2| It is He who created you, and among you is the disbeliever, and among you is the believer. And Allah, of what you do, is Seeing.

خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ وَ صَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ ۚ وَ اِلَیْهِ الْمَصِیْرُ ﴿۳﴾

64|3| He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.

یَعْلَمُ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِ وَ یَعْلَمُ مَا تُسِرُّوْنَ وَ مَا تُعْلِنُوْنَ ؕ وَ اللّٰهُ عَلِیْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۴﴾

64|4| He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allah is Knowing of that within the breasts.

The Cosmic Order:

The noble verses of the Quran provide significant scientific and intellectual arguments. The glorification (Tasbeeh) of the universe has been mentioned multiple times. Every creation, in its form, role, and actions, glorifies its Creator by following the commands assigned to it. Humans can only hear sound waves within a certain frequency range; they cannot hear frequencies above or below this range, while animals have a much better sense of hearing. Similarly, trees can also perceive sounds. Even stones emit waves or signals that can be detected by special instruments. Radio waves, lasers, ultrasound through water, magnetism, and infrared are just a few of the many types of such phenomena present throughout the universe.

Consider the immense power and strength of the One who created and controls billions of beings on Earth and in the cosmos. Humans cannot even begin to imagine it. It can only be said that all sovereignty belongs to Him, and He has power and control over everything. Furthermore, this entire system is founded upon truth (Haqq). "Haqq" here implies that the system is proportionate, stable, and self-regulating.

From a single atom to galaxies, from a virus to mountains, from a drop of water to the ocean—the existence, mechanisms, and life systems are so organized and beautiful that no flaw is apparent anywhere. This entire system is based on truth, meaning it is precisely as it should be, demonstrating the greatness of its Creator.

Every part of this system is known to its Creator. He knows its every action and component, its performance, its needs, and its capabilities. He created humans, animals, birds, insects, plants, and inanimate objects; all are His creations. Each one's design, size, and form are perfectly suited to its needs, strength, and ability. There is no deficiency or flaw. How could there be any shortcoming in one who possesses such immense power and knowledge? Even to think so is incorrect. He is the Complete, Unique, the only one Being.

Consider the human form: the face, eyes, ears, nose, mouth, hands, feet, fingers, arms, muscles, and the numerous systems within the human body that sustain it. All these are a testament to His wisdom, power, and perfect knowledge. Such is the power of His knowledge that He even knows the hidden thoughts within human mind, which have no visible form, unlike actions whose existence is apparent. Nothing is hidden from Him. Humans often mistakenly believe that if no one sees them, their actions are concealed. This is a misconception.

Why do all these things exist? They are not mere toys or games. It has been stated many times that humans and jinn were endowed with intellect, power, and free will, and the ability to exercise it. Now, what does humanity do with this free will? It is mentioned that some humans are disbelievers, those who deny Allah's commands, while others are believers, those who accept Allah's commands. This state reflects both the current era and the entire lifespan of humanity on Earth. These matters are all part of Allah's system.

Those who obey commands and those who deny them cannot be equal. Therefore, they will receive reward or punishment according to their deeds. The One who created and controls everything, taking account and giving life again is no difficulty for him. Whenever there is a return to Him, which refers to the resurrection and reckoning on the Day of Judgment, then the human being's role and powers, his actions in this world, and his return for accountability in the Hereafter are all part of a single system. This serves as a warning to those who are heading towards disobedience.

اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ۫ فَذَاقُوْا وَبَالَ اَمْرِهِمْ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ۝٥

64|5| Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment.

ذٰلِكَ بِاَنَّهٗ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَقَالُوْٓا اَبَشَرٌ يَّهْدُوْنَنَا ۫ فَكَفَرُوْا وَ تَوَلَّوْا وَّ اسْتَغْنَى اللّٰهُ ؕ وَ اللّٰهُ غَنِيٌّ حَمِيْدٌ ۝٦

64|6| That is because their messengers used to come to them with clear evidences, but they said, "Shall human beings guide us?" and disbelieved and turned away. And Allah dispensed [with them]; and Allah is Free of need and Praiseworthy.

زَعَمَ الَّذِيْنَ كَفَرُوْٓا اَنْ لَّنْ يُّبْعَثُوْا ؕ قُلْ بَلٰى وَ رَبِّيْ لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ؕ وَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ۝٧

64|7| Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy."

These verses discuss **human responsibility** and its consequences. The entire universe, so organized, robust, and intricate, aims to grant humans **authority and distinction on Earth**. Both humans and jinn were then tested by being given free will. In this world, they were granted freedom, and every person cannot immediately receive the reward for their actions because it is a test of their free will.

When people reject God's commands and do not follow the guidance of the messengers He sent, these messengers are given distinct signs and miracles so that people may believe in them. However, humans often deny these simply due to arrogance. When this denial reaches its peak, Allah's mercy turns away, and divine punishment is enforced in the form of destruction. This has happened with all nations throughout history.

The arrival of Prophet Moses (peace be upon him) and the Torah was in the form of a book. Its existence continued after the Prophet, which is why Allah Almighty ended the cycle of complete destruction. Instead of complete annihilation for punishment, another form was implemented: another nation would come and destroy the defiant one, or internal strife would lead to its downfall. This is what happened with the Jews and Christians.

In Allah's cosmic system, after one life, deceased bodies will **not be reanimated in this world**, but rather will be resurrected after the Day of Judgment. Science does not observe humans being practically reanimated, and therefore denies it. However, the possibility of life returning cannot be rejected. If a human being can come into existence from nothingness, then why can't the components of a large, heavy human body be reassembled, especially when matter does not perish but only changes form?

The verses strongly **reiterate life after death and accountability**, because the disbelievers of Makka denied this. While they believed in the existence of Allah, they did not believe in resurrection. The Prophet (peace be upon him) swore to confirm this, and his truthfulness was proven to the Quraysh of Makka. They, and every reader, are being informed that this task is very easy for Allah Almighty, who created the entire universe, humans, and other creatures, to give life again and to hold them accountable. The very purpose of human life is to achieve salvation by being accountable for their deeds.

فَاٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ النُّوْرِ الَّذِیْۤ اَنْزَلْنَا ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِیْرٌ ﴿۸﴾

64|8| So believe in Allah and His Messenger and the Qur'an which We have sent down. And Allah is Acquainted with what you do.

یَوْمَ یَجْمَعُكُمْ لِیَوْمِ الْجَمْعِ ذٰلِكَ یَوْمُ التَّغَابُنِ ؕ وَ مَنْ یُّؤْمِنْۢ بِاللّٰهِ وَ یَعْمَلْ صَالِحًا یُّكَفِّرْ عَنْهُ سَیِّاٰتِهٖ وَ یُدْخِلْهُ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَاۤ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِیْمُ ﴿۹﴾

64|9| The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation. And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

وَ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَاۤ اُولٰٓئِكَ اَصْحٰبُ النَّارِ خٰلِدِيْنَ فِيْهَا ؕ وَ بِئْسَ الْمَصِيْرُ ﴿۱۰﴾

64|10| But the ones who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein; and wretched is the destination.

The discussion of the Day of Judgment continues. If it's not difficult for Allah to resurrect humans and hold them accountable, then the only path to success in this accountability is to follow Allah's commands. This requires belief in Allah, in His Messenger, especially the Last Prophet Muhammad (peace be upon him), and in the Holy Quran, which Allah sent for human guidance. The Quran is a light that can lead humanity out of the darkness of life, guiding them to the path of success through its illumination and wisdom. Allah is All-Knowing and All-Aware, and through His system of knowledge, He is aware of every human thought, action, and intention.

The Nature of Accountability:

The Day of Judgment is called **Yawm al-Taghabun** (the Day of Mutual Loss and Gain). The root word, "ghabn," means to diminish, forget, or deceive. It's often used in the context of dealings and commerce. Naming the Day of Judgment this way signifies a special meaning and purpose: if people deceive others in worldly transactions or forget their religious duties, they are deceiving themselves rather than others. This is because, after the Day of Judgment, the accounting of every action will be incredibly precise.

Every action will have thousands or millions of "points," and its value or reward will be calculated on a very high scale. From the **intention** to the **final action**, and even its subsequent effects, everything will be encompassed. As humans, we cannot fully conceive of this. For example, a simple image is made up of millions of dots, measured in pixels. If a few thousand of these dots are distorted or missing, the image quality is affected.

Yawm al-Taghabun: The Day of Mutual Loss and Gain:

This day holds immense significance. The **belief in the Day of Judgment** and accountability is a major motivator for humans to perform good deeds in this world. This is why the Quran and the Prophet (peace be upon him) have repeatedly mentioned it. On the Day of Judgment, the true ***"ghabn"*** or mutual loss/gain will become evident. It will be clear who deceived whom, and who ultimately suffered loss.

The people of Paradise will understand their exalted status and any shortcomings in their deeds. Similarly, the people of Hell will clearly see the consequences of their actions and how they did not deceive others, but rather *deceived themselves.*

Both the oppressors and the oppressed, the good and the bad, will witness the deficiencies and excesses in their actions. This is why **Huquq al-Ibad** (rights of people) are so important; these rights should be fulfilled in this world. Forgiveness should be sought from the effected person, otherwise, nothing will remain on the Day of Judgment. This is explained in a blessed Hadith:

Narrated by Abu Hurairah (may Allah be pleased with him), the Prophet (peace be upon him) once asked, "Do you know who the poor person is?" The companions replied, "Among us, the poor person is he who has no wealth or property." The Prophet (peace be upon him) said, "The poor person in my Ummah is he who will

come on the Day of Resurrection with prayers, fasts, and Zakat, but he will have abused someone, slandered someone, unlawfully consumed someone's wealth (**ghabn**), shed someone's blood, or beaten someone. Then, from among all these oppressed people, his good deeds will be taken and distributed, and when nothing remains from his good deeds to compensate them, their sins will be taken and cast upon him, and he will be thrown into the Hellfire." (Muslim / Musnad Ahmad)

The word "ghabn" signifies commercial dealings, and the Quran also likens the good or bad deeds a person chooses in this world to a **trade**, where there will be either loss or profit. One will either "purchase" torment or "purchase" salvation. On the Day of Judgment, the clearer outcome of this life's **profit and loss** will be apparent.

In worldly life, "birds of a feather flock together" holds true: thieves, robbers, and transgressors often associate with each other. On Yawm al-Taghabun (the Day of Judgment), their true reality will become clear, and they will curse each other for their worldly friendships.

A glimpse of the destiny of those who do good deeds, their abode in Paradise, is described: palaces with rivers (springs), gardens, fruits, and exquisite furnishings. Conversely, those who commit evil deeds will reside in the fire of Hell, accompanied by pus, boiling water, and burning skin. (May Allah protect us. Amen.) This life in Paradise and Hell will be **eternal**.

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَ مَنْ يُّؤْمِنْۢ بِاللّٰهِ يَهْدِ قَلْبَهٗ ؕ وَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۱۱﴾

64|11| No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things.

وَ اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّيْتُمْ فَاِنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ﴿۱۲﴾

64|12| And obey Allah and obey the Messenger; but if you turn away - then upon Our Messenger is only [the duty of] clear notification.

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۳﴾

64|13| Allah - there is no deity except Him. And upon Allah let the believers rely.

Following the discussion of the Day of Judgment and the consequences of actions, the text now shifts to guidance for life in this world. Life is a mix of ease and hardship, spring and autumn, health and illness, and poverty and prosperity. These are all inherent parts of the human experience.

Those who do not believe in a Creator and His power attribute everything to worldly causes, seeking solutions only within their immediate surroundings. Since they lack faith in a greater power, they rely on those who possess influence. When circumstances become severe, they break down and may resort to desperate measures—no matter how wrong—in the hope of finding relief.

The Creator of the universe has complete **control** over His creation. Believers, who have faith in Allah and His power and follow His commands, also face hardships and enjoy periods of ease. This is part of Allah's system and a **test** of human free will. A believer does not break under these trials; they continue their efforts, knowing that this world is governed by means, and the ultimate power rests with the One who

created these means. They **trust in Him**. This guidance is a **blessing** from Allah, bringing tidings of comfort after trials and tribulations.

A blessed Hadith illustrates the believer's elevated status and their relationship with Allah: The Prophet (peace be upon him) said, "How wonderful is the affair of the believer, for all his affairs are good. If something good happens to him, he is grateful, and that is good for him. And if something bad happens to him, he is patient, and that is good for him." (Bukhari).

The believer knows that only Allah is worthy of worship and trusts solely in Him. This trust doesn't mean abandoning worldly means or ceasing effort. The essence of reliance on Allah (Tawakkul) means to *sharpen your dagger* –for defence, to utilize all available means and then await the grace and favour of Allah for the outcome.

Muslims are urged to follow the commands of Allah and His Messenger for **success**. This guidance also extends to the Quraysh of Makka. If anyone disregards Allah, His Messenger, or the teachings of the Quran, they are only harming themselves. The duty of the Prophets and Messengers was merely to convey the divine message clearly to people. It is then up to the individual to act upon it, accept it, or reject it. These teachings are for all human beings who are seeking guidance.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ مِنْ اَزْوَاجِكُمْ وَ اَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ ۚ وَ اِنْ تَعْفُوْا وَ تَصْفَحُوْا وَ تَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾

64|14| O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.

اِنَّمَآ اَمْوَالُكُمْ وَ اَوْلَادُكُمْ فِتْنَةٌ ؕ وَ اللّٰهُ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ﴿١٥﴾

64|15| Your wealth and your children are but a trial, and Allah has with Him a great reward.

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَ اسْمَعُوْا وَ اَطِيْعُوْا وَ اَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ؕ وَ مَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٦﴾

64|16| So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

اِنْ تُقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعِفْهُ لَكُمْ وَ يَغْفِرْ لَكُمْ ؕ وَ اللّٰهُ شَكُوْرٌ حَلِيْمٌ ۙ﴿١٧﴾

64|17| If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing.

عٰلِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعَزِيْزُ الْحَكِيْمُ ﴿١٨﴾

64|18| Knower of the unseen and the witnessed, the Exalted in Might, the Wise.

In the early days of Islam, during the **Makkan and Medinan periods**, many Muslims had non-Muslim relatives. Sometimes it was their parents, and other times their spouses and children who were not Muslim, which caused Muslims distress. In

response, it was revealed that these situations were trials. These non-Muslim relatives were seen as potential adversaries who could lead believers astray from Islam and hinder their obedience to divine commands. Muslims were warned to be cautious of them. This meant that while the rights of children and parents were important in their own regard, they were secondary to matters of faith. They should not be prioritized over religion and obedience to God.

Even in general life, it's very difficult for a husband, wife, and children to all share the exact same thoughts and actions and achieve complete understanding, especially when parents are also involved. In the mutual dealings of these four groups(wife/husband/children/grand parent) or individuals, it's almost impossible for all sixteen possible combinations of opinions to be identical. Therefore, differences of opinion are almost a part of every household in these situations. For this reason, it's **essential for a believer to exercise patience** in such circumstances. They must practice **forgiveness and forbearance**. Conflict or household discord is not the goal; rather, the objective is to prioritize and propagate Islam and its teachings.

Stinginess or Avarice (Shuh):

Given human limitations, the command has been given to strive according to one's capacity. Islam's principle is that of *"Takleef ma la yutaq"*, meaning one should only be burdened with what they can bear. When circumstances become severe, one should seek help from Allah and limit their own desires and inclinations. **Shuh** means **stinginess or narrow-mindedness**—feeling distressed upon seeing blessings bestowed upon others, even wishing for their loss or actively trying to diminish them while hoarding for oneself. This behaviour is forbidden. Those who are protected from it are truly successful. This has also been strictly prohibited in various Hadith. It is narrated by Abu Hurairah (RA) that the Prophet (peace be upon him) said: **"**Faith and shuh (avarice/stinginess) cannot coexist in anyone's heart." (Nasai, Shu'ab al-Iman). At the end of all these directives and teachings, it is conveyed that nothing is hidden from Allah Almighty. If His commands are not followed, one will gain nothing, but if they are, the best reward will be received, as He will not reject any good deed.

It is a sign of Allah Almighty's generosity that if wealth He has bestowed ,is spent for His pleasure which is the well-being of people, it is as if a loan has been given to Allah, and the repayment of this loan will be multiplied many times over, with increased blessings even in this world. The condition for this is that there should be no personal gain, favour, fame, wealth, honour, or benefit for one's children involved; rather, it should be given purely for Allah's sake to the needy and deserving. Allah Almighty is the All-Knowing of all affairs, possessing immense wisdom. He is Merciful and rewards His creation for their deeds.

Praise be to Allah, Surah Al-Taghabun is complete. May Allah accept our endure - Ameen.

END OF SORAH AL-TAGHABUN.

---

65 - SURAH AL-TALAAQ.

Introduction:

Surah Al-Talaq is named after the mention of divorce (talaq), and the surah's main subject is related to the rulings concerning divorce. This is why Abdullah ibn Mas'ud (RA) referred to it as "Surat An-Nisa As-Sughra" (The Lesser Surah Women), indicating its focus on women's issues.

This surah was revealed in Madinah, which is evident from historical events. It was likely revealed after the verses related to divorce in Surah Al-Baqarah and Surah Al-Ahzab, further clarifying those commandments.

In terms of revelation order, it is the 99th surah, and in the order of the Quran, it is the 65th. It comprises 12 verses and 2 Rukus.

While Surah Al-Taghabun mentions children and family, Surah At-Talaq specifically contains rulings about divorce. It includes commands regarding the proper calculation of the "iddah" (waiting period), emphasizing the importance of accurate calculation. Similarly, it outlines the correct procedure for issuing a divorce.

The reason for its revelation is mentioned in a narration: Abdullah ibn Umar (RA) divorced his wife during her menstrual period. Upon hearing this, Umar (RA) informed the Prophet (peace be upon him), who became displeased. The Prophet instructed Abdullah ibn Umar to reconcile with her and keep her. He further instructed him to wait until her menstrual period ended, then for her to experience another period and become pure from it. If he then still wished to divorce her, he should do so during a period of purity (when she is not menstruating) and when they have not engaged in conjugal relations (jima') since her last purity. This, the Prophet explained, is the prescribed waiting period that Allah Almighty has mentioned (Bukhari / Abu Dawud).

The surah also discusses the waiting periods for non-pregnant and pregnant women. It outlines the rights of a woman during her iddah and the mutual obligations (rights and duties) of both husband and wife during this period. The surah promises Paradise as a reward for those who fear Allah Almighty and act upon the teachings of the Prophet (peace be upon him).

يٰٓاَيُّهَا النَّبِيُّ اِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْهُنَّ لِعِدَّتِهِنَّ وَ اَحْصُوا الْعِدَّةَ ۚ وَ اتَّقُوا اللّٰهَ رَبَّكُمْ ۚ لَا تُخْرِجُوْهُنَّ مِنْۢ بُيُوْتِهِنَّ وَ لَا يَخْرُجْنَ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ؕ وَ تِلْكَ حُدُوْدُ اللّٰهِ ؕ وَ مَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَقَدْ ظَلَمَ نَفْسَهٗ ؕ لَا تَدْرِيْ لَعَلَّ اللّٰهَ يُحْدِثُ بَعْدَ ذٰلِكَ اَمْرًا ۝١

65|1| O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter.

Understanding Divorce in Islam:

This address, seemingly directed at the Prophet (peace be upon him), is actually a way to express his greatness while primarily being meant for his **Ummah (community)**, upon whom the commands of Islam are obligatory. The rulings concerning divorce have already been mentioned in Surah Al-Baqarah, which can be summarized as follows:

(1) **Divorce is two times.** After these two, either retain the wife (by reconciliation) or release her with kindness and respect.

(2) **Divorced women must keep themselves for three menstrual periods** after the divorce. During this period, their husbands can revoke their decision if they are inclined towards reconciliation. The purpose of this period is not merely to cause hardship for women or prevent them from remarrying.

(3) **After the third divorce (three separate divorces)**, a woman cannot return to her former husband until she marries another man.

(4) **For women whose husbands have passed away**, the waiting period ("iddah") is four months and ten days.

Later, in Surah Al-Ahzab, it was commanded that if a woman is divorced, but there has been no privacy or sexual intimacy with the husband, then no "iddah" is necessary, as there is no possibility of pregnancy.

The Method of Divorce:

Islam prohibits rushing into divorce, such as divorcing in anger immediately after a dispute, which can prematurely end the marriage and eliminate any chances of reconciliation. The Prophet (peace be upon him) said: **"Of all the lawful things, divorce is the most disliked by Allah."** Therefore, the Islamic method of divorce involves up to **three divorces, with a period of at least one month (which is roughly the duration of a menstrual cycle) between each**, so that opportunities for reconciliation can be utilized.

The command is to issue a divorce at a time from which the "iddah" can be properly counted. This ensures correct determination of "iddah" issues, maintenance, reconciliation, and the rights of both the wife and the husband, thereby minimizing complications. A woman should **not be divorced during a period of purity (tuhur) in which sexual intercourse has occurred**, because neither the wife nor the husband knows if pregnancy has resulted from that intimacy. To remove this doubt, divorce should be given during a period of purity (clean days) when no sexual intimacy has occurred with the wife since the end of her menstruation. This period will be counted in terms of future menstrual cycles, meaning it is a period of three menstruations after this period of purity.

Divorce during menstruation is forbidden because a woman's menstrual days are physically and naturally difficult. Her mood is generally not cheerful; in fact, it is affected, which is why prayer is excused and fasting may be made up later. During this time, due to irritability, the likelihood of disputes is higher, and these disputes are often not genuine but superficial, fading away as the circumstances pass. This prohibition eliminates these possibilities of divorce. This is what the Prophet (peace be upon him) commanded regarding Abdullah ibn Umar when this surah and verse were revealed.

Furthermore, notification of pregnancy cannot come immediately. Due to pregnancy, both husband and wife consider the future of the developing life. This allows both the husband and wife to reflect. This method of divorce applies to women who still experience menstrual periods. If a woman does not experience menstruation, it might be due to age, as menstruation usually becomes irregular after middle age (around 45 years), and the duration between periods increases, eventually ceasing. The "iddah" for such women is three months or the remaining period after one menstruation, as applicable.

Another purpose is to give divorce for a specific period. That is, to give one divorce and then wait for the remaining period so that reconciliation can occur. If three divorces are given at once, the possibility of reconciliation ends. It's best to give a maximum of two divorces and then wait, as this allows for reconciliation. More than three divorces do not count. If someone gives more, only three will be counted, and the remaining words merely increase Allah Almighty's displeasure. Once, a person issued one hundred divorces, and the Prophet (peace be upon him) declared it a final divorce of three, stating that the rest were an act of oppression and transgression for which he would be held accountable on the Day of Judgment.

Determining the Iddah:

For a woman who has not yet reached her menstrual periods, since there is no possibility of pregnancy, there is no "iddah." Similarly, if a marriage with an adult woman occurred but there was no sexual intimacy, she also has no "iddah" because there is no possibility of pregnancy; she can remarry.

A pregnant woman can be divorced at any time, and her "iddah" lasts until childbirth.

Duration of the Iddah:

When are the days of menstruation counted from? The Quranic word "quru'" has two meanings: the end of menstruation and the beginning of menstruation. Imam Shafi'i (RA) starts counting the "iddah" from the beginning of the menstrual cycle, while Imam Abu Hanifa (RA) starts counting from the end of the menstrual cycle.

In Hanafi Fiqh, there are three methods of divorce:

(1) **Ahsan (Best):** This correct method is for a man to divorce his wife with a single divorce during a period of purity (tuhur) in which he has not had sexual intercourse, and then let the "iddah" pass.

(2) **Hasan (Good/Proper):** The appropriate method is to give one divorce after each monthly menstruation, and then the third divorce after the third month.

(3) **Bid'ah (Innovation/Forbidden):** This bad method is for a man to give three divorces at once, or in a single month, or during menstruation, or during a period of purity but after sexual intercourse. Committing divorce in this manner makes one sinful.

According to Imam Malik (Maliki school), there are also three methods:

(1) **Sunni (According to Sunnah):** To give only one divorce during a state of purity without sexual intercourse and allow the "iddah" to pass.

(2) **Makruh (Disliked):** To divorce during normal periods (tuhur) in which sexual intercourse has occurred, or to give three divorces in one month (tuhur).

(3) **Bid'i (Bad/Innovative):** To divorce during menstruation.

According to Imam Ahmad ibn Hanbal (Hanbali school):

(1) A menstruating woman should be divorced during her state of purity (clean) without sexual intercourse, and then she observes the "iddah."

(2) The second method is to divorce during menstruation, or to give three divorces together, or to divorce during a state of purity (clean) after sexual

intercourse. All these incorrect methods are considered wrong; for them, there is no difference between bid'ah and sunnah.

According to Imam Shafi'i (Shafi'i school), the difference between the "Ahsan" (best) and "Ghair Ahsan" (not best) methods is based on timing: divorcing a woman during menstruation, or if sexual intercourse has occurred and she is divorced during a period of purity, or if three divorces are given together, or if they are given within the same month (tuhur)—all these are against the Sunnah. For a pregnant woman, the "iddah" period is until childbirth.

Divorce occurs in all cases; however, giving it according to the method taught by the Prophet (peace be upon him) is the most virtuous way. Divorce given by other methods still takes effect, but the person commits a sin.

According to the Imamiyyah (Shi'a school), if a divorce is given against the Sunnah (e.g., during menstruation) or three divorces are given at once, the divorce does not take effect at all.

According to Mr. Tawus and Ikrimah (may Allah have mercy on them), if three divorces are given at once, only one divorce takes effect. This view has been adopted by Imam Ibn Taymiyyah. In the early periods of Abu Bakr (RA) and Umar (RA), this was the practice, but later Umar (RA) changed it because people started acting hastily, and the Companions agreed with this change. For more details and evidence, it is better to consult the books of Fiqh under "Kitab At-Talaq," where the arguments of each Imam and school of thought are present.

The period for reconciliation after divorce lasts until the end of the "iddah." In "iddah," "quru'" refers to either the beginning of menstruation or the end of menstruation (purity). According to the Shafi'i and Maliki schools, "quru'" refers to purity, meaning as soon as the third menstrual period begins, the "iddah" ends. According to the Hanafi and Hanbali schools, the "iddah" ends when purity begins after the completion of the menstrual period. The viewpoint of the Hanbalis and Hanafis provides more validation and more time for the woman for expenses and reconciliation. The majority of the Tabi'in (successors) adopted this view.

How to Reconcile:

Reconciliation is **not a renewal of marriage**, so the woman's consent is essential.

(1) **Verbal Reconciliation:** According to Imam Shafi'i, reconciliation is done verbally. Actions are not considered sufficient; sexual intercourse or physical intimacy alone do not count.

(2) **Verbal and Action-Based Reconciliation:** According to Imam Malik, reconciliation can be through both words and actions. Actions include intimacy, kissing, and physical closeness. As for words (qaul/talk), even if spoken without the explicit intention of reconciliation, they are considered valid by the Maliki school.

(3) **Hanafi and Hanbali Perspective:** According to the Hanafi and Hanbali schools, both words and actions (including intimacy and sexual intercourse) are valid, and **intention is not crucial**. For Hanafis, any act of intimacy is considered reconciliation, but for Hanbalis, mere intimacy is not enough; sexual intercourse is necessary. In Hanafi jurisprudence, the possibilities for reconciliation are higher to preserve the family unit.

If the divorce is in accordance with the Sunnah (e.g., one or two divorces followed by the completion of "iddah"), then remarriage is possible without the need for her to marry another man first. However, if the divorce method is an innovation (forbidden), meaning three divorces were given together in one menstrual cycle, then reconciliation is not possible. In such a case, she must first marry another man, and only after that marriage ends (and she completes her "iddah" from the second husband) can she remarry her previous husband. Details are available in books of Fiqh.

After the calculation of the "iddah," the command to **fear Allah** is given. This is because, before Islam, the condition of women in society was greatly oppressed and deplorable. Islam elevated their rights to a level that non-Muslim societies only achieved in the 18th century. In India and Pakistan, Muslim women suffered due to Hindu customs, and people forgot Islamic teachings.

During the "iddah" period, women are encouraged by the "Talaq Hasan" (Sunnah method of divorce) to create an environment conducive to reconciliation, thereby avoiding the social and psychological problems of divorce. If reconciliation is not possible, the woman should be provided with respectful accommodation and sustenance during her "iddah" period, according to the husband's capacity. The importance of the divorce matter is highlighted by the need to know the exact time and date, to protect the woman's rights. In case of pregnancy, the woman has the right to maintenance (residence and expenses) until childbirth. After childbirth, if the mother breastfeeds the child (which is preferred), she will receive expenses for accommodation and food during the breastfeeding period.

During the "iddah," the husband should not expel the wife from the house, nor should the wife leave the house (she should not immediately go to her parents' home upon divorce). The purpose is to ensure that both parties have all opportunities available to them, and they reflect upon the action or mistake that led to the divorce, and then start living together again. The longer the period, the greater the chances of reconciliation and mutual understanding. The wife should not be expelled from the house unless she commits a blatant act of indecency. According to Hasan Basri, Dhahhak, Mujahid, Ikrimah, Ibn Zayd, Hammad, and Layth (may Allah have mercy on them), this refers to adultery. Some have interpreted it as "nushooz" (disobedience/rebellion against the husband) and also consider the wife's leaving the house without necessity as a clear evil act. The objective is to protect both individuals (husband/wife) and their families from the distress of social damage caused by divorce and to increase the chances of reconciliation. For necessary affairs, a woman can leave for a reasonable time, but it is essential for her to spend the night in her husband's house.

Ignoring the teachings of Allah Almighty and the Prophet (peace be upon him) will be a punishable act. If disciplinary action is not taken here, punishment will surely be meted out on the Day of Judgment, and by doing such an act, an individual (man or woman) will be doing injustice to themselves.

The idea that one is only causing distress to another individual through their actions is incorrect; rather, they are putting their own soul into torment. The method of divorce, determination of "iddah," and the rights during "iddah" all need careful consideration. If all matters are handled according to Sharia (Islamic) guidelines, then the problems of separation will be minimized at this stage, and by Allah's mercy, some form of agreeable (practical or suitable) circumstances will arise.

فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ فَارِقُوْهُنَّ بِمَعْرُوْفٍ وَّ اَشْهِدُوْا ذَوَیْ عَدْلٍ مِّنْكُمْ وَ اَقِیْمُوا الشَّهَادَةَ لِلّٰهِ ؕ ذٰلِكُمْ یُوْعَظُ بِهٖ مَنْ كَانَ یُؤْمِنُ بِاللّٰهِ وَ الْیَوْمِ الْاٰخِرِ ؕ وَ مَنْ یَّتَّقِ اللّٰهَ یَجْعَلْ لَّهٗ مَخْرَجًا ۙ﴿۲﴾

65|2| And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah. That is instructed to whoever should believe in Allah and the Last day. And whoever fears Allah - He will make for him a way out

وَّ یَرْزُقْهُ مِنْ حَیْثُ لَا یَحْتَسِبُ ؕ وَ مَنْ یَّتَوَكَّلْ عَلَی اللّٰهِ فَهُوَ حَسْبُهٗ ؕ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ؕ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَیْءٍ قَدْرًا ﴿۳﴾

65|3| And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.

Islamic Directives on Divorce and Its Aftermath:

The rulings concerning divorce are comprehensive. They dictate the **appropriate timing for divorce** to minimize issues related to pregnancy, menstruation, and other rights. The next stage, if a divorce has been issued, mandates that a decision about **reconciliation** be made within the iddah period (three months). Whatever decision is made should be done with careful consideration and good intentions. In the pre-Islamic era of ignorance (Jahiliyyah), men would divorce and then reconcile, only to divorce again, with the sole purpose of harassing women and preventing them from remarrying. This practice is forbidden. Whatever is done must be done in a **"ma'roof" (appropriate and well-known)** manner. "Ma'roof" is a comprehensive term that encompasses all acts of goodness and virtue.

If the decision is to **reconcile**, it must also be done generously and virtuously (ma'roof). Past events or bitterness should not tarnish future relations. Similarly, if the decision is to proceed with the divorce, all the woman's **rights must be fulfilled in the best possible manner** when she is sent off, without any reduction in her entitlements.

The Importance of Witnesses and Trust in Allah:

These commands pertain to interpersonal dealings and are considered Huquq al-Ibad (rights of people). Since they can lead to legal and social issues, it is advised to have **two righteous individuals as witnesses** for every event. "Righteous" here refers to those who can bear true witness without hesitation, who have a good memory and character. The command for witnesses is for caution and to ensure the best practice. While a divorce or reconciliation can occur even without witnesses, their presence is preferred to ensure transparency.

These commands are for the **welfare of humanity**, and only those who believe in Allah and the Day of Judgment can truly act upon them. These matters may involve additional financial expenses, especially due to the "ma'roof" method. However, a devout person, knowing their duties, will handle them in the best possible way. Allah Almighty will create means of sustenance for them, making their difficulties easy and opening doors to abundant provision. Therefore, generosity in fulfilling rights is

essential and brings blessings in sustenance. A Hadith states that if you tighten your hand (are stingy), Allah Almighty will also restrict your provision.

Trust in Allah (Tawakkul) and Divine Decree (Taqdeer):

The lesson of Tawakkul (trust in Allah) is also taught. Tawakkul does not mean ignoring means and resources; rather, it means utilizing all available means and resources while taking all necessary precautions. As a Hadith states, *"First tie your camel, and then put your trust in Allah."* Those who trust in Allah will be helped by Him. Ultimately, Allah Almighty enforces His decisions because the entire universe is under His control.

All matters in the universe occur according to a predetermined plan, which Allah Almighty has decided based on His eternal knowledge. In creed, this is known as *Taqdeer (Divine Decree)*. All its data is present in the Preserved Tablet (Lawh al-Mahfuz), and its implementation continues according to the plan. Scholars categorize Taqdeer into two parts*: Mu*

bram (unalterable), which cannot be changed, and *Ghair Mubram* (alterable), which Allah Almighty changes for His creation according to circumstances. For example, the prayers of righteous people, a person's repentance and supplication, and Allah's grace can bring ease. The concept or wisdom of Taqdeer is a reality on one hand and the best solution for human psychological problems on the other. In the worst of circumstances, one should not be overly worried. It is only necessary to make decisions on all matters with intellect and understanding, and then to rely on Allah.

Belief in Taqdeer prevents a person from being psychologically broken; instead, their personality remains intact. They do not worry excessively. The belief or concept of Tawakkul is that one should entrust the outcomes to Allah Almighty. However, this is only when a person **has exerted their utmost effort**. Allah Almighty, due to His justice, rewards the efforts of every Muslim and non-Muslim. These beliefs help a person live their life in the best possible way. Keeping all these matters in mind, Umar ibn Al-Khattab (RA) narrates: *"I heard the Messenger of Allah (peace be upon him) say: 'If you were to rely upon Allah with the reliance due to Him, you would be provided for as the birds are provided for. They leave hungry in the morning and return with full bellies in the evening.'" (*Tirmidhi / Shu'ab al-Iman). This Hadith emphasizes that **Tawakkul requires action and struggle**. Birds leave their nests early in the morning because they won't find food inside. They fly from place to place all day in search of food and then return in the evening with full bellies after finding it. Therefore, for one who trusts in Allah, effort and action are essential, and the outcome is in Allah's hands. Success can be achieved sometime by using 40% resources and sometime even by 70% resources. Allah Almighty, by His justice, does not waste effort and action; He rewards them.

وَ الّٰٓـِٔیْ یَىِٕسْنَ مِنَ الْمَحِیْضِ مِنْ نِّسَآىِٕكُمْ اِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلٰثَةُ اَشْهُرٍ ۙ وَّ الّٰٓـِٔیْ لَمْ یَحِضْنَ ؕ وَ اُولَاتُ الْاَحْمَالِ اَجَلُهُنَّ اَنْ یَّضَعْنَ حَمْلَهُنَّ ؕ وَ مَنْ یَّتَّقِ اللّٰهَ یَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ یُسْرًا ﴿۴﴾

65|4| And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease.

ذٰلِكَ اَمْرُ اللّٰهِ اَنْزَلَهٗۤ اِلَیْكُمْ ؕ وَ مَنْ یَّتَّقِ اللّٰهَ یُكَفِّرْ عَنْهُ سَیِّاٰتِهٖ وَ یُعْظِمْ لَهٗۤ اَجْرًا ﴿۵﴾

65|5| That is the command of Allah, which He has sent down to you; and whoever fears Allah - He will remove for him his misdeeds and make great for him his reward.

Iddah (Waiting Period) for Women Without Menstruation:

The rulings on iddah continue, starting with commands for women of childbearing age who experience monthly menstruation. However, as women ages, and after a certain age, menstruation becomes irregular due to physical changes, and delays begin. Eventually, it diminishes and ceases entirely at a particular age. Just as the duration of menstruation decreases, a woman's chances of pregnancy also decline. When menstruation stops, the possibility of pregnancy almost vanishes. Iddah rulings for these women are also addressed. In medical terms, this is called *menopause.* This can occur anywhere from the age of 30 to 55, with 47 being the typical age. If a woman has not had a period for a full year, it is referred to as the post-menopause period, as the ovaries no longer produce estragen hormones or eggs.

Specific Iddah Rulings:

For women whose menstruation has completely ceased, their iddah is **three months**, with each month estimated as thirty days. This is according to Hanafi jurisprudence; other schools of thought calculate it based on lunar months. For women who are in the process of menopause, their periods become irregular, sometimes occurring only once a year. If menstruation occurs once a year or more, their iddah period is **nine months (the duration of a pregnancy)** to confirm that there was no pregnancy. If menstruation occurs during this period, then the iddah becomes three months *after* that menstruation, as the menstruation confirms the absence of pregnancy, and the remaining period is completed based on months.

The text also mentions the causes of irregular menstruation. If it is due to breastfeeding, illness, or any other reason, menstruation will be awaited. After a nine-month waiting period, an additional three months will be considered the iddah period. In the current era, information about pregnancy is easily obtainable through medical means, thus eliminating many of the previous complications.

For women who have never had menstruation, such as those due to young age, or in rare cases, those who never experience it at all, the ruling is the same as for those whose menstruation has ceased: they must wait **three months**. If menstruation had not been occurring previously but started some time after the divorce, then her iddah will be counted like that of a menstruating woman, starting after that menstruation. There are minor differences in these details, which are available with detailed arguments in books of Fiqh.

Iddah for Pregnant Women:

For a **pregnant woman**, her iddah lasts until **childbirth**, meaning the completion and delivery of the pregnancy. There is consensus on this. This is clarified in the Hadith: "The iddah of every pregnant woman is until she delivers what is in her womb." (Referenced from Hadith Subai'ah Al-Aslamiyyah). If a woman was pregnant and became a widow, scholars unanimously agree that the longer period will be taken. That is, if the pregnancy ends before four months and ten days (which is the iddah of a widow), she will complete the four months and ten days. If the pregnancy lasts longer, then the iddah is until childbirth.

It has become very easy to obtain information about childbirth—what emerges from the womb. Confirming pregnancy is also easy through various tests and imaging.

Similarly, it is simple to ascertain what emerges from the womb, whether it is a human being or something else.

These commands are for the welfare of the collective society. Some times, individuals may face difficulties, hence the command to fear Allah and adhere to these rulings. Each iddah has a different duration based on pregnancy, death, or irregular menstruation. Therefore, it is crucial to ensure women's rights to accommodation and food are upheld. This should not be seen as a burden but as a responsibility and duty. Fear of violating Allah's commands must be present in one's heart. Whoever fears Allah, Allah Almighty will forgive their sins, make their sustenance and future life stages easy, and grant them a great reward in the afterlife. It is also the duty of an Islamic state to protect and enforce the rights of both men and women.

اَسْكِنُوْهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وُّجْدِكُمْ وَ لَا تُضَآرُّوْهُنَّ لِتُضَيِّقُوْا عَلَيْهِنَّ ؕ وَ اِنْ كُنَّ اُولَاتِ حَمْلٍ فَاَنْفِقُوْا عَلَيْهِنَّ حَتّٰى يَضَعْنَ حَمْلَهُنَّ ۚ فَاِنْ اَرْضَعْنَ لَكُمْ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ ۚ وَ اْتَمِرُوْا بَيْنَكُمْ بِمَعْرُوْفٍ ۚ وَ اِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهٗۤ اُخْرٰى ؕ ﴿۶﴾

65|6| Lodge them [in a section] of where you dwell out of your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for the father another woman.

لِيُنْفِقْ ذُوْ سَعَةٍ مِّنْ سَعَتِهٖ ؕ وَ مَنْ قُدِرَ عَلَيْهِ رِزْقُهٗ فَلْيُنْفِقْ مِمَّاۤ اٰتٰىهُ اللّٰهُ ؕ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا مَاۤ اٰتٰىهَا ؕ سَيَجْعَلُ اللّٰهُ بَعْدَ عُسْرٍ يُّسْرًا ﴿۷﴾

65|7| Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease.

Post-Divorce Residence and Expenses:

The rights of a divorced woman (mutallaqah) are clearly outlined. There is general agreement that if a divorce is issued according to the teachings of the Sunnah—also known as a **revocable divorce (talaq raj'i)**—the woman has the right to **residence and sustenance (food)**. She should remain in the same home to preserve the possibility of reconciliation and prevent the disintegration of the family.

Similarly, there is no dispute regarding a **pregnant woman's right to residence and sustenance**. She is entitled to stay and be provided for until the completion of her pregnancy.

Expenses for an Irrevocably Divorced Woman (Talaq Ba'in):

A more complex issue arises when a woman is issued an **irrevocable divorce (talaq ba'in)**, meaning reconciliation is not possible unless she marries another man and he subsequently divorces her. The question then becomes whether the divorcing husband is still responsible for her residence and sustenance, given that there's no possibility of reconciliation. Scholars hold differing views on this:

(1) Hanafi School: This school, supported by the opinions of Umar (RA), Abdullah ibn Mas'ud (RA), Ali ibn Husayn (Imam Zayn al-Abidin), Qadi Shurayh, and Ibrahim Nakha'i, holds that an irrevocably divorced woman does have the right to residence and maintenance (food). (*Al-Mutallaqah al-*

Thalathah, Laha al-Sukna wal-Nafaqah - Narrated by Darqutni from Jabir ibn Abdullah).

(2) Shafi'i and Maliki Schools: These schools assert that she has the right to residence but not to sustenance. The Maliki school adopts the views of Sa'id ibn al-Musayyab, Awza'i, Layth, and Abu Ubaidah.

(3) Hanbali School and Imami Shi'a: According to these schools, an irrevocably divorced woman does not have the right to residence or sustenance. They derive this opinion from the views of Hasan al-Basri, Hammad, Ibn Abi Layla, and Ishaq ibn Rahawayh (may Allah have mercy on them), citing the incident of Fatima bint Qays recorded in Hadith collections.

Maintenance of a Pregnant Woman after Husband's Death:

The maintenance of a pregnant woman is always the responsibility of the divorcing husband. However, if the husband dies before the iddah period ends, will his heirs be responsible for her maintenance?

(1) Opinion of Ali, Abdullah ibn Mas'ud, Abdullah ibn Umar (RA): They hold that her maintenance and residence should be paid from the husband's inheritance (Alusi, Ruh al-Ma'ani). According to Abdullah ibn Abbas (RA), if no inheritance is left, his heirs should cover the expenses, referencing the Quranic verse: "*And upon the heir is the like of that" (Quran 2:23)*.

(2) Opinion of Hasan al-Basri, Abdullah ibn Zubayr, Sa'id ibn al-Musayyab: They believe she should spend from her share of the inheritance but not from the shares of others. According to Ibn Abi Layla, maintenance is obligatory upon the husband, just like paying off a debt from his wealth; maintenance should be paid first.

(3) Hanafi and Hanbali Schools: Since the deceased's inheritance no longer belongs to him after death, the right to residence and maintenance ceases, as the wealth now belongs to the heirs. Imam Ahmad ibn Hanbal (Hanbali) also holds this view.

(4) Shafi'i School: According to them, she has the right to residence but not to sustenance (food).

Child Rearing:

After pregnancy and childbirth, rulings concerning the child's upbringing are outlined, clarifying the following:

(1) After divorce, the woman can make decisions of her own free will.

(2) If she wishes to breastfeed, she has the primary right to do so.

(3) She has the right to receive compensation for breastfeeding from the child's father, according to his capacity or custom.

(4) If the father wishes, he can arrange for another woman to breastfeed the child.

This last point applies if the woman demands compensation exceeding the man's capacity or refuses to breastfeed. If no other wet nurse is available, the mother can

be compelled to breastfeed with compensation. Nowadays there are different type of milks are available for feeding.

Through these blessed verses, Allah Almighty expresses His love for His creation, emphasizing that **no soul is burdened beyond its capacity**. And for those who fulfil their duties even in difficult circumstances, Allah Almighty will grant them abundance and ease in their sustenance and affairs in life.

Great emphasis and attention are given to women's rights. They should receive residence and sustenance during their iddah(waiting) period, according to the man's (ex-husband) social and economic status, and they should reside in the husband's home during this time. Often, reconciliation doesn't happen because the woman leaves the husband's home to go to her parents' house or takes separate residence, ending all opportunities for interaction. This causes mental and emotional distress for the family and individuals.

Furthermore, the Quran teaches **generosity, good morals, sincerity, and kindness in dealings** to ensure that disputes do not end in a bitter manner. Relationships should not be left harsh or unforgiving. Instead, a gentle, *ma'roof,* and kind approach should be adopted during pregnancy, childbirth, and post-childbirth. This ensures that, even after separation, a connection remains due to the children. In this way, parents do not transfer their hatred to their children, and they consider positive aspects for their children's upbringing and character building, thus contributing to an increase of good individuals in society. Patience is also advised regarding financial hardship. If matters are resolved with sincerity, Allah promises abundance and ease in life.

These are the commands that were revealed for **women fourteen hundred years ago** and were made the responsibility of the Islamic state. Today, in the 20th century, similar rights were only achieved for women in Europe after intellectual renaissances and women's rights movements. Women in developing and underdeveloped countries are still deprived of these rights, but Islam granted these to women fourteen hundred years ago without any movement or revolution.

وَ كَاَيِّنْ مِّنْ قَرْيَةٍ عَتَتْ عَنْ اَمْرِ رَبِّهَا وَ رُسُلِهٖ فَحَاسَبْنٰهَا حِسَابًا شَدِيْدًا ۙ وَّ عَذَّبْنٰهَا عَذَابًا نُّكْرًا ﴿٨﴾

65|8| And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment.

فَذَاقَتْ وَبَالَ اَمْرِهَا وَ كَانَ عَاقِبَةُ اَمْرِهَا خُسْرًا ﴿٩﴾

65|9| And it tasted the bad consequence of its affair, and the outcome of its affair was loss.

اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ۙ فَاتَّقُوا اللّٰهَ يٰۤاُولِى الْاَلْبَابِ ۚ الَّذِيْنَ اٰمَنُوْا ۛؕ قَدْ اَنْزَلَ اللّٰهُ اِلَيْكُمْ ذِكْرًا ۙ﴿١٠﴾

65|10| Allah has prepared for them a severe punishment; so fear Allah, O you of understanding who have believed. Allah has sent down to you the Qur'an.

رَّسُوْلًا يَّتْلُوْا عَلَيْكُمْ اٰيٰتِ اللّٰهِ مُبَيِّنٰتٍ لِّيُخْرِجَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَ مَنْ يُّؤْمِنْۢ بِاللّٰهِ وَ يَعْمَلْ صَالِحًا يُّدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ قَدْ اَحْسَنَ اللّٰهُ لَهٗ رِزْقًا ﴿۱۱﴾

65|11| [He sent] a Messenger [Muhammad] reciting to you the distinct verses of Allah that He may bring out those who believe and do righteous deeds from darknesses into the light. And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision.

The discussion now turns to the importance of adhering to Islamic rulings after divorce and iddah, and a warning is given by referencing the behaviour of disbelievers. The Arabs are being reminded that many societies before them rebelled against Allah's commands and acted against the teachings of the prophets, which ultimately led to their destruction. This divine accountability occurs both in this world and in the Hereafter. This punishment is a direct consequence of those nations' actions. Allah Almighty has blessed humanity with intellect to choose the best path for themselves. People of understanding are being informed that prophets and divine books were sent for the well-being of humanity. All matters contained within them are for humanity's betterment. Therefore, one should use their intellect and thought to choose the path of salvation and success. Whatever path a person chooses, Allah Almighty has created the means for every path in the universe, and those means will become available to them.

The Prophet (peace be upon him) is a complete embodiment of light and guidance. His character is exemplary. He demonstrates how to act upon all the verses and commands of the Holy Quran. Those who, despite all these facilities, deprive themselves will face a terrible end. Conversely, those who navigate their lives in the light of this guidance —meaning they perform righteous deeds—will achieve success in this world, along with the palaces of Paradise and all means of comfort and facilities in the Hereafter.

Maintaining Kinship Ties:

Abu Hurairah (RA) narrates that the Prophet (peace be upon him) said: "Learn about your family relations and maintain ties with them, for maintaining kinship increases love among family members, brings abundance in wealth, and prolongs life." (Tirmidhi / Mustadrak / Musnad Ahmad).

اَللّٰهُ الَّذِيْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّ مِنَ الْاَرْضِ مِثْلَهُنَّ ؕ يَتَنَزَّلُ الْاَمْرُ بَيْنَهُنَّ لِتَعْلَمُوْٓا اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۙ وَّ اَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿۱۲﴾

65|12| It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.

The Affairs of the Universe:

This blessed verse alludes to the mysteries and system of the universe. Allah Almighty created seven heavens, which are like circular shields, each separated by vast distances that humans cannot comprehend. The first heaven, which the Prophet (peace be upon him) referred to as the earthly heaven, contains our solar system and

the visible stars and galaxies. Humans are still exploring within the solar system, which spans many thousands of light-years. These heavens protect us from the cosmic and radio rays of other stars and gakaxies.

Just as there are heavens, Allah Almighty has also created **earths**. One earth is where we live. The Hadith also mentions multiple earths. Earlier scholars did not have the vast resources of information about the heavens or space that are available today through tools like the James Webb Telescope, Sky Eye, and Hubble Telescope. These scholars believed that there are seven different layers within the Earth, which are a form of earth. One interpretation, referenced by Kalbi, suggests that after every earth, there is a sea, implying seven earths in this manner. Our duty of preaching extends to our own Earth, where there is dry land. If our reach extends to another earth by crossing the sea, then the duty of preaching also applies there (Qurtubi).

Allamah Alusi (RA) mentions a narration from Hasan Raza (RA), narrated by the Imamiyyah, where he spread his right palm, placed his left hand on top, and said: "Our Earth and Heaven (the sky of this world) are like this. Similarly, there are seven earths and seven heavens, one above the other. Above them is the dome of Arsh al-Rahman (the Throne of the Most Merciful)," and then he recited the verse. (Ruh al-Ma'ani). Current cosmological views suggest the existence of numerous planets and stars in the universe where life might be possible. These views are based on scientific estimations, not definitive information, and are based on the radio interpretations of signals.

Modern research is now indicating the presence of **oceans within the Earth** as well, though these are scientific estimations. The universe, spanning billions of light-years, contains billions of stars and planets, many of which are similar to our Earth, as humanity has now estimated through space telescopes. The Quran's declaration fourteen hundred years ago is opening doors for current research. More mysteries will unfold in the future.

Allah Almighty has also stated that between our Earth and the Heavens, according to Allah's meticulously planned system, which was ordained in the Preserved Tablet from the beginning, His **angels carry out cosmic (actions for the existence and sustenance of the universe) affairs** according to His commands and plan. All these matters are executed according to a plan and knowledge. From this, we should gauge Allah Almighty's power and knowledge, recognizing how magnificent and powerful a Being He is, and strengthen our faith.

Alhamdulillah, Surah At-Talaq is complete. The surah began with an address to the Prophet (peace be upon him) and social commands, and it concludes with the management of the universe and Allah's knowledge and perfection. May Allah Almighty grant the ability to provide correct explaination. Ameen.

END OF SORAH AL-TALAQ

66 - SURAH AL-TAHREEM

Introduction:

This Surah is named At-Tahrim, derived from the words "limaa tuharrimu" in its first verse, which signify instructions regarding prohibition. This Surah was revealed in Madina Sharif between the seventh and eighth years of Hijra. In terms of revelation order, it is the 105th Surah, and in the arrangement of the Quran, it is the 66th. It was revealed after Surah Al-Hujurat and before Surah Al-Jumu'ah.

Surah At-Talaq and Surah At-Tahrim are placed together in the Quranic compilation because both begin with an address to the Prophet (PBUH) and both contain rulings concerning wives. Surah At-Talaq discusses divorce and the waiting period (iddah), while At-Tahrim emphasizes good marital conduct and obedience to the husband. It also mentions the Prophet's (PBUH) affection for his wives. The Surah highlights the importance of the Prophet's (PBUH) person and status through the explanation of its rulings. Actions that are generally permissible for ordinary people were forbidden to the Prophet (PBUH) to prevent people from mistaking them for obligatory duties and to keep them from going astray due to their desires. The Prophet's (PBUH) character is exemplary, thus emphasizing the importance of greater caution. This strict oversight also aims to convey that the Prophet's (PBUH) character and actions never deviate from the divine will; if they do, they are immediately corrected. This is because the Prophet's (PBUH) character or Sunnah is a source of Islamic law. All actions of the Prophet (PBUH) are worthy of emulation, and every Muslim should have complete confidence that his every action is in accordance with Allah's commands and teachings, allowing us to seek guidance with full trust and attention. Given the importance of the character of the mothers of the believers (the Prophet's wives), they were also guided and made aware of the honour of being in the Prophet's (PBUH) company. This also serves as a beacon for other Muslim women to take extreme care of their husbands. Whenever companions (male or female) did not act in a manner befitting the Prophet (PBUH), they were warned and informed, similar to the command for Friday prayer (Surah Al-Jumu'ah: 11) or the archers abandoning their positions during the Battle of Uhud (Surah Al-Imran: 152). Similarly, those who slandered Aisha (RA) were rebuked (Surah An-Nur: 12-17). Likewise, Hatib ibn Abi Balta'ah faced severe reprimand when he attempted to divulge a secret by sending a letter to the disbelievers of Makka.

An important message for all humanity, especially Muslims, is that in Islam, only actions hold value in the sight of Allah. As the Prophet (PBUH) stated, "We, the Prophets, do not leave any inheritance" meaning property is charity. Two examples are given: one woman whose husband was the most tyrannical and severe disbeliever in the world, yet she was a Muslim and destined for Paradise (Pharaoh's wife, Asiya). Similarly, the scorn and opposition that Maryam (RA) faced from the Jews elevated her status significantly. In contrast, two women are mentioned whose husbands were great Prophets, but because they did not support their esteemed husbands, they were condemned to Hell. These were the wives of Prophet Nuh (AS) and Prophet Lut (AS), who would relay their husbands' words to their enemies. This example is crucial for everyone: Islam is a religion of action; mere kinship holds no importance. If actions are good, then relationships are also beneficial.

The Prophet's (PBUH) words are also considered a form of divine inspiration. A part of the words that emanated from his blessed mouth is the *"Wahy Matlu"* (recited revelation), which we recite(Holy Quran). His other words are also by Allah's command, which we call *"Ghair Matlu"* (unrecited revelation) hadith (sayings), and they hold an obligatory status for Muslims to follow. The secret revealed to Hafsa (RA), mentioned in the Surah, is not explicitly detailed anywhere else; it was the Prophet's (PBUH) words, referred to as a secret revealed by Allah, emphasizing the importance of its confidentiality. For this reason, the Prophetic Hadith is the second

major and authentic source of Islamic laws after the Holy Quran. This refutes those who deny the Hadith.

In Islamic society, secrets and consultations *(mashwara*) are considered trusts (*amanat*). Betraying these trusts is a reprehensible sin. They can only be disclosed with the permission of the concerned individual. Giving misleading advice is also a sin.

يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿١﴾

66|1| O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.

قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ وَ اللّٰهُ مَوْلٰىكُمْ ۚ وَ هُوَ الْعَلِيْمُ الْحَكِيْمُ ﴿٢﴾

66|2| Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise.

The Prophet's Self-Imposed Prohibition:

The verse mentions the Prophet (PBUH) prohibiting something upon himself that was ordinarily permissible. He perhaps did this to please his wives, making it obligatory upon himself. Mentioning his wives also serves to highlight their responsibilities as the Honourable Wives *(Azwaj-e-Mutaharat*) and to draw attention to their significant duties. Every action of the Prophet (PBUH) is a beacon for Muslims, and the Prophet's wives are also the mothers of the believers, making their actions and conduct very important.

Incidents Leading to Revelation:

The specific action, the Prophet (PBUH) prohibited upon himself are not mentioned in the verse. However, Hadith scholars and commentators have cited two incidents that, in their view, were the cause of this (these) verse(s) being revealed. One incident concerns his not consuming honey, and the other involves Lady Maria al-Qibtiyya. There are authentic narrations regarding the first incident, while the second story is considered unreliable due to a lack of authentic narration. This opinion is held by Imam Nasa'i, Qadi Iyad, Qadi Abu Bakr Ibn al-Arabi, Imam Nawawi, and Hafiz Badr al-Din al-Ayni.

The first incident, as narrated by Lady Aisha (RA) in Bukhari, Muslim, Abu Dawud, Nasa'i, and other Hadith collections, can be summarized as follows:

The Prophet (PBUH) generally visited all his Wives every day after Asr prayer. On one occasion, he stayed longer at the house of Lady Zaynab bint Jahsh because she had received some honey from somewhere, and the Prophet (PBUH) liked honey. He would drink honey syrup there. Lady Aisha (RA) stated that she became jealous of this. She, along with Lady Hafsa, Lady Sawdah, and Lady Safiyyah (RA), agreed that whoever the Prophet (PBUH) visited next wife would tell him that he smelled of *'Maghafir*'.

Maghafir is a type of flower that has a peculiar odour. If a bee collects honey from it, the honey also carries the scent of Maghafir. It was well-known that the Prophet (PBUH) was extremely fastidious and disliked any kind of unpleasant odour emanating from him. Therefore, this plan was devised to deter him from staying long at Lady Zaynab's house, and it succeeded. When several wives told him that he

smelled of Maghafir, he vowed not to consume honey. In one narration, he said, "I will not drink it again." In another narration, the words are, "I will not return to it, and I have sworn." In the narration by Ibn Abbas (RA), the words are, "By Allah, I will not drink it."

Wisdom Behind the Prohibition:

This act was not unlawful or a sin; rather, it was a personal preference. However, it was not befitting of the Prophet (PBUH) because there was a possibility that people of the Ummah might consider it forbidden (just as the Jews forbade eating camel meat after Prophet Yaqub (AS) refrained from it). Therefore, he was advised to use it again and could do so after paying **Kaffarah** (expiation). Another wisdom was to make the Wives aware that such behaviour was not appropriate. While ordinary women face challenges as human beings, the status of the Mothers of the Believers (the Prophet's Wives) and their responsibilities are different. As a result, the Honourable Wives sacrificed all their demands and desires for the Prophet's convenience.

The Incident of Lady Maria al-Qibtiyya:

The second incident, whose narrations are weak, concerns Lady Maria al-Qibtiyya. After the Treaty of Hudaybiyyah, the Prophet (PBUH) wrote letters to various kings inviting them to Islam. Among them, he wrote to the Roman head of Egypt/Alexandria, the Patrician, whom the Arabs called Muqawqis. This letter was delivered by Hatib ibn Abi Balta'a. Muqawqis did not accept Islam, but he treated the envoy (Hatib) well and replied, "I know that a prophet is to come, but I think he will emerge from Syria. However, I have treated your envoy with respect and am sending you two girls who hold high status among the Copts." (Tabaqat Ibn Sa'd). One of them was Maria (Christians call Saint Mary 'Maria' or 'Marry'), and the other was Sirin. They were sent with a mule, a servant, and some gifts. Hatib presented Islam to both women, and they accepted it, but the servant did not. He accepted Islam after arriving in Madinah.

When they reached the Prophet (PBUH), he gave Sirin to Hassan ibn Thabit as a bondwoman and took Maria into his harem. In the 8th year of Hijra, his son, Ibrahim, was born to her. Lady Maria was very beautiful. She became um-wald (mother of son) like a wife.

One day, the Prophet (PBUH) went to the room of Lady Hafsa (RA), and she was not there. At that time, Lady Maria came to him there and stayed with him in privacy (in Lady Hafsa's absence). Lady Hafsa (RA) was displeased by this and complained strongly to the Prophet (PBUH). To appease her, the Prophet (PBUH) promised her that he would not have any marital relations with Maria in the future. In some narrations, he forbade her upon himself. In some narrations, Lady Aisha (RA) and Lady Hafsa (RA) insisted that he forbid her upon himself. The Prophet (PBUH) had asked Lady Maria (RA) to live as a wife after being freed through marriage, but she preferred to remain a bondwoman, just as she had come. She became the mother of his child (Umm al-Walad). This shows the extent to which Islam and the Prophet (PBUH) respected individual freedom and opinion.

Expiation for Breaking an Oath:

Regarding the expiation (kaffarah) for breaking an oath, the rulings have been explained in Surah Al-Ma'idah, verse 89. The **Kaffarah** for this is to feed ten poor people (of normal quality, as one feeds oneself), or to clothe the poor, or to free a slave, or to fast for three days. All these rulings are from Allah, who is All-Knowing

and All-Wise, and He is your Master and Helper. These rulings are for the benefit of poor class and to eradicate slavery and poverty from a society. Therefore, act upon them with complete faith and certainty; they have been established for the benefit of humanity.

وَ اِذْ اَسَرَّ النَّبِیُّ اِلٰی بَعْضِ اَزْوَاجِهٖ حَدِیْثًا ۚ فَلَمَّا نَبَّاَتْ بِهٖ وَ اَظْهَرَهُ اللّٰهُ عَلَیْهِ عَرَّفَ بَعْضَهٗ وَ اَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْۢبَاَكَ هٰذَا ؕ قَالَ نَبَّاَنِیَ الْعَلِیْمُ الْخَبِیْرُ ﴿۳﴾

66|3| And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."

اِنْ تَتُوْبَاۤ اِلَی اللّٰهِ فَقَدْ صَغَتْ قُلُوْبُكُمَا ۚ وَ اِنْ تَظٰهَرَا عَلَیْهِ فَاِنَّ اللّٰهَ هُوَ مَوْلٰىهُ وَ جِبْرِیْلُ وَ صَالِحُ الْمُؤْمِنِیْنَ ۚ وَ الْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ ظَهِیْرٌ ﴿۴﴾

66|4| If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.

عَسٰی رَبُّهٗۤ اِنْ طَلَّقَكُنَّ اَنْ یُّبْدِلَهٗۤ اَزْوَاجًا خَیْرًا مِّنْكُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰٓئِبٰتٍ عٰبِدٰتٍ سٰٓئِحٰتٍ ثَیِّبٰتٍ وَّ اَبْكَارًا ﴿۵﴾

66|5| Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins.

These blessed verses are about the Prophet's marital life, offering guidance and wisdom for Muslims. They address the Prophet's actions to please his wife and the wife's subsequent actions, issuing a warning about the latter.

According to traditions, the Prophet (peace be upon him) called Lady Maria al-Qibtiyya, who was his slave lady (by her will) and the mother of his child (Ibrahim), to Lady Hafsa's room in her absence. When Lady Hafsa (may Allah be pleased with her) found out, she expressed her displeasure at the use of her room and the violation of her rights. To appease her, the Prophet told her two things that held great significance for the Muslim community regarding future events. The intention was for this secret to remain confidential, but Lady Hafsa (may Allah be pleased with her) disclosed it to another blessed wife with whom she had a close relationship. When the Prophet (peace be upon him) confronted Lady Hafsa about why she had told the other wives, she was astonished, wondering how he knew, as the matter was between them, and the wife she told had not revealed it to him (prophet) either. The Prophet (peace be upon him) then informed her that Allah Almighty had revealed it to him. This is also a form of revelation, though it is given a lower status than the Holy Quran because the Quran is a revelation that can be recited and was delivered through Angel Gabriel (peace be upon him). This clarifies the importance of all the Prophet's teachings.

A Message for All Women:

There is a message for all women, not to share secrets between themselves and their husbands with others individuals. Doing so can affect relationships within the country,

family, or among individuals. The decisions and opinions of a head of state or an administrative leader are very important, so keeping them secret is crucial.

Lady Aisha (may Allah be pleased with her) and Lady Hafsa (may Allah be pleased with her), along with other wives, devised a plan to prevent the Prophet (peace be upon him) from drinking honey water at Lady Zainab's (may Allah be pleased with her) house. This was out of their love for the Prophet and their desire to spend more time with him. However, they were also trying to make the Prophet give up something he liked through an immoderate act driven by their own desires, disregarding his preferences. This behaviour was also immoderate and incorrect, causing distress to the Prophet (peace be upon him). The verse mentions that if both of them continued to support each other against the Prophet, *meaning they prioritized their own desires over the Prophet's preferences, no harm would come to the Prophet because Allah Almighty was with him.* Furthermore, Angel Gabriel, righteous Muslims, and angels were with him, and they would be at a loss. It was also conveyed that if they did not change their behaviour, Allah Almighty would provide him with other wives as substitutes.

The Prophet's temporary Separation from His Wives:

Imam Bukhari and Imam Muslim narrate a long hadith from Ibn Abbas (may Allah be pleased with him) about Lady Hafsa's (may Allah be pleased with her) disclosure of the secret, mentioning that Abu Bakr and Umar would be the leaders of the Muslims after him. She told Lady Aisha (may Allah be pleased with her). This distressed the Prophet (peace be upon him), and he separated himself from his wives for a month. On one hand, this was a warning to the honourable wives, and on the other hand, the Prophet acted against his desires (love for his wives). Another hadith narrated by Jabir ibn Abdullah (may Allah be pleased with him) and recorded in Sahih Bukhari, Sahih Muslim, Sunan Tirmidhi, and Sunan Nasai describes how the Prophet separated from his wives. Then Abu Bakr (RA) came and sat down, followed by Umar (RA), who also sat down. The wives were sitting around the Prophet, and he was sad and silent. Umar thought there must be a problem and wanted to say something to make the Prophet happy. Umar said, "O Messenger of Allah! I wish you could see Bint Kharijah (Umar's wife) asking me for maintenance, I would twist her neck." At this, the Messenger of Allah (peace be upon him) smiled and said, "Those you see sitting around me are asking me for maintenance." This was at a time when the conditions of Muslims had greatly improved due to conquests and war spoils. All the Muhajireen and Ansar had become prosperous. The prophet's wives also thought that they were the wives of the head of state. They spend many days without food, had no decent clothes, and no servant, so why shouldn't they acquire these things, just like other believing men and women had these? Thus, they collectively demanded an increase in their expenses, which the Prophet (peace be upon him) did not like, as he had preferred poverty in his personal life and was a role model for all humanity. He accepted the transient nature of the world and the sincerity of a head of state towards his public, and the standard of the weaker segments of society, to set an example for humanity.

When Abu Bakr heard this, he became angry with Lady Aisha (may Allah be pleased with her). Similarly, Umar became angry with Lady Hafsa (may Allah be pleased with her). Both began to twist their daughters' necks and said, "Why are you asking the Messenger of Allah for something he does not have?" The Prophet (peace be upon him) remained separated from his wives for about twenty-eight or twenty-nine days (approximately one month), and then the verses of choice (Ayat-e-Takhyir) were revealed in Surah Al-Ahzab, the translation of which is: "*O Prophet! Say to your wives:*

If you desire the life of this world and its adornment, then come, I will provide for you and release you with a gracious release. But if you 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." (Al-Ahzab 33:28-29).

The Prophet (peace be upon him) began with Lady Aisha (may Allah be pleased with her) and said, "O Aisha: I am presenting something to you, and I like that you do not rush until you consult your parents." Then the Prophet recited this verse. Lady Aisha (may Allah be pleased with her) said, "O Messenger of Allah! Should I consult my parents regarding you? Rather, I choose Allah, His Messenger, and the home of the Hereafter, and I ask you not to inform your other wives about my decision." The Prophet (peace be upon him) said, "Whoever among them asks about it, I will tell them. Indeed, *Allah has not sent me as one who makes things difficult or puts others in difficulty. Rather, Allah has sent me as a teacher and one who makes things easy."* These narrations indicate that the Prophet (peace be upon him) separated himself from his honourable wives for a month due to the disclosure of secrets and the demand for more expenses.

Marital Issues and Solutions:

In Islam, resolving differences with women through mutual understanding is preferred. However, if the other party (the wife) strongly opposes separation and does not understand mutual understanding, then to save the children and the home, minor physical discipline (punishment) that leaves no marks is permitted. This is only to prevent the home from being destroyed and to avoid distress for the children and relatives. If the same behaviour persists even after a minor strike, then separation should occur. Physical fighting should not be initiated. If a woman is educated and earning her own income, this is also not permitted, because she is fulfilling the duties of a man.

Women are allowed to seek divorce from men for many reasons, and resolving the matter through mutual understanding is Khula. If a man lacks sexual virility, then marriage is prohibited for him because it would be deceiving a woman (Hanfi Fiqah), and the woman has the right to divorce. Similarly, if a man is absent for a period of three years and his whereabouts are unknown, the woman can remarry. If he does not provide suitable accommodation and food, she can seek separation (divorce). If he is mentally ill or if there is physical abuse, she can seek divorce. These laws were not established in the eighteenth century through any feminist movement, industrial revolution, or intellectual movement, as it happened in Europe. Instead, fourteen hundred years ago (in the sixth century CE), Allah revealed these commandments for the benefit of humanity (without any parliament, movement, or protest), and the Prophet (peace be upon him) and his righteous caliphs implemented them. If today, in any Muslim country, men do not uphold the rights of women, it is a violation of Islam. Similarly, if a man has two or three wives and does not maintain social and economic justice (in terms of housing, residence, and food) among them, those women can seek divorce or demand equality. They have full rights, and if a woman is earning her own livelihood, she is entitled to greater privileges and authority in running the household if her husband fails to provide for her maintenance.

Hazrat Umar's Experience:

Hazrat Umar's own experience, which he mentioned to Abbas in the interpretation of this verse, is noteworthy. This hadith is mentioned in Sahih Bukhari and Sahih Muslim. The summary is that Umar (MABP) said: "In the pre-Islamic era, we did not give any importance to women until Allah Almighty revealed those rights concerning them that

He revealed and distributed (property) among them what He distributed (in inheritance)." During that time, I once asked my wife to do something, and she said, "You do it like this." I said, "Do what I told you to do; you are talking about other things." She said, "It is surprising, O Ibn Khattab! You do not want to be answered, even though your daughter answers the Messenger of Allah (peace be upon him), to the extent that the Messenger of Allah spends the day angry." So, Hazrat Umar stood up, picked up his cloak, and went to Lady Hafsa (may Allah be pleased with her) and said, "O daughter! Do you answer the Messenger of Allah (peace be upon him) to the extent that he spends the whole day angry?" Lady Hafsa (may Allah be pleased with her) said, "Yes, by Allah, we certainly answer him." I said, "Do you know that I am warning you of the punishment of Allah and the wrath of the Messenger of Allah? O daughter! Do not be deceived by her whose beauty and grace the Messenger of Allah likes and who is beloved to the Messenger of Allah." (Umar was referring to Lady Aisha (may Allah be pleased with her)). Then I went from her to Lady Umm Salama because I had kinship with her. I spoke to her about this matter, and she said, "It is surprising, Ibn Khattab! You interfere in everything. You even want to interfere between the Messenger of Allah and his wives." She rebuked me so severely that I did not act on the plan I had made in my heart to explain to the Prophet's wives.

Similarly, on one occasion, Umar was consulting with the Companions about setting a limit for women's dowries because at that time the number of women was few, and people were facing difficulty in marrying due to the high amount of dowry, and there was a possibility of increasing sexual crimes. However, a woman publicly told him, referencing a verse from the Holy Quran, that since Allah has given us the choice, how can you reduce it? Then he apologized and cancelled his intention.

These are the rights of women and their implementation, which Islam demonstrated in Islamic society fourteen hundred years ago. Unfortunately, in India-Pakistan (Asia), due to other religions, especially Hinduism and Buddhism, the social and cultural system of violating women's rights is so strong that even Muslims have forgotten the rights granted by Islam in their societies. The accusation that Islam does not give importance to women is completely false and unrealistic.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْۤا اَنْفُسَكُمْ وَ اَهْلِيْكُمْ نَارًا وَّ قُوْدُهَا النَّاسُ وَ الْحِجَارَةُ عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَاۤ اَمَرَهُمْ وَ يَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ﴿۶﴾

66|6| O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

يٰۤاَيُّهَا الَّذِيْنَ كَفَرُوْا لَا تَعْتَذِرُوا الْيَوْمَ ؕ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿۷﴾

66|7| O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do.

Commands are given to Believers after directives for spouses. Commands are issued the general believers, to save yourselves and your children from the torment of fire. This Hellfire is not fuelled by carbon-based materials like wood or coal; its source of heat is different. It uses human bodies and stones as fuel, similar to nuclear, electrical. Through its heat, human skin will burn off and then instantly regenerate, then burn again, then regenerate again. The process of skin burning is very slow and painful,

with every part of the skin feeling its pain in all area, unlike specific organs such as the eye, ear, or tongue.

Along with this, there is a command to save your family (children) so that they too may be protected from the torment. Children's joys and pains bring happiness and sorrow to parents; therefore, protecting everyone is wise. And the way to protect is to avoid sins, especially major sins, and to pay special attention to the rights of people (Huquq-ul-Ibad), forgiveness for which will only occur if the affected person forgives. On the Day of Judgment, the situation will be so terrifying that no one will want to miss any opportunity for relief if it comes their way. As for the rights of Allah (Huquq Allah), Allah Almighty will forgive them by His grace and mercy, but He will not forgive Shirk (associating anyone as equal to Allah or acknowledging them as such).

Child Rearing and Good Deeds:

There are many Hadiths on this matter; a few are written below:

(1) Hazrat Abdullah bin Omar (RA) narrates that every one of you is a guardian over those under your charge, and every person will be questioned concerning those under their charge. The head of state is a guardian over his subjects and will be questioned concerning them. A man is a guardian over his wife and will be questioned concerning her. A woman is a guardian in her husband's house and will be questioned concerning her household. A servant is a guardian over his master's wealth and will be questioned concerning it. A person is a guardian over his father's wealth and will be questioned concerning that wealth. Every one of you is a guardian (responsible) and will be questioned concerning those under your charge. (Sahih Bukhari / Muslim / Tirmidhi).

Abu Saeed (RA) and Abu Hurairah (RA) state that when a person wakes his wife at night, and then both pray two Rakats together (Tahajjud), they will be recorded among the men and women who remember Allah. (Abu Dawood).

Jabir bin Samurah (RA) states that the Prophet ﷺ said: By Allah! If one of you disciplines his son, it is better than giving two kilograms in charity every day. (Al-Mustadrak lil-Hakim). In that era, giving two Sa' (approximately 5kg) in charity was a significant act due to poverty. This Hadith shows the importance of nurturing children. According to one Hadith, children aged seven should be included in prayers so they can learn (learning period), and at thirteen, they should be made to observe prayers regularly (discipline and learning). For this, wisdom is necessary; meaning, a method that combines both rewards and punishment should be adopted. Their beds should be separated, meaning they should also be given freedom. At the age of sixteen, they are adults and responsible for their actions; after this, strictness is harmful. If good upbringing is provided from the beginning, its effect certainly lasts a lifetime.

The punishment of Hell is severe because the process of burning involves pus and boiling water. There is no possibility of escape from there. Its angelic guardians are very merciless and powerful. No one will be able to escape by fleeing or deception. To understand angels, a contemporary example is powerful robots that perform difficult and tough tasks. Allah Almighty's system is far superior to humans; this is only for understanding that angels do not deny commands, just as a robot does not deny commands.

Disbelievers have also been told that Allah Almighty is just. In this world, they acted with arrogance, oppression, and denied commands. Due to this, the punishment they will receive after accountability on the Day of Judgment is absolute justice. There is

no injustice or excess. This is the recompense for their deeds in the world; all your excuses and pretexts are false. They will be of no use. This is a warning for every reader to act upon divine commands in this world to attain salvation.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا ؕ عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ وَ يُدْخِلَكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ يَوْمَ لَا يُخْزِى اللّٰهُ النَّبِيَّ وَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ ۚ نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَ بِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا وَ اغْفِرْ لَنَا ۚ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٨﴾

66|8| O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَ الْمُنٰفِقِيْنَ وَ اغْلُظْ عَلَيْهِمْ ؕ وَ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَ بِئْسَ الْمَصِيْرُ ﴿٩﴾

66|9| O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

Repentance:

After mentioning disbelievers, there are teachings regarding the cure for and protection against sins committed by Muslims. Humans are prone to error. The Ego or self (Nafs Ammarah) and Satan constantly seek to subject humans to their evil desires and incite emotions against Allah's commands. Humans then commit sinful acts. In this situation, the solution or protection is repentance (Tawbah).

Repentance is one of the crucial aspects of Islam, a primary stage of faith. It is the beginning of the path for seekers of truth and the key to the door for those who have reached the truth. Immediate repentance after a sin is necessary. The repentance mentioned here is described by the word "***An-Nasuh***." The quality or characteristic of repentance should be "*Tawbah An-Nasuh*." The root of An-Nasuh is "Nus'h," meaning pure, sincere, and well-wishing. This refers to a type of repentance that is entirely free from any trace of hypocrisy or pretence.

Repentance is an act of well-wishing for the self, to save it from torment. Its purity lies in the absence of hypocrisy and pretence. Repentance mends any cracks or damage that a sin has caused to one's faith or character. When the Prophet ﷺ was asked about the meaning of Tawbat An-Nasuh, he ﷺ said: It means that when you commit a fault, you regret your sin, then with remorse, seek forgiveness from Allah for it, and never repeat that act in the future.

Hazrat Ali (RA) once defined repentance, saying that six things should accompany repentance:

(1) Regret over what has happened.

(2) Fulfilling neglected duties.

(3) Returning what was wrongfully taken.

(4) Seeking forgiveness from anyone who was harmed.

(5) Making a firm intention never to repeat that sin again.

(6) Submitting one's self completely to the obedience of Allah (i.e., dedicating oneself to Allah's obedience and abandoning disobedience, because the self enjoys disobedience). (Ruh al-Ma'ani).

The purpose of repentance is adherence to and obedience of Allah's commands. If acting upon Allah's commands brings economic, social, and physical benefits to a person, then this is a manifestation of Allah's wisdom and a mercy for humanity. The intention behind such knowledge should be obedience to Allah, and the benefits should increase gratitude and faith, while failure to act should lead to shame and a sense of guilt.

Regarding repentance, Hazrat Hasan Basri said: "A servant should regret past sins and make a firm resolve never to repeat that sin again."

Saeed bin Jubair said: "That repentance is accepted, and there are three conditions for its acceptance:

(1) Fear that the repentance might not be accepted.

(2) Hope that the repentance will be accepted.

(3) Continuous obedience to Allah."

Junaid Baghdadi said: "Forget the sin in such a way that you never remember it again, because whoever's repentance is true, he loves Allah, and whoever loves Allah forgets everything else besides Allah."

On the Day of Judgment, after the reckoning, Allah Almighty will accept repentance and grant believers palaces in Paradise, beneath which streams and springs will flow. Every comfort and joy of life will be available, and life will be eternal.

Accountability and the Day of Judgment:

Everyone will go to Paradise or Hell according to their book of deeds (Surah Al-Hadid). There will be a passage over the Sirat Bridge. Allah Almighty will illuminate the faces of the believers, while the surroundings will be utterly dark. The faces of the hypocrites (Muslims), disbelievers, and people of Hell will be black. At that time, the source of light or guidance will be the light emanating from the faces of the believers, by which they will be able to find their way. The brightness of their light will correspond to their faith and deeds. Some will illuminate the entire space like radiant bodies, while others will be like flickering lamps. People will look at them with longing and run after them. Hypocrites, disbelievers, and the people of Hell will be wailing and crying in the darkness, running towards the light. The believers, seeing their distress and cries, will beseech Allah that their light remain with them until their destination and that they be forgiven, which Allah will accept.

Even after guidance, disbelievers and hypocritical Muslims deceive Muslims. They do not act upon the commands of Islam, prioritize their worldly interests, and do not reform themselves. If they are not stopped from these evil deeds, wickedness will spread to others, and the entire society will be ruined. Therefore, it is necessary to punish them or limit their influence to protect society from evil. Commands have been given for the enforcement of social and punitive laws. If they escape punishment in this world, their abode in the Hereafter will be Hell, which is the worst abode. May Allah protect everyone. Amen.

ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ نُوْحٍ وَّ امْرَاَتَ لُوْطٍ ؕ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْـًٔا وَّ قِيْلَ ادْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ ﴿۱۰﴾

66|10| Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter."

وَ ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ اٰمَنُوا امْرَاَتَ فِرْعَوْنَ ۘ اِذْ قَالَتْ رَبِّ ابْنِ لِيْ عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَ نَجِّنِيْ مِنْ فِرْعَوْنَ وَ عَمَلِهٖ وَ نَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ۙ﴿۱۱﴾

66|11| And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."

وَ مَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِيْۤ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهِ مِنْ رُّوْحِنَا وَ صَدَّقَتْ بِكَلِمٰتِ رَبِّهَا وَ كُتُبِهٖ وَ كَانَتْ مِنَ الْقٰنِتِيْنَ ﴿۱۲﴾

66|12| And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.

After discussing the ultimate fate of believers and disbelievers, the analysis of human deeds is presented through two examples.

In the first set of examples, despite facing hardships and challenges, believers persisted in their struggle and kept the lamp of faith alight in an environment of disbelief, ultimately achieving Paradise. Conversely, those who lived in enlightened and beautiful homes, due to their evil deeds, succumbed to disobedience and became instruments of Satan, their end being Hell.

The first example, illustrating bad deeds and denial, is the wife of Prophet Nuh (Noah) (peace be upon him). Despite being the wife of a prophet, she did not believe in his prophethood and considered him insane. It was a test of the Prophet's patience that he remained with her for a long time. Because of her, his son also remained estranged from him and perished in the flood. Due to her evil deeds, she will go to Hell. The second example is the wife of Prophet Lut (Lot) (peace be upon him), who knew Prophet Lut's message but maintained ties with the disbelievers of Lot's people and informed them about events happening in the house. When angels arrived as guests in the form of beautiful youths, she informed the disbelievers. She too was seized by divine punishment. Her relationship with a prophet could not save her.

The text then mentions two other women who, despite living in an environment of disbelief, were filled with faith in Allah. Despite their negative surroundings, they kept themselves pure from sins and became deserving of a high status in Paradise. Their relationships or negative environment could not lead them towards evil; they consistently engaged in righteous deeds.

One example is Asiyah bint Muzahim, the wife of Pharaoh. She denied Pharaoh's claim of divinity. She had firm faith in Allah and the prophethood of Prophet Musa (Moses) (peace be upon him). When Pharaoh discovered this, he ordered her body to be crushed with stones. She prayed to Allah for deliverance from human torment,

and her home in Paradise was shown to her, and her soul departed before the torture began. Despite living in such an environment of disbelief, she believed in Prophet Musa (peace be upon him). The second example is Maryam bint Imran (Mary, daughter of Imran), who remained chaste in the corrupt environment of the Jews. She spent her life in purity in Bait-ul-Maqdis (Jerusalem), staying away from sins and dedicating herself to the remembrance of Allah. She remained distant from the Jews' violations of their religion and faced the accusations that arose after her pregnancy and childbirth. She raised Prophet Isa (Jesus) (peace be upon him) and endured the taunts and accusations of the Jews. Allah Almighty granted her a high status.

Hazrat Abu Musa Ash'ari (RA) narrates that the Prophet ﷺ said: "Among women, there are four perfect women: (1) Asiyah bint Muzahim (wife of Pharaoh), (2) Maryam bint Imran (mother of Prophet Isa), (3) Khadijah bint Khuwaylid (wife of the Prophet ﷺ), and (4) Fatimah bint Muhammad (daughter of the Prophet ﷺ and wife of Hazrat Ali (RA))." And the excellence of Aisha over other women is like the excellence of Thareed (a dish) over other foods. (Musnad Ahmad / Sahih Al-Bukhari / Sahih Muslim). Thareed is a dish consisting mostly of vegetables and meat with gravy, in which bread is crumbled and eaten. The Prophet ﷺ liked it very much. According to modern medical information, this type of food is very beneficial for the human body in terms of digestion. It is a useful composite food due to its carbohydrates, fibre, protein, minerals, and water. All the Prophet's ﷺ actions and habits are extremely beneficial for human life from economic, social, and medical perspectives, which are being proven by modern research. These are proofs of the greatness of the Prophets and divine guidance.

Alhamdulillah, Surah At-Tahrim was completed.

---

67 - SURAH AL-MULK

Introduction:

The Surah is named "Al-Mulk" due to the word **Al-Mulk** in its first verse, and it discusses the greatness and sovereignty of Allah. In terms of content, the Surah was revealed in Makkah during the early period of Islam. Its chronological order of revelation is seventy-six (76), and its order in the Mushaf (Quranic text) is sixty-seven (67). It contains **thirty (30) verses** and **two (2) Ruku's**.

The Surah describes the **greatness and power of Allah Almighty**. It refers to the universe's system, which operates with immense perfection and organization. It provides indications and proofs regarding its order and design, which are beyond human thought and knowledge. One can gauge the greatness of the Being or Power that created it. Not accepting of His commands would be a grave error. The Surah mentions the state and helplessness of those who do not heed advice. It vividly depicts their condition on the Day of Judgment. The power and might of Allah Almighty's knowledge are described. Humans cannot fully comprehend the universe. Humans only have partial knowledge of existing things that their eyes see or, in the current era, information provided by radio telescopes via radio signals, which only allow for estimations. This shows how magnificent the Divine Being is, and it is also

stated that the Creator is always aware of every action and state of every creature He has created.

Allah Almighty created the beings on Earth for human needs and benefits, and humans are benefiting from them. Their life and death are in the hands of a (higher) power. It is noteworthy how this entire system of Earth, night, day, seasons, clouds, sun, moon, stars, oceans, provide benefits us. This entire system is not merely a game or spectacle, but a test for humans, who have been given intellect and understanding. Allah Almighty sent His prophets and revealed divine books for human guidance and decision-making in difficult matters. Their teachings are present. Despite these instructions and guidance, if someone does not act upon divine commands, they will have to answer for it.

On the Day of Judgment, after the reckoning, they will be reminded that this punishment is the result of their deeds and disobedience. Similarly, if Allah's punishment descends in this world, who can stop it? Demanding the punishment is harmful. If punishment descends, escape is impossible. The nations upon whom punishment descended were annihilated.

The blessings and reward of water are mentioned: how much difficulty humans would face if the quality and state of water changed. What would happen if the water flowing from the earth were absorbed into the ground or if sweet water turned bitter?

Among the virtues of this Surah, it is narrated from Hazrat Ibn Abbas (RA) that the Prophet ﷺ said: "I love that this Surah ('Tabarakalladhi biyadihil-Mulk') be in the heart of every believer." (Al-Mustadrak / Shu'ab al-Iman).

It is narrated from Hazrat Abu Hurairah (RA) that the Prophet ﷺsaid: "There is a Surah in the Holy Quran containing thirty verses. It will intercede for whomever recites it, and he will be forgiven. That Surah is 'Tabarakalladhi biyadihil-Mulk'." (Abu Dawood / Tirmidhi / Ibn Majah). The themes of this Surah are extremely important and full of proofs of Tawhid (Oneness of God).

Hazrat Ibn Abbas (RA) states that a person unknowingly set up a tent over a grave. Inside, someone was reciting Surah Al-Mulk until he finished it. Then he went to the Prophet ﷺ and informed him. The Prophet ﷺ said: "This Surah is 'Al-Mani'ah' (the preventer) and 'Al-Munjiyah' (the deliverer); it grants salvation from the torment of the grave." (Tirmidhi / Shu'ab al-Iman). This hearing was special.

Hazrat Jabir (RA) states that the Prophet ﷺ would not sleep until he had recited "Alif Lam Mim Tanzil" (Surah As-Sajdah) and "Tabarakalladhi" (Surah Al-Mulk). (Sunan Darimi).

تَبٰرَكَ الَّذِیْ بِیَدِهِ الْمُلْكُ ۫ وَ هُوَ عَلٰى كُلِّ شَیْءٍ قَدِیْرُ ۙ۝۱

67|1| Blessed is He in whose hand is dominion, and He is over all things competent -

ِۨالَّذِیْ خَلَقَ الْمَوْتَ وَ الْحَیٰوةَ لِیَبْلُوَكُمْ اَیُّكُمْ اَحْسَنُ عَمَلًا ؕ وَ هُوَ الْعَزِیْزُ الْغَفُوْرُ ۙ۝۲

67|2| [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving -

The Existence of the Universe:

These two verses offer solutions to all the difficulties and questions concerning the stages of human life, providing evidence by urging contemplation of the universe. Our Earth is an insignificant part of the cosmos, almost not worth mentioning, yet it embraces humanity from its beginning to its end. Besides humans, millions of other creatures—animals, birds, trees, crops, vegetation, fruit-bearing and non-fruit-bearing plants, vines, and shrubs—as well as millions of living organisms, all find sustenance, space, life, and dwelling on Earth. This is merely Earth, on whose surface humans have resided for thousands of years. The Earth is the closest great existence to humans; humans also return to it after death. It is believed that matter does not perish but merely changes state and remains a part of the Earth.

Beyond Earth is our solar system, with its various components like the sun, moon, stars, and planets that we observe. Our knowledge about them is based on various theories developed on scientific grounds rather than direct observation. Modern instruments are causing changes in information, and consequently, in theories and opinions. The ownership and control of this entire system belong to the Being who, with His power and might, created such a vast system and celestial bodies, then created humans and other creatures. He, as the Creator and Owner, knows their every state and condition. He is capable of every change, reform, and creation, and that Being is Allah Almighty.

Life and Death:

That Being created life and death for the living things on Earth. Life is given upon their arrival in the world, and the sources and matter for their existence are created. The process of creation begins, and their existence is given life for a specified time.

Life is an invisible force (soul) that, when it connects with, enters, or merges with a body, brings that being to life and makes it active. Then there is another invisible creature that, when it touches the body, causes its components to scatter, meaning they cease to function, and the life force (soul) departs from the body, rendering it still. This is death. This force (death) will persist until the Day of Judgment. After the Day of Judgment, when Allah Almighty wills to return the force of life to humans and living beings, that force (life) will re-enter the body. Before life returns, the body will regain its material existence because the scattered components of matter will be present on the Earth's surface and will reassemble to form a body. Allah's angels will accomplish these matters, meaning they will create the causes, conditions, and states that will result in the formation of these beings or bodies, and life (the soul) will enter them. Thereafter, these bodies will come alive with physical strength and power, and they will be held accountable. Accountability refers to the complete information and evidence of human deeds, good or bad, which Allah's angels have collected as data, and on the basis of which accountability will take place. Those in the world who have already received recompense for their deeds (good or bad) will not be held accountable for those deeds, while those whose deeds had not been recompensed will receive their recompense then. After the decisions of reward and punishment, Allah Almighty will eliminate "death" in front of those humans. Its existence or power will cease. With its cessation, the humans alive at that time, wherever they may be (in comfort or torment), will never die again; their lives will be eternal.

The verses indicate that human life and death were created on Earth, through which humans come into existence from non-existence. When death comes to a person, their material existence dissolves into the components of the Earth and ceases to exist. However, some beings, especially prophets, whom Allah wishes to preserve, remain; their components do not decompose. Allah is all-powerful and mighty. Human

beings have been endowed with all high attributes and powers, including abundant capacity for intellect, understanding, and analysis. Guidance has been provided through prophets and divine scriptures. The standard for good and evil has been established, transcending human desires. Performing good and virtuous deeds has been commanded. All means are available for humans to act according to their desires or to follow divine commands. Means are provided according to human thought and action, and this act of performing deeds is the trial mentioned in the verse: who performs good and righteous deeds, and who performs evil deeds and disobeys Allah's commands. Allah has always preferred and commanded good deeds.

Allah is Mighty and Dominant. He can and will inflict the severest punishment, and He is Most Merciful. If someone truly repents, He will forgive them. This trial is of human deeds—who does good and who does evil—and this is the opportunity of life in which humans can act. After death, the entire chain of action ceases.

الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ؕ مَا تَرٰی فِیْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ؕ فَارْجِعِ الْبَصَرَ ۙ هَلْ تَرٰی مِنْ فُطُوْرٍ ﴿۳﴾

67|3| [And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَیْنِ یَنْقَلِبْ اِلَیْكَ الْبَصَرُ خَاسِئًا وَّ هُوَ حَسِیْرٌ ﴿۴﴾

67|4| Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.

وَ لَقَدْ زَیَّنَّا السَّمَآءَ الدُّنْیَا بِمَصَابِیْحَ وَ جَعَلْنٰهَا رُجُوْمًا لِّلشَّیٰطِیْنِ وَ اَعْتَدْنَا لَهُمْ عَذَابَ السَّعِیْرِ ﴿۵﴾

67|5| And We have certainly beautified the nearest heaven with stars and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze.

The Heavens/Sky:

After the creation of the universe, the heavens are mentioned. This is because the heavens are the largest in expanse(size); all planets and stars are within their boundaries. Earth's boundaries end, but the heavens' do not. Seven heavens are mentioned, stacked one above the other. Older scholars categorized the heavens according to their knowledge, but current information, thanks to the invention of telescopes and subsequently space-based telescopes and satellites, provides a more accurate understanding. In science, the atmosphere above Earth is considered the sky. Its boundaries extend as far as we can see or ascertain through radio waves. It encircles Earth on all sides without any support, hence it can be described as spherical. It contains collections of gases and stars that shine. The sky appears blue because light waves scatter due to vapours and particles, and the blue wavelength, being shorter and more abundant, is scattered more. All human endeavours are within the confines of the first and nearest heaven. Our solar system is also within the first heaven. Beyond this, there are other heavens with immense distances. Our (scientists') estimates of their distances are measured in terms of Earth-to-Sun distances, which are then measured by the speed of light. The P=-phet (PBUH)

described the scale of distances not in light-years, but by analogy: the distance is like a human ring lying in a vast desert, and its relation to that desert. Similarly, Earth relates to the heavens. All human estimates are within this ratio specified in the hadith.

The stars in the first heaven are called "lamps" (*masabih*). Humanity is then challenged to look with keen and sharp eyes and observe how beautifully organized and interconnected this entire system in the sky is! Do you see any flaw, deficiency, or breakage in it? No matter how hard you try, you will only see its perfection, not its flaws. Indeed, new telescopes, new sources of information, and research are constantly revealing the beauty and perfection of Allah Almighty's universe. Human intellect is astonished and bewildered. All this beauty and perfection express the Creator's perfection and power. We see these stars, the sun, and the moon with our ordinary eye day and night. The sight of the galaxy, the light of the stars at night, is available to us as much as we need. There is also moonlight and the comfort of rest.

Meteors:

Bright objects from the sky that burn up within Earth's atmosphere, creating a streak of light, are called meteors (shooting stars). These fragments, separated from various celestial bodies, ignite upon entering Earth's atmosphere and are either consumed before reaching the ground or their paths divert into space instead of Earth. Some do fall to Earth and have been found to contain iron. According to one theory, iron on Earth arrived via this process.

Theft of Information:

According to the Quran and Hadith, Jinn, created from fire, are living beings with intellect but no material existence. Satan was also created from fire. They are a form of energy, similar to light or electrical waves that traverse the universe and have vast extents. Light waves or electrical waves (radio signals) reach Earth after thousands of years. This is the vastness of our first heaven, in which the Earth's galaxy is located. Jinn possess both intellect and free will; therefore, the majority of Jinn, influenced by Satan, follow his path. For the functioning of the universe, Allah Almighty has created means, and to operate, combine, and activate these means, Allah has created a creature from light (Noor) that possesses intellect but no material body, and acts as an energy state or form: these are the Angels. They have no power to disobey. A very simple analogy or example for our understanding is the artificial intelligence or software created by humans, which obeys commands and cannot refuse. Allah Almighty's commands come to the angels in the form of signals (as mentioned in Hadith, like the clanking of a chain), and there are specific angels within the boundaries of each heaven. They implement the commands within the system.

Satan and his agents (Jinn) constantly seek out commands related to Earth to influence and mislead humans. For this purpose, Jinn subservient to Satan try to detect or steal these signals. A very simple example of this is like transferring data and then bugging (stealing) it or introducing corruption into it. Jinn want to obtain this information to harm humans and try to convey it to those humans who can establish contact with Jinn. These shooting stars (meteors) are used to destroy Jinn who try to steal information/commands (i.e., data). With fire (meteors), they are absorbed into the fire and cease to exist. This information is divine, and since our physical science neither observes nor acknowledges Jinn, these matters are outside the realm of scientific debate and are only discussed among individuals with religious and spiritual insights. These lines are written purely for intellectual justification, as an evidence which exist in the universe and is gradually emerging through research in the artificial

intelligence, light, electricity, and magnetism, showing how information is encrypted, transferred, attempts are made to steal or incapacitate it, and then methods to protect it are developed. These are the scientific and intellectual verses that demand from Muslims the pursuit of scientific knowledge to convince people of the Creator's existence through scientific evidence.

Since Jinn (created from fire) are often non-believers and work in Satan's faction, they will be punished in Hell (fire) on the Day of Judgment for their evil deeds, abode that is already prepared.

وَ لِلَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ؕ وَ بِئْسَ الْمَصِيْرُ ﴿۶﴾

67|6| And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination.

اِذَاۤ اُلْقُوْا فِيْهَا سَمِعُوْا لَهَا شَهِيْقًا وَّ هِيَ تَفُوْرُ ۙ﴿۷﴾

67|7| When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ؕ كُلَّمَاۤ اُلْقِيَ فِيْهَا فَوْجٌ سَاَلَهُمْ خَزَنَتُهَاۤ اَلَمْ يَاْتِكُمْ نَذِيْرٌ ﴿۸﴾

67|8| It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?"

قَالُوْا بَلٰى قَدْ جَآءَنَا نَذِيْرٌ ۙ فَكَذَّبْنَا وَ قُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ۖ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ ﴿۹﴾

67|9| They will say," Yes, a warner had come to us, but we denied and said, 'Allah has not sent down anything. You are not but in great error.'"

وَ قَالُوْا لَوْ كُنَّا نَسْمَعُ اَوْ نَعْقِلُ مَا كُنَّا فِيْۤ اَصْحٰبِ السَّعِيْرِ ﴿۱۰﴾

67|10| And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

فَاعْتَرَفُوْا بِذَنْۢبِهِمْ ۚ فَسُحْقًا لِّاَصْحٰبِ السَّعِيْرِ ﴿۱۱﴾

67|11| And they will admit their sin, so [it is] alienation for the companions of the Blaze.

اِنَّ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ كَبِيْرٌ ﴿۱۲﴾

67|12| Indeed, those who fear their Lord unseen will have forgiveness and great reward.

The text discusses the **universe**, including the heavens, stars, Earth, and then delves into **life and death**. The purpose of life is for humans to perform **good deeds**. Those who excel in their actions will succeed. The standard for good deeds is adherence to **Allah's commands**, which were ordained for the benefit of humanity. Other matters of high morals and human welfare, if not acted upon, will lead to failure.

Admission of Guilt and the Importance of Intellect:

The text then presents a scene of the Day of Judgment and the ensuing conditions, describing the punishments and terrifying circumstances awaiting people. When those who denied Allah's commands are thrust or thrown into Hell, a harsh roar will emanate from it, like the final bray of a donkey. This sound will be either the roaring of the burning process in Hell, fuelled by stones and humans, or the screams of those (humans and jinn) suffering torment within it. The number of people will be in the billions (an estimate), leading to a loud sound. The dialogue that follows is a depiction of a reality we encounter in worldly life when trying to get someone to admit their mistake.

When they are cast or thrown into Hell, its guardian angels will ask them: "O humans, you were endowed with intellect and insight. Why did you not obey Allah's commands? Did Allah not send His messengers or prophets to you, who conveyed His commands or provided a book or scripture based on His word?" They will reply that messengers did come, but they disobeyed them, denied them, and rejected them. They will lament, "If only we had listened to them, meaning pondered and then used our intellect and understanding to act upon it, we would not be entering Hell today." This will be their ***admission of guilt****, which they will openly declare. The punishment and curse of God upon the inhabitants of Hell are due to their deeds. The Quran is the final book of guidance. The purpose of these verses is to show all humanity the nature of the coming torment so that they may perform good deeds in this world and be saved.*

وَ اَسِرُّوْا قَوْلَكُمْ اَوِ اجْهَرُوْا بِهٖ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۱۳﴾

67|13| And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts.

اَلَا يَعْلَمُ مَنْ خَلَقَ ؕ وَ هُوَ اللَّطِيْفُ الْخَبِيْرُ ﴿۱۴﴾

67|14| Does He who created not know, while He is the Subtle, the Acquainted?

The Standard of Reward:

Following the discussion of those who chose denial and misguidance, the text speaks of those who **fear Allah** and are subservient to His commands. Generally, humans are influenced by visible actions. They fear severe visible actions or are inspired by excellent visible actions. There is also fear of worldly laws, fearing punishment. However, worldly laws only apply to outwardly visible actions; if an action is done in secret, one can often escape consequences. Sometimes, people act or refrain from acting based on their likes or dislikes. All these actions have consequences, and their effects or rewards are largely received in this worldly life. But not all of them. The motivator for all these is a visible force or personal desire.

In contrast, individuals who believe in Allah Almighty, despite Him being unseen, believe that ***He knows the secrets of hearts****. He is aware of all actions, whether in light or darkness, in public or in solitude. They live their lives according to His commands out of fear of Him. Those who fear Him will receive a reward in this world and a* ***great reward in the hereafter****. In Islam, this is the fundamental principle: there will be accountability before Allah. He is aware of every state of His creation, whom He has created. He is All-Subtle, knowing the conditions and thoughts of hearts. He is aware of the difficulties and intentions that humans experience. Whatever good deeds are performed due to obedience to Him, and to whatever extent they are completed, the doer will receive a* ***great reward*** *for them.*

Allah Almighty certainly gives recompense for good deeds in this world due to His justice. The second recompense is the **high reward of the hereafter**, which will be based on faith in Allah and obedience to His commands. This is **sincerity**.

These Ayats highlights the importance of intellect and good deeds in the grand scheme of existence, emphasizing that accountability for our actions, both public and private, rests with an All-Knowing Creator. It offers a profound perspective on the purpose of life and the ultimate consequences of our choices.

هُوَ الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ ذَلُوْلًا فَامْشُوْا فِیْ مَنَاكِبِهَا وَ كُلُوْا مِنْ رِّزْقِهٖؕ وَ اِلَیْهِ النُّشُوْرُ﴿۱۵﴾

67|15| It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.

ءَاَمِنْتُمْ مَّنْ فِی السَّمَآءِ اَنْ یَّخْسِفَ بِكُمُ الْاَرْضَ فَاِذَا هِیَ تَمُوْرُۙ﴿۱۶﴾

67|16| Do you feel secure that He who [holds authority] in the heaven would not cause the earth to swallow you and suddenly it would sway?

اَمْ اَمِنْتُمْ مَّنْ فِی السَّمَآءِ اَنْ یُّرْسِلَ عَلَیْكُمْ حَاصِبًاؕ فَسَتَعْلَمُوْنَ كَیْفَ نَذِیْرِ﴿۱۷﴾

67|17| Or do you feel secure that He who [holds authority] in the heaven would not send against you a storm of stones? Then you would know how [severe] was My warning.

وَ لَقَدْ كَذَّبَ الَّذِیْنَ مِنْ قَبْلِهِمْ فَكَیْفَ كَانَ نَكِیْرِ﴿۱۸﴾

67|18| And already had those before them denied, and how [terrible] was My reproach.

After witnessing the severity of punishment in Hell, humanity is reminded of the precious opportunity afforded in this worldly life. This is a chance to perform good deeds (obeying Allah) and secure a better, more peaceful outcome for themselves. Allah has provided all the means and resources for life and sustenance on Earth. Now, it is up to humans to strive and utilize these resources to live their lives. After this, every human will taste death, and their components will be absorbed back into the earth, only to be raised again from that very soil.

If humans disregard these divine instructions, they will face divine punishment, which includes calamities like storms, destructive lightning, famine, drought, floods, and earthquakes originating from within the earth. History has witnessed these events. All of this proclaims the power and might of the Creator of the heavens and the earth. Those who disobeyed Him, rejected His messengers, and denied His books met with destruction. Since Allah Almighty has provided the comforts of life and guidance (teachings), why not live life according to His teachings to avoid punishment on the Day of Judgment and become worthy of His reward?

اَوَ لَمْ یَرَوْا اِلَى الطَّیْرِ فَوْقَهُمْ صٰٓفّٰتٍ وَّ یَقْبِضْنَۛ مَا یُمْسِكُهُنَّ اِلَّا الرَّحْمٰنُؕ اِنَّهٗ بِكُلِّ شَیْءٍۭ بَصِیْرٌ﴿۱۹﴾

67|19| Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing.

اَمَّنْ هٰذَا الَّذِیْ هُوَ جُنْدٌ لَّكُمْ یَنْصُرُكُمْ مِّنْ دُوْنِ الرَّحْمٰنِ ؕ اِنِ الْكٰفِرُوْنَ اِلَّا فِیْ غُرُوْرٍ ﴿۲۰﴾

67|20| Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion.

اَمَّنْ هٰذَا الَّذِیْ یَرْزُقُكُمْ اِنْ اَمْسَكَ رِزْقَهٗ ۚ بَلْ لَّجُّوْا فِیْ عُتُوٍّ وَّ نُفُوْرٍ ﴿۲۱﴾

67|21| Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion.

The Power of Air:

These blessed verses highlight Allah Almighty's power. Humanity is being informed about the pressure of the air, its lift, and its benefits. A common demonstration of this is seen in birds flying in the air. Birds fold their wings to turn, open them to increase speed, and spread them to glide. Observing birds inspired humans to dream of flying, and the principles of air pressure and lift led to the flight of airplanes. The story of Prophet Solomon (peace be upon him) also mention various states of wind—strong gales, gentle breezes—and his throne being carried by the wind (like modern airplane).

The force of air's lift and pressure was created by Allah Almighty. The movement of air from high to low pressure is also part of Allah's system. Additionally, air pressure brings strong winds, storms, and system of rain and floods. If such calamities happened, no one can save humanity. Similarly, crops and vegetation grow on Earth due to rain. If there is a drought, rains cease, and severe heat prevails, human sustenance will be cut off.

Despite all these proofs, those who deny Allah or His commands do so merely out of stubbornness, arrogance, or misguidance, and they are victims of delusion. The universe is not running on its own; rather, it is being operated by the One who created it. *Salvation and success lie in obeying Him.*

اَفَمَنْ یَّمْشِیْ مُكِبًّا عَلٰی وَجْهِهٖۤ اَهْدٰۤی اَمَّنْ یَّمْشِیْ سَوِیًّا عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ ﴿۲۲﴾

67|22| Then is one who walks fallen on his face better guided or one who walks erect on a straight path?

قُلْ هُوَ الَّذِیْۤ اَنْشَاَكُمْ وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْاَبْصَارَ وَ الْاَفْـِٕدَةَ ؕ قَلِیْلًا مَّا تَشْكُرُوْنَ ﴿۲۳﴾

67|23| Say, "It is He who has produced you and made for you hearing and vision and hearts; little are you grateful."

قُلْ هُوَ الَّذِیْ ذَرَاَكُمْ فِی الْاَرْضِ وَ اِلَیْهِ تُحْشَرُوْنَ ﴿۲۴﴾

67|24| Say, "It is He who has multiplied you throughout the earth, and to Him you will be gathered."

The Necessity of Using Intellect:

This worldly life is a cultivation ground for the Hereafter. Our deeds here will benefit us in the afterlife. The text presents a psychological and academic analysis of human life and lifestyle, using an example:

Imagine a person walking with their head down, unable to see what lies ahead—be it fire, a river, or a well. He cannot see to his right or left and is completely unaware of his surroundings, focused only on his footsteps. his journey will be extremely difficult. In contrast, another person walks with their head held high. He sees what is coming, is aware of his surroundings, and walk on a straight path because he is observant. Will both reach their destination safely and quickly? Both are human, possessing the same faculties: ears for hearing, eyes for seeing, and senses and mind for thinking and understanding. The only difference is that one is properly utilizing the means and resources Allah Almighty has provided, while the other is not, demonstrating weakness and error in exercising their free will. Due to these differing approaches, their outcomes will be different, and the one not watching properly will fail.

Allah has designated the Earth's resources for humans, and their intellect and five senses are far superior to those of animals. It is essential to be grateful for all these blessings, yet most humans are ungrateful. This example illustrates our actions: if we follow Allah's commands, we will achieve salvation. Otherwise, we are like the person unaware of their path. Therefore, the **use of intellect is essential** because, after death on Earth, we will be resurrected to account for our deeds to avoid the torment of Hell.

وَ يَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ﴿۲۵﴾

67|25| And they say, "When is this promise, if you should be truthful?"

قُلْ اِنَّمَا الْعِلْمُ عِنْدَ اللّٰهِ ۫ وَ اِنَّمَاۤ اَنَا نَذِيْرٌ مُّبِيْنٌ﴿۲۶﴾

67|26| Say, "The knowledge is only with Allah, and I am only a clear warner."

فَلَمَّا رَاَوْهُ زُلْفَةً سِيْٓـَٔتْ وُجُوْهُ الَّذِيْنَ كَفَرُوْا وَ قِيْلَ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَدَّعُوْنَ﴿۲۷﴾

67|27| But when they see it approaching, the faces of those who disbelieve will be distressed, and it will be said, "This is that for which you used to call."

This refers to the disbelievers of Makka who denied the Day of Judgment and the existence or power of Allah. The disbelievers of Makka would jokingly ask the Prophet when the Day of Judgment would come. The reply is that when it does come, it will be terrifying, and those who witness it will be terrified and unable to save themselves. In reality, the occurrence of the Day of Judgment is like the death of every human: no one knows when it will come, but it certainly will. According to modern science (astronomy and physics), the solar system will eventually cease to exist, and our Earth is a part of it. When there is no Sun, light, or air, human life on Earth will cease to exist due to the absence of the means of life. Therefore, *preparation for salvation through good deeds is essential.*

قُلْ اَرَءَيْتُمْ اِنْ اَهْلَكَنِيَ اللّٰهُ وَ مَنْ مَّعِيَ اَوْ رَحِمَنَا ۙ فَمَنْ يُّجِيْرُ الْكٰفِرِيْنَ مِنْ عَذَابٍ اَلِيْمٍ﴿۲۸﴾

67|28| Say, [O Muhammad], "Have you considered: whether Allah should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?"

قُلْ هُوَ الرَّحْمٰنُ اٰمَنَّا بِهٖ وَ عَلَيْهِ تَوَكَّلْنَا ۚ فَسَتَعْلَمُوْنَ مَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ﴿۲۹﴾

67|29| Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error."

قُلْ اَرَءَيْتُمْ اِنْ اَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَنْ يَّأْتِيْكُمْ بِمَآءٍ مَّعِيْنٍ ﴿٣٠﴾

67|30| Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?"

The disbelievers of Makka were in complete enmity with the Muslims, not only creating difficulties but also praying for the death of the Prophet (PBUH) and the Muslims. In response, they are told that even if the Prophet (PBUH) and the Muslims depart from this world, as everyone must die, the disbelievers will inevitably face punishment due to their misguidance. There will be no escape. Muslims believe in Allah and His commands and rely solely on Him for their existence and demise, but disbelievers will suffer punishment due to their denial and misguidance.

An example is given: if their land were to lose its water sources, would they possess the strength and power to produce fresh water for their needs? Absolutely not. We observe that water is one of the most critical issues for humans on Earth. It is solely through the blessing of Allah's system that human needs on Earth are fulfilled. Therefore, *it is an obligation and the path to success is to be grateful to Him, believe in Him, and act upon His commands.*

Alhamdulillah, Surah Al-Mulk was completed may Allah accept this our efforts. Rev.9/25

---

68 - SURAH AL-QALAM

Introduction:

The Surah is named **Al-Qalam** (The Pen) due to its mention in the opening verse. Some commentators have also referred to it as "Nun wal Qalam," but most simply use "Al-Qalam." This Surah was revealed in Makka, and according to traditions, its revelation occurred during the early days of Islam. Based on the narration of Jabir bin Zayd, this Surah was revealed after Surah Al-Alaq ("Iqra Bismi Rabbik Alladhee"), making it the second Surah in the chronological order of revelation. In the order of the Mushaf (written Quran), it is the sixty-eighth (68th) Surah. It comprises fifty-two (52) verses and two (2) rukus (sections).

During the initial period of Quranic revelation and the early days of preaching, the opposition from the Quraysh was severe. They considered the Prophet (PBUH) to be *possessed.* The concepts of the Day of Judgment, resurrection, and accountability for human deeds were considered strange and impossible by them. Instead of perceiving the Quran as the Word of Allah, they regarded it as **enchanted speech**. Their attitude was strongly refuted, and it was declared that time would prove who is the insane ones, and who is truthful. All these difficulties faced in delivering truth and guidance to the public will be rewarded by Allah.

The disbelievers desired leniency regarding their beliefs and were exerting pressure, but the truth was destined to prevail. The personal character of those opposing Islam

were known to everyone (their actions were evil and corrupt), while the Prophet's (PBUH) **character was great**, tested in the past and evident in his present.

The Quraysh of Makka are given the example of the Garden, where brothers disregarded the advice of one of their siblings and consequently ruined all their wealth, and only realize their mistake later. The Quraysh also need to realize their mistake and understand the advice of the Prophet (PBUH), who is one of them. If they do not heed him, they should be ready for punishment. It is also clarified that righteous people (those who perform good deeds) and those who commit evil deeds, similarly, those who obey Allah's commands (which are all for justice and human welfare) and those who deny them, cannot have equal rewards. The criminals will receive their punishment, and those who perform good deeds will receive rewards. Patience is enjoined in the context of preaching the religion, and reference is made to the incident of Prophet Jonah (peace be upon him), illustrating that haste can lead to trouble, as it did for him. There are difficulties in the path of preaching, and the solution lies in patience. The Quran is a guidance for all humanity.

نٓ وَ الْقَلَمِ وَ مَا يَسْطُرُوْنَۙ﴿۱﴾

68|1| Nun. By the pen and what they inscribe,

مَاۤ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍۚ﴿۲﴾

68|2| You are not, [O Muhammad], by the favor of your Lord, a madman.

وَ اِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍۚ﴿۳﴾

68|3| And indeed, for you is a reward uninterrupted.

The Pen and Intellect:

Hadrat Ubadah ibn al-Samit (RA) narrated that the **Prophet (PBUH)** said: "Allah Almighty created the **Pen**, and then commanded it to write. It wrote down everything that would happen until eternity." According to one interpretation, it wrote the alphabets that form the words of the Holy Quran, signifying that the Quran is not human speech, or the letters that form human speech. If you (disbelievers) think it is human speech, then produce something similar. (Tafsir Kabir).

Hadrat Abu Hurayrah (RA) narrated, as mentioned by Ibn Asakir (RA), that he heard the **Messenger of Allah (PBUH)** say: "Allah Almighty first created the **Pen** (the faculty of intellect and writing). Then He created **'Nun'**, meaning the inkwell (the means of writing). Then He commanded it to write. The Pen asked, 'What should I write?' He commanded, 'Write what will be and what is to happen.' It wrote all deeds—all matters of sustenance, life, and death—that are to occur until the Day of Judgment. (This is what is called **destiny**)." This is the interpretation of **"Nun. By the pen and what they inscribe."** (Quran 68:1). Then the Pen was silenced (stopped), and Allah Almighty created **intellect** and said: "By My honour! Whomsoever I love, I will grant them more of you, and whomsoever I dislike (keep distant), I will grant them less of you." (Majma' al-Zawa'id, Ibn Kathir).

Another interpretation, narrated from **Hadrat Ibn Abbas (RA)**, is that the Pen refers to the **angels who record human deeds**.

When the **Prophet (PBUH)** proclaimed Islam to the Quraysh of Makka, they considered the concepts of resurrection after death, accountability on the Day of

Judgment, and subsequent entry into Paradise or Hell to be impossible. Because these beliefs (information) contradicted their idol-worship, they called the Prophet (PBUH) possessed by jinn or afflicted. Their aim was to spread propaganda against him to deter people from paying attention to him and to keep people away.

The Holy Quran strongly refuted this propaganda, declaring that the Prophet (PBUH) was **not insane**. He was a man of **intellect and foresight**. Just as his wisdom and discernment were renowned before his prophethood, and he undertook many difficult tasks and made significant decisions, such as the **Hilf al-Fudul** (Pact of the Virtuous) and placing the **Black Stone** in the Kaaba, he remained at the same level of wisdom. The speech he presented was beyond the ability of the Arabs to emulate, and how could an insane person utter such sublime words? Therefore, their claim was merely out of enmity, devoid of any rationality. A response was given to the Quraysh.

The text mentions the Prophet's efforts in spreading the religion and the opposition and resistance he faced, which elevated his reward and status immensely. This reward is boundless and endless; he was reassured that his **great mention would continue and endure until the Day of Judgment.**

وَ اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ﴿۴﴾

68|4| And indeed, you are of a great moral character.

A Great Character:

"And indeed, you are upon a great character." (Quran 68:4)

Before the declaration of prophethood, the Quraysh referred to the Prophet (PBUH) as "the Truthful" and "the Trustworthy." However, in their opposition to Islam and the Quran, they turned against him, labelling him sometimes a sorcerer, sometimes a madman. Yet, despite all hardships, the Prophet's (PBUH) personality remained a source of grace and generosity. He endured all adversities for the sake of conveying the truth. A person with weak morals could not undertake such a task. The accusation of insanity by the disbelievers was pure falsehood and enmity, directed at a person of such high moral standing. Similarly, Western orientalists (researchers on Islam or the East) accept the revelations of their prophets, Moses (AS) and Jesus (AS), but attribute epilepsy and madness to the Prophet's (PBUH) revelation and deny it. The Quran confirmed that the accusations of the Mekkan disbelievers held no weight. His character was indeed great, and if one examines his entire life, he is the living embodiment of this verse.

When the Companions asked Aisha (RAA) about the Prophet's (PBUH) character and attributes, she replied, "Have you not read the Quran?" When they affirmed, she said, "The Prophet's (PBUH) character was the Quran." This Hadith is narrated by multiple narrators in various books. The Prophet's (PBUH) character before the declaration of prophethood was adorned with trustworthiness, truthfulness, gentleness, compassion, forbearance, generosity, and politeness, and it reached even greater perfection after prophethood.

The Prophet (PBUH) forgave all those who had caused him extreme distress and pain. He even led the funeral prayer for Abdullah ibn Ubayy, who had troubled him and acted disrespectfully at every turn. Due to his noble character, nearly a thousand hypocrites from Abdullah ibn Ubayy's tribe became sincere believers. He forgave Abu Sufyan and Hindah (Abu Jahl's wife). He forgave Wahshi, the killer of his uncle Hamzah (RA), and Habbar ibn al-Aswad, who had struck his beloved daughter,

Zainab, causing her to miscarry. He forgave Safwan ibn Umayya, who had sent a person (Umair ibn Wahb) to Medina to assassinate him. He forgave Ikrimah ibn Abi Jahl and many other hypocrites. He always overlooked the harsh attitudes of the Bedouins.

The Prophet's (PBUH) character was the embodiment of Quranic teachings. He excelled in practicing whatever was commanded in the Quran, and his being was free from any faults forbidden in it.

Aisha (RAA) stated that the Messenger of Allah (PBUH) never hit a servant, never raised his hand against a woman, and never struck anyone with his hand except in jihad for the sake of Allah. He never sought revenge for any personal harm inflicted upon him. However, if Allah's sacred limits (laws) were violated, he would seek retribution for Allah's sake (for the sake of the law). It was his practice that if he had a choice between two matters, he would prefer the easier one. He always remained furthest from sin. (Musnad Ahmad).

Anas (RA) said: "I served the Messenger of Allah (PBUH) for ten years. He never once said 'Uff'(Ohh) to me. He never asked me why I did something, nor why I did not do something. The Messenger of Allah (PBUH) was the best in character. No silk was softer than his hands, and I never smelled a fragrance better than the scent of musk and perfume from his sweat." (Bukhari, Muslim, Tirmidhi).

Aisha (RA) narrated that the Prophet (PBUH) would mend his shoes, sew his clothes, and perform household chores just as you do. (Musnad Ahmad). Anas ibn Malik (RA) narrated that no one was more beloved to the Companions than the Messenger of Allah (PBUH), and they would not stand up upon seeing him because they knew that the Prophet (PBUH) disliked it.

His blessed characteristics and virtues are mentioned in Shama'il Tirmidhi. The Prophet (PBUH) always encouraged and emphasized excellent morals. Abu Darda (RA) narrated that the Messenger of Allah (PBUH) said: *"Nothing will be heavier in the balance of a believer on the Day of Judgment than good morals, and Allah Almighty detests a person with bad morals." (Tirmidhi).*

Hurayrah (RA) narrated that the Messenger of Allah (PBUH) was asked what actions would lead people to Paradise. He replied: **"Fear of Allah (taqwa) and good morals."** He was also asked what actions would lead most people to Hell. He replied: "What enters the mouth and the private parts (meaning, lawful sustenance and abstaining from adultery)." (Tirmidhi, Ibn Majah). There are also numerous other hadiths (Prophet's saying) and even chapters dedicated to this topic.

فَسَتُبْصِرُ وَ يُبْصِرُوْنَۙ﴿۵﴾

68|5| So you will see and they will see

بِاَىِّيْكُمُ الْمَفْتُوْنُ﴿۶﴾

68|6| Which of you is the afflicted [by a devil].

اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ ۪ وَ هُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ﴿۷﴾

68|7| Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided.

فَلَا تُطِعِ الْمُكَذِّبِيْنَ ﴿٨﴾

68|8| Then do not obey the deniers.

وَدُّوْا لَوْ تُدْهِنُ فَيُدْهِنُوْنَ ﴿٩﴾

68|9| They wish that you would soften [in your position], so they would soften [toward you].

This passage refutes the claims and accusations made by the disbelievers, stating that time will prove who is truly insane and who is striving for the betterment of humanity. Some commentators interpret this as referring to the **state of believers and disbelievers on the Day of Judgment**, when the disbelievers will be lost or distress. Others interpret it as **Islam's triumph in this world**, citing examples like the Battle of Badr a few years later, where many disbelievers and enemies of Islam were killed, and Islam ultimately spread across all of Arabia and beyond.

The text also reassures Muslims and the Prophet (PBUH) that the disbelievers desire to avoid refutation of their idols and beliefs, hoping this would lessen their opposition. However, this goes against the truth. Therefore, believers should not heed such desires but continue to openly proclaim and preach the truth, as the tactics of falsehood will ultimately fail.

وَ لَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍۙ ﴿١٠﴾

68|10| And do not obey every worthless habitual swearer

هَمَّازٍ مَّشَّآءٍۭ بِنَمِيْمٍۙ ﴿١١﴾

68|11| [And] scorner, going about with malicious gossip -

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ اَثِيْمٍۙ ﴿١٢﴾

68|12| A preventer of good, transgressing and sinful,

عُتُلٍّۭ بَعْدَ ذٰلِكَ زَنِيْمٍۙ ﴿١٣﴾

68|13| Cruel, moreover, and an illegitimate pretender.

اَنْ كَانَ ذَا مَالٍ وَّ بَنِيْنَؕ ﴿١٤﴾

68|14| Because he is a possessor of wealth and children,

اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿١٥﴾

68|15| When Our verses are recited to him, he says, "Legends of the former peoples."

سَنَسِمُهٗ عَلَى الْخُرْطُوْمِ ﴿١٦﴾

68|16| We will brand him upon the snout.

This describes the character of the disbelievers who are hostile to Islam. They label others as insane, yet their own character is filled with injustice, lies, sin, and a

disregard for goodness. Despite possessing wealth and children, instead of showing gratitude to Allah, they use it for oppression and to hinder good deeds. Swearing excessively, backbiting, and spreading discord are part of their character. They are unaware of their own lineage. Taunting and ill-mannered behaviour are their nature.

Commentators hold differing views regarding the identity of this person. Some say it was Walid ibn Mughirah, others Aswad ibn Abd al-Ghauth, and some Akhnas ibn Shariq, while others have written different names.

اِنَّا بَلَوْنٰهُمْ كَمَا بَلَوْنَاۤ اَصْحٰبَ الْجَنَّةِ ۚ اِذْ اَقْسَمُوْا لَيَصْرِمُنَّهَا مُصْبِحِيْنَۙ﴿۱۷﴾

68|17| Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning

وَ لَا يَسْتَثْنُوْنَ﴿۱۸﴾

68|18| Without making exception.

فَطَافَ عَلَيْهَا طَآئِفٌ مِّنْ رَّبِّكَ وَ هُمْ نَآئِمُوْنَ﴿۱۹﴾

68|19| So there came upon the garden an affliction from your Lord while they were asleep.

فَاَصْبَحَتْ كَالصَّرِيْمِۙ﴿۲۰﴾

68|20| And it became as though reaped.

فَتَنَادَوْا مُصْبِحِيْنَۙ﴿۲۱﴾

68|21| And they called one another at morning,

اَنِ اغْدُوْا عَلٰى حَرْثِكُمْ اِنْ كُنْتُمْ صٰرِمِيْنَ﴿۲۲﴾

68|22| [Saying], "Go early to your crop if you would cut the fruit."

فَانْطَلَقُوْا وَ هُمْ يَتَخَافَتُوْنَۙ﴿۲۳﴾

68|23| So they set out, while lowering their voices,

اَنْ لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِّسْكِيْنٌۙ﴿۲۴﴾

68|24| [Saying], "There will surely not enter it today upon you [any] poor person."

وَّ غَدَوْا عَلٰى حَرْدٍ قٰدِرِيْنَ﴿۲۵﴾

68|25| And they went early in determination, [assuming themselves] able.

فَلَمَّا رَاَوْهَا قَالُوْۤا اِنَّا لَضَآلُّوْنَۙ﴿۲۶﴾

68|26| But when they saw it, they said, "Indeed, we are lost;

بَلْ نَحْنُ مَحْرُوْمُوْنَ﴿۲۷﴾

68|27| Rather, we have been deprived."

قَالَ اَوْسَطُهُمْ اَلَمْ اَقُلْ لَّكُمْ لَوْ لَا تُسَبِّحُوْنَ﴿۲۸﴾

68|28| The most moderate of them said, "Did I not say to you, 'Why do you not exalt [Allah]?' "

قَالُوْا سُبْحٰنَ رَبِّنَاۤ اِنَّا كُنَّا ظٰلِمِيْنَ﴿۲۹﴾

68|29| They said, "Exalted is our Lord! Indeed, we were wrongdoers."

فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَلَاوَمُوْنَ﴿۳۰﴾

68|30| Then they approached one another, blaming each other.

قَالُوْا يٰوَيْلَنَاۤ اِنَّا كُنَّا طٰغِيْنَ﴿۳۱﴾

68|31| They said, "O woe to us; indeed we were transgressors.

عَسٰى رَبُّنَاۤ اَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَاۤ اِنَّاۤ اِلٰى رَبِّنَا رٰغِبُوْنَ﴿۳۲﴾

68|32| Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous."

كَذٰلِكَ الْعَذَابُ ؕ وَ لَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ﴿۳۳﴾

68|33| Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew.

The Right or Share of the Deprived:

This passage alludes to a well-known story (incident) among the Arabs, particularly in the context of the opposition and enmity faced by Muslims from the people of Makkah. There was a righteous man in the area of Safa—and in some narrations, in Abyssinia, and in one narration, among the Jews—who owned a garden. He used to give the poor and needy their rightful share from its produce. His children, however, did not approve this practice; they desired to keep all the garden's yield for themselves. Most commentators have mentioned this incident as occurring in the region of Yemen, near Safa.

After the man's death, when it was time to harvest the fruits from the garden, his children decided to go in the darkness of pre-dawn. They feared that if the poor and needy saw them at daylight, they would come asking for their share(charity).

There were three main issues with their actions:

(1) They did not appreciate this blessing (the garden) from Allah.

(2) They considered it solely their own property and were certain they would gather all the fruit themselves without giving anything to the poor.

(3) They relied so heavily on their own actions that they forgot Allah. This also suggests that they were believers in Allah, possibly people of the book.

When they reached the garden in the last part of the night, at pre-dawn time, the trees were bare. The fruits and even the trees themselves had been **destroyed**. According to the verses, Allah, as a punishment for their disobedience, their denial of the poor

and needy's rights, and their false certainty in their own wrong actions, destroyed the garden. The means of destruction could have varied; it might have been a strong wind, or a fire caused by high winds spreading through dry grass or fire tornado. All these events occur by Allah's command, and the objective (punishment) is accomplished. In recent history (2025) destruction by tornado (fire by whirl wind) has been very famous in America (U.S.A, California) and Australia due to damage to humans and property.

Initially, they thought they had mistaken the location, despite their garden being very fruitful and dense. But all the familiar landmarks were present. The **wise brother** among them, with his understanding, realized that they had denied their father's practice of giving to the poor and needy for the sake of Allah, and had tried to secretly gather the fruits. Furthermore, they had not shown gratitude for Allah's blessing and had decided on their own to collect all the fruit. He understood that Allah had punished them for this act. They confessed their mistake and sought forgiveness, hoping Allah would grant them a better replacement. They began to blame each other for their error, and the wise brother made them realize their mistake.

This incident also serves as an example for the Quraysh, who boasted about their wealth and children and persecuted the Muslims. Their wealth could meet the same fate. Some commentators have mentioned a *famine in Makkah* which led all the leaders to come to the Prophet (PBUH) and request prayers for rain to end the famine.

Key points for all humanity:

They should consider the rights of other deprived individuals in their possessions.

(1) They should not consider wealth and possessions as solely their own, but rather as Allah's blessing and favour.

(2) They should not assume that they can do whatever they wish, without Allah's command or permission. Their actions are subject to Allah's command. This incident highlights the necessity and importance of social and economic cooperation in the society and encourages the reduction of social disparity for all humankind.

The punishment in the hereafter will be far greater than the social, economic, and societal punishments of this world. Therefore, it is very important to avoid it.

اِنَّ لِلْمُتَّقِيْنَ عِنْدَ رَبِّهِمْ جَنّٰتِ النَّعِيْمِ ﴿٣٤﴾

68|34| Indeed, for the righteous with their Lord are the Gardens of Pleasure.

اَفَنَجْعَلُ الْمُسْلِمِيْنَ كَالْمُجْرِمِيْنَ ﴿٣٥﴾

68|35| Then will We treat the Muslims like the criminals?

مَا لَكُمْ ۪ كَيْفَ تَحْكُمُوْنَ ﴿٣٦﴾

68|36| What is [the matter] with you? How do you judge?

اَمْ لَكُمْ كِتٰبٌ فِيْهِ تَدْرُسُوْنَ ﴿٣٧﴾

68|37| Or do you have a scripture in which you learn

اِنَّ لَكُمْ فِيْهِ لَمَا تَخَيَّرُوْنَۚ﴿۳۸﴾

68|38| That indeed for you is whatever you choose?

اَمْ لَكُمْ اَيْمَانٌ عَلَيْنَا بَالِغَةٌ اِلٰى يَوْمِ الْقِيٰمَةِ ۙ اِنَّ لَكُمْ لَمَا تَحْكُمُوْنَۚ﴿۳۹﴾

68|39| Or do you have oaths [binding] upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?

سَلْهُمْ اَيُّهُمْ بِذٰلِكَ زَعِيْمٌۚ﴿۴۰﴾

68|40| Ask them which of them, for that [claim], is responsible.

اَمْ لَهُمْ شُرَكَآءُ ۚ فَلْيَاْتُوْا بِشُرَكَآىِٕهِمْ اِنْ كَانُوْا صٰدِقِيْنَ﴿۴۱﴾

68|41| Or do they have partners? Then let them bring their partners, if they should be truthful.

The Disobedient and the Obedient Are Not Equal:

This refers to the attitude of the disbelievers. This Surah is Makkan and was revealed in the early days of Islam. At that time, most Muslims were weak. The polytheists (disbelievers) of Makkah would boast about their wealth, status, and children, and they looked down upon the Muslims. They claimed that they were superior to Muslims in this world, and even if there were another world, as Muslims claimed, they would still be better than them.

This claim of the disbelievers is strongly refuted: how can an obedient person and a criminal be equal? Muslims are obedient, and for them, Allah has prepared palaces and large gardens in the afterlife. The disbelievers' (deniers') claim that they will also be better in the next world is not based on any reality but is merely a fabrication. This is their false claim; they are only deluding themselves. Do they have any guarantor who has pledged that they will not be punished after death? For their own purposes, they make such false statements. If they have any such scripture that is from the divine books, let them present it! But there is nothing, therefore, they will receive the punishment for their disobedience.

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَّ يُدْعَوْنَ اِلَى السُّجُوْدِ فَلَا يَسْتَطِيْعُوْنَۙ﴿۴۲﴾

68|42| The Day the shin will be uncovered and they are invited to prostration but the disbelievers will not be able,

خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ؕ وَ قَدْ كَانُوْا يُدْعَوْنَ اِلَى السُّجُوْدِ وَ هُمْ سٰلِمُوْنَ﴿۴۳﴾

68|43| Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.

فَذَرْنِيْ وَ مَنْ يُّكَذِّبُ بِهٰذَا الْحَدِيْثِ ؕ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَۙ﴿۴۴﴾

68|44| So leave Me, [O Muhammad], with [the matter of] whoever denies the Qur'an. We will progressively lead them [to punishment] from where they do not know.

وَ اُمْلِيْ لَهُمْ ؕ اِنَّ كَيْدِيْ مَتِيْنٌ﴿۴۵﴾

68|45| And I will give them time. Indeed, My plan is firm.

The state and condition of the punishment for the disbelievers of Makkah (polytheists and deniers) are being described. The Day of Judgment will be terrifying, and everyone will be gripped by its intensity. Believers will fall into prostration, but the deniers, despite their efforts, will be unable to prostrate due to their denial in the worldly life. They refused to worship Allah and prostrate when they had the freedom to do so and were in sound health. The leniency they are being granted in this worldly life—in terms of wealth and age—is actually leading them into punishment. What they perceive as success will become the very cause of their torment. Thus, they are progressing towards their own destruction. The Prophet (PBUH) is comforted not to worry about their opposition, as the end for these disbelievers will be a terrible example.

اَمْ تَسْـَٔلُهُمْ اَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُوْنَ ۚ﴿۴۶﴾

68|46| Or do you ask of them a payment, so they are by debt burdened down?

اَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُوْنَ﴿۴۷﴾

68|47| Or have they [knowledge of] the unseen, so they write [it] down?

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَ لَا تَكُنْ كَصَاحِبِ الْحُوْتِ ۘ اِذْ نَادٰى وَ هُوَ مَكْظُوْمٌ ؕ﴿۴۸﴾

68|48| Then be patient for the decision of your Lord, [O Muhammad], and be not like the companion of the fish when he called out while he was distressed.

لَوْ لَاۤ اَنْ تَدٰرَكَهٗ نِعْمَةٌ مِّنْ رَّبِّهٖ لَنُبِذَ بِالْعَرَآءِ وَ هُوَ مَذْمُوْمٌ﴿۴۹﴾

68|49| If not that a favor from his Lord overtook him, he would have been thrown onto the naked shore while he was censured.

فَاجْتَبٰىهُ رَبُّهٗ فَجَعَلَهٗ مِنَ الصّٰلِحِيْنَ﴿۵۰﴾

68|50| And his Lord chose him and made him of the righteous.

وَ اِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ ۘ﴿۵۱﴾

68|51| And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, "Indeed, he is mad."

وَ مَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ﴿۵۲﴾

68|52| But it is not except a reminder to the worlds.

An analysis of the attitude of the Makkah disbelievers is presented. These are human behaviours driven by ego and arrogance. The Prophet (PBUH) was conveying a message for the betterment of humanity. The Arabs, as descendants of Prophet Ismail (AS), acknowledged Allah's existence and practiced Hajj. However, due to their arrogance and personal interests, they were determined to oppose him. They denied the Prophet's (PBUH) teachings, as if accepting these teachings would cost them dearly, which they were unwilling to pay. On the other hand, the Prophet (PBUH) was

delivering this message, despite all opposition and without any financial compensation, to save humanity from the fire of Hell. This is Allah's love for humanity—He sends His messengers, prophets, and teachings to save them from misguidance and punishment.

The Prophet (PBUH) was advised to **exercise patience** in the face of the Quraish's persecution, and the example of **Prophet Yunus (Jonah)** was given. Prophet Yunus became distressed after delivering his message and seeing that the threatened punishment had not arrived, so he departed. When he had threatened his people with punishment and given them a specific time, and the punishment did not come, how could he face his people when his claim had not proven true? This was a personal judgment on his part, not a violation of commands, but he did not wait for a new command from Allah and left. Later, during his sea journey, he realized his decision was hasty. A fish swallowed him, and he began to seek forgiveness, reciting the verse: "*There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."* He repented to Allah, and Allah's mercy enveloped him. The fish vomited him onto the seashore, where Allah provided him with shade and sustenance through a creeping plant. He regained his health and returned to his people and city (Nineveh). He resumed his preaching, and the people there were awaiting him. His prophethood remained intact, and he continued to guide them.

Despite the Prophet's (PBUH) patience, the Makkah disbelievers showed great hostility. They were constantly on the lookout for any opportunity to harm and damage him. They spread propaganda against the Quran and the Prophet's (PBUH) teachings, sometimes calling him a sorcerer, sometimes a madman. They tried in every way to cause him harm. At that time, the Arabs believed in and practiced the evil eye, and they would also try to use it against him(Prophet). Allah protected him. In essence, the Quraish of Makkah opposed Islam with their tongues, eyes, hearts, and hands.

The concept of the **evil eye** has been discussed before. In the modern era, attention has shifted away from it. However, incidents of it are proven, and it is mentioned in Hadith. Therefore, when one sees something good in another person, instead of feeling envy, the blessed Hadith instructs us to utter prayerful words, such as *"Barakallahu feeh. Masha'Allah la quwwata illa billah"* (May Allah bless him. What Allah wills, there is no power except with Allah). The purpose of this is to express good wishes so that the evil eye, caused by human deprivation and envy, does not manifest. In ancient times (Jahiliyyah), Arabs would keep a person hungry for three days to cast an evil eye, then bring the object or person before him, or take him, and praise the person or object, thus cast the evil eye. Since these incidents are recurrent and seemingly without apparent cause, modern science does not accept them, but such incidents do occasionally occur.

The Quran is guidance for all humanity. It speaks of morality, law, society, economy, family life, noble character, historical events, the universe, and human psychology, and it is a blessing. Yet, how foolish it is that the disbelievers call the bringer of this message a madman. This suggests that the disbelievers' mindset is affected. The Speaker of this discourse is very wise, and the discourse is exceedingly sublime.

Alhamdulillah, Surah Al-Qalam is complete.

69 - SURAH AL-HAQQAH

Introduction:

This Surah is named "Al-Haqqah" due to the word appearing in its first verse. Al-Haqqah is one of the names for the Day of Judgment (Qiyamah). Surah Al-Haqqah was revealed in Makka. Its period of revelation was before the fifth year of prophethood. This is evidenced by an incident involving Hazrat Umar (RA), who, before embracing Islam, once went out in search of the Prophet (PBUH). He found him praying in the Kaaba and stood behind him. He heard the Prophet (PBUH) reciting Surah Al-Haqqah. He was amazed by the words of the Quran and thought to himself, "Indeed, he(Mohammad PBUH) is a poet, just as the Quraish say." At that very moment, the Prophet (PBUH) recited: "Indeed, this [Quran] is the word of a noble Messenger, and it is not the word of a poet." He then thought, "If not a poet, then a soothsayer." The Prophet (PBUH) then recited: "Nor is it the word of a soothsayer. It is a revelation from the Lord of all creation." Hazrat Umar (RA) continued listening to the Surah until the end, and this incident solidified the truth of Islam in his heart (Musnad Ahmad). Hazrat Umar (RA) embraced Islam a considerable time after this event, specifically after the migration to Abyssinia, which took place in the fifth year of prophethood. This clearly indicates that the Surah had been revealed even before that time.

This Surah consists of fifty-two (52) verses and two (2) Ruku's. According to the order of revelation, its number is seventy-eight (78), and in the arrangement of the Quran, it is sixty-nine (69). It was revealed after Surah Tabarak Allazi (Al-Mulk) and before Surah Al-Ma'arij.

The Surah describes the events of the Day of Judgment, assuring its inevitable occurrence. It highlights how nations that denied the occurrence of Qiyamah were destroyed.

The state and condition of Qiyamah are vividly depicted: mountains will crumble to dust, the sky will split apart, and everything will perish. All humanity will be presented before Allah's court. An account will be taken of their deeds in life. Those with a predominance of good deeds will receive their record in their right hand, while those with more bad deeds will receive it in their left. The purpose of this is to emphasize the importance of performing good deeds during worldly life so that one may receive their record in their right hand.

The Surah strongly affirms that the Quran is the divine word of Allah, emphatically refuting the claims of the Makkan disbelievers that it was the speech of a poet, soothsayer, or sorcerer. This is a truth-bearing revelation; no one can add to or subtract from it. Anyone attempting to do so would have their life-vein severed. Those who deny this word will ultimately regret their actions. The Surah concludes by urging constant glorification of Allah's majesty.

اَلْحَآقَّةُ ﴿١﴾

69|1| The Inevitable Reality -

مَا الْحَآقَّةُ ﴿٢﴾

69|2| What is the Inevitable Reality?

وَ مَاۤ اَدْرٰىكَ مَا الْحَآقَّةُ ۝٣

69|3| And what can make you know what is the Inevitable Reality?

كَذَّبَتْ ثَمُوْدُ وَ عَادٌۢ بِالْقَارِعَةِ ۝٤

69|4| Thamud and 'Aad denied the Striking Calamity.

فَاَمَّا ثَمُوْدُ فَاُهْلِكُوْا بِالطَّاغِيَةِ ۝٥

69|5| So as for Thamud, they were destroyed by the overpowering [blast].

وَ اَمَّا عَادٌ فَاُهْلِكُوْا بِرِيْحٍ صَرْصَرٍ عَاتِيَةٍ ۝٦

69|6| And as for 'Aad, they were destroyed by a screaming, violent wind

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَّ ثَمٰنِيَةَ اَيَّامٍ ۙ حُسُوْمًا ۙ فَتَرَى الْقَوْمَ فِيْهَا صَرْعٰى ۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝٧

69|7| Which Allah imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.

فَهَلْ تَرٰى لَهُمْ مِّنْۢ بَاقِيَةٍ ۝٨

69|8| Then do you see of them any remains?

The Quraish of Makkah did not believe in or accept the Day of Judgment. They, and other people, are being informed that the Day of Judgment will undoubtedly come and will certainly happen. There is no doubt about its occurrence.

The Fate of Deniers:

Nations that denied the teachings of their Prophets were destroyed. The people of Thamud, who were the tribe of Prophet Salih (peace be upon him), lived between the regions of Hejaz and Syria. They also defied the Prophet's teachings. Consequently, a severe scream, similar to what is produced by shockwaves, was unleashed. This supersonic roar with its shockwaves killed them all. Modern physics research shows that these shockwaves, generated by exploding sound waves, are so terrifying that they can cause humans to perish due to the rapid movement of blood hormones within their bodies. Atomic explosions and hypersonic phenomena also generate shockwaves. Even thunder can reach this intensity. Sudden generation of such forces causes severe damage.

The people of 'Aad were **tall in stature**. They, too, opposed the Prophet's commands and denied the Day of Judgment. They were subjected to a violent storm that raged continuously for seven nights and eight days. The wind was initially freezing cold, then turned intensely hot. Due to their height, they fell to the ground daily, their limbs breaking. They died from the cold wind, and their lifeless bodies lay on the ground like uprooted palm trunks, eventually buried in the sand. None of the people of 'Aad survived, except for the Muslims who had left the area.

وَ جَآءَ فِرْعَوْنُ وَ مَنْ قَبْلَهٗ وَ الْمُؤْتَفِكٰتُ بِالْخَاطِئَةِ ۝٩

69|9| And there came Pharaoh and those before him and the overturned cities with sin.

فَعَصَوْا رَسُوْلَ رَبِّهِمْ فَاَخَذَهُمْ اَخْذَةً رَّابِيَةً ﴿١٠﴾

69|10| And they disobeyed the messenger of their Lord, so He seized them with a seizure exceeding [in severity].

اِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنٰكُمْ فِى الْجَارِيَةِ ﴿١١﴾

69|11| Indeed, when the water overflowed, We carried your ancestors in the sailing ship

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَّ تَعِيَهَآ اُذُنٌ وَّاعِيَةٌ ﴿١٢﴾

69|12| That We might make it for you a reminder and [that] a conscious ear would be conscious of it.

Historical Precedents and Warnings:

The text also mentions other nations that denied the teachings of their Prophets and the occurrence of the Day of Judgment. Among them were the people of Lut, upon whom the earth was overturned, meaning an earthquake of such intensity occurred that houses were lifted up, inverted, and destroyed. Similarly, **Pharaoh**, a tyrannical king who enslaved the Israelites and claimed divinity, was drowned along with his army and perished. Before that, the people of Prophet **Nuh** (peace be upon him) denied him, and Allah Almighty destroyed all the disbelievers through continuous rain and destructive waves from a flood . The Muslims were saved by boarding Prophet Nuh's ark, and today's humanity, including Prophet Ibrahim (peace be upon him) and his descendants, are all from the lineage of Prophet Nuh. The very existence of these survivors serves as a constant reminder of the great flood of Nuh.

These events are being recounted to the people of Makkah as a **warning**, so that they may believe in and act upon the teachings of Prophet Muhammad (peace be upon him). Different words have been used in various verses (Ayats) to describe these punishments, which illustrates their vastness and severity. However, the ultimate objective was singular: the destruction of the criminals(deniers), which was indeed proven.

فَاِذَا نُفِخَ فِى الصُّوْرِ نَفْخَةٌ وَّاحِدَةٌ ﴿١٣﴾

69|13| Then when the Horn is blown with one blast

وَّ حُمِلَتِ الْاَرْضُ وَ الْجِبَالُ فَدُكَّتَا دَكَّةً وَّاحِدَةً ﴿١٤﴾

69|14| And the earth and the mountains are lifted and leveled with one blow -

فَيَوْمَئِذٍ وَّقَعَتِ الْوَاقِعَةُ ﴿١٥﴾

69|15| Then on that Day, the Resurrection will occur,

وَ انْشَقَّتِ السَّمَآءُ فَهِىَ يَوْمَئِذٍ وَّاهِيَةٌ ﴿١٦﴾

69|16| And the heaven will split [open], for that Day it is infirm.

وَّ الْمَلَكُ عَلٰۤى اَرْجَآىِٕهَا ؕ وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَىِٕذٍ ثَمٰنِيَةٌ ؕ﴿۱۷﴾

69|17| And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them].

The Onset of the Day of Judgment:

The verses depict the scene of the **Day of Judgment**. The Trumpet will be blown by Israfil, emitting a powerful, hypersonic sound-like scream, the intensity of which we cannot comprehend as human knowledge has not yet reached that level. The Earth will experience an earthquake. Mountains will be lifted and carried away by the wind like light dust. The sky, our protective shield, will disappear, and stars will shatter. **This aligns with a cosmological theory where the balance between the forces of attraction and repulsion among celestial bodies will be disrupted.** Similarly, the sun will become blind, its gravitational pull ceasing the revolution of the planets in the solar system, leading to collisions. The Quran generally alludes to this phenomenon. At that time, Allah's angels will stand at the edges of the universe, ready to execute His commands and system. The terms "Arsh" (Throne) and "Takhth" (Seat) express Allah's power and might. This is because the human mind, since ancient times, has conceived of military, kings, and thrones to understand power. The number eight signifies a vast multitude, which could be in the form of lines (rows) or layers. We lack the appropriate material and knowledge for its detailed explanation and interpretation. This falls under the category of *Mutashabihat* (ambiguous verses).

يَوْمَىِٕذٍ تُعْرَضُوْنَ لَا تَخْفٰى مِنْكُمْ خَافِيَةٌ ﴿۱۸﴾

69|18| That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.

فَاَمَّا مَنْ اُوْتِىَ كِتٰبَهٗ بِيَمِيْنِهٖ ۙ فَيَقُوْلُ هَآؤُمُ اقْرَءُوْا كِتٰبِيَهْ ۚ﴿۱۹﴾

69|19| So as for he who is given his record in his right hand, he will say, "Here, read my record!

اِنِّىْ ظَنَنْتُ اَنِّىْ مُلٰقٍ حِسَابِيَهْ ۚ﴿۲۰﴾

69|20| Indeed, I was certain that I would be meeting my account."

فَهُوَ فِىْ عِيْشَةٍ رَّاضِيَةٍ ۙ﴿۲۱﴾

69|21| So he will be in a pleasant life -

فِىْ جَنَّةٍ عَالِيَةٍ ۙ﴿۲۲﴾

69|22| In an elevated garden,

قُطُوْفُهَا دَانِيَةٌ ﴿۲۳﴾

69|23| Its [fruit] to be picked hanging near.

Reward for Good Deeds:

The scene of the Day of Judgment continues. All people will be presented before Allah. No one will be able to hide. All of humanity's deeds will be present in their book

of deeds; not a single deed will be left out. Those who performed good deeds in this world will receive their book of deeds in their **right hand**. And since they had faith in the Day of Judgment and its rewards and punishments during their earthly life, they will say that they were certain they would receive their record. They will joyfully show it to others, urging them to read it. They will express gratitude for Allah's grace and will be granted an exalted dwelling in Paradise. There are also ranks in Paradise, and the reward is commensurate with one's deeds. The scene of life in Paradise is entirely different; every desire will be fulfilled. An abundance of food and fruits will be available, and angels will tell the inhabitants of Paradise to live in peace and comfort, for this is the result of their good deeds in the world. Good deeds in this world are indeed the means to salvation.

Regarding the life of Paradise, the Prophet (peace be upon him) said that the people of Paradise will live forever. Death will not come upon them. They will always be healthy and never fall ill. They will always be in bliss and never saddened. They will always remain young and never grow old. (Sahih Muslim/Tirmidhi).

كُلُوْا وَ اشْرَبُوْا هَنِيْٓـًٔا بِمَآ اَسْلَفْتُمْ فِى الْاَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

69|24| [They will be told], "Eat and drink in satisfaction for what you put forth in the days past."

وَ اَمَّا مَنْ اُوْتِىَ كِتٰبَهٗ بِشِمَالِهٖ ۙ فَيَقُوْلُ يٰلَيْتَنِىْ لَمْ اُوْتَ كِتٰبِيَهْ ۚ ﴿٢٥﴾

69|25| But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record

وَ لَمْ اَدْرِ مَا حِسَابِيَهْ ۚ ﴿٢٦﴾

69|26| And had not known what is my account.

يٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۚ ﴿٢٧﴾

69|27| I wish my death had been the decisive one.

مَآ اَغْنٰى عَنِّىْ مَالِيَهْ ۚ ﴿٢٨﴾

69|28| My wealth has not availed me.

هَلَكَ عَنِّىْ سُلْطٰنِيَهْ ۚ ﴿٢٩﴾

69|29| Gone from me is my authority."

خُذُوْهُ فَغُلُّوْهُ ۙ ﴿٣٠﴾

69|30| [Allah will say], "Seize him and shackle him.

ثُمَّ الْجَحِيْمَ صَلُّوْهُ ۙ ﴿٣١﴾

69|31| Then into Hellfire drive him.

ثُمَّ فِىْ سِلْسِلَةٍ ذَرْعُهَا سَبْعُوْنَ ذِرَاعًا فَاسْلُكُوْهُ ۗ ﴿٣٢﴾

69|32| Then into a chain whose length is seventy cubits insert him."

Punishment for Bad Deeds:

The state of sinners is described. Those who, intoxicated by power and authority in this world, forget Allah and good commands. Sinners will receive their book of deeds in their **left hand**. They will wish they had not received this record, implying they had no expectation of receiving a book of deeds because they did not believe in the Day of Judgment, or they wished they had died before receiving it. This is because all their wealth, possessions, power, and dominance remained in the world. All their eloquent speech and arguments stayed in the world. Even strong arguments are referred to as "*Sultan.*" On the Day of Judgment, there will be nothing but bad deeds. Then, the angels will bind them with a very long chain, given as an example of seventy cubits, like saying "a hundred times" or "seventy times," which will wrap around their entire body. After being bound, they will be thrown into Hellfire.

اِنَّهٗ كَانَ لَا يُؤْمِنُ بِاللّٰهِ الْعَظِيْمِۙ﴿۳۳﴾

69|33| Indeed, he did not used to believe in Allah, the Most Great,

وَ لَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِؕ﴿۳۴﴾

69|34| Nor did he encourage the feeding of the poor.

فَلَيْسَ لَهُ الْيَوْمَ هٰهُنَا حَمِيْمٌۙ﴿۳۵﴾

69|35| So there is not for him here this Day any devoted friend

وَّ لَا طَعَامٌ اِلَّا مِنْ غِسْلِيْنٍۙ﴿۳۶﴾

69|36| Nor any food except from the discharge of wounds;

لَّا يَاْكُلُهٗۤ اِلَّا الْخَاطِـُٔوْنَ﴿۳۷﴾

69|37| None will eat it except the sinners.

The Importance of Welfare:

The rights within society are mentioned. They do not help the poor and needy, nor do they feed them. The action being called for here is not just helping but also encouraging others to do good deeds, as well as doing them oneself. Encouraging good and doing good are both important. Encouragement is only successful when one demonstrates it practically. Those who fail to do so are criminals and will be punished. In Hell, the food will be the pus from wounds, meaning they will have to consume the pus from their own wounds.

The command to encourage feeding the poor and needy clarifies a principle: where there are legislative bodies or individuals, it is obligatory upon them to enact and implement welfare laws. Similarly, welfare states should be given taxes for welfare or welfare work should be done personally, or those doing it should be supported. In Islam, the **rights of humanity (Huquq al-Ibad)** hold great importance.

فَلَاۤ اُقْسِمُ بِمَا تُبْصِرُوْنَۙ﴿۳۸﴾

69|38| So I swear by what you see

وَ مَا لَا تُبْصِرُوْنَۙ﴿۳۹﴾

69|39| And what you do not see

اِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍۙ﴿۴۰﴾

69|40| [That] indeed, the Qur'an is the word of a noble Messenger.

وَّ مَا هُوَ بِقَوْلِ شَاعِرٍ ؕ قَلِيْلًا مَّا تُؤْمِنُوْنَۙ﴿۴۱﴾

69|41| And it is not the word of a poet; little do you believe.

وَ لَا بِقَوْلِ كَاهِنٍ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَؕ﴿۴۲﴾

69|42| Nor the word of a soothsayer; little do you remember.

تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ﴿۴۳﴾

69|43| [It is] a revelation from the Lord of the worlds.

The occasion for the revelation of these verses is that Abu Jahl claimed the Prophet (peace be upon him) was a poet, Walid ibn al-Mughira called him a sorcerer, and Utbah labelled him a soothsayer. The verses use an oath to emphasize their point: *"By what you see and what you do not see.*" This refers to things we perceive, like bodies and spirits, this world and the afterlife, humans, jinn, and angels, and ultimately, creation and the Creator.

This Qur'an, however, is the **word of God**. It is not the speech of a poet; it lacks the qualities and meters of poetry, otherwise many poets could have produced similar works. It is Allah's word delivered through His Messenger, and it is not the work of a soothsayer or sorcerer. This is because it recounts ancient events, universal matters, aspects of human life, signs of Allah's existence, and His divine commands. The Prophet's character is well-known to you; he has been renowned as **"As-Sadiq" (the Truthful)** and **"Al-Amin" (the Trustworthy)** since childhood. His own words are distinctly different from this revealed scripture. He never sought any compensation for his message, nor did he harbour any greed; he rejected offers of leadership and wealth. How could such a person be a sorcerer, soothsayer, or poet? What he presents is indeed a revelation from Allah.

وَ لَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِۙ﴿۴۴﴾

69|44| And if Muhammad had made up about Us some [false] sayings,

لَاَخَذْنَا مِنْهُ بِالْيَمِيْنِۙ﴿۴۵﴾

69|45| We would have seized him by the right hand;

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَۖ﴿۴۶﴾

69|46| Then We would have cut from him the aorta.

فَمَا مِنْكُمْ مِّنْ اَحَدٍ عَنْهُ حٰجِزِيْنَ﴿۴۷﴾

69|47| And there is no one of you who could prevent [Us] from him.

وَ اِنَّهٗ لَتَذْكِرَةٌ لِّلْمُتَّقِيْنَ﴿۴۸﴾

69|48| And indeed, the Qur'an is a reminder for the righteous.

وَ اِنَّا لَنَعْلَمُ اَنَّ مِنْكُمْ مُّكَذِّبِيْنَ﴿۴۹﴾

69|49| And indeed, We know that among you are deniers.

وَ اِنَّهٗ لَحَسْرَةٌ عَلَى الْكٰفِرِيْنَ﴿۵۰﴾

69|50| And indeed, it will be [a cause of] regret upon the disbelievers.

وَ اِنَّهٗ لَحَقُّ الْيَقِيْنِ﴿۵۱﴾

69|51| And indeed, it is the truth of certainty.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ﴿۵۲﴾

69|52| So exalt the name of your Lord, the Most Great.

Divine Consequences and the Truth of the Qur'an:

These verses confirm the Prophet's claim of prophethood. If he had falsely attributed his own words to Allah, Allah would have seized him severely and not allowed him to live, as it would have been a slander against Allah. However, he lived and remained successful, which serves as proof and evidence of his prophethood and the divine nature of the Qur'an.

The **Holy Qur'an** is a guide for all humanity, but only those who **fear Allah (the pious)** succeed in their afterlife by acting upon its teachings, and they also live their worldly lives in peace. The people of Makkah, however, denied these truths and remained obstinate. These deniers will one day regret their failure and the Muslims' success. This regret also manifested in historical events: many great enemies of Islam were killed in the Battle of Badr, and they continued to mourn the Muslim victories at Uhud, Khandaq (trench), the conquest of Makkah, Hunayn, and Khaybar. Furthermore, on the Day of Judgment, when they enter Hell and Muslims enter Paradise due to their deeds, they will feel profound regret.

The words of the Holy Qur'an are entirely truthful and righteous. Anyone who ponders upon it and acts according to it attains the rank of **"Haqq al-Yaqin" (the truth of certainty)**, which is the highest degree. The status of "Haqq al-Yaqin" is higher than "Ilm al-Yaqin" (the knowledge of certainty).

Glorification of Allah:

The Prophet (peace be upon him) was instructed to glorify his Great Lord, and he incorporated the words "Subhan Rabbi Al-Azeem" (Glory be to my Lord, the Most Great) into his bowing (ruku'). Utbah ibn Amir (may Allah be pleased with him) narrated that when the verse "**Fasabbih bismi Rabbikal-Azeem**" (So glorify the name of your Lord, the Most Great) was revealed, the Messenger of Allah said, "Make it part of your bowing (ruku')." And when the verse "**Sabbih isma Rabbikal-A'la**" (Glorify the name of your Lord, the Most High) was revealed, he said, "Make it part of your prostration (sujud)." (Sunan Abi Dawud/Ibn Majah).

Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "There are two phrases that are light on the tongue, heavy on the scale, and beloved to the Most Merciful: **'Subhan Allah wa bihamdihi, Subhan Allah Al-Azeem'** (Glory be to Allah and with His praise, Glory be to Allah, the Most Great)." (Bukhari/Muslim). If we reflect on the meanings of these phrases, they invoke the praise of Allah (Hamd) and mention His glory and greatness. Along with this majesty, they express the importance of servitude and the acknowledgment of gratitude for His blessings. Therefore, reciting this remembrance with contemplation is highly beneficial.

The explanations of Surah Al-Haaqqah concluded.

70 - SURAH AL-MAARIJ

Introduction

This Surah is named **Al-Ma'arij** due to the mention of "Dhil Ma'arij" in **verse 3**.

In terms of content, the entire Surah is **Makkan**, and its period of revelation is close to that of Surah Al-Haaqqah. This Surah also mentions the **Day of Judgment**. In chronological order of revelation, its number is 77, and in the arrangement of the Qur'an (Mushaf), it is number 70. Surah Al-Ma'arij was revealed after Surah Al-Haaqqah and before Surah An-Naba. The Surah contains two Ruku's and forty-four (44) verses.

The disbelievers of Makkah mocked Paradise, punishment, and the Day of Judgment. They demanded that the Prophet (peace be upon him) hasten the promised punishment. In response, it was explained that punishment does not come by demand; it will come when its appointed time arrives and cannot be averted. Therefore, be patient and do not rush.

The Surah describes the state of criminals on the Day of Judgment, showing how distressed they will be, willing to sacrifice everything they possess (children, friends) to escape punishment, but it will be impossible.

It emphasizes the **importance of human character**. **Faith and righteous deeds** are crucial. The Surah commands kindness in society and the giving of **Zakat**, helping the poor and those who ask. It mentions the fear of Allah, adherence to prayer, and divine commands. It also instructs on fulfilling trusts and covenants, and giving truthful testimony.

سَاَلَ سَآئِلٌۢ بِعَذَابٍ وَّاقِعٍۙ ﴿١﴾

70|1| A supplicant asked for a punishment bound to happen

لِّلْكٰفِرِيْنَ لَيْسَ لَهٗ دَافِعٌۙ ﴿٢﴾

70|2| To the disbelievers; of it there is no preventer.

مِّنَ اللّٰهِ ذِى الْمَعَارِجِۗ ﴿٣﴾

70|3| [It is] from Allah, owner of the ways of ascent.

تَعْرُجُ الْمَلٰٓئِكَةُ وَ الرُّوْحُ اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ ۚ﴿۴﴾

70|4| The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years.

فَاصْبِرْ صَبْرًا جَمِيْلًا ﴿۵﴾

70|5| So be patient with gracious patience.

اِنَّهُمْ يَرَوْنَهٗ بَعِيْدًا ۙ﴿۶﴾

70|6| Indeed, they see it [as] distant,

وَّ نَرٰىهُ قَرِيْبًا ۙ﴿۷﴾

70|7| But We see it [as] near.

Ascending Stairways (Al-Ma'arij):

The context of these verses is that when the Prophet (peace be upon him) forbade idol worship, taught moral principles, spoke about accountability and the Day of Judgment, and warned of Allah's punishment for disbelief, the disbelievers of Makkah denied him. They asked various questions about the punishment, with the aim of denial, questioning when, upon whom, and how the punishment would come. One disbeliever, An-Nadr ibn Al-Harith ibn Kaldah, even went so far as to say, *"O Allah, if this punishment is true, then rain down stones upon us!"* In response, these verses were revealed, stating that when the punishment comes, it will not be averted, nor will anyone be able to avert it. Therefore, they should repent during this respite, but the disbelievers of Makkah persisted in their obstinacy and arrogance.

Among Allah's attributes is the term "**Dhil Ma'arij**." This is the plural of "Mi'raj," which means an ascending device (like an elevator), stairway, or an elevation, because one must ascend to reach a high place. Thus, it refers to a being of high status and ranks. One commonly known interpretation is that it refers to the **paths or stairways of the angels**, as they ascend and descend between the heavens and the earth, or between different earths, to execute commands. The verses mention "**Ar-Ruh**" and the **angels**. Interpreters commonly understand "Ar-Ruh" to refer to **Gabriel** (peace be upon him), as this title is used for him in other verses, indicating his lofty status. Some scholars have referred to **human souls**, stating that after separating from the body (after death), they ascend towards the heavens. These are paths they take, which can be called "Ma'arij" (stairways). The mention of a stairway is also found in the hadiths about the **Mi'raj (ascension) of the Prophet**.

The Length of a Day:

Interpretations regarding the **length of a day being fifty thousand years** vary. In some places, a thousand years is mentioned. This signifies **prolonged duration** and the **magnificence of various matters** compared to human deeds or actions. For example, the mention of days for the earth also refers to the length of its operational processes. Since these matters are immense, they require a long period, about which our knowledge consists only of various estimates based purely on scientific conjectures. These days are before the existence of our days and nights (solar system). Some scholars have considered the duration of **fifty thousand years** for

angels to travel from Earth to the outermost heaven, similar to how we now say that the universe's expanse is 94 billion light-years. Notice how human estimations have changed regarding this.

Initially, humans used the **parallax method** to measure the distance to stars. Philosophers believed that everything revolved around the Earth. Then, the understanding changed to the Earth revolving around the sun. Stars visible at night were considered the extent of human knowledge of the universe, and their distances were measured. Then, with the invention of the telescope, changes occurred. In 1929, the universe's expanse was estimated at **280 million** light-years, an estimation by Edwin Hubble (American astronomer). This estimate then increased to **four billion** light-years in 1950, and **twenty-five** billion light-years in 1960. These estimates were then based on the power of light (glow). In 1990, it was **thirty billion** light-years, and in 1984, it was **ninety-four** billion light-years. Observe where this matter finally settles.

The Qur'an and Hadith merely allude to the **vastness of the universe**. In 2020, astronomers discovered a **"Celestial Autobahn,"** which exists within our solar system. This is formed by **interplanetary magnetic interactions**. This path (channel) can be used for rapid travel by any entity in space (the atmosphere of the sky), and according to them, it can be used for human space exploration, especially for interplanetary travel. It is possible that meteorites pass through this path. These paths connect in arcs; astronomers have named these spatial structures **"Space Manifolds"** and the paths **"True Celestial Autobahn."** This information was published by the Astronomy Observatory in Belgrade, Serbia, on site: Science Alert.com in December 2020.

In human research, opinions will continue to change with instruments and information. The Qur'an has merely provided an indication, and the Hadith also contain indications for distance or time, and different places, ranks, or occasions correspond to different times or distances. For example, later exegetes considered the mention of **fifty thousand years** to be more appropriate for the Day of Judgment. This is because the accountability and judgment of all creatures in the universe will be based on justice and evidence. For righteous individuals, this period will not feel as difficult or long as it will for sinners. Just as we see in the world, moments of waiting feel heavy, even if the actual time is short, and generally, life feels very brief, even though it spans many years. As the poet said:

Azaan when arriving, Salah when leaving...

In such a short time, they came and left.

If the daily distance is estimated at fifty thousand years, it seems like a matter similar to light-years. These verses (about Paradise, Hell, the Day of Judgment, resurrection, accountability) demand deep scholarly and research efforts. They are beyond the knowledge of ordinary people and are included in the **"Mutashabihat" (ambiguous verses)**. They are a part of our faith. The purpose of this detail is only to show that the Qur'an is the **Word of God**, given that it was revealed fourteen hundred years ago.

The Prophet (peace be upon him) was reassured that the demands and objections of the disbelievers were meaningless. The Day of Judgment is a reality. In human knowledge, the duration of human existence on Earth spans many thousands of years, but in Allah's cosmic order, it is very insignificant. He was advised to *bear with the rudeness and opposition of the disbelievers with patience,* and **"beautiful**

patience" means not only to be patient but also to continue the effort of conveying the message with grace and heartfelt endeavour.

يَوْمَ تَكُوْنُ السَّمَآءُ كَالْمُهْلِ ۙ﴿۸﴾

70|8| On the Day the sky will be like murky oil,

وَ تَكُوْنُ الْجِبَالُ كَالْعِهْنِ ۙ﴿۹﴾

70|9| And the mountains will be like wool,

وَ لَا يَسْـَٔلُ حَمِيْمٌ حَمِيْمًا ۖ﴿۱۰﴾

70|10| And no friend will ask [anything of] a friend,

يُّبَصَّرُوْنَهُمْ ؕ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِیْ مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيْهِ ۙ﴿۱۱﴾

70|11| They will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children

وَ صَاحِبَتِهٖ وَ اَخِيْهِ ۙ﴿۱۲﴾

70|12| And his wife and his brother

وَ فَصِيْلَتِهِ الَّتِیْ تُـْٔوِيْهِ ۙ﴿۱۳﴾

70|13| And his nearest kindred who shelter him

وَ مَنْ فِی الْاَرْضِ جَمِيْعًا ۙ ثُمَّ يُنْجِيْهِ ۙ﴿۱۴﴾

70|14| And whoever is on earth entirely [so] then it could save him.

On that day, the sky will turn red like molten copper, indicating that radiation will have engulfed the Earth. This will likely be the result of collisions between stars or between Earth and other celestial bodies like the Moon. The details are further elaborated.

The mountains, which are the largest structures on Earth, will scatter like coloured wool. This signifies that the mountains, massive as they are, will be pulverized. As the various layers of earth and soil are carried away by the wind, it will appear as if different coloured wool is being carded and dispersed. It will be an intensely terrifying scene.

In this scenario, humans, the most fragile of beings, will be terrified and distressed. When the time for reckoning arrives, no friend or close relative will care; everyone will be consumed by their own anxieties. Guilty individuals, desperate to save themselves, will be willing to sacrifice all their valuable possessions, including their children, wives, siblings, and the family they once relied on and for whom they committed wrongs, even their entire earthly wealth. They will offer everything just to escape the day's torment, but it will be in vain. The situation will be such that all relatives, friends, siblings, and parents will see and recognize each other on the ground (open plain), yet in their own distress, they will forget everything else. Further details are provided in the following verses:

كَلَّا ؕ اِنَّهَا لَظٰی ۙ﴿۱۵﴾

70|15| No! Indeed, it is the Flame [of Hell],

نَزَّاعَةً لِّلشَّوٰى ۚ﴿١٦﴾

70|16| A remover of exteriors.

تَدْعُوْا مَنْ اَدْبَرَ وَ تَوَلّٰى ۙ﴿١٧﴾

70|17| It invites he who turned his back [on truth] and went away [from obedience]

وَ جَمَعَ فَاَوْعٰى ﴿١٨﴾

70|18| And collected [wealth] and hoarded.

اِنَّ الْاِنْسَانَ خُلِقَ هَلُوْعًا ۙ﴿١٩﴾

70|19| Indeed, mankind was created anxious:

اِذَا مَسَّهُ الشَّرُّ جَزُوْعًا ۙ﴿٢٠﴾

70|20| When evil touches him, impatient,

وَّ اِذَا مَسَّهُ الْخَيْرُ مَنُوْعًا ۙ﴿٢١﴾

70|21| And when good touches him, withholding [of it],

اِلَّا الْمُصَلِّيْنَ ۙ﴿٢٢﴾

70|22| Except the observers of prayer -

الَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ دَآئِمُوْنَ ۙ﴿٢٣﴾

70|23| Those who are constant in their prayer

وَ الَّذِيْنَ فِيْٓ اَمْوَالِهِمْ حَقٌّ مَّعْلُوْمٌ ﴿٢٤﴾

70|24| And those within whose wealth is a known right

The Nature and Analysis of Hell-Bound Individuals:

This section describes the agony of punishment. In the fire of Hell, where criminals will be cast due to their deeds, the flames will rage, burning the body and skin (as its fuel is human bodies and stones). These criminals are those who turned away from the truth. The word "truth" is wast, encompassing both the rights of people (Huquq al-Ibad) and the rights of God (Huquq Allah). Given the immense importance of Huquq al-Ibad in Islam, they are mentioned separately and explicitly, alongside the obstacles that hinder their fulfilment. These teachings demonstrate that the Quran is a great book of guidance for humanity.

The "calling" can be interpreted in various ways: (1) Angels will announce the criminals. (2) The record of deeds (received in the left hand) will serve as an announcement. (3) The guardians of Hell will call out when individuals enter.

Among the crimes openly declared or announced concerning these criminals is their neglect of the underprivileged in society. They excessively prioritized their own

comfort, completely forgetting others. They spent their wealth only on themselves and their offspring. They showed no concern for the poor, needy, and destitute in their society. They lacked any sense of humanity. These individuals will exhibit animalistic selfishness. Islam strongly condemns such behaviour, which can be termed stinginess, miserliness, and selfishness.

Analysis (Character and Causes):

Why do stinginess, selfishness, and forgetting others occur? The reasons are also explained: *"Indeed, mankind was created impatient and selfish. When evil touches him, he is despairing. And when good touches him, he is stingy."*

In light of these two verses, if we analyse human psychology, the reality becomes clear. Humans are conscious beings endowed with the greatest capacity for knowledge and thought. The instinct for self-preservation is inherent in their nature. Along with this, Allah Almighty has also blessed humanity with other good qualities, such as patience, self-sacrifice, generosity, anger, fear, courage, contemplation, and a desire for ease.

When a person acquires wealth or something they need, they prioritize themselves. In Islam, prioritizing one's own needs is not only permitted but commanded – that one should fulfil the needs of oneself and those under their care (spouse, children, or parents). At such times, Satan injects various false possibilities into a person's mind. For instance, he exaggerates needs, instils unnecessary fear of not receiving it again or losing it, amplifies any pre-existing tendency towards stinginess, or creates the idea of hoarding it for personal pride. This leads humans to commit wrong actions forbidden in Islam.

A blessed Hadith narrated by Abbas (RA) states that the Prophet (PBUH) said: "If the son of Adam had two valleys of wealth, he would surely seek a third. And the stomach of the son of Adam will not be filled except with dust (of the grave). And whoever repents, Allah the Almighty accepts his repentance." (Sahih Al-Bukhari / Muslim).

The next verses also propose a cure for this difficulty or psychological ailment.

لِّلسَّآئِلِ وَ الْمَحْرُوْمِ۝٢٥

70|25| For the petitioner and the deprived -

وَ الَّذِيْنَ يُصَدِّقُوْنَ بِيَوْمِ الدِّيْنِ۝٢٦

70|26| And those who believe in the Day of Recompense

وَ الَّذِيْنَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُوْنَ۝٢٧ۚ

70|27| And those who are fearful of the punishment of their Lord -

اِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَاْمُوْنٍ۝٢٨

70|28| Indeed, the punishment of their Lord is not that from which one is safe -

وَ الَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ۝٢٩ۙ

70|29| And those who guard their private parts

اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَۚ﴿۳۰﴾

70|30| Except from their wives or those their right hands possess, for indeed, they are not to be blamed -

فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَۚ﴿۳۱﴾

70|31| But whoever seeks beyond that, then they are the transgressors -

وَ الَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَ عَهْدِهِمْ رٰعُوْنَۖ﴿۳۲﴾

70|32| And those who are to their trusts and promises attentive

وَ الَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُوْنَۖ﴿۳۳﴾

70|33| And those who are in their testimonies upright

وَ الَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَۘ﴿۳۴﴾

70|34| And those who [carefully] maintain their prayer:

اُولٰٓئِكَ فِيْ جَنّٰتٍ مُّكْرَمُوْنَ ﴿۳۵﴾

70|35| They will be in gardens, honored.

The Character and Analysis of the People of Paradise:

These verses highlight certain human weaknesses and the resulting negative actions, followed by a description of the character and deeds of those who perform good actions. They also mention the motivations behind these actions. Innate human desires can be controlled through positive, natural forces within a person. The greatest motivator for this is **faith in Allah** and the **belief in reward and punishment**.

Key Characteristics of the People of Paradise:

(1) Certainty in the Day of Recompense: There must be complete certainty in the Day of Recompense, meaning that humans will receive the consequences of their worldly deeds after death. This certainty can only exist with complete faith in Allah's being, power, and attributes.

(2) Worship of Allah: This involves the observance of Salat (prayer), performing it five times a day according to the teachings of the Prophet (PBUH) (including outward aspects like ablution and clean clothing). The second mention of Salat emphasizes its establishment, referring to fulfilling its inner(objective) conditions. This also implies earning a lawful livelihood and possessing good morals.

(3) A narration states that when someone praised a person for his lengthy prayers to Abdullah ibn Mas'ud (RA), he responded, "If his prayer has not instilled obedience to Allah (good morals and habits) in him, then that prayer is useless." He then recited the verse: *"Indeed, prayer prohibits immorality and wrongdoing."* (Al-Ankabut: 45). From this perspective, lawful earnings are crucial. Acts of worship performed with unlawful earnings do not elevate one's status or bring closeness to Allah; rather, they serve as a demonstration of ostentation. Understanding the objectives of prayer is very important.

(4) Helping the Poor (Those Who Ask): Righteous servants of Allah do not act miserly or stingily with their wealth. Instead, they *help those who ask for assistance for the sake of Allah, without any personal gain.* Regarding professional beggars, it is a sin to help them according to Hadith, because a professional beggar is committing a sinful act by begging, and helping them aids in that wrong action as they will continue to ask even when not in need. This also applies to Zakat, but these verses were revealed in Makkah before Zakat became obligatory. These verses aim to prevent social disparity in Makkah's society at that time and in present societies.

According to narrations about asking for help, the Prophet (PBUH) stated that a person may ask in these situations:

(1) A Debtor: It is permissible for a person burdened by debt to ask for an amount sufficient to pay off their debt, and then they should not ask again.

(2) One Affected by Calamity: If a person suffers an unforeseen disaster that destroys their wealth, it is permissible for them to ask for an amount sufficient to sustain themselves.

(3) A Starving Person: A person who is starving, and three sensible people from their tribe (now adays neighbour)can bear witness to their genuine starvation, is also permitted to ask for an amount sufficient for their sustenance. The Prophet (PBUH) then addressed Qabisa (Hazrat Qabisa bin Mukharriq Hilali (RA), who himself was in debt and sought the Prophet's help, representing the Prophet's state and especially leading the executive administration): *"O Qabisa! Asking for anything beyond these three situations is forbidden, and whoever eats from what they acquire by asking (in other situations) is eating what is unlawful."* (It is the duty of an Islamic government to apprehend professional beggars, investigate their problems, find solutions, and prevent begging.)

(4) The Deprived (Mahroom): These are individuals who lack financial or economic means but do not ask others for help due to their self-respect. Consequently, people do not assist them, and due to their helplessness and unwillingness to ask, they remain deprived of financial aid. Furthermore, they are genuinely deprived of sources of income. Therefore, *it is obligatory for wealthy or prosperous individuals to proactively help such people.* When helping, they should understand that they are fulfilling their duty, not bestowing a favour upon these individuals. To emphasize this, the verses use the word "right" for both the beggar and the deprived. An Islamic welfare state guarantees the needs of all its citizens.

(5) Chaste Individuals: They protect their private parts, staying away from adultery and sexual crimes. They engage in sexual relations only with their wives to fulfil human sexual needs. They do not engage in relations with non-mahram women or men, boys, or girls. Or, they have relations with women who, due to war, have lost their husbands (killed or disappeared), and the state entrusts them to Mujahideen (those who do not take compensation) or other individuals. This is a form of state-mandated forced marriage; it is not a conventional marriage with dowry or offer and acceptance. However, the man responsible for her is obliged to provide her with lodging and expenses, and she serves him. Sexual relations are permitted because she has no husband. This way, her sexual needs and those of the man she is entrusted to can be fulfilled. After conceiving a child with this woman, her rights

increase; her offspring will inherit from her, and the woman herself will also inherit. Her status as a servant will end. (Details have been discussed in Surah An-Nisa / Al-Anfal / At-Tawbah.)

Islam did not legislate an immediate abolition of slavery, unlike the immediate prohibition of usury or alcohol. There were several reasons for this:

(1) At that time, war criminals/captives were enslaved, and then exchanges occurred. If enslavement was abolished, Muslims would become slaves, but since non-Muslims would not enslave, exchanges would be impossible.

(2) If the state did not entrust women to various individuals, how would those women live? At that time, there was no education, state support, or employment opportunities. Thus, it would lead to sexual crimes (brothels) and social and moral problems. Due to these circumstances, it was not abolished outright.

(3) Islam prescribed the freeing of slaves as atonement for approximately seventeen (17) crimes or sins. In this way, many slaves were freed, and eventually, slavery was abolished.

(4) Freeing a slave was a very great good deed. Whoever freed a slave freed themselves from Hellfire. In this way, many Companions (Sahaba) freed almost all slaves, but the freed slaves (mawla) then remained associated with these honourable individuals and continued to serve them, and from them emerged slave kings.

(5) Slaves were given the **right to seek their freedom**, and the state allocated funds from the Zakat fund for their liberation. This will be grant.

The Prophet (PBUH) did not keep anyone as his slave. When Hazrat Maria al-Qibtiyya came from Egypt, she was freed and offered to live with him in marriage. She said that just as she was sent by the King of Qaboos (King of Egypt), she would remain with the Prophet (PBUH) as a servant, as she did not wish to change her status. She continued to live as a servant and then became Um al-Walad (mother of a child), remaining free (mother of Hazrat Ibrahim). Her allowance (residence and allowance) remained the same as the other wives.

Now that slavery is internationally abolished, **Islamic law not only accepts this but also confirms, prefers, and promotes it, because Islam is a religion of high morals**. It has been prohibited in all Islamic countries, and states are obliged to treat war prisoners as free individuals, as stipulated in the United Nations Charter. Adhering to the rights of war prisoners is mandatory, and Islam strongly supports this. To abolish slavery, Allah Almighty sent Prophet Moses to Pharaoh to liberate the Children of Israel. These laws are fully in line with the spirit of Islamic injunctions.

(1) Fulfilment of Covenants: Righteous people adhere to their promises under Allah's command. Breaking a covenant amounts to lying. The Prophet (PBUH) said that whoever does not fulfil their covenant has no faith. Fulfilment of promises is crucial for societal progress and peace, and it is a fundamental characteristic of a Muslim's character.

(2) Trustworthiness: Righteous people are trustworthy. They do not betray trusts placed in them by others. They safeguard trusts and return them to their rightful owners without any deficiency or defect. In Islam, there are several instances where the fulfilment of covenants and the safeguarding of trusts

are fully commanded. It is narrated from Hazrat Abu Huraira (RA) that the Prophet (PBUH) said: "The hypocrite has three signs: (1) When he speaks, he lies. (2) When he promises, he breaks it. (3) When a trust is placed with him, he betrays it." (Bukhari / Muslim).

(3) Testimony: Bearing truthful witness is very important in the character of righteous people. They state what they witness exactly as it happened, without adding or subtracting anything. If they have to testify against someone, they are not deterred by blame or intimidation, nor do they alter their testimony for greed. These testimonies include those related to human rights, marriage, murder, theft, legal punishments (Hudood), retaliation (Qisas), or religious matters such as sighting the moon, marriage, divorce, and commercial transactions like mortgages, sales, and loans. Testimony is fundamental to the establishment of justice, and *giving truthful testimony is obligatory.*

Analysis:

These individuals, with their righteous character, will be granted **high ranks in Paradise as a reward for their deeds**. These commands were given during the initial five years of prophethood. From the very beginning, Islam commanded spending on the poor, but due to the absence of an Islamic government at that time, neither the exact amount nor the specific types of wealth to be spent were defined. Instead, the general principles and laws for human welfare and a successful society, including rights, were clearly laid out. Later, with the establishment of the Islamic state, these principles were systematically implemented, exemplified by Zakat, Ushur (tithe), and Fay (spoils of war). This was a **revolution in Islam**, encompassing not only the oneness of God but also social, economic, and moral matters, despite strong opposition from the Quraish. All Makki Surahs mentions these matters. The blessings of a society with such a character, both economically and socially, are extensive. A society where these characteristics are generally prevalent **is a successful and prosperous society**.

These matters might seem difficult, as they can lead to conflicts of interest. However, faith in Allah, followed by certainty in reward and punishment, and complete faith in accountability and the Day of Judgment, provide immense strength. For believers, these matters become part of their regular character. The verse specifically mentions the fear of Allah's justice because Satan only tempts people to sin under the pretext of mercy. The intention is for the servant to commit wrong and then be caught in divine justice. That is why the Prophet (PBUH) said that faith lies between the fear of Allah and the mercy of Allah. The fear of Allah is a great motivator. It is essential to cultivate this in one's thoughts, and it will then manifest in one's character. These good deeds are indeed the greater jihad against the self (evil ego).

فَمَالِ الَّذِيْنَ كَفَرُوْا قِبَلَكَ مُهْطِعِيْنَۙ﴿۳۶﴾

70|36| So what is [the matter] with those who disbelieve, hastening [from] before you, [O Muhammad],

عَنِ الْيَمِيْنِ وَ عَنِ الشِّمَالِ عِزِيْنَ﴿۳۷﴾

70|37| [To sit] on [your] right and [your] left in separate groups?

اَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّدْخَلَ جَنَّةَ نَعِيْمٍۗ﴿۳۸﴾

70|38| Does every person among them aspire to enter a garden of pleasure?

كَلَّا ؕ اِنَّا خَلَقْنٰهُمْ مِّمَّا يَعْلَمُوْنَ ﴿۳۹﴾

70|39| No! Indeed, We have created them from that which they know.

فَلَاۤ اُقْسِمُ بِرَبِّ الْمَشٰرِقِ وَ الْمَغٰرِبِ اِنَّا لَقٰدِرُوْنَ ۙ﴿۴۰﴾

70|40| So I swear by the Lord of [all] risings and settings that indeed We are able

عَلٰۤى اَنْ نُّبَدِّلَ خَيْرًا مِّنْهُمْ ۙ وَ مَا نَحْنُ بِمَسْبُوْقِيْنَ ﴿۴۱﴾

70|41| To replace them with better than them; and We are not to be outdone.

فَذَرْهُمْ يَخُوْضُوْا وَ يَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِىْ يُوْعَدُوْنَ ۙ﴿۴۲﴾

70|42| So leave them to converse vainly and amuse themselves until they meet their Day which they are promised -

يَوْمَ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ سِرَاعًا كَاَنَّهُمْ اِلٰى نُصُبٍ يُّوْفِضُوْنَ ۙ﴿۴۳﴾

70|43| The Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening.

خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ؕ ذٰلِكَ الْيَوْمُ الَّذِىْ كَانُوْا يُوْعَدُوْنَ ﴿۴۴﴾

70|44| Their eyes humbled, humiliation will cover them. That is the Day which they had been promised.

The text describes the attitude of the disbelievers in Makkah. They rejected fundamental beliefs such as the Day of Judgment, resurrection, and the concepts of Paradise and Hell. When the Prophet Muhammad (PBUH) preached, they would gather around and then mock these teachings and events. This describes their absurd behaviour. Due to their wealth and status, they considered themselves deserving of Paradise. Allah Almighty refuted this attitude of theirs, stating that their denial and insolence would deprive them of Paradise.

The Prophet (PBUH) was consoled not to be concerned by their rude behaviour, as they would ultimately perish in their misguidance and face punishment. Allah Almighty has the power to **replace them with a new nation**. This was exemplified after the Conquest of Makkah, when all their descendants embraced Islam. Those who continued to disbelieve fled. Allah granted victory to Islam, and the entire Arabian Peninsula became Muslim.

For emphasis, Allah Almighty swears by His power, as the Owner of multiple sunrises and sunsets. This refers to the changing angles of the sun and Earth, which cause the seasons to change and the points of sunrise and sunset to vary, leading to longer and shorter days. When a single east or west is mentioned, it refers to a direction. When "east" or "west" in the plural is mentioned, it means that for every place where the sun sets, that same point is a sunrise for another region (part of the Earth), and that point of sunrise for the latter is a sunset for the former.

Allah Almighty possesses the power to punish these deniers of truth, cast them into Hell, and deprive them of Paradise. On the Day of Judgment, they will emerge from

their graves, standing, with downcast eyes, distressed faces, and in a state of fear, rushing forward. They will be in a state of extreme humiliation, and this will be the day of their torment, which they have been promised. They will witness it themselves. The One who can create a human being from a single drop of semen (a single cell) can surely revive a dead human skeleton; therefore, the disbelievers' denial is incorrect.

Surah Al-Ma'arij completed may Allah SWT accept our endeavour in the explanation of his message.

---

71 - Surah Nouh

Introduction:

The Surah is named "Nuh" due to the mention of Prophet Nuh (Noah) in its first verse, and it also recounts events related to him. This Surah was revealed in Makka during the early years of Islam, around the same period as Surah Al-Ma'arij. According to the order of the Quranic text (Mushaf), it is the 71st Surah, and in terms of revelation order, it is the 72nd, having been revealed before Surah At-Tur. This Surah consists of two Ruku' (sections) and twenty-eight verses.

The story of Prophet Nuh was revealed to the Quraysh, partly to inform them of his stature and partly for them to learn a lesson from the destruction of his people. Prophet Nuh (PBUH) preached to his people for a very long period, almost nine hundred and fifty years. He faced extreme difficulties in his preaching, and very few people embraced Islam. He forbade them from idol worship. He emphasized the worship of Allah Almighty and adherence to His commands, which were conveyed through him. In return, he gave them the glad tidings of blessings in this world and Paradise in the Hereafter.

The Surah mentions proofs of Allah's existence through the sun, moon, earth, vegetation, sustenance, and other blessings.

After a long period of preaching, several generations remained misguided and were born astray. Due to their oppression and denial, Prophet Nuh (PBUH) prayed for their destruction. He also prayed for the forgiveness of the Muslims, himself, and his parents, which Allah accepted.

اِنَّاۤ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖۤ اَنْ اَنْذِرْ قَوْمَكَ مِنْ قَبْلِ اَنْ يَّاْتِيَهُمْ عَذَابٌ اَلِيْمٌ ﴿١﴾

71|1| Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment."

قَالَ يٰقَوْمِ اِنِّىْ لَكُمْ نَذِيْرٌ مُّبِيْنٌ ۙ﴿٢﴾

71|2| He said, "O my people, indeed I am to you a clear warner,

اَنِ اعْبُدُوا اللّٰهَ وَ اتَّقُوْهُ وَ اَطِيْعُوْنِ ۙ﴿٣﴾

71|3| [Saying], 'Worship Allah, fear Him and obey me.

يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَ يُؤَخِّرْكُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ؕ اِنَّ اَجَلَ اللّٰهِ اِذَا جَآءَ لَا يُؤَخَّرُ ۘ لَوْ كُنْتُمْ تَعْلَمُوْنَ ۝٤

71|4| Allah will forgive you of your sins and delay you for a specified term. Indeed, the time [set by] Allah, when it comes, will not be delayed, if you only knew.' "

Prophet Nuh (Noah) (PBUH):

Prophet Nuh (PBUH) has also been mentioned in Surahs Al-A'raf, Hud, and Al-Ankabut. According to traditions, Prophet Nuh was appointed as a prophet at the age of forty. His people were engrossed in idol worship, adoring idols with various names. Allah sent him to guide them and deter them from idol worship, inviting them to the Oneness of Allah (Tawhid) and the Hereafter, and to guard against sins so that they might be saved from divine punishment. Allah's commands reach creation through a prophet. Therefore, following the prophet and fearing Allah's punishment is essential. This punishment, against which Prophet Nuh warned his people, could be in this world or in the Hereafter. The period of life is very important; it necessitates good deeds, worship of Allah, and fear of Him. Repenting from sins is crucial. In the event of repentance, Allah Almighty forgives sins. Sins related to human rights (Huquq-ul-Ibad) will be forgiven by Allah Almighty upon the forgiveness of humans, while sins related to His rights (Huquq-ul-Allah) will be forgiven by His grace whenever He wills.

قَالَ رَبِّ اِنِّىْ دَعَوْتُ قَوْمِىْ لَيْلًا وَّ نَهَارًا ۙ ۝٥

71|5| He said, "My Lord, indeed I invited my people [to truth] night and day.

فَلَمْ يَزِدْهُمْ دُعَآءِىْٓ اِلَّا فِرَارًا ۝٦

71|6| But my invitation increased them not except in flight.

وَ اِنِّىْ كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوْٓا اَصَابِعَهُمْ فِىْٓ اٰذَانِهِمْ وَ اسْتَغْشَوْا ثِيَابَهُمْ وَ اَصَرُّوْا وَ اسْتَكْبَرُوا اسْتِكْبَارًا ۚ ۝٧

71|7| And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance.

ثُمَّ اِنِّىْ دَعَوْتُهُمْ جِهَارًا ۙ ۝٨

71|8| Then I invited them publicly.

ثُمَّ اِنِّىْٓ اَعْلَنْتُ لَهُمْ وَ اَسْرَرْتُ لَهُمْ اِسْرَارًا ۙ ۝٩

71|9| Then I announced to them and [also] confided to them secretly

فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ ؕ اِنَّهٗ كَانَ غَفَّارًا ۙ ۝١٠

71|10| And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.

يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ۙ ۝١١

71|11| He will send [rain from] the sky upon you in [continuing] showers

وَّ يُمْدِدْكُمْ بِاَمْوَالٍ وَّ بَنِيْنَ وَ يَجْعَلْ لَّكُمْ جَنّٰتٍ وَّ يَجْعَلْ لَّكُمْ اَنْهٰرًا ﴿۱۲﴾

71|12| And give you increase in wealth and children and provide for you gardens and provide for you rivers.

مَا لَكُمْ لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا ﴿۱۳﴾

71|13| What is [the matter] with you that you do not attribute to Allah [due] grandeur

Method of Preaching:

Prophet Nuh describes his preaching, stating that he made continuous efforts for a long period so that his people might become Muslims and worship Allah. He invited them openly, invited different groups of people, and also invited individuals quietly and privately. However, each time, the people's attitude was extremely negative. They consistently opposed him. The more he invited and preached to them about goodness and the worship of Allah, the more they distanced themselves from Islam. They refused to listen, covering their faces and heads to avoid hearing. He warned them of Allah's punishment for not worshipping Him and also gave them the good news of worldly rewards from Allah Almighty in this life, such as increased wealth, possessions, and children, if they repented and did good deeds. But the people remained deniers and opposers every time. They became utterly fearless of Allah. His preaching had no effect on them.

Blessings of Seeking Forgiveness (Istighfar):

Prophet Nuh presented ***Istighfar*** **(seeking forgiveness)** as a means of salvation and a source of economic and social prosperity. Following this guidance, it is narrated that during a famine, Umar (RA) went out with the people to pray for rain and only engaged in Istighfar. When people asked him why he hadn't prayed for rain but only sought forgiveness, he replied: "I have knocked on those doors of the heavens from where rain descends," and then he recited Surah Nuh, verses 11-12, to them (Ibn Kathir). Similarly, in the gathering of Hassan Basri (RA), a person complained of drought, and he told him to seek forgiveness from Allah. Another person complained of financial hardship, and he also told him to seek forgiveness from Allah. A third person mentioned not having children, and a fourth said his crops were weak on his land. Hazrat Hassan Basri told all of them to seek forgiveness from Allah. When people asked what the matter was, that he offered the same solution for all problems and difficulties, he replied by reciting Surah Nuh, verses 10-13 (Qurtubi, Kashshaf).

وَ قَدْ خَلَقَكُمْ اَطْوَارًا ﴿۱۴﴾

71|14| While He has created you in stages?

اَلَمْ تَرَوْا كَيْفَ خَلَقَ اللّٰهُ سَبْعَ سَمٰوٰتٍ طِبَاقًا ﴿۱۵﴾

71|15| Do you not consider how Allah has created seven heavens in layers

وَّ جَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا وَّ جَعَلَ الشَّمْسَ سِرَاجًا ﴿۱۶﴾

71|16| And made the moon therein a [reflected] light and made the sun a burning lamp?

وَ اللّٰهُ اَنْۢبَتَكُمْ مِّنَ الْاَرْضِ نَبَاتًا ﴿۱۷﴾

71|17| And Allah has caused you to grow from the earth a [progressive] growth.

ثُمَّ يُعِيْدُكُمْ فِيْهَا وَ يُخْرِجُكُمْ اِخْرَاجًا ﴿١٨﴾

71|18| Then He will return you into it and extract you [another] extraction.

وَ اللّٰهُ جَعَلَ لَكُمُ الْاَرْضَ بِسَاطًا ﴿١٩﴾

71|19| And Allah has made for you the earth an expanse

لِّتَسْلُكُوْا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾

71|20| That you may follow therein roads of passage.' "

Proofs of Allah's Existence:

In his preaching, Prophet Nuh (PBUH) mentioned Allah's perfections and blessings to encourage his people to reflect upon them, to fear Allah by recognizing His power, to repent, and to worship Him. These proofs encompass all matters that every sensible person observes in their daily life, events in which they have no personal hand.

(1) **Human Creation:** How human creation begins from a single cell. Then, the various stages in the mother's womb, which are indicated in Hadith and confirmed by modern science, including images, after these different stages of creation and life, a human emerges from the mother's womb and enters the world. Even after coming into the world, there are stages: infancy, boyhood, youth, the age of understanding and maturity, old age, and then passing into death. A person neither comes into the world nor leaves it by his own will.

(2) **The Sky:** If one looks at the sky at night, he see galaxies and clusters of stars. They exist somewhere; their light reaches us, and they do not fall; they are suspended in the sky. These heavens are at different altitudes(distance) that we cannot see, but many luminous bodies are visible and mentioned.

(3) **Luminous Bodies (Moon and Sun):** Among the bright and luminous bodies is the **moon**, which is radiant. It reflects the sun's light, illuminating the earth. And during the day, there is the **sun**, which shines by itself and provides light and heat to all parts of the earth where it is visible during the day. People conduct their affairs in its light, which is called day. When the earth rotates to the other side, people rest at night due to the sun's absence. They enjoy the scene of stars and the moonlight. All these matters are beyond human power, and some great power and force created them, and that same power is also the Creator of humanity.

(4) **The Earth:** After the sky, the earth is mentioned—who created it. It is flat (plains), with mountains and forests, and people have made paths to travel from one place to another. The surface of this earth has a special characteristic where various plants, crops, and fruits grow, from which people obtain their food. This too is a blessing from Allah, which humans should acknowledge, and they should worship the Creator of the earth and the universe. From this very earth, humans were created. From it, they obtain the food that gives them strength, leading to conception. During pregnancy, in the mother's womb, the sperm, after various forms and stages, emerges as

a newborn baby. Then, after living a life, when death comes, their body, in any form, merges back into the earth. Then, after the Day of Judgment, humans will again be raised from this same earth, with their components brought back together. According to current physics, the amount of matter on Earth is fixed and will remain fixed; only its forms change. Just as water can be liquid, then solid in the form of ice, then gas in the form of vapor, and then return to liquid, similarly, the components of a human will merge with the soil and then gather again. According to science, this is possible.

This is a reality in our belief. Prophet Nuh (PBUH) presented all these proofs to the disbelievers so that they might know the essence of Allah and His power and might, believe in Him, and repent.

قَالَ نُوْحٌ رَّبِّ اِنَّهُمْ عَصَوْنِیْ وَ اتَّبَعُوْا مَنْ لَّمْ یَزِدْهُ مَالُهٗ وَ وَلَدُهٗۤ اِلَّا خَسَارًا ﴿۲۱﴾

71|21| Noah said, "My Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss.

وَ مَكَرُوْا مَكْرًا كُبَّارًا ﴿۲۲﴾

71|22| And they conspired an immense conspiracy.

وَ قَالُوْا لَا تَذَرُنَّ اٰلِهَتَكُمْ وَ لَا تَذَرُنَّ وَدًّا وَّ لَا سُوَاعًا ۬ۙ وَّ لَا یَغُوْثَ وَ یَعُوْقَ وَ نَسْرًا ﴿۲۳﴾

71|23| And said, 'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr.

وَ قَدْ اَضَلُّوْا كَثِیْرًا ۚ وَ لَا تَزِدِ الظّٰلِمِیْنَ اِلَّا ضَلٰلًا ﴿۲۴﴾

71|24| And already they have misled many. And, [my Lord], do not increase the wrongdoers except in error."

The blessed verses describe the condition of the people as narrated by Prophet Nuh (PBUH). According to traditions, Prophet Nuh (PBUH) preached for nine hundred and fifty years, and only eighty individuals boarded the ark with him. The situation was such that several generations had passed in misguidance, and parents incited their children against Prophet Nuh. According to traditions, the chieftains would punish him so severely that he would lose consciousness. Those people obeyed their chieftains instead of Prophet Nuh, and their chieftains deceived their people about Prophet Nuh, raising objections that had no basis in reality. The Quran has provided details of these objections in various places, for example: (1) They would say Nuh is a human like us; how can revelation come to him? (2) Nuh is only followed by poor and lowly people who lack understanding; if his message was good, the wealthy would follow him. (3) If he were a prophet, he would have an angel with him. (4) If he were a prophet, he would possess treasures. He would be independent of human needs, like angels. (5) He claims to be a prophet to establish his leadership. (6) He is under the influence of jinn and speaks the words of madmen (referring to being brought back to life after death and the end of the world). These same things happened with all prophets later, and the Quraysh also raised similar objections about the Prophet Muhammad (PBUH).

The Beginning of Idolatry:

The chieftains of the tribe encouraged people to worship their idols, which had various names: Wadd, Suwa', Ya'uq, Yaghuth, and Nasr. Traditions state that these were righteous and pious individuals in their time. When they passed away, people made their images in their memory. (Satan instilled the idea of making images in people's hearts, suggesting that seeing the images would remind them of these righteous people and encourage good deeds. Then, he took another step forward: statues of them were made, or places of worship were built in their names, where their statues were placed. Then Satan put the thought in their hearts to ask for rain in their names, and it would be granted. This gradually progressed to the extent of worship and sacrifice. This method of spreading wrong ideologies (gradually) is still prevalent today because it perfectly aligns with human psychology. This is why the Prophet Muhammad (PBUH) forbade the making of images and statues.

Such idols existed among various Arab tribes and regions at the time of the Quran's revelation, and Arabs worshipped them. Perhaps these names belonged to the language of the individuals who were saved with Prophet Nuh (PBUH) and were also used among them. Thus, they became famous in the Arab region (Hejaz), and temples and various statues were made in their names. According to historical texts, the idol of **Wadd** belonged to the tribe of Banu Kalb. It had the form of a man. The Quraysh also worshipped it. Similarly, **Suwa'** was the goddess of the Huzayl tribe, as this idol had the form of a woman. **Yaghuth** was the deity of the Madhhij tribe, and its idol was in the shape of a lion. The idol of **Ya'uq** was the deity of the Hamdan tribe in Yemen, and its idol was in the shape of a horse. The idol of **Nasr** was in the shape of a vulture/bird and was the deity of the tribe of Aal Dhul-Kila.

After nine hundred years of preaching and several generations passing in disbelief, while a prophet was present and his preaching and efforts continued day and night, disbelief had become firmly entrenched in their hearts. Prophet Nuh (PBUH), after such a long period, reached the conclusion that this nation was not worthy of guidance. They deserved to be destroyed in return for their deeds. In view of their centuries-long evil deeds, he prayed for their eternal punishment, so they would receive the punishment they deserved for their evil actions. Similarly, Prophet Musa (PBUH) also prayed for the destruction of Pharaoh's people out of despair. Allah accepted this prayer. The mention of this prayer is in the following verses.

مِمَّا خَطِيْٓـَٔاتِهِمْ اُغْرِقُوْا فَاُدْخِلُوْا نَارًا ۙ فَلَمْ يَجِدُوْا لَهُمْ مِّنْ دُوْنِ اللّٰهِ اَنْصَارًا ﴿٢٥﴾

71|25| Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allah [any] helpers.

وَ قَالَ نُوْحٌ رَّبِّ لَا تَذَرْ عَلَى الْاَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا ﴿٢٦﴾

71|26| And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant.

اِنَّكَ اِنْ تَذَرْهُمْ يُضِلُّوْا عِبَادَكَ وَ لَا يَلِدُوْٓا اِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾

71|27| Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever.

رَبِّ اغْفِرْ لِيْ وَ لِوَالِدَيَّ وَ لِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَّ لِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ؕ وَ لَا تَزِدِ الظّٰلِمِيْنَ اِلَّا تَبَارًا ﴿٢٨﴾

71|28| My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction."

The Fate of the Misguided:

After centuries of obstinacy and prolonged resistance from the disbelievers, only a handful—fewer than a hundred individuals—embraced Islam during Prophet Noah's time. When all hope for their guidance was lost, Prophet Noah (peace be upon him) prayed for the annihilation of his people's disbelievers, and Allah Almighty accepted his prayer. This was because there was no expectation of righteousness or conversion to Islam even from their offspring.

A severe flood ensued, submerging the entire region. Only the Muslims who were with Prophet Noah on the ark, along with pairs of various animals, survived, ensuring the continuation of animal life. Prophet Noah prayed for the forgiveness of himself and his parents, as well as for the believers who boarded the ark with him (which is referred to as "*entering his house*" in the verse), and all other believing men and women. Allah Almighty accepted this prayer.

The disbelievers were drowned in the flood and then cast into Hell, meaning their souls were cast into fire in the realm of Barzakh (the intermediate state between death and resurrection) or the torment of the grave. This was the consequence of their evil deeds, which they had committed for centuries. The Muslims, however, were saved, and thereafter, the lineage of humanity continued to grow and thrive. This is why Prophet Noah (peace be upon him) is also known as the "Second Adam."

Alhamdulillah, Surah Noah is complete.

---

72 - Surah Al-jin

Introduction:

Surah Al-Jinn takes its name from the mention of "Al-Jinn" in its very first verse. This Surah primarily details the state and affairs of the Jinn. The Jinn are also mentioned in Surah Al-Ahqaf. In terms of the Quran's arrangement, this Surah is number 72, and in terms of revelation order, it is number 40. It was revealed after Surah Al-A'raf and before Surah Ya-Sin. The Surah consists of 28 verses and 2 Ruku' (sections).

Occasion of Revelation:

From the perspective of its occasion of revelation, this Surah was revealed in the early years of Islam, before the Hijra (migration). According to traditions narrated by Hazrat Ibn Abbas (RA), the Prophet Muhammad (peace be upon him) went with a group of his companions to the market of Ukaz. At that time, the Jinn—specifically the rebellious Jinn (disbelievers)—were severely obstructed in their attempts to seek news from the heavens (they could not get information, and fireballs were thrown at them). The Jinn wondered among themselves that something new had caused this change, something that was preventing them. They decided to search the East and West to find out the reason for this obstruction.

A group of Jinn, heading towards Tihamah (Makka), found the Prophet (PBUH) leading his companions in the Fajr (dawn) prayer in the market of Ukaz. When they heard the recitation of the Holy Quran (which was new to them), they exclaimed, "This is what has been obstructing us from the news of the heavens!" (The Jinn's access to the heavens was blocked by fireballs to protect the divine revelation, preventing them from conveying information to soothsayers). After hearing the recitation, this group returned to their people and informed them about the Holy Quran and its message. They said, "O our people, we have indeed heard a wondrous Recitation (Quran) that invites to righteousness, and we have believed in it. We will not associate anyone with our Lord." Upon this, Allah Almighty revealed these verses to His Prophet (PBUH). In essence, the speech of the Jinn was revealed to you in the form of revelation (Bukhari and Muslim).

On another occasion during the Makkan period, when the Prophet (PBUH) was returning from his journey to Ta'if (three years before the Hijra), an incident involving the Jinn occurred, which is mentioned in Surah Al-Ahqaf (verses 46:29-32). These Jinn were Jewish (People of the Book) because Prophet Musa (peace be upon him) is mentioned therein. In Surah Al-Jinn, the Jinn at the market of Ukaz were disbelievers, as they expressed ignorance of divine worship.

These were two significant events during the Makkan period, but during the Medinan period, Jinn are also mentioned in Hadith, appearing sometimes as snakes and sometimes in human form.

Jinn/Jinnat:

Jinn are not acknowledged in physics or medical science because they do not have a physical existence and cannot be subjected to experiments, leading to their denial by some people. However, their existence is a reality, and humans have occasionally encountered them. Therefore, all religions and people, in general, hold the belief that a creature exists that is perceived but lacks a material body. Their existence is accepted in religions and spirituality. In the Holy Quran, Surah Ar-Rahman (verse 15) mentions their creation from fire—specifically from a smokeless flame. This fire is not the result of carbon and oxygen (hydrocarbons) but rather energy generated through some other means, from which the Jinn were created, and from them, other Jinn originated.

Since they are a form of energy, their reproduction and multiplication would not be like that of animals. Instead, it would be similar to how energy (light, heat, sound) in light or other digital technologies transforms and multiplies. This explains their seemingly limitless numbers. Their movement is also extremely fast (at the speed of electricity or light), and they move very rapidly through the atmosphere, ascending to the heavens. They possess intellect and, due to their intellect, have the power of choice in their actions. They can enter the human body, just as sound waves (ultrasound), electrical waves, magnetic waves (laser), and radio waves pass through the human body unnoticed. Similarly, Jinn can pass through and affect parts of the body.

They possess authority and Energy, as they are created from fire. Human experience offers little insight into the manner of their actions. They are also mentioned in Surah Al-Ahqaf (verses 46:27-30). As they are created from fire, and Satan was also created from fire, Jinn are closer to Satan and mostly subservient to him. The majority of them are non-Muslims. Due to their choice or free will, they can choose their religion, which is why there are Muslim (People of the Book) and non-Muslim Jinn.

They will enter Hell and Paradise based on their deeds, as mentioned in the Holy Quran. Among Muslim Jinn, there are preachers, and among non-Muslim Jinn, there are non-Muslim preachers. It is not possible for the human eye to see Jinn (just as we cannot see magnetic fields, light waves, electricity, or gravitational waves). This is also mentioned in the Quran, yet they can recognize humans. This is merely a scientific explanation that the existence of Jinn does not contradict science.

In psychology, Jinn are also a debatable topic. Experts who believe in religion accept their existence, while experts who deny religion, similar to medical science, consider the human condition as a psychological disorder, delusion, or schizophrenia.

Physics and medical science deny the existence of Jinn and angels because they lack a material existence. However, with the advent of artificial intelligence, which manifests in various products generated by light and electromagnetic force—such as software—whose performance, especially in communication, activating various actions, and executing commands remotely from a control point, has shown that simply denying the existence of Jinn, Satan, or angels is incorrect. These three forces (angels and Jinn) are beyond human limits, but humans are distinguished by their intellect and understanding. Humans are using software, an energy force that lacks a material existence, to perform tasks beyond the Earth's boundaries, as exemplified by the control of the lunar vehicle and the Mars rover. Furthermore, the time will come when artificial intelligence advances further, and with its existence, science will also accept Jinn and angels.

The American research institution NASA has announced the existence of an aerial entity in space (the void) that also changes forms. This is called a **UFO (Unidentified Flying Object)** and has been seen many times. Through computers, space telescopes like James Webb are also transmitting information via various signals that are astonishing. All these matters point towards their Creator.

Jinn can assume different forms. The scientific explanation is that through artificial intelligence programs, we can send a picture of any object with its volume as a non-material entity in real-time using 3-D Capture Technology to any location without the need for an LED screen; it can appear anywhere. Such an experiment has been conducted in satellites for diagnosing diseases in astronauts. This process is called **Holoportation**. Similarly, books on Islamic Sufism also mention encounters with various spirits (souls) with physical attributes, referred to as an "Holographic body" or *Misali Ajsam.*(in 3D form).

Since Jinn are created from fire, they do not possess a material body, can assume different forms, have intellect, understand languages, and are capable of performing various tasks. They move very quickly, like light or electric current. Because of this, humans and Jinn have separate domains, and there is no inherent connection between them. A connection might occur occasionally for specific reasons. Humans have superiority over Jinn due to knowledge. Jinn follow humans in religious practice, and in the absence of religion, they remain misguided (subservient to Iblis). It is said about Jinn that they appear in the form of ordinary bodies (appearing as snakes is proven by Hadith), and to establish contact with them, special arrangements or actions are required, after which humans can perceive them, just as the Prophet (PBUH) could see and know them, but other companions could not. Jinn are created from fire. According to old traditions, they generally reside in desolate places or jungles, far from human settlements. Therefore, contact with humans occurs only due to a specific cause or reason. Due to their intellect and understanding, Jinn are also obligated to worship Allah, just as humans are. They seek guidance from revealed

books and prophets for their guidance, and the majority are subservient to Satan (Iblis). *Imam Razi, Allama Qurtubi, Allama Baydawi, Allama Zamakhshari, and Allama Alusi* have mentioned Jinn and described these same qualities. There has been disagreement about the sustenance of Jinn. Since Jinn, in the terminology of *Ilm al-Kalam* (Islamic philosophy), are "abstract spirits," and in modern terminology, a form of energy, their sustenance can only be that their energy (existence), when weakened, is boosted, just as any energy can be increased. Therefore, the word "food" is appropriate for them, but its interpretation is different from the food of animals.

The Surah mentions the religions of the Jinn, their relations with humans, and their limits and boundaries. Those who deny Allah's commands will be punished in Hell. The disbelievers of Makka are advised to obey Allah's commands and believe before punishment comes. The greatness of prophets and messengers in conveying the message is emphasized, as Allah Almighty bestows upon them knowledge and wisdom not granted to others, and He protects and assists them in their propagation. Moreover, everything in the universe is meticulously counted and recorded, ensuring the organized functioning of the cosmos.

قُلْ اُوْحِیَ اِلَیَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْۤا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًاۙ﴿۱﴾

72|1| Say, [O Muhammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'an.

یَّهْدِیْۤ اِلَی الرُّشْدِ فَاٰمَنَّا بِهٖؕ وَ لَنْ نُّشْرِكَ بِرَبِّنَاۤ اَحَدًاۙ﴿۲﴾

72|2| It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.

وَّ اَنَّهٗ تَعٰلٰی جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّ لَا وَلَدًاۙ﴿۳﴾

72|3| And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son

وَّ اَنَّهٗ كَانَ یَقُوْلُ سَفِیْهُنَا عَلَی اللّٰهِ شَطَطًاۙ﴿۴﴾

72|4| And that our foolish one has been saying about Allah an excessive transgression.

وَّ اَنَّا ظَنَنَّاۤ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَ الْجِنُّ عَلَی اللّٰهِ كَذِبًاۙ﴿۵﴾

72|5| And we had thought that mankind and the jinn would never speak about Allah a lie.

وَّ اَنَّهٗ كَانَ رِجَالٌ مِّنَ الْاِنْسِ یَعُوْذُوْنَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوْهُمْ رَهَقًاۙ﴿۶﴾

72|6| And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden.

The literal meaning of **Jinn** something hidden from the five human senses. When a child is in the mother's womb, it is called a **Jinin** because it is hidden. Similarly, **Jannat** refers to a garden where dense trees cover the ground. Jannat is called Jannat because it is unseen (not visible) and resembles a garden. In religious terms,

Jinn refers to an invisible (ethereal) creature. It is a pure spirit (i.e., energy), hence they are also called spiritual beings. In this context, angels, Jinn, and Jinn-devils are all pure spirits/subtle entities (in the form of energy) that are invisible to humans.

It has been mentioned in the introduction regarding the circumstances of revelation of the verses. Prophet Muhammad (PBUH) was informed through revelation about a group of Jinn listening to the Holy Quran. Subsequently, he met with these Jinn, and they continued to embrace guidance and Islam. The verses indicate that these Jinn were non-Muslims (disbelievers) because their knowledge increased through the blessed verses of the Holy Quran concerning the greatness of Allah Almighty. They became Muslims, accepted monotheism, and also expressed their separation from the beliefs of other People of the Book, which is evident from verse number 3. This also reveals that among the Jinn were People of the Book, i.e., Christians, who, like humans, were astray with incorrect beliefs about Allah Almighty.

These Jinn were greatly influenced by the words, meanings, and message of the Holy Quran. They understood its message and refuted their old ideas. They mentioned that the reason for their old ideas and misguided beliefs was that they thought humans and Jinn could not say anything wrong about their Creator, Allah. When they heard from Christians that Allah Almighty had a son, Jesus (PBUH), they believed it to be true. After listening to the Holy Quran, they came to know the true greatness of Allah Almighty and realized that He is the Great Being, free and exalted from all matters of offspring, wife, or any need. They disassociated themselves from their former misguided thoughts, acknowledging that it was due to the foolishness and ignorance of the Jinn. This also shows that Jinn follow prophets in religions and some among them become their preachers and guides. The Jinn of Surah Al-Ahqaf mentioned Prophet Moses (PBUH) and the Torah, and these Jinn mentioned Prophet Jesus (PBUH) - meaning son and wife - which is a Christian belief.

Fear of Jinn:

These Jinn, who followed humans and adopted wrong beliefs, also mentioned the weakness of human beliefs: that humans themselves fear Jinn, expressing dread, which causes the Jinn to further escalate their misguidance and mischief. An example of this is: in the days of ignorance (pre-Islam), whenever an Arab had to spend the night in a deserted valley, they would loudly proclaim, "I seek refuge with the Lord of this valley from the evil of the ignorant people of this valley." Then they would stay in that valley until morning. Their "Lord" in this context referred to Jinn (Qurtubi). Muqatil said that the first people to seek refuge with Jinn were the people of Yemen. Then came Banu Hanifa, and then this polytheism spread among the common Arabs. When Islam arrived, people stopped seeking refuge with Jinn and began seeking refuge with Allah (Qurtubi).

This also indicates that Jinn typically inhabit desolate areas where there is no human population. It is also known that the fear of Jinn is an ancient behaviour. This also reveals that Jinn try to mislead or frighten humans, and the Jinn who are subservient to Satan exert effort to misguide humans, meaning they try to enter the mind and influence thoughts.

وَّ اَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اَحَدًا ۙ﴿۷﴾

72|7| And they had thought, as you thought, that Allah would never send anyone [as a messenger].

وَّ اَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنٰهَا مُلِئَتْ حَرَسًا شَدِيْدًا وَّ شُهُبًا ۙ﴿۸﴾

72|8| And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames.

وَّ اَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ؕ فَمَنْ يَّسْتَمِعِ الْاٰنَ يَجِدْ لَهٗ شِهَابًا رَّصَدًا ۙ﴿۹﴾

72|9| And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him.

وَّ اَنَّا لَا نَدْرِيْۤ اَشَرٌّ اُرِيْدَ بِمَنْ فِى الْاَرْضِ اَمْ اَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۙ﴿۱۰﴾

72|10| And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course.

وَّ اَنَّا مِنَّا الصّٰلِحُوْنَ وَ مِنَّا دُوْنَ ذٰلِكَ ؕ كُنَّا طَرَآئِقَ قِدَدًا ۙ﴿۱۱﴾

72|11| And among us are the righteous, and among us are [others] not so; we were [of] divided ways.

وَّ اَنَّا ظَنَنَّاۤ اَنْ لَّنْ نُّعْجِزَ اللّٰهَ فِى الْاَرْضِ وَ لَنْ نُّعْجِزَهٗ هَرَبًا ۙ﴿۱۲﴾

72|12| And we have become certain that we will never cause failure to Allah upon earth, nor can we escape Him by flight.

Protection of Information:

The Jinn are recounting their state before the advent of Islam, explaining that among them were those who disbelieved in the Day of Judgment, the afterlife, or resurrection, and were engrossed in worldly (current) life—meaning they were disbelievers. For various news, the Jinn would ascend to the heavens, glean information from the conversations of angels, and then convey it to the humans they were influenced by and subservient to.

According to Hadith, Allah's commands are conveyed by angels from the highest heaven (Arsh-e-Mu'alla) to angels appointed in different heavens, and through them, to the angels of the lowest heaven. These angels then implement these commands among themselves, and the Jinn would attempt to eavesdrop on this information. A simple analogy for this is how various internet espionage companies intercept internet signals in space or the atmosphere, extract information, and steal confidential data from other countries, banks, or other secret sources. This is why layers of additional signals are often added to protect signals or data, encrypting them so that thieves cannot access the original information, especially by financial institutions like banks. This example is merely for illustrative purposes.

Before the time of Prophet Muhammad (PBUH) and after Prophet Isa (AS), the Jinn would ascend to the heavens without encountering many difficulties in acquiring information because there were no revelations being sent down. However, once revelation began to descend upon Prophet Muhammad (PBUH), the Jinn were necessarily subjected to destruction by *meteors (Shihab Thaqib)* to protect the revelation. Due to this destruction, they understood that there was an extraordinary state or condition, which is expressed in the verse as either good fortune or punishment. (Meteors may have fallen before, but they would not have targeted the Jinn travelling in the space.)

Among these Jinn, there were those who caused discord, those who believed in revealed religions, and those who believed in non-revealed religions. Since they are beings with intellect and understanding, there are Christians, Jews, Majus, Zoroastrians, Buddhists, Hindus, and numerous other sects and religions, briefly mentioned as "Tariq Qudada" (different paths). Their character, meaning their deeds, are also referenced as righteous and unrighteous. This is why, like humans, they too will be held accountable and will enter Paradise or Hell. After this change, their frantic pursuit in space, and destruction by fire (meteors), the Jinn became convinced that they are a helpless creation, powerless before the might of Allah Almighty.

وَّ اَنَّا لَمَّا سَمِعْنَا الْهُدٰۤى اٰمَنَّا بِهٖ ؕ فَمَنْ يُّؤْمِنْۢ بِرَبِّهٖ فَلَا يَخَافُ بَخْسًا وَّ لَا رَهَقًا ۟ۙ﴿۱۳﴾

72|13| And when we heard the guidance, we believed in it. And whoever believes in his Lord will not fear deprivation or burden.

وَّ اَنَّا مِنَّا الْمُسْلِمُوْنَ وَ مِنَّا الْقٰسِطُوْنَ ؕ فَمَنْ اَسْلَمَ فَاُولٰٓئِكَ تَحَرَّوْا رَشَدًا ﴿۱۴﴾

72|14| And among us are Muslims [in submission to Allah], and among us are the unjust. And whoever has become Muslim - those have sought out the right course.

وَ اَمَّا الْقٰسِطُوْنَ فَكَانُوْا لِجَهَنَّمَ حَطَبًا ۟ۙ﴿۱۵﴾

72|15| But as for the unjust, they will be, for Hell, firewood.'

These blessed verses describe the state of the Jinn, indicating that after hearing the Quran, they believed in the Oneness of Allah and the prophethood of Prophet Muhammad (PBUH). They repented from their old ideas and beliefs and declared their submission. They were certain that their good deeds would be fully rewarded without any reduction, nor would their sins be increased. Some, however, did not accept Islam and remained in disbelief, or those whose beliefs, after initially being correct, led to misguidance—they will become fuel for Hell.

وَّ اَنْ لَّوِ اسْتَقَامُوْا عَلَى الطَّرِيْقَةِ لَاَسْقَيْنٰهُمْ مَّآءً غَدَقًا ۟ۙ﴿۱۶﴾

72|16| And [Allah revealed] that if they had remained straight on the way, We would have given them abundant provision

لِّنَفْتِنَهُمْ فِيْهِ ؕ وَ مَنْ يُّعْرِضْ عَنْ ذِكْرِ رَبِّهٖ يَسْلُكْهُ عَذَابًا صَعَدًا ۟ۙ﴿۱۷﴾

72|17| So We might test them therein. And whoever turns away from the remembrance of his Lord He will put into arduous punishment.

وَّ اَنَّ الْمَسٰجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا ۟ۙ﴿۱۸﴾

72|18| And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone.

وَّ اَنَّهٗ لَمَّا قَامَ عَبْدُ اللّٰهِ يَدْعُوْهُ كَادُوْا يَكُوْنُوْنَ عَلَيْهِ لِبَدًا ؕ﴿۱۹﴾

72|19| And that when the Servant of Allah stood up supplicating Him, they almost became about him a compacted mass."

After mentioning the Jinn, the verses directly address the **disbelievers of Makkah**. The Jinn, upon hearing the Quran, readily embraced faith. The people of Makkah, too, were hearing the Quran daily, so they should have believed. Then, why are they lost in misguidance? Especially since the Prophet (PBUH) is from among them, and the Quran (Divine Speech) is revealed in their own Arabic language, which they understood perfectly well.

If they were to believe in the word of Allah, He would remove their financial hardships and difficulties through **rain**. (It is said that Makkah was experiencing a famine at that time.) Abundant water here signifies an improvement in their livelihood, as water is an essential component of human life. Besides food, it is crucial for gardens, agriculture, and livestock. Without rain, drought leads to extreme distress for Allah's creation. Rainfall brings an abundance of food through gardens and crops (this is also mentioned in Surah Nuh).

Allah also tests humans by reducing their wealth, to see if they will be **grateful** for abundance or become arrogant and commit sins. Similarly, a reduction in wealth tests a person's **patience and gratitude**. Those who do not fulfil Allah's commands will ultimately suffer severe torment in Hell. In this world, too, there is punishment in the form of corruption, inflation, and unrest, and in the hereafter, there will be the torment of Hell.

Sanctity of Mosques:

There are injunctions regarding mosques as houses of worship dedicated to Allah, and therefore, they should be used exclusively for His worship, and other activities should not be conducted there.

(1) Abu Hurairah (RA) narrated that the Messenger of Allah (PBUH) said: "Whoever announces a lost item in the mosque, say: 'May Allah not return it to you,' because mosques were not built for this purpose." (Sunan Abi Dawud / Ibn Majah). The intent is that a mosque is for worship, not for social or commercial announcements.

(2) Jabir (RA) narrated that the Messenger of Allah (PBUH) said: "Whoever eats anything from a bad-smelling plants (like garlic or onions) should not come near our mosques, because the angels are bothered by the same things that bother humans." (Bukhari). This includes tobacco products like cigarettes, bidis, hookahs, naswar, and paan. This is to ensure the comfort of other worshippers.

(3) Amr ibn Shuaib narrated from his father, who narrated from his grandfather, Umar ibn Al-Aas (RA), that the Messenger of Allah (PBUH) forbade reciting (unlawful) poetry in the mosque, forbade buying and selling in the mosque, and forbade forming circles for worldly conversation in the mosque before Friday prayers. (Abu Dawud / Tirmidhi / Ibn Majah).

(4) Hasan Basri (RA) narrated that the Prophet (PBUH) said: "A time will come upon people when they will talk about worldly matters in their mosques; do not sit with them, for Allah has no need of them." (Mishkat).

(5) Abu Darda (RA), Abu Umamah (RA), and Wathilah (RA) narrated that we heard the Messenger of Allah (PBUH) saying: "Keep your mosques away from your (young) children, your insane, your disputes, and your loud voices, and keep them away from your unsheathed swords and from enforcing your boundaries. Perfume your mosque every seven days and keep your ablution

utensils outside the mosques." The chain of narration for this is weak. The purpose of mentioning children (under seven years old) and the insane is to emphasize the respect for mosques, as they do not understand proper etiquette. Cleanliness is also essential.

In the blessed era of the Prophet (PBUH), the Prophet's Mosque initially was just an open space, then an enclosed area, and in the last days of his blessed life, it had a roof. Teaching and learning also took place in the mosque. Prisoners, spoils of war, and non-Muslims also came there, as it was the centre of the entire Islamic state. The Ashab-e-Suffa (people of the bench) lived on a platform outside the mosque. All these arrangements were due to a lack of resources. Human economic welfare was prioritized among all resources. Its first permanent building was constructed by **Umar (RA)** when the Islamic state became well-established and wealthy. **Respect and reverence for mosques are extremely important.** The Prophet (PBUH) instructed to go to the nearest (neighbourhood) mosque (and Friday prayers should be performed in the central mosque). Journeys should only be undertaken for **Masjid al-Haram (Kaaba)**, then **Masjid an-Nabawi (Prophet's Mosque)**, and then **Masjid al-Aqsa**, where the reward for prayers is greater. The greatest reward for prayer is in Masjid al-Haram (Kaaba), then Masjid an-Nabawi (Madinah Sharif), and then Masjid al-Aqsa (Jerusalem, Palestine). For Muslims, the entire earth is pure, and prayer can be offered anywhere.

In the verse, *"the servant of Allah"* refers to the noble person (companion) of the Prophet (PBUH). When he recited, according to one interpretation, the Jinn flocked to see and hear him. Another interpretation suggests that when the Prophet (PBUH) recited during prayer in the Kaaba, the disbelievers would gather and adopt a stance of strong opposition. In both situations, the Prophet (PBUH) remained steadfast in his mission.

قُلْ اِنَّمَاۤ اَدْعُوْا رَبِّیْ وَ لَاۤ اُشْرِكُ بِهٖۤ اَحَدًا ﴿۲۰﴾

72|20| Say, [O Muhammad], "I only invoke my Lord and do not associate with Him anyone."

قُلْ اِنِّیْ لَاۤ اَمْلِكُ لَكُمْ ضَرًّا وَّ لَا رَشَدًا ﴿۲۱﴾

72|21| Say, "Indeed, I do not possess for you [the power of] harm or right direction."

قُلْ اِنِّیْ لَنْ یُّجِیْرَنِیْ مِنَ اللّٰهِ اَحَدٌ ۙ وَّ لَنْ اَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ۙ﴿۲۲﴾

72|22| Say, "Indeed, there will never protect me from Allah anyone [if I should disobey], nor will I find in other than Him a refuge.

اِلَّا بَلٰغًا مِّنَ اللّٰهِ وَ رِسٰلٰتِهٖ ؕ وَ مَنْ یَّعْصِ اللّٰهَ وَ رَسُوْلَهٗ فَاِنَّ لَهٗ نَارَ جَهَنَّمَ خٰلِدِیْنَ فِیْهَاۤ اَبَدًا ؕ﴿۲۳﴾

72|23| But [I have for you] only notification from Allah, and His messages." And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever.

The Quraish of Makkah were told: "I worship Allah alone and do not associate anyone with Him. Similarly, I do not claim to be able to remove any punishment or harm from you; rather, all authority belongs to Allah Almighty, whose commands I am conveying to you. My duty is to deliver these commands. If I were to commit any negligence or

error in this, I would be accountable myself, and no one could save me from Allah's punishment except Allah Himself."

The Quraish made every effort to stop the Prophet (PBUH) from preaching, including intimidation and the temptation of wealth. In response, it is said: "I must fulfil this duty; I cannot abandon it." And the threats or temptations of the Quraish hold no significance compared to Allah's reward and punishment. They too should fear Allah, whose punishment is severe and eternal.

حَتّٰۤى اِذَا رَاَوْا مَا يُوْعَدُوْنَ فَسَيَعْلَمُوْنَ مَنْ اَضْعَفُ نَاصِرًا وَّ اَقَلُّ عَدَدًا ﴿۲۴﴾

72|24| [The disbelievers continue] until, when they see that which they are promised, then they will know who is weaker in helpers and less in number.

قُلْ اِنْ اَدْرِیْۤ اَقَرِیْبٌ مَّا تُوْعَدُوْنَ اَمْ یَجْعَلُ لَهٗ رَبِّیْۤ اَمَدًا ﴿۲۵﴾

72|25| Say, "I do not know if what you are promised is near or if my Lord will grant for it a [long] period."

The disbelievers of Makka were arrogant about their strength and either didn't believe in divine punishment or mocked it. This text refutes them, stating that when the punishment comes, they will witness it, and at that time, the reality of their boasting about power will be exposed. This could also imply that when Islam gains prominence, they will realize their own weakness, just as happened during the Treaty of Hudaybiyyah or the Conquest of Makka.

Regarding the torment of the Day of Judgment, the Prophet (PBUH) said that he didn't know when it would come. Only Allah Almighty has this knowledge, so repeatedly questioning the Prophet (PBUH) about it is futile.

عٰلِمُ الْغَیْبِ فَلَا یُظْهِرُ عَلٰی غَیْبِهٖۤ اَحَدًا ﴿۲۶﴾

72|26| [He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone

اِلَّا مَنِ ارْتَضٰی مِنْ رَّسُوْلٍ فَاِنَّهٗ یَسْلُكُ مِنْۢ بَیْنِ یَدَیْهِ وَ مِنْ خَلْفِهٖ رَصَدًا ﴿۲۷﴾

72|27| Except whom He has approved of messengers, and indeed, He sends before each messenger and behind him observers

لِّیَعْلَمَ اَنْ قَدْ اَبْلَغُوْا رِسٰلٰتِ رَبِّهِمْ وَ اَحَاطَ بِمَا لَدَیْهِمْ وَ اَحْصٰی كُلَّ شَیْءٍ عَدَدًا ﴿۲۸﴾

72|28| That he may know that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number.

Alim-ul-Ghaib- Knowledge of the Unseen:

Following the mention of the knowledge of the Hour's arrival, Allah's knowledge is further elaborated upon, stating that He is the **Knower of the Unseen ('Alim-ul-Ghaib)**. **"Ghaib"** literally means something that is not present, and its technical meaning refers to something that cannot be perceived or known through the five senses or by intellectual contemplation. Allah Almighty encompasses all knowledge; He is the Knower of All. His knowledge is inherent and eternal. He grants knowledge

to whichever of His messengers or beloved servants He wills. Therefore, the term 'Alim-ul-Ghaib applies exclusively to Allah Almighty.

According to Islamic jurisprudence, **'Alim-ul-Ghaib** is a specific attribute of Allah Almighty. Therefore, even if a common Muslim gains knowledge of the unseen, it is not permissible to call them 'Alim-ul-Ghaib. For example, our Prophet (PBUH) is honoured and glorious, but it's not permissible to say "Muhammad Azzawajal." Similarly, he is blessed and elevated, but it's not permissible to say "Muhammad Tabarak wa Ta'ala." (Tibyān al-Qur'an by Maulana Ghulam Rasool Saeedi. Vol 12, Farid Book Stall Urdu Bazaar Lahore 2009).

Record of Every Deed:

After the significant responsibility of messengers, and considering the importance of the message and knowledge, they are protected by angels so that Satan and jinn cannot harm the divine message or the Prophet. This also confirms the fulfilment of their duties.

It is an expression of Allah Almighty's greatness and power that He has kept a record of everything in the universe, every atom and every drop, and has counted everything. There can be no slight decrease or increase in it without His command. If one contemplates this verse and the system of the universe, everything becomes clear: every process operates in an organized manner. This points to its Creator, whose existence humans, despite knowing, sometimes attribute to the universe, nature, or time due to the whispers and doubts instilled by Satan. In reality, all these are manifestations of Allah Almighty's power. Glorified and exalted is the Being whose power and greatness are declared by every single thing in the universe, and He alone is God (Allah Almighty).

Praise be to Allah, Surah Al-Jinn is complete, ma Allah SWT accept our efforts.

---

73 - Surah Al-Muzammil

Introduction:

Surah Al-Muzammil derives its name from its first verse, *"Ya Ayyuhal Muzammil"* (O you who wraps himself [in a garment]). According to most exegetes, this Surah is **Makkan**. There is some disagreement regarding its second Rukoo (section), with some believing it was revealed in Medina.

In terms of the order of revelation, Surah Al-Alaq was revealed first. There is a difference of opinion regarding which Surah was revealed second. Some believe it was Surah Nun wal-Qalam, while others consider Surah Al-Muddathir to be the second. In the sequence of revelation, Al-Muzammil is the third Surah, and in the order of the Mus'haf (the compiled Quran), it is the seventy-third (73rd).

According to one narration, after the first revelation, the Prophet Muhammad (peace be upon him) felt apprehensive. Upon reaching home, he said, *"Zammiluni, zammiluni"* (Wrap me up, wrap me up in a cloak). Allah Almighty addressed him in this state with kindness and grace. It was a custom among Arabs to address a beloved person or thing by a distinctive quality or state they possessed.

The initial verses instruct Muslims to perform **Tahajjud prayer** (night prayer) for half the night, or a little more or less, and commend those who do so. The verses also encourage steadfastness in the duty of conveying divine commands and advise reliance upon Allah. The establishment of prayer and the giving of charity are commanded. Patience in the face of opposition and transgressions from the disbelievers, along with turning away from them, is also enjoined. The story of Pharaoh and Prophet Moses is recounted to warn the Quraysh of Makka about a dire outcome.

Considering human needs, economic challenges, illness, defence, and livelihood, leniency was granted regarding Tahajjud prayer and Quran recitation, especially within the prayer itself. Tahajjud prayer was made optional (Nafl), and recitation was made obligatory only to the extent that it is easy.

The command for **Zakat and Sadaqah** (charity) was given for the poor, the needy, and the destitute. Spending on them was likened to lending to Allah Almighty, for which Allah will grant a significant reward. Emphasis was also placed on prayer and seeking forgiveness (Istighfar).

يٰٓاَيُّهَا الْمُزَّمِّلُۙ﴿١﴾

73|1| O you who wraps himself [in clothing],

قُمِ الَّيْلَ اِلَّا قَلِيْلًاۙ﴿٢﴾

73|2| Arise [to pray] the night, except for a little -

نِّصْفَهٗٓ اَوِ انْقُصْ مِنْهُ قَلِيْلًاۙ﴿٣﴾

73|3| Half of it - or subtract from it a little

اَوْ زِدْ عَلَيْهِ وَ رَتِّلِ الْقُرْاٰنَ تَرْتِيْلًاؕ﴿٤﴾

73|4| Or add to it, and recite the Qur'an with measured recitation.

اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا﴿٥﴾

73|5| Indeed, We will cast upon you a heavy word.

اِنَّ نَاشِئَةَ الَّيْلِ هِيَ اَشَدُّ وَطْاً وَّ اَقْوَمُ قِيْلًاؕ﴿٦﴾

73|6| Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words.

اِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًاؕ﴿٧﴾

73|7| Indeed, for you by day is prolonged occupation.

وَ اذْكُرِ اسْمَ رَبِّكَ وَ تَبَتَّلْ اِلَيْهِ تَبْتِيْلًاؕ﴿٨﴾

73|8| And remember the name of your Lord and devote yourself to Him with [complete] devotion.

رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ لَاۤ اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ وَكِيْلًا﴿٩﴾

73|9| [He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs.

Tahajjud Prayer:

In these verses, *"Al-Muzammil"* refers to the Prophet Muhammad (peace be upon him). According to one narration, he was resting, wrapped in a sheet, when he was commanded to engage in worship. Another narration states that after the first revelation, he returned home in a state of agitation(distress) and asked his wife, Khadijah (RA), to cover him with a sheet (Bukhari).

It was a custom among Arabs to address someone by a particular quality or state as an expression of affection and grace. This is how the Prophet (PBUH) is addressed, showing divine favour. Initially, *Tahajjud prayer was obligatory for the Prophet (PBUH)*, and other Muslims also performed it in his emulation. This prayer is performed after midnight, which makes it very difficult. Waking up from sleep, leaving the comfort of the bed, and then standing in prayer is challenging. There is a difference in narrations regarding how long this prayer remained obligatory – some say for a year or a little more – after which its obligation was eased, making it flexible for the worshippers. It became a **Nafl (optional) prayer**. Most exegetes believe it remained obligatory for the Prophet (PBUH), while some differ, stating that for ordinary Muslims, it is an optional prayer.

According to a narration from Aisha (RA), the Prophet (PBUH) would perform Tahajjud (night prayer) with seven, nine, or even eleven Rak'ahs. The two Rak'ats of Sunnah for Fajr prayer were separate (Bukhari/Muslim).

Times for Tahajjud Prayer:

The time for Tahajjud prayer begins after the first half of the night, with the last third of the night being the most suitable. According to a Hadith narrated by Abu Hurairah (RA), the Messenger of Allah (PBUH) said: "Every night, when the last third of the night remains, Allah the Exalted and Glorious descends (pays attention) to the worldly heaven and says: 'I am the King! Is there anyone who supplicates to Me so that I may respond to his supplication? Is there anyone who asks Me so that I may grant him his request? Is there anyone who seeks My forgiveness so that I may forgive him?' He continues to call out in this manner until Fajr becomes clear." The purpose of this call is to inform us that this is *the most suitable time for supplication to be accepted by Allah Almighty.*

Recitation of the Holy Quran:

The importance of the **Quranic discourse** is also mentioned. It is described as a "heavy word," meaning the responsibility of its propagation and explanation is immense. The term used for recitation is *"Tartīl,"* which literally means to recite a discourse slowly, distinctly, and beautifully. Reciting slowly ensures that the listener correctly grasps its meaning, can ponder its implications, and that the sound is clear and distinct so the listener doesn't get bored.

Abu Bakr bin Tahir said: **Tartīl** means to ponder over the subtleties of the Holy Quran, to demand oneself to act upon its commands, to strive to understand its meanings and implications with one's heart and mind, and to direct one's soul towards the Holy Quran.

The preference for reciting at night is due to the **peace and quietness** available. In solitude, one can reflect deeply on the realities and intricacies of the verses. During

the day, various other matters tend to occupy one's thoughts. The essence of Tartīl is to recite the Quran with *presence of mind and perfect understanding. It's a significant point of reflection: if the Quran is not understood, the reward for its recitation will be minimal.* The rewards mentioned in Hadith are for pondering over the Quran and acting upon it. Satan misleads people into hastily reciting without understanding the meaning or reflecting, turning pages quickly, making them believe they will receive great reward and feel content that they have read the Quran. Two hundred years ago, when printing was not common and education was not widespread because states, governments, or rulers did not care for the education of the general populace, reading the Quran by sight (Nazirah Quran) was a necessity for non-Arabs, although even then, its meaning could be understood. However, in the present age, when education is widespread and translations of the Holy Quran are available in almost all languages, reciting the Quran without its translation is a **disregard for Allah Almighty's word** and goes against the commands of recitation and Tartīl. Reciting the Quran with beautiful melody and in the Arabic style (proper articulation of letters) is an excellent practice. The Prophet (PBUH) used to praise the beautiful recitation of Abu Musa (RA).

However, reciting the Quran in the manner of singing is forbidden.

The Quran is described as a **"heavy word"** *(Qawl Thaqeel)* due to its greatness, its guidance and enlightenment, its role in human welfare, and its essential instructions for all aspects of life.

A few matters are clarified in the verses:

Devote yourself to Allah, leaving everything else. This does not imply monasticism. Before this, the command to remember Allah is given. Monasticism is forbidden in Islam; it means abstaining from marriage, not working to earn a livelihood, and secluding oneself in a jungle or cave to simply chant Allah's name, neglecting other human rights and duties. Devoting oneself to Allah by leaving everything else means that one's connection with Allah should be the strongest. Where there is a conflict between one's connection with Allah or His commands, and one's desires or interests, one should *prioritize Allah's essence and His commands and act accordingly*. While performing all tasks, one should consider them part of Allah's commands. For example, striving for lawful livelihood, fulfilling people's rights, obeying parents, and then performing Tahajjud prayer at night, emptying the mind from other worries, and illuminating it with the remembrance and love of Allah. One should make Allah Almighty the centre of one's worship, as He is the Cherisher of the worlds, humanity, and all living beings. One should **rely on Him**, perform actions in the best possible way according to His command, and not worry about the outcomes, but instead **trust in Allah**.

وَ اصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَ اهْجُرْهُمْ هَجْرًا جَمِيْلًا ﴿١٠﴾

73|10| And be patient over what they say and avoid them with gracious avoidance.

وَ ذَرْنِىْ وَ الْمُكَذِّبِيْنَ اُولِى النَّعْمَةِ وَ مَهِّلْهُمْ قَلِيْلًا ﴿١١﴾

73|11| And leave Me with [the matter of] the deniers, those of ease [in life], and allow them respite a little.

اِنَّ لَدَيْنَاۤ اَنْكَالًا وَّ جَحِيْمًا ۙ ﴿١٢﴾

73|12| Indeed, with Us [for them] are shackles and burning fire

وَّ طَعَامًا ذَا غُصَّةٍ وَّ عَذَابًا اَلِيْمًاۙ﴿۱۳﴾

73|13| And food that chokes and a painful punishment -

يَوْمَ تَرْجُفُ الْاَرْضُ وَ الْجِبَالُ وَ كَانَتِ الْجِبَالُ كَثِيْبًا مَّهِيْلًا﴿۱۴﴾

73|14| On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down.

اِنَّاۤ اَرْسَلْنَاۤ اِلَيْكُمْ رَسُوْلًا ۢ شَاهِدًا عَلَيْكُمْ كَمَاۤ اَرْسَلْنَاۤ اِلٰى فِرْعَوْنَ رَسُوْلًاؕ﴿۱۵﴾

73|15| Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger.

فَعَصٰى فِرْعَوْنُ الرَّسُوْلَ فَاَخَذْنٰهُ اَخْذًا وَّبِيْلًا﴿۱۶﴾

73|16| But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure.

فَكَيْفَ تَتَّقُوْنَ اِنْ كَفَرْتُمْ يَوْمًا يَّجْعَلُ الْوِلْدَانَ شِيْبَاۖ﴿۱۷﴾

73|17| Then how can you fear, if you disbelieve, a Day that will make the children white- haired?

السَّمَآءُ مُنْفَطِرٌۢ بِهٖؕ كَانَ وَعْدُهٗ مَفْعُوْلًا﴿۱۸﴾

73|18| The heaven will break apart therefrom; ever is His promise fulfilled.

اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا﴿۱۹﴾

73|19| Indeed, this is a reminder, so whoever wills may take to his Lord a way.

This blessed Surah was revealed in the early days of Islam, when the chiefs of Makka vehemently opposed the Prophet (peace be upon him). As an expression of divine affection, it was stated that their retribution would be taken by Allah. The Prophet was instructed to leave them to Allah and grant them respite. This indeed came to pass: within eleven or twelve years, all these chiefs were killed (in the Battle of Badr). The nature of their punishment on the Day of Judgment is also described: they will be thrown into a blazing fire with heavy fetters on their feet, unable to escape, and their food will be such that it will neither go down their throats nor satisfy their hunger.

The state of the Day of Judgment is also described: the earth will tremble with earthquakes. The mountains, which appear to be the strongest structures made of stone, will shatter and become like heaps of scattered sand. The sky will split open, meaning the radiation from stars and the sun will fall unimpeded onto the earth, and the terror and fear will be so intense that young people will appear weak and aged from grief and fear. People should protect themselves from the fear of that Day and perform good deeds.

Since the people of Makka were familiar with the Jews, who resided among the Arabs, they had knowledge of Moses and Pharaoh. The Surah mentions that Pharaoh's

opposition to Moses led to his destruction. If a king, despite his vast resources, is destroyed for opposing a prophet, what standing do the chiefs of Makka have? If they do not abandon their opposition, they too will become a lesson for others, like Pharaoh. Just like the Torah, the Quran is also a book of guidance. Do not mock it; read it. Seek advice and guidance from it, and accept Islam to improve and secure your hereafter.

اِنَّ رَبَّكَ يَعْلَمُ اَنَّكَ تَقُوْمُ اَدْنٰى مِنْ ثُلُثَيِ الَّيْلِ وَ نِصْفَهٗ وَ ثُلُثَهٗ وَ طَآىِٕفَةٌ مِّنَ الَّذِيْنَ مَعَكَ ؕ وَ اللّٰهُ يُقَدِّرُ الَّيْلَ وَ النَّهَارَ ؕ عَلِمَ اَنْ لَّنْ تُحْصُوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ ؕ عَلِمَ اَنْ سَيَكُوْنُ مِنْكُمْ مَّرْضٰى ۙ وَ اٰخَرُوْنَ يَضْرِبُوْنَ فِى الْاَرْضِ يَبْتَغُوْنَ مِنْ فَضْلِ اللّٰهِ ۙ وَ اٰخَرُوْنَ يُقَاتِلُوْنَ فِىْ سَبِيْلِ اللّٰهِ ۖ فَاقْرَءُوْا مَا تَيَسَّرَ مِنْهُ ۙ وَ اَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ وَ اَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا ؕ وَ مَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ هُوَ خَيْرًا وَّ اَعْظَمَ اَجْرًا ؕ وَ اسْتَغْفِرُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۲۰﴾

73|20| Indeed, your Lord knows, [O Muhammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allah determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it and has turned to you in forgiveness, so recite what is easy [for you] of the Qur'an. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allah and others fighting for the cause of Allah. So recite what is easy from it and establish prayer and give zakah and loan Allah a goodly loan. And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.

This blessed verse (or section of verses) is long and includes a Rukoo (a section of verses). Regarding its revelation, one opinion suggests it was revealed in Madinah because it mentions Zakat. However, another view argues that Zakat has also been mentioned in Makkan Surahs. *Only the nisab (minimum threshold), rate of Zakat, and its official or governmental implementation occurred in the Islamic state of Madinah (Rooh al-Ma'ani).*

In light of human needs and limitations, *Tahajjud prayer was abrogated or excused in this verse,* and the recitation of the Holy Quran was left to the convenience of the worshipper. From this verse, Hanafi scholars have ruled that the recitation of the Holy Quran is essential for prayer, and no specific Surah has been made obligatory. Based on Ahadith (Prophetic traditions), the recitation of *Surah Al-Fatiha is considered Wajib (obligatory)*, and the recitation of the Holy Quran, according to one's capacity, is considered Fard (obligatory).

Importance of Human Limitations:

As mentioned, in this blessed verse, *Tahajjud was abrogated or excused due to human needs and limitations,* and the recitation of the Holy Quran was left to the convenience of the worshipper. From this verse, Hanafi scholars have deemed the recitation of the Holy Quran obligatory for prayer, though no specific Surah is mandated. According to Ahadith, the recitation of *Surah Al-Fatiha is considered Wajib,* and the recitation of the Holy Quran, to the extent of one's ability, is deemed Fard.

Importance of Seeking Livelihood:

The reason for the relaxation of Tahajjud prayer and its designation as an optional prayer is the Muslims' engagements and challenges in earning a living through trade, and their involvement in Jihad and defence (including illness during travel or at home). These matters were considered in the decision to make practice easier. Seeking livelihood has been equated with seeking Allah's bounty and with Jihad in defence. This highlights the importance of business and employment. Islam attaches great importance to economic struggle.

It is narrated from Abdullah ibn Mas'ud (RA) that the Prophet (peace be upon him) said: "Whoever travels to any of the Muslim cities to sell something, solely with the intention of reward, and sells that item according to the prevailing (current) price (without greed for unlawful profit), then in the sight of Allah Almighty, he will be counted among the martyrs." This Hadith clarifies several points:

(1) Traveling for lawful livelihood is like Jihad. Therefore, earning a lawful living is an act of worship.

(2) It encourages the development of trade, particularly exports.

(3) "Prevailing price" prohibits hoarding or monopolizing goods to maintain market balance and fair competition, ensuring prices remain at realistic levels and people face ease. (support free economy).

(4) It forbids the tendency towards illegal profiteering.

(5) It highlights the importance of honesty.

The characteristics of an Islamic society are outlined through its commands:

Establishing prayer, which consists of obedience to Allah and His remembrance, means achieving the objectives of prayer, which is character transformation. Prayer prevents indecency and evil.

Love for Humanity:

Considering this is the command for **Zakat**. This initially referred to general charity to assist the weaker members of society, as an Islamic state had not yet been established. Its complete regulations were revealed in Madinah and implemented there. If we observe the uses of Zakat funds, all of them are utilized to **reduce economic and social disparities within society**. Islam has provided a comprehensive and integrated system of Zakat, detailing its sources of income and expenditures.

Going beyond this, out of love for humanity, Allah has sought a **"loan"**. This means that the wealthy and affluent should assist the deprived individuals within their own society to minimize social and economic differences between classes and individuals. When wealthy individuals spend on the needy, the deprived, and the poor, it is as if they are **lending to Allah**, and Allah Almighty will reward them immensely in this world and the hereafter, especially when they are in dire need. This is an **expression of Allah Almighty's love for His creation and represents the welfare aspect of the Islamic state.**

Allah Almighty has bestowed countless blessings upon humanity. In return, it is essential to *express gratitude and seek repentance (Istighfar) for one's mistakes.* Allah Almighty is most Kind and Forgiving.

The End of Surah Al-Muzammal.

74 - Suarh Muddathir

Introduction:

The Surah is named **Al-Muddathir** due to the word "Al-Muddathir" in its first verse. This Surah was revealed in Makka. According to one narration, this was the very first Surah, but according to most narrations, after the first revelation ("Iqra Bismi Rabbik"), there was a period of interruption in revelation, and then this Surah was revealed. There is a difference of opinion regarding the duration of this interruption; some say fifteen days, others say forty days. It consists of *56 verses and 2 Rukoo's (sections).* In terms of the order of revelation, it is number 4, and in the order of the Mus'haf (the compiled Quran), it is number seventy-four (74). In terms of themes, it is similar to Surah Al-Muzammil. The themes of Makkan Surahs generally revolve around *Tawhid (Oneness of God), the Day of Judgment, and the commands of prayer.*

Regarding the circumstances of its revelation, it is narrated that Walid bin Mughira (according to Ibn Abbas) invited the chiefs of Quraish and asked them what they should say about Muhammad (peace be upon him) during the Hajj season so that people would not pay attention to him. Some suggested calling him a poet, others a madman. Walid bin Mughira rejected all these suggestions, then proposed that he be called a sorcerer who causes division within families. They agreed on this and started making noise. When the Prophet (peace be upon him) learned of this, he was grieved and lay down, wrapping himself in a cloak. Then Allah Almighty revealed these verses: "O you who wraps himself [in a garment], arise and warn the people (of Allah's punishment)."

The Surah is a rebuttal to the words of the disbelievers. It mentions the occurrence of the Day of Judgment. It addresses the accusation of sorcery levelled against the Prophet (peace be upon him). It describes the fate of those who deny and portrays the scene of their punishment. It mentions the dialogue between the people of Paradise and the people of Hell. The people of Hell explain the actions that led them to Hell: denial of Allah and His worship, denial of the Hereafter, and refusal to feed or help the poor and needy. The Quraish are warned not to make unreasonable demands, but rather to listen attentively to Allah's word and act upon it.

يٰٓاَيُّهَا الْمُدَّثِّرُۙ﴿١﴾

74|1| O you who covers himself [with a garment],

قُمْ فَاَنْذِرْۙ﴿٢﴾

74|2| Arise and warn

وَ رَبَّكَ فَكَبِّرْۙ﴿٣﴾

74|3| And your Lord glorify

وَ ثِيَابَكَ فَطَهِّرْۙ﴿٤﴾

74|4| And your clothing purify

وَ الرُّجْزَ فَاهْجُرْۚ﴿۵﴾

74|5| And uncleanliness avoid

وَ لَا تَمْنُنْ تَسْتَكْثِرُۚ﴿۶﴾

74|6| And do not confer favor to acquire more

وَ لِرَبِّكَ فَاصْبِرْؕ﴿۷﴾

74|7| But for your Lord be patient.

The Surah begins with "Al-Muddathir," "O you who wraps himself [in a garment]." This manner of address, as explained in Surah Al-Muzammil, was a custom among Arabs to address someone based on a special connection or their particular state. This very style is adopted in Surah Al-Muzammil and Surah Al-Muddathir. According to the circumstances of its revelation, the Prophet (peace be upon him) was distressed by the Quraish's attitude, as they accused him of being a sorcerer and a cause of discord in homes, separating siblings, parents and children, and husbands and wives. At that moment, he wrapped himself in a cloak and lay down, and this very state became the opening of the Surah.

The message was of immense importance: "Arise and warn people about the terrifying consequences that await them due to their evil deeds,**"** so that they may emerge from their misguidance. They should not be concerned about people's opposition, taunts, or false propaganda, nor should they despair. They should **glorify their Lord.** It is narrated that when the Prophet (peace be upon him) recited the verse, "And your Lord, glorify," Khadijah (RA) also said "Allahu Akbar." The prayer itself begins with the glorification of Allah. Muslims responded to the idolaters' slogans in the Battle of Badr with the chant of "Allahu Akbar." When the greatness of Allah becomes conviction and faith, the fear of any opposing individual or group, which might hinder the effort to save people from the Fire and warn them, vanishes. If Allah, Who is the Greatest, is with a preacher or a fighter, then they will fear no one.

Purity:

"And purify your garments." This is a concise sentence that encompasses a vast meaning. The importance of one's attire needs no elaboration. Clothing is a manifestation of one's personality. It also symbolizes one's inner character, just as the relationship between a man and woman is described as being "garments" for each other. One's outer garment should be pure and clean, appealing to the eye and free from filth. The inner garment (one's soul and character) should also be purified from all spiritual impurities present in the society of disbelief and any other society. Keeping it pure, especially in an environment of disbelief and opposition, requires courage, which is hinted at here. Prophets are exalted and unparalleled leaders who guide their societies. This verse instructs all Muslims to purify both their outer and inner selves from all impurities, so they may attain an honoured status with Allah. *Physical purity in prayer is also part of this.*

Along with this, there are two other directives:

(1) Where the glorification of Allah is mentioned, it implies completely *removing reliance on idols or anything other than Allah from one's heart.* This guidance is for both Muslims and people in general, because a Muslim becomes a

Muslim after abandoning idol worship. However, it also teaches reliance solely on Allah and independence from anything other than Him.

(2) In human life, relationships, mutual aid, and cooperation form the foundation of society. Contact with people and helping them in their needs are matters that arise constantly. In such situations, there should be no expectation of reciprocation, as the saying goes, "Do good and cast it into the river." If, for some reason, there is an expectation of reward, it should be minimal so that the act of sincerity always remains paramount. In a society dominated by disbelief and opposition to virtue, goodness and benevolence are the path to success.

The verse also emphasizes **patience**. Patience is a power that helps one overcome even the greatest sorrows, grief, and trials with ease. Patience provides a strength that keeps a person mentally and physically balanced. **Hope** is very important in patience. Impatience, on the other hand, is a sign of helplessness and despair. It weakens a person psychologically. The early period of Islam, during which these Surahs were revealed, was extremely difficult. Opposition was increasing day by day. In these circumstances, these commands were a beacon of guidance and steadfastness. However, their intent applies to all Muslims, as problems and difficulties are always present; only their forms and methods change. Allah has promised immense reward for patience. The patience displayed by the Prophet (peace be upon him) and his companions is unparalleled in history. He even visited the person who used to throw garbage on him.

فَاِذَا نُقِرَ فِى النَّاقُوْرِۙ﴿۸﴾

74|8| And when the trumpet is blown,

فَذٰلِكَ يَوْمَىِٕذٍ يَّوْمٌ عَسِيْرٌۙ﴿۹﴾

74|9| That Day will be a difficult day

عَلَى الْكٰفِرِيْنَ غَيْرُ يَسِيْرٍ﴿۱۰﴾

74|10| For the disbelievers - not easy.

The previous verses commanded to warn about Allah's punishment. Now, the details of this punishment are provided: when the angel blows the Trumpet, the Day of Judgment or the Resurrection will occur. The word "trumpet" is a symbol that, at an appointed time, just as a trumpet is blown, so too on the Day of Judgment, which Allah Almighty has appointed, the angel will produce a terrifying cry, like super-sonic waves or whatever form it takes, involving sound waves. This will spread destruction and fear. Scholars, in explaining the blowing of the trumpet, have interpreted the first blast as causing all people to die. Some have interpreted the second blast as causing people to rise and gather for accountability. Both blasts (whatever they may be) will be extremely terrifying. That day will be extremely severe for those who deny Allah's commands. The severity of that day and the condition of the disbelievers (those who deny Allah's commands) have been mentioned in various places, and it is truly terrifying.

ذَرْنِىْ وَ مَنْ خَلَقْتُ وَحِيْدًاۙ﴿۱۱﴾

74|11| Leave Me with the one I created alone

وَّ جَعَلْتُ لَهٗ مَالًا مَّمْدُوْدًا ۙ﴿۱۲﴾

74|12| And to whom I granted extensive wealth

وَّ بَنِيْنَ شُهُوْدًا ۙ﴿۱۳﴾

74|13| And children present [with him]

وَّ مَهَّدْتُّ لَهٗ تَمْهِيْدًا ۙ﴿۱۴﴾

74|14| And spread [everything] before him, easing [his life].

ثُمَّ يَطْمَعُ اَنْ اَزِيْدَ ۙ﴿۱۵﴾

74|15| Then he desires that I should add more.

كَلَّا ؕ اِنَّهٗ كَانَ لِاٰيٰتِنَا عَنِيْدًا ؕ﴿۱۶﴾

74|16| No! Indeed, he has been toward Our verses obstinate.

سَاُرْهِقُهٗ صَعُوْدًا ؕ﴿۱۷﴾

74|17| I will cover him with arduous torment.

اِنَّهٗ فَكَّرَ وَ قَدَّرَ ۙ﴿۱۸﴾

74|18| Indeed, he thought and deliberated.

فَقُتِلَ كَيْفَ قَدَّرَ ۙ﴿۱۹﴾

74|19| So may he be destroyed [for] how he deliberated.

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۙ﴿۲۰﴾

74|20| Then may he be destroyed [for] how he deliberated.

ثُمَّ نَظَرَ ۙ﴿۲۱﴾

74|21| Then he considered [again];

ثُمَّ عَبَسَ وَ بَسَرَ ۙ﴿۲۲﴾

74|22| Then he frowned and scowled;

ثُمَّ اَدْبَرَ وَ اسْتَكْبَرَ ۙ﴿۲۳﴾

74|23| Then he turned back and was arrogant

فَقَالَ اِنْ هٰذَاۤ اِلَّا سِحْرٌ يُّؤْثَرُ ۙ﴿۲۴﴾

74|24| And said, "This is not but magic imitated [from others].

اِنْ هٰذَاۤ اِلَّا قَوْلُ الْبَشَرِۗ﴿۲۵﴾

74|25| This is not but the word of a human being."

The context of these verses' revelation is that before the Hajj season, Walid bin Mughira hosted a dinner for the chiefs of Quraish to discuss how to counter the Prophet Muhammad's (peace be upon him) message of monotheism against idols, as Arabs from all regions would gather. Various opinions were offered: some called him a poet, others a madman. Walid rejected them all, saying that the Prophet's words were not like those of a soothsayer or a poet. He acknowledged that the words were beautiful, captivating, sweet, and overpowering, not the words of a human or a Jinn. He also acknowledged that the Prophet had always been truthful and trustworthy, therefore not mad. When pressed to offer his own opinion, Walid deliberated for a moment and then suggested they call him a **sorcerer**, one who causes discord within families, separating siblings, spouses, and children. Walid himself had heard verses from Surah Fussilat (Ha Mim Sajda) from the Prophet (peace be upon him) and was impressed, but due to his arrogance, he remained steadfast in his opposition.

Walid was the only son of his father. It is also narrated that his father accepted him as a son after a long time. Walid himself had many sons who lived with him; some narrations mention seven, others ten, of whom only three embraced Islam, while the rest died in disbelief. Walid possessed considerable wealth and gardens, which yielded substantial income, making him very arrogant. His sons living with him made him appear powerful. These verses mention these events. The phrase "whom I created alone" has various interpretations: for example, that he was alone when born, without the wealth and children he later acquired. Another interpretation is that he had no siblings. Allah granted him wealth and children, but he remained ungrateful, constantly coveting more wealth. Instead of believing in Allah's word, he called Allah's Prophet a sorcerer and opposed his message, for which he would face severe punishment due to his arrogance.

The Prophet (peace be upon him) strictly forbade arrogance, stating that whoever has even a mustard seed's worth of arrogance in their heart will not enter Paradise. In contrast to Walid's evil deeds, Muslims and the Prophet (peace be upon him) were reassured that he would certainly receive his punishment and there was no need for them to worry about it, as Allah had made arrangements. The punishment of Hell awaited him (in which he would endure severe tribulations). Walid and other Quraish chiefs were killed in the Battle of Badr and met the end of their disbelief.

سَاُصْلِيْهِ سَقَرَ﴿۲۶﴾

74|26| I will drive him into Saqar.

وَ مَاۤ اَدْرٰىكَ مَا سَقَرُۗ﴿۲۷﴾

74|27| And what can make you know what is Saqar?

لَا تُبْقِيْ وَ لَا تَذَرُۗ﴿۲۸﴾

74|28| It lets nothing remain and leaves nothing [unburned],

لَوَّاحَةٌ لِّلْبَشَرِۚ﴿۲۹﴾

74|29| Blackening the skins.

عَلَيْهَا تِسْعَةَ عَشَرَ ؕ﴿۳۰﴾

74|30| Over it are nineteen [angels].

وَ مَا جَعَلْنَاۤ اَصْحٰبَ النَّارِ اِلَّا مَلٰٓئِكَةً ۙ وَّ مَا جَعَلْنَا عِدَّتَهُمْ اِلَّا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا ۙ لِيَسْتَيْقِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ وَ يَزْدَادَ الَّذِيْنَ اٰمَنُوْۤا اِيْمَانًا وَّ لَا يَرْتَابَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ وَ الْمُؤْمِنُوْنَ ۙ وَ لِيَقُوْلَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّ الْكٰفِرُوْنَ مَا ذَاۤ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ؕ كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ يَّشَآءُ وَ يَهْدِيْ مَنْ يَّشَآءُ ؕ وَ مَا يَعْلَمُ جُنُوْدَ رَبِّكَ اِلَّا هُوَ ؕ وَ مَا هِيَ اِلَّا ذِكْرٰى لِلْبَشَرِ ﴿۳۱﴾

74|31| And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is hypocrisy and the disbelievers will say, "What does Allah intend by this as an example?" Thus does Allah leave astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And mention of the Fire is not but a reminder to humanity.

Guardians of Hell:

The verses describe **Hell and its torment**, where Walid bin Mughira and other disbelieving chiefs will enter and suffer. It is a place that neither allows one to live nor to die. Inside, a person constantly endures torment. The intensity of the fire **scorches the skin**, causing every part of the body to suffer painful agony. Humans feel sensations through their skin, and the entire skin is the centre of sensation. Hell has gates, and there are guards or overseers outside to prevent anyone from escaping. Their number is stated as **nineteen**. These could be nineteen guardian angels, or nineteen groups, or nineteen types of angels appointed for nineteen types of punishments or duties.

The disbelievers of Makka, especially Abu Jahl and Mughira, made mocking remarks about the number nineteen, claiming they would easily overpower nineteen angels and escape Hell. However, other verses mention the immense power of angels. These examples are for the disbelievers, the believers, and the People of the Scripture, as the torment of Hell and the life of Paradise are also mentioned in previous scriptures. It is also mentioned in the Holy Quran for the guidance of Muslims. It is mentioned to admonish the disbelievers so they can avoid the torment. People find guidance from the admonition in these verses. They learn from their human weaknesses (events of life and death) and turn towards Allah's commands, avoiding sins and obeying Him. On the other hand, individuals under the influence of Satan, lost in their arrogance, conceited thoughts, and worldly allurements, do not ponder over the verses. Due to their stubbornness, they intensify their misguidance and ultimately suffer punishment in the same Hell. Therefore, every individual will receive punishment or reward according to their deeds. No one knows about the power of Allah's cosmic system, the system of Paradise, and the system of Hell, or the agents within them. These are Allah's hosts, luminous creatures—angels—whose number is impossible for humans to ascertain. Their power is also beyond human imagination. We are witnessing an increase in human capability through artificial intelligence, allowing people to perform tasks remotely. Allah's status and His angels' system of operations are far more advanced, known only to Allah Almighty, who

creates and controls, or to whom He grants knowledge as He wills. This information is for the guidance and admonition of those who ponder.

كَلَّا وَ الْقَمَرِۙ﴿۳۲﴾

74|32| No! By the moon

وَ الَّيْلِ اِذْ اَدْبَرَۙ﴿۳۳﴾

74|33| And [by] the night when it departs

وَ الصُّبْحِ اِذَاۤ اَسْفَرَۙ﴿۳۴﴾

74|34| And [by] the morning when it brightens,

اِنَّهَا لَاِحْدَى الْكُبَرِۙ﴿۳۵﴾

74|35| Indeed, the Fire is of the greatest [afflictions]

نَذِيْرًا لِّلْبَشَرِۙ﴿۳۶﴾

74|36| As a warning to humanity -

لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّتَقَدَّمَ اَوْ يَتَاَخَّرْؕ﴿۳۷﴾

74|37| To whoever wills among you to proceed or stay behind.

كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِيْنَةٌۙ﴿۳۸﴾

74|38| Every soul, for what it has earned, will be retained

اِلَّاۤ اَصْحٰبَ الْيَمِيْنِؕ﴿۳۹﴾

74|39| Except the companions of the right,

فِيْ جَنّٰتٍؕ يَتَسَآءَلُوْنَۙ﴿۴۰﴾

74|40| [Who will be] in gardens, questioning each other

عَنِ الْمُجْرِمِيْنَۙ﴿۴۱﴾

74|41| About the criminals,

مَا سَلَكَكُمْ فِيْ سَقَرَ﴿۴۲﴾

74|42| [And asking them], "What put you into Saqar?"

قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَۙ﴿۴۳﴾

74|43| They will say, "We were not of those who prayed,

وَ لَمْ نَكُ نُطْعِمُ الْمِسْكِيْنَۙ﴿۴۴﴾

74|44| Nor did we used to feed the poor.

وَ كُنَّا نَخُوْضُ مَعَ الْخَآىِٕضِيْنَۙ﴿۴۵﴾

74|45| And we used to enter into vain discourse with those who engaged [in it],

وَ كُنَّا نُكَذِّبُ بِيَوْمِ الدِّيْنِۙ﴿۴۶﴾

74|46| And we used to deny the Day of Recompense

حَتّٰۤى اَتٰىنَا الْيَقِيْنُؕ﴿۴۷﴾

74|47| Until there came to us the certainty."

Causes of Entering Hell:

After the mention of punishment in Hell, Allah's power, and His hosts(angles), these verses describe the clear proofs of these realities. Allah swears by the moon, which all humans see every night and enjoy its light. It illuminates the darkness of night, and then, after some time, the night begins to wane, and the light of dawn appears. These events are accomplished through Allah's system and His angles, which we witness but often do not ponder. Hell and Paradise are likewise realities. Whoever performs good deeds to avoid the torment of Hell and advances in righteousness, and likewise, whoever abandons evil deeds and abstains from them, will be saved.

Every person is accountable for their actions. A beautiful analogy is given: when a person takes money from someone, they put something in pledge as collateral and give it into the possession of the lender. This is called a **mortgage or pledge**. When they return the money, loan, or item, they retrieve their pledged item. If a person wants to avoid Hell and enter Paradise, they must pledge their deeds. Based on these deeds, they will be among the people of Paradise or among the people of Hell, meaning the criminals. The *"companions of the right" are those who have received the warrant for Paradise.*

After the Day of Judgment, there will be a **dialogue between the people of Paradise and the people of Hell**. This is possible, just as today, one person in the northern hemisphere might be experiencing summer while another in the southern hemisphere is experiencing winter, yet they communicate via video. This is just an illustrative example. Since those who do good and evil, the righteous and the wicked, all live together in one society in this world, when they don't see each other there (in the hereafter), they will realize that some were cast into Hell and others were granted Paradise. The people of Paradise will then ask their companions (who are in Hell), "What crime landed you in Hell?" They will recount their life stories and actions, which serves as guidance for all readers.

(1) They did not worship Allah, who gave them life, health, and blessings. **"Prayer"** here means performing it with due rights and respect so that one's character transforms.

(2) They did not care for the needs, especially food, of the poor and needy who lived in their society. They spent all their income on themselves and their children. Despite having abundant wealth, they showed no concern for the basic food needs of the poor. This was a consequence of their greed, for which they were punished in Hell. Allah Almighty dislikes excessive social and economic disparities; therefore, in an Islamic state, **social and economic justice is prioritized in policies.**

(3) They did not believe in the Day of Recompense, the Day of Judgment, and its accountability. They considered their life and this world to be everything. They showed no concern for others for their own convenience until the time of death arrived, and everything remained behind in this world.

(4) *Vain pursuits.* They engaged in falsehood and joined those who indulged in such activities, performing vain and idle deeds like them.

This highlights the influence of one's environment: living in a bad environment leads to misguidance, while living in a good environment transforms one into a good person. Therefore, it is essential for a person to *avoid the company of bad individuals*. Bad company is a major ploy of Satan to mislead. When an action has no correct or beneficial outcome, it is considered vain, and it is necessary to avoid it.

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشّٰفِعِيْنَ ﴿۴۸﴾

74|48| So there will not benefit them the intercession of [any] intercessors.

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِيْنَ ﴿۴۹﴾

74|49| Then what is [the matter] with them that they are, from the reminder, turning away

كَاَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ﴿۵۰﴾

74|50| As if they were alarmed donkeys

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿۵۱﴾

74|51| Fleeing from a lion?

بَلْ يُرِيْدُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّؤْتٰى صُحُفًا مُّنَشَّرَةً ﴿۵۲﴾

74|52| Rather, every person among them desires that he would be given scriptures spread about.

كَلَّا ؕ بَلْ لَّا يَخَافُوْنَ الْاٰخِرَةَ ﴿۵۳﴾

74|53| No! But they do not fear the Hereafter.

كَلَّاۤ اِنَّهٗ تَذْكِرَةٌ ﴿۵۴﴾

74|54| No! Indeed, the Qur'an is a reminder

فَمَنْ شَآءَ ذَكَرَهٗ ﴿۵۵﴾

74|55| Then whoever wills will remember it.

وَ مَا يَذْكُرُوْنَ اِلَّاۤ اَنْ يَّشَآءَ اللّٰهُ ؕ هُوَ اَهْلُ التَّقْوٰى وَ اَهْلُ الْمَغْفِرَةِ ﴿۵۶﴾

74|56| And they will not remember except that Allah wills. He is worthy of fear and adequate for [granting] forgiveness.

These verses describe the mental and moral state of the Quraish of Makka. On the Day of Judgment, all the things upon which Abu Jahl, Walid bin Mughira, and Abu Lahab relied (worldly power, wealth, and children) will turn to dust and be of no avail. This is their false delusion. This is also an admonition for others. They are told that they are turning away from the words of the Holy Quran and the preaching of the Prophet (peace be upon him), just as a wild donkey, in fear of a lion's attack, runs in any direction, even if it leads to further destruction. Similarly, the disbelievers of Makka are behaving this way. They make unreasonable demands, such as that pages of the Quran inscribed for each of them should descend from the sky, or that an angel should be seen bringing it, purely out of stubbornness and opposition. In reality, they do not believe in the Hereafter and accountability, which is why they do not accept the admonition. Thus, they are harming themselves, while whoever acts upon the admonition will gain benefit.

If a person thinks that they can do whatever they want, this is not the case. If it were so, the state of the world would be different. A person's work is completed only when they perform it and Allah's will is also with it. This principle applies not only to life but also to a person's guidance or misguidance.

It is only through Allah's grace that means are provided. Allah, who possesses such power and might, is the only one who should be feared. He alone is worthy of this and is merciful to His creation; therefore, it is befitting of Him to be asked for forgiveness. He is All-Forgiving, All-Merciful.

There is a blessed Hadith in which the Prophet (peace be upon him) said that Allah says: "When someone raises their hands(pray) and asks Me for forgiveness, it does not please Me to turn them away without forgiveness." The angels say, "O our Lord, he is not worthy of it (due to his bad deeds)." Allah Almighty says, "I am the Lord of Piety (ahlul-al-taqwa) and the Lord of Forgiveness (ahlul-al-maghirah). Fear and forgiveness are my due(right). Bear witness that I have forgiven him." This shows the immense love Allah has for His creation.

End of Surah Al-Mudathir.

---

75 - Surah Al-Qiyamah

Introduction:

The Surah takes its name from its first verse, "I swear by the Day of Resurrection." It contains information about the Day of Resurrection because for the disbelievers of Makka, the idea of Resurrection and being brought back to life for accountability was impossible; they denied it. Surah Al-Muddathir also mentions the Day of Resurrection and Hell, along with the reasons for its torment.

This Surah was revealed in Makka. Its period of revelation appears to be early, as its content aligns with Surahs revealed in the initial phase. In terms of revelation order, it is number thirty-one, and in the order of the Holy Quran, it is number seventy-five. It comprises two Rukoo's (sections) and forty verses. It begins with a mention of the Day of Resurrection, describing its intensity and scene. It also explains the human

condition and the nature of the soul (self). The disbelievers are reassured that being brought back to life is not difficult.

The Surah mentions the importance of memorizing and reciting the Holy Quran, as well as its preservation and explanation. This indicates that the period of revelation for these verses was the early era.

Celestial bodies will shatter, and the scene will be terrifying. Eyes will be bewildered. The scene of death is also described, detailing the process of the soul's departure.

The Surah clarifies the beginning of human creation and mentions rebirth.

لَآ اُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ۙ﴿۱﴾

75|1| I swear by the Day of Resurrection

وَ لَآ اُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ؕ﴿۲﴾

75|2| And I swear by the reproaching soul [to the certainty of resurrection].

اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ ؕ﴿۳﴾

75|3| Does man think that We will not assemble his bones?

بَلٰى قٰدِرِيْنَ عَلٰٓى اَنْ نُّسَوِّيَ بَنَانَهٗ ﴿۴﴾

75|4| Yes. [We are] Able [even] to proportion his fingertips.

بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ ۚ﴿۵﴾

75|5| But man desires to continue in sin.

The idolaters of Makka vehemently denied the Day of Resurrection and being resurrected for accountability. In their view, it was impossible for a human, once decomposed into dust, to be reassembled. Therefore, every individual among them opposed this idea. However, for the transformation of human character in this world and for justice in rewards and punishments for life's deeds, **belief in this doctrine is essential**. Given the importance of the belief in the Day of Resurrection (the reality of its occurrence), this Surah begins with an oath by Resurrection, which highlights its significance. Regarding the particle "Lā" (Nay!), many exegetes have translated it as an emphatic negation, while others consider it merely an introductory particle to emphasize the discourse, translating it in a way that affirms Resurrection, which is the intended meaning.

The Human Soul (Nafs):

In Arabic, **"Nafs"** refers to the **"soul" or "life,"** and also to breathing, as breathing is essential for life. The words "*Nafs"* and *"Ruh*" (spirit) are sometimes used synonymously. *"Nafs al-shay"* refers to the essence or existence of something. Early scholars, based on the knowledge of their time, described the Nafs as a *subtle, abstract body*, meaning a non-material entity. In modern interpretation, it is seen as a form of **energy**. As long as it is in the body, there is life; otherwise, not. Modern medicine and psychology define life differently, based on contemporary knowledge and experiments, which aligns with Islam. As human knowledge progresses,

information increases. The information from the Quran and Hadith is foundational, with broad boundaries that encompass every scale. The Holy Quran mentions three types of Nafs at different points, and their terms are named according to their characteristics:

(1) Nafs Ammarah (The Inciting Soul)

(2) Nafs Lawwamah (The Self-Reproaching Soul)

(3) Nafs Mutmainnah (The Tranquil Soul)

These three types of Nafs generate impulses according to their names. This Nafs (power) has been placed by Allah Almighty within the human intellect and brain. Its centre and location are the human brain, which has the power to receive, gather, and analyse knowledge. Then, through this power, it exercises the option of action. Because of this power, humans are distinguished from other creatures on Earth. It is due to this intellect (brain) and choice that humans will be questioned about their actions.

Nafs Ammarah (The Inciting Soul):

Nafs Ammarah is the power endowed by Allah in the brain, and it primarily motivates actions based on human physiological needs, such as food, respiration, sleep, and sexual desire. Along with these, Allah has also placed other desires within humans, such as the desire for self-importance and superiority. It prioritizes one's own life and comfort. It fears outwardly great things. It is more influenced by and trusts immediate, visible things. It prioritizes its physical and sexual desires. It gives importance to its own opinions. Love, hatred, and many other characteristics have been placed by Allah Almighty in the human brain (faculty of understanding and intellect) to keep human life dynamic in this world.

Satan (Iblis) knows these natural human desires and has access to the neurons of the brain. He amplifies these desires, then induces humans to act upon them in ways that harm others or prioritize desires contrary to Allah's commands, leading to disobedience. His goal is to disgrace humanity in this world and the Hereafter.

Nafs Lawwamah (The Self-Reproaching Soul):

To establish moderation within humans, Allah Almighty has placed not only the motivators of human desires but also the capacity to intellect and understanding in the human brain to analyse every action, distinguishing between good and bad. This distinction is called **morality**. The power to make this distinction is called **Nafs Lawwamah**. When thoughts arise in the human brain, they are also subjected to contemplation and analysis. As desires increase, the power of analysis also emerges, identifying actions that are corrupt or evil. Allah Almighty illuminates this power more through His angels in the human brain so that it can resist the effects of Satan. That is why the Day of Resurrection, the occurrence of gathering and accountability, is repeatedly mentioned in the Quran and imprinted upon the mind, so that bad deeds are prevented by the Nafs Lawwamah, and humanity is saved from divine punishment on the Day of Resurrection. Allah Almighty has sworn by this Nafs Lawwamah, highlighting its great importance. It helps a person avoid bad decisions and actions. According to scholars, the role of this Nafs is very significant. While Nafs Ammarah inclines towards evil, this power (Nafs Lawwamah) prevents a person from evil. On the Day of Judgment, all people will regret their actions under the influence of this Nafs Lawwamah, lamenting why they performed fewer good deeds or committed evil deeds in the world.

According to Sufis, a person should eliminate their Nafs Ammarah and retain only Nafs Lawwamah to avoid evil deeds, and then that same Nafs Lawwamah will lead the person to Nafs Mutmainnah after good deeds. Nafs Lawwamah prepares a person for **Jihad al-Akbar (the greater struggle)**, as mentioned in a narration where the Prophet (peace be upon him), upon returning from the Battle of Tabuk, said, "We are returning from Jihad al-Asghar (the lesser struggle) to Jihad al-Akbar," meaning to completely submit one's self to Allah's commands. Allah Almighty has emphasized the importance of Nafs Lawwamah by swearing by it. The fear of Resurrection and accountability also aids the Nafs Lawwamah and motivates one to avoid evil, which is why Nafs Lawwamah is mentioned alongside the mention of Resurrection.

Nafs Mutmainnah (The Tranquil Soul):

Nafs Mutmainnah is also mentioned in the Holy Quran. This is the power that brings peace to a person through good deeds. By performing good deeds, a person remains tranquil in this world and will be tranquil in the Hereafter. Tranquillity and peace are related to a person's mental state, with very little connection to economic or social conditions. Allah Almighty has given humans two fundamental powers. The analogy is this: you have two plants; the plant you nurture (water) will grow, and you will eat its fruit. (The choice is man's; he will act upon what he intends, and the means for it will be provided.)

These two plants are *Nafs Ammarah and Nafs Lawwamah.* If you prioritize the impulses of Nafs Ammarah, you will face its consequences, which lead to lust, greed, and then regret and torment (restlessness). If you prioritize the impulses of Nafs Lawwamah, you will reach Nafs Mutmainnah, and there will be peace, comfort, and tranquillity. Then, whether one outwardly succeeds or fails makes no significant difference. Life will remain peaceful. In the Hereafter, the outcome of Nafs Ammarah is despair and regret. The outcome of Nafs Lawwamah/Mutmainnah will be gratitude and joy.

Treatment of Psychological Issues:

In the Holy Quran and blessed Ahadith, blameworthy human traits (Nafs Ammarah) and praiseworthy traits (Nafs Mutmainnah) are discussed in detail. Their causes and remedies are also explained. Various verses and events are narrated to highlight and inform about these matters. The style of narration is often in the form of stories or admonitory statements. Modern scientific research has confirmed all these matters. One only needs to read with contemplation. The Prophet's (peace be upon him) character was an ideal example. His life is a model for all humanity. Unfortunately, Western orientalists object due to bias. In Islam, *character transformation is the difference between a Muslim and a non-Muslim.* Dress, food, language, and region hold no importance (Farewell Sermon).

Among the duties of parents is the education and upbringing of children, for which they will also be questioned. A few Ahadith are mentioned:

(1) According to one Hadith, **raising children is better than a person giving a Sa' (a measure) of grain in charity** (Tirmidhi). (At that time, due to poverty, a Sa' of charity held great importance.)

(2) "It is sufficient sin for a person to neglect those under his care (children)." (Not providing good upbringing is neglecting children) (Al-Mustadrak).

(3) The Prophet (peace be upon him) instructed that **children's education and upbringing should begin from the age of six or seven**. Where Islam is

mentioned, Islamic ethics are intended. Then, at the age of ten, beds should be separated (so they can travel for knowledge or build confidence in their personality at home). Until the age of thirteen, they should be educated and trained using both fear and love, and Islamic values—truthfulness, keeping promises, helping others, teaching the Quran (prayer, fasting, beliefs), love of knowledge, the importance of lawful livelihood, family ties, and respect—should be instilled and demonstrated through practical example. *Beating or scaring young children is strictly forbidden until the age of thirteen; instead, they should be treated with love.* If these matters are considered from childhood, then later in life, a person will be much less susceptible to Nafs Ammarah, and society will be filled with goodness and virtue. These matters are considered the responsibility of the Islamic state. The Prophet (peace be upon him) said, "Whoever has no guardian, I am his guardian" (meaning the state is his guardian) (Hadith).

Life After Death:

For the Quraish, it was impossible to comprehend how a person, once dead and turned to dust with only bones remaining, could be brought back to life. Therefore, they vehemently opposed this idea, considering it impossible. Modern scientific research and theories have made this difficulty easier to understand. Although scientists do not directly admit it, they prove it through their views. The amount of matter on Earth from which humans are made will neither increase nor decrease; its quantity remains the same because everything emerges from the earth and returns to it. The Earth's gravity does not allow it to leave. A human, too, after the physical state of their entire being ceases, will merge with the particles of the earth. The number of people who fall prey to birds, fish, or animals is negligible, and even these bodies (birds, animals) eventually decompose back into the earth. Bone is an element that remains for the longest period. According to Hadith, a specific, very small part of the bone will remain in the earth (referred to as *'Ajb adh-Dhanab)*, upon which other particles will gather. Then, through the symbolic number of this bone (DNA), which is recorded in Allah Almighty's Preserved Tablet (a divine database) and known to the angels, the soul of that person will return to their body. The verse simply states that *Allah can reassemble humans, and every single particle of them (even down to their fingertips and nails) will be gathered and brought back to life.*

Man is so lost in the world of his desires that he forgets the reality of his own death and wishes to continue in the delusion of his desires. He desires that no one should stop him from this path and that he should continue to commit evil deeds in the future. It is very important that when a person commits a sin, they immediately repent sincerely, never say that he will repent soon while continuing to engage in sins. In such a case, their death will occur while he is in sin, and Hell will be his abode.

يَسْـَٔلُ اَيَّانَ يَوْمُ الْقِيٰمَةِۗ ﴿٦﴾

75|6| He asks, "When is the Day of Resurrection?"

فَاِذَا بَرِقَ الْبَصَرُۙ ﴿٧﴾

75|7| So when vision is dazzled

وَ خَسَفَ الْقَمَرُۙ ﴿٨﴾

75|8| And the moon darkens

وَ جُمِعَ الشَّمْسُ وَ الْقَمَرُ ۙ﴿۹﴾

75|9| And the sun and the moon are joined,

يَقُوْلُ الْاِنْسَانُ يَوْمَئِذٍ اَيْنَ الْمَفَرُّ ۚ﴿۱۰﴾

75|10| Man will say on that Day, "Where is the [place of] escape?"

كَلَّا لَا وَزَرَ ؕ﴿۱۱﴾

75|11| No! There is no refuge.

اِلٰى رَبِّكَ يَوْمَئِذِ ِالْمُسْتَقَرُّ ؕ﴿۱۲﴾

75|12| To your Lord, that Day, is the [place of] permanence.

يُنَبَّؤُا الْاِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَ اَخَّرَ ؕ﴿۱۳﴾

75|13| Man will be informed that Day of what he sent ahead and kept back.

بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ۙ﴿۱۴﴾

75|14| Rather, man, against himself, will be a witness,

وَّ لَوْ اَلْقٰى مَعَاذِيْرَهٗ ؕ﴿۱۵﴾

75|15| Even if he presents his excuses.

The Day of Judgment:

After mentioning the Day of Judgment, the text alludes that how it will come to pass. These indications are provided in various places in the Quran, and their essence suggests that the Earth, mountains, and the entire solar system will be destroyed, creating an extremely terrifying and dreadful scene. Whatever specific details are mentioned, it's clear that if a planet as large as Earth is annihilated, the resulting state will be unimaginable.

These verses describe the moon losing its light and the sun and moon either merging or colliding. The terrifying spectacle that will unfold at that time is vividly depicted, showing the fear and intense panic that will grip humanity. Humans will desperately search for refuge, but their usual sanctuary, the Earth, will itself be destroyed. Consequently, they will have to present themselves before the Creator of the Earth and the universe. Then, according to the system of divine justice, an accounting will take place, where humans will be provided with a detailed record of their deeds. They will recognize these actions as their own but will try to make various excuses to evade responsibility for their mistakes. This same theme is presented in different ways in other parts of the Quran.

Scientific Perspectives on the End Times:

Initially, science denied the possibility of the Day of Judgment. However, information gathered through satellites two or three hundred miles from Earth, where gravity is very weak, via radio signals, radio photography, and special space satellites equipped with powerful radio telescopes connected to Earth, has provided significant insights.

The James Webb Space Telescope, which uses computers for interpretation, has yielded extensive information, and details are increasing day by day.

A research paper from January 2021 by the Royal Astronomical Society (UK) stated that the chain reaction of radiation occurring in the sun will cease when its fuel (whether hydrogen or helium) is depleted. The sun will then become a "White Dwarf," a blind, luminous ball of light. Its estimated lifespan in this state is approximately 3.5 million years.

The sun will then pull in nearby planets, including Mars, Earth, and Jupiter, causing them to merge with it. Their moons will also be absorbed. All these celestial bodies are within the sun's gravitational system, which extends far beyond them, and eventually, our universe will come to an end. The paper also indicated a strong possibility of life on other stars and their exoplanets (it's possible that the Heaven and Hell mentioned in religious traditions could be located on these stars or their subsidiary planets and moons; human knowledge in this area is negligible).

Accountability and Deeds:

Due to intense fear and dread, people will search for refuge, but there will be none. An accounting will take place, and all deeds will be laid bare. Humans will recognize their own actions. Those with bad deeds will try to make various excuses.

The Prophet Muhammad (peace be upon him) said, as narrated by Hazrat Anas, that there are seven good deeds whose reward continues to reach a person in their grave even after their death:

1.Teaching beneficial knowledge (this includes all useful knowledge).2.Digging a canal (for the benefit of people).3.Digging a well (for drinking water).4.Planting a tree (so people can benefit from it).5.Building a mosque (for people to worship).6.Preparing a copy of the Quran (or teaching Quranic knowledge).7.Leaving behind righteous offspring who pray for their deceased parents.(Reported in Hilyat al-Awliya)

These are acts of human welfare, and the one who initiates them will receive their reward. Another Hadith states that “whoever introduces a good practice in Islam will receive the reward for their own good deed and the reward of those who follow that practice afterward, without any reduction in the reward of the followers. Conversely, whoever introduces a bad practice in Islam will bear the burden of their own sin and the sins of those who follow that bad practice afterward, without any reduction in the sins of the followers”. (Reported by Muslim and Nasai)

لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖؕ﴿۱۶﴾

75|16| Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an.

اِنَّ عَلَيْنَا جَمْعَهٗ وَ قُرْاٰنَهٗۚ﴿۱۷﴾

75|17| Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.

فَاِذَا قَرَاْنٰهُ فَاتَّبِعْ قُرْاٰنَهٗۚ﴿۱۸﴾

75|18| So when We have recited it [through Gabriel], then follow its recitation.

ثُمَّ اِنَّ عَلَيْنَا بَيَانَهٗ ﴿١٩﴾

75|19| Then upon Us is its clarification [to you].

These verses make it clear that they were revealed in the early days of prophethood. According to Ibn Abbas, when any verse of the Quran was revealed to the Messenger of Allah (peace be upon him), he would quickly move his tongue and repeat the verse with Gabriel. His intention was to memorize the verse.

Through this verse, several matters became very clear:

(1) Collecting and preserving this divine speech is our — meaning Allah's — responsibility. This is why the Prophet (peace be upon him) began to write down and preserve the Quran, and taught several companions how to write and read. Additionally, it was to be preserved among the people (through memorization). After that, as soon as the Prophet heard it, he would remember it word by word.

(2) Its explanation is also Our responsibility. This means that the explanation of the Quran given by Allah Almighty to the Prophet (peace be upon him), which reached people in the form of Prophetic traditions, was also a form of message from Allah, which we call *Hadith Qudsi*, and in jurisprudence, it is called *Wahy Ghair Matlu* (unrecited revelation). This is why Prophetic tradition is the second source of Islamic law after the Quran.

Due to his importance, people also began to record his traditions, and he permitted this in Madinah, because the Islamic state had been established and divine commands were being revealed. People gave his words the same importance. Later, given its importance, some individuals began to narrate traditions of encouragement and discouragement for acts of worship that were not from the Prophet (peace be upon him). To solve this problem, the sciences of *Usul al-Hadith* (Principles of Hadith) and *Ilm Asma al-Rijal* (Science of Narrators' Biographies) were established. (The biographies of people, especially Hadith narrators, were preserved). Approximately one hundred thousand people's biographies have been recorded, and the distinction between authentic and inauthentic Hadith has become clear. Unfortunately, some individuals, for their convenience, deny the legal status of Hadith, which is also a denial of the Quran, because the correct explanation of the Quran can only be given by the one on whose tongue this message was revealed, and this is only possible through Hadith.

كَلَّا بَلْ تُحِبُّوْنَ الْعَاجِلَةَ ﴿٢٠﴾

75|20| No! But you love the immediate

وَ تَذَرُوْنَ الْاٰخِرَةَ ﴿٢١﴾

75|21| And leave the Hereafter.

وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾

75|22| [Some] faces, that Day, will be radiant,

اِلٰى رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

75|23| Looking at their Lord.

وَ وُجُوْهٌ يَّوْمَئِذٍۢ بَاسِرَةٌ ﴿٢٤﴾

75|24| And [some] faces, that Day, will be contorted,

تَظُنُّ اَنْ يُّفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾

75|25| Expecting that there will be done to them [something] backbreaking.

كَلَّاۤ اِذَا بَلَغَتِ التَّرَاقِیَۙ ﴿٢٦﴾

75|26| No! When the soul has reached the collar bones

وَ قِیْلَ مَنْ ۬ رَاقٍۙ ﴿٢٧﴾

75|27| And it is said, "Who will cure [him]?"

وَّ ظَنَّ اَنَّهُ الْفِرَاقُۙ ﴿٢٨﴾

75|28| And the dying one is certain that it is the [time of] separation

وَ الْتَفَّتِ السَّاقُ بِالسَّاقِۙ ﴿٢٩﴾

75|29| And the leg is wound about the leg,

اِلٰی رَبِّكَ یَوْمَئِذِ ِۨالْمَسَاقُ ﴿٣٠﴾

75|30| To your Lord, that Day, will be the procession.

These verses mention human behaviour regarding the Day of Judgment. The life of this world is before a person because a person is living it. Therefore, they have certainty about it, and the life after death is not before a person, nor do people come back to tell about it, it is a matter of the unseen, so humans/person do not care and remain entangled in the greed of the world.

On the Day of Judgment, based on the record of deeds, the faces of those who performed good deeds will be fresh and joyful, despite the state of fear and awe. On that Day (meaning in Paradise), they will behold (see) Allah Almighty, which has also been mentioned in Hadith. The nature of this vision will be according to the environment of Paradise at that time.

The faces of those whose deeds were evil will be dark and depressed. They will fear the intense torment to come. This state (the beginning of torment) begins for a person when the time of death starts. The soul reaches the throat. No treatment is effective, and the person realizes that the time of departure has come. Life will end. Everything will be left behind here, and in the state of agony, one will begin to rub their heels. Humans forget this reality in the world, but at the time of death, it will become absolutely clear and be confirmed.

فَلَا صَدَّقَ وَ لَا صَلّٰیۙ ﴿٣١﴾

75|31| And the disbeliever had not believed, nor had he prayed.

وَ لٰكِنْ كَذَّبَ وَ تَوَلّٰىۙ﴿۳۲﴾

75|32| But [instead], he denied and turned away.

ثُمَّ ذَهَبَ اِلٰۤى اَهْلِهٖ يَتَمَطّٰىؕ﴿۳۳﴾

75|33| And then he went to his people, swaggering [in pride].

اَوْلٰى لَكَ فَاَوْلٰىۙ﴿۳۴﴾

75|34| Woe to you, and woe!

ثُمَّ اَوْلٰى لَكَ فَاَوْلٰىؕ﴿۳۵﴾

75|35| Then woe to you, and woe!

اَيَحْسَبُ الْاِنْسَانُ اَنْ يُّتْرَكَ سُدًىؕ﴿۳۶﴾

75|36| Does man think that he will be left neglected?

اَلَمْ يَكُ نُطْفَةً مِّنْ مَّنِيٍّ يُّمْنٰىۙ﴿۳۷﴾

75|37| Had he not been a sperm from semen emitted?

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوّٰىۙ﴿۳۸﴾

75|38| Then he was a clinging clot, and [Allah] created [his form] and proportioned [him]

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَ الْاُنْثٰىؕ﴿۳۹﴾

75|39| And made of him two mates, the male and the female.

اَلَيْسَ ذٰلِكَ بِقٰدِرٍ عَلٰۤى اَنْ يُّحْيِۦَ الْمَوْتٰىؕ﴿۴۰﴾

75|40| Is not that [Creator] Able to give life to the dead?

Regarding the occasion of the revelation of these verses, it is narrated that they were revealed concerning the attitude of Abu Jahl. He was a staunch opponent of Islam. He neither affirmed Islam nor prayed, always remaining arrogant. Once, the Prophet (peace be upon him) took his hand and spoke to him. Then Abu Jahl said: "Neither you nor your Lord can harm me. I am an honourable person between these two mountains." On the Day of Badr, he looked up at the Muslims and said: "From today onwards, Allah will not be worshipped." Then he was killed in the battle with great humiliation and disgrace. His destruction was mentioned four times, meaning it would occur in life, at the time of death, at the time of resurrection, and at the time of entry into Hell.

Human Existence: Stages of Development:

Allah Almighty granted humans intellect and created them in the best form, distinguishing them from all animals. The design of their organs and the process of their body's growth, along with various internal defence systems and systems to sustain the body, are all remarkable. Due to intellect, humans rule over all creatures

on Earth and benefit from all existing things on Earth, whether forests, animals, or marine life. This facility and power make humans very powerful. Was all this power given to humans merely for their desires? No, all these facilities were given to humans so that they might play a certain role in the world: Do they obey the commands of their Creator or not? The Quran has mentioned human existence in various places, describing how it is created and its stages. The Quran has adopted a general approach for human awareness so that even a person with limited knowledge can understand. The Quran is a book of guidance, not of medicine or science. The correlation between the Quran's indications and various pieces of information from medical sciences is being discussed. Human knowledge will advance further but will remain within the boundaries stated by the Quran.

The initial drop of fluid (*sperm/ovum*) is enclosed in a temporary nucleus and protected within a membrane called cytoplasm (*sulaalah tin*). This membrane is further protected by another covering. Within it, absorption and union occur between male and female. X and Y chromosomes: Millions of sperm cells from the male meet the X-chromosome ovum of the female. A, Y (male) cell meets an X (female) cell. Their union results in a new cell, XX or XY. This then divides, and after some time (one week), it forms a cluster of hundreds of cells that enters the womb. At this stage, the size of this cluster is like a grain of sand. The Quran calls it *'alaqah'* (clinging thing/leech-like clot), and medical science calls it a *zygote*. After eight weeks, the cells divide and increase to many millions. It grows ten thousand times larger than a grain of sand; its length is a quarter of an inch. The Quran calls it *'mudghah'* (a chewed lump of flesh), and medical science calls it an *embryo.* Then it grows, and some of its parts form flesh, veins, muscles, arteries, and bones. In three months, a new human, composed of more than two hundred million cells and a few inches long, is prepared. This is called *'khalqan akhar'* (another creation) and in science, it is termed *fetus*. After nine months, it emerges and, after being nourished, embarks on a new stage through the evolution of life. (How magnificent is the Being who created it!). Among these, some children are male and some female, so that the system and continuation of human life may proceed.

Through computers, the number of elements that make up the human being is approximately fifty-nine. Most are composed of oxygen, carbon, and hydrogen elements. By weight, oxygen and carbon are more abundant because of blood and water. In terms of other components, hydrogen is the most numerous. The estimated number of all cells (atoms) is 10^28 (10 power 28). It is very significant that the Being (power) who creates a human from such a tiny and delicate particle can re-create a complete human who will decompose into the earth after death, without any difficulty. However, unfortunately, some humans believe in other powers instead of Allah. This is the tragedy that Muslims are far behind in this knowledge. Moving forward, they are not convincing others of these truths.

Respect for Humanity, Male or Female:

Allah Almighty created humans in the form of male and female. Although at the time of birth, the sexual state is not fully known, as puberty approaches, sexual hormones develop, and sexual characteristics (breast development for women and beard growth for men) appear. However, sometimes in an individual, despite female characteristics, the capacity for reproduction (giving birth) or sexual desire is low. Similarly, in a man, despite apparent male characteristics, his masculinity, reproductive capacity, or sexual desire is low. Islam has not designated such individuals as a third gender, and its purpose is to eliminate human discrimination.

Islam is against this discrimination. All humans are equal in dignity. Taunting someone for their sexual condition (e.g., intersex) is a punishable offense.

Respect for human beings is very important. In the time of the Prophet (peace be upon him), when a divorce occurred between two individuals (husband and wife) through *li'an* (mutual imprecation (curse) due to accusation of infidelity), it was commanded regarding their offspring that if anyone called the child illegitimate, they would be punished with the penalty for slander. And it was decided that the boy would bear the name of his mother's legal husband. For this reason, taunting, unethical behaviour, or discrimination against intersex individuals is a crime. And it is tantamount to declaring Allah's judgment wrong.

The number of such individuals (who have an intermediate gender) in the world's most populous countries, such as China, is 0.03%, in India 0.035%, and in the United States 0.5%, and in the entire world, it is less than one percent (0.5%) (UNDP 2020). However, unfortunately, there is a clamour for creating a third gender (transgender). In Islam, if a person outwardly has a beard, they will be considered male, even if their sexual capacity is completely absent or they do not prefer masculine habits. Similarly, if someone is outwardly a woman (with prominent breasts) and has no beard, she will receive all the rights of a woman, even if she lacks reproductive capacity or does not prefer feminine habits. The state should help such individuals with surgery according to their natural inclination so that they can play their role as proper men or women. Medical experiments have proven that if surgery is performed according to natural inclination, it is very successful, and if performed against it, it causes severe harm. Satan misleads humans with the excuse of "*my body, my choice.*" Reducing this trend among humanity-loving individuals is for the benefit of humanity.

These individuals, who have sexual characteristics but lack sexual capacity or inclination, will receive all human rights—inheritance, employment, business, testimony, transactions, and human dignity—according to the gender (male or female) to which their natural characteristics incline. Any kind of discrimination is forbidden, and there is a right to seek redress from the state against those who discriminate.

End of Surah Al-Qiyamah.

---

76 - Surah Al-Dhaar (Insan)

Introduction:

Surah Ad-Dahr, also known as **Al-Insan**, takes its name from the word "Ad-Dahr" (meaning 'Time' or 'Ages') in its first verse. This name is commonly used in the Indian subcontinent and other Asian countries. The other name, "Al-Insan" (meaning 'Man'), also appears in the first verse and is widely used in Arab countries.

Surah Al-Qiyamah (The Resurrection) mentions humans as both male and female (by gender). In terms of actions, there are two types: the righteous and grateful, and the ungrateful (sinful) humans. After the Day of Judgment, the state and condition of the inhabitants of Hell were described in Surah Al-Qiyamah. This Surah, however, focuses on the honour bestowed upon the inhabitants of Paradise.

This Surah was revealed in Makka, and the style of all its verses is characteristic of Makkan Surahs. Some narrations suggest it was also revealed in Medina, indicating it might have been revealed in both places. In terms of the order of revelation, it is the thirtieth or thirty-first Surah and was revealed before Surah Al-Qiyamah. According to the order of the Quranic text (Mushaf), it is the seventy-sixth (76) Surah. It has thirty-one verses and two Rukus (sections).

The Surah begins by discussing the existence of humanity, its creation, unique characteristics, and role. It highlights the honour and respect given to the inhabitants of Paradise, particularly mentioning their good deeds, especially helping the poor and feeding the hungry, which are the reasons for their high status.

The Surah also touches upon the gradual revelation of the Quran and encourages Muslims to be patient in the face of the disbeliever's oppression. It warns against forgetting the Hereafter due to the allure of worldly pleasures. The path of guidance has been clearly shown in the Quran; whoever does not choose it will be oppressing themselves, and those who commit injustice will face punishment.

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْـًٔا مَّذْكُوْرًا ﴿١﴾

76|1| Has there [not] come upon man a period of time when he was not a thing [even] mentioned?

اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ۖ نَّبْتَلِيْهِ فَجَعَلْنٰهُ سَمِيْعًۢا بَصِيْرًا ﴿٢﴾

76|2| Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.

اِنَّا هَدَيْنٰهُ السَّبِيْلَ اِمَّا شَاكِرًا وَّ اِمَّا كَفُوْرًا ﴿٣﴾

76|3| Indeed, We guided him to the way, be he grateful or be he ungrateful.

These blessed verses invite readers and listeners to ponder how humans came into existence and what its purpose is. There was a time when human was not even mentioned in this universe. This also provides scientific proof that the universe existed long before humankind.

This period refers to the time it took for the universe and humans to come into existence. Some exegetes interpret this as the period before birth (during pregnancy). It is also clear that the universe existed before humans. Some scholars have also written that humans were created last among all living beings and were granted the status of the highest creation. All these interpretations encompass modern theories and are not contradictory; there is only a difference in explanation (Jami' Ahkam al-Quran).

Similarly, it is mentioned in hadith. Here, "man" refers to humanity in general. Some exegetes interpret it as referring to Prophet Adam (peace be upon him), but the more appropriate interpretation is common humanity, as the character traits described relate to ordinary people.

The Surah then mentions human creation, stating that man was created from a mixture of seminal fluid. Hadith explain this as a mixture of the thick, white male semen and the thin, yellow female semen. This is a general explanation, intended only to show the difference between them. From their union, man is created, just as

in modern genetic engineering, he is born and grows from the union of the male (Y) chromosome and the female (X) chromosome. Some exegetes (like Hasan al-Basri) interpret "mingled" to mean that when pregnancy occurs, a woman's menstrual cycle stops. Menstrual blood and semen mix, and the pregnancy develops. Some scholars interpret "mixture" to refer to the stages of pregnancy, such as water and blood, then a clotted lump, and then a lump of flesh. These were the scientific estimations of scholars at that time, and modern research is confirming them. The Holy Quran and the blessed Hadith contain a general mention, and all our modern research falls within them without any contradiction.

Human Distinction:

The uniqueness of human beings is mentioned here. "Hearing and seeing" refers to the distinction of human intellect and understanding, which enables them to differentiate between good and bad and to recognize benefit and harm. Mere seeing and hearing are also present in insects. This is used metaphorically for intellect and understanding, meaning that humans can gather information, reflect upon it, and analyse it. Then they can estimate its effects and results. It is due to this ability that they were guided to the path, meaning information about success and failure, gratitude and ingratitude, beneficial and harmful, was provided so that they could use their intellect and wisdom to choose the path of gratitude and guidance, or ungratefulness and error. They are then free to act according to their decision. If they were not free to choose, what would be the purpose of providing information about the path?

These guides to the path are Allah's chosen Prophets and Messengers and the revealed books. They came in every era, after a certain period, to guide people and enlighten humanity with the light of guidance. Along with this, divine teachings were bestowed upon them in the form of books and scriptures. The last prophet in this lineage is our Prophet, the Seal of the Prophets, Muhammad (peace and blessings be upon him), and the divine book is the Holy Quran. Now, due to advancements in information and communication, there is no need for another prophet or book. These verses also clarify, and scholars also state, that humans should make every effort to search for the truth (the Creator) and know His commands, based on the information and evidence in the universe, so that they may become grateful human beings by following the right path. If this universe exists, then the Creator must have existed first. Then, the system of the universe, its harmony, and the unity of its system are proof of unity in creation, and the unity of the system points to the One Creator. In this way, humans can recognize the Creator.

اِنَّاۤ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَلٰسِلَاۡ وَ اَغْلٰلًا وَّ سَعِيْرًا ﴿۴﴾

76|4| Indeed, We have prepared for the disbelievers chains and shackles and a blaze.

اِنَّ الْاَبْرَارَ يَشْرَبُوْنَ مِنْ كَاْسٍ كَانَ مِزَاجُهَا كَافُوْرًاۚ ﴿۵﴾

76|5| Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kafur,

عَيْنًا يَّشْرَبُ بِهَا عِبَادُ اللّٰهِ يُفَجِّرُوْنَهَا تَفْجِيْرًا ﴿۶﴾

76|6| A spring of which the [righteous] servants of Allah will drink; they will make it gush forth in force [and abundance].

يُوْفُوْنَ بِالنَّذْرِ وَ يَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا ﴿٧﴾

76|7| They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.

After describing humanity's creation and capabilities, the text explains the consequence for those who choose the path of ungratefulness and sin. For those who deny Allah's commands, punishment awaits. This punishment involves being imprisoned, bound in chains, and having collars placed around their necks, tying their hands to their necks. Their feet will be shackled, and they will be cast into the fire of Hell. The details of this torment are mentioned in various verses. This will be the recompense for their actions, as they chose misguidance despite having knowledge and guidance.

The Character of the People of Paradise:

On the other hand, there are those who lived their lives according to Allah's commands. They did not use their free will and power to pursue desires that contradicted Allah's decrees. They rejected all means and reasons that could lead to disobedience to Allah. They endured hardships in fulfilling Allah's commands to improve their Hereafter and prove themselves as obedient and grateful servants of Allah.

Their reward and recompense are mentioned. Though they may have been deprived of luxury and comfort in this world, in the Hereafter, they will have exquisite drinks scented with camphor. These drinks will be available to them wherever they desire, without any shortage. Their character is further elaborated in the following verses; one of their key characteristics is fulfilling their promises.

Vows or Oaths (Nadhir/Mannat):

When they make a promise to Allah to perform an act of worship, they fulfill that covenant. This promise is known as a **nadhir** or **mannat** (vow). For example, one might say, "If I recover from this illness, or if this difficulty of mine is resolved, I will give such and such amount in charity," or "I will perform such and such act of worship."

Worship of Allah should be unconditional and without greed. Performing worship for one's own gain is disliked (**makrooh**). Therefore, Prophet Muhammad (peace be upon him) said, as narrated by Abu Hurairah (may Allah be pleased with him): *"Do not make vows, for vows do not avert destiny."* (Meaning, what is not destined to happen will not happen, whether you make a vow for it or not.) The stingy person, worship or spends wealth only due to Vow by him. (Sahih Muslim/Tirmidhi/Musnad Ahmad).

Another hadith narrated by Aisha (may Allah be pleased with her) states that the Messenger of Allah (peace be upon him) said: "*There is no vow in disobedience to Allah, and its expiation is the same as the expiation for an oath"* (Abu Dawud/Tirmidhi/Nasai). Another hadith from Aisha (may Allah be pleased with her) states that the Prophet (peace be upon him) said: "*Whoever makes a vow to obey Allah, let him obey Allah; and whoever makes a vow to disobey Allah, let him not disobey Allah"* (Bukhari/Tirmidhi). These hadith clarify the following principles:

(1) Fulfilling a vow/oath is obligatory because a person has willingly accepted it.

(2) If the vow/oath contradicts Islamic law or leads to harm, its expiation should be given, and the vow should not be fulfilled.

(3) The expiation for a vow is the same as for an oath: feeding ten poor people according to the standard by which the person who made the vow feeds his own family.

(4) Vows should only be made to Allah Almighty. Vows made to anyone other than Allah are not permissible.

Scholar Ghulam Rasool Saeedi mentions this in Tafsir Tibyan ul-Quran (Vol. 12) as follows:

"The proof for the impermissibility of making vows to other than Allah is that all jurists have explicitly stated that a vow is an act of worship, and worship of other than Allah is not permissible. Ignorant common people make vows like, 'O Saint of Allah! If you heal this sick person or reunite me with my lost loved one, I will place a cloth on your shrine or offer a pot of biryani.' This method is impermissible. If one wishes to seek help from the Awliya (saints) of Allah, the correct way is to say, 'O Saint of Allah! Please pray to Allah that He heals my sick one. If my sick person recovers through your prayer, I will give a pot of charity and dedicate its reward to you and present it as a gift to you.' Further details on vows can be found in books of Fiqh."

The Day of Judgment will be extremely terrifying for all individuals. Righteous people seek refuge with Allah from the horrors of that day. For this reason, they perform acts of worship and fulfil all their covenants, fearing that if they fail to do so, they might become deserving of punishment.

وَ يُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّ يَتِيْمًا وَّ اَسِيْرًا ﴿٨﴾

76|8| And they give food in spite of love for it to the needy, the orphan, and the captive,

اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّ لَا شُكُوْرًا ﴿٩﴾

76|9| [Saying], "We feed you only for the countenance of Allah. We wish not from you reward or gratitude.

اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا ﴿١٠﴾

76|10| Indeed, We fear from our Lord a Day austere and distressful."

Feeding the Hungry:

The character and deeds of obedient and grateful individuals are mentioned here, motivated by the fear of the Day of Judgment, when faces will be distorted, or when the sins of the wicked will be visible on their faces, meaning they will be blackened. The obedient seek refuge from the severity of that Day. To achieve this, they help the deprived and helpless members of society. The most crucial help is providing food to sustain their lives and alleviate their hunger. They feed orphans (whose fathers have passed away), the needy (who have nothing for sustenance or food), and captives (whether Muslim or non-Muslim), because captives are also helpless.

Their actions are solely for the pleasure of Allah Almighty. In return, they do not seek any kind of praise, commendation, or compensation from those they help. This clearly

shows that if a good deed is performed for personal gain of any kind (material or social), it loses its sincerity, and its reward is not given by Allah.

Regarding this verse, exegetes believe it was revealed in Medina, and there are two opinions regarding the occasion of its revelation. 1:One opinion is that Ali (may Allah honour his countenance) made a vow or continuously gave his food to the poor for three days or three times, remaining hungry himself. 2:Some exegetes believe it refers to Abu al-Dardah al-Ansari (may Allah be pleased with him), who fasted and gave food to a beggar. The important point is that self-sacrifice and sincerity for Allah are crucial, qualities that were deeply ingrained in all the companions of the Prophet (peace be upon him) due to his training, to the extent that they would offer their entire homes.

Regarding the pronoun "Li-Wajhih" (for His sake), exegetes have two opinions. One is that its purpose is the *love of Allah*, and some believe it means that despite their *need for food and love for it,* they give it to others. However, the preferred translation is "for the love of Allah," which has been adopted because the status of Allah's love is supreme.

فَوَقٰىهُمُ اللّٰهُ شَرَّ ذٰلِكَ الْيَوْمِ وَ لَقّٰىهُمْ نَضْرَةً وَّ سُرُوْرًا ﴿۱۱﴾

76|11| So Allah will protect them from the evil of that Day and give them radiance and happiness

وَ جَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّ حَرِيْرًا ﴿۱۲﴾

76|12| And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments].

مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ۚ لَا يَرَوْنَ فِيْهَا شَمْسًا وَّ لَا زَمْهَرِيْرًا ﴿۱۳﴾

76|13| [They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold.

وَ دَانِيَةً عَلَيْهِمْ ظِلٰلُهَا وَ ذُلِّلَتْ قُطُوْفُهَا تَذْلِيْلًا ﴿۱۴﴾

76|14| And near above them are its shades, and its [fruit] to be picked will be lowered in compliance.

وَ يُطَافُ عَلَيْهِمْ بِاٰنِيَةٍ مِّنْ فِضَّةٍ وَّ اَكْوَابٍ كَانَتْ قَوَارِيْرَا ﴿۱۵﴾

76|15| And there will be circulated among them vessels of silver and cups having been [created] clear [as glass],

قَوَارِيْرَا مِنْ فِضَّةٍ قَدَّرُوْهَا تَقْدِيْرًا ﴿۱۶﴾

76|16| Clear glasses [made] from silver of which they have determined the measure.

وَ يُسْقَوْنَ فِيْهَا كَاْسًا كَانَ مِزَاجُهَا زَنْجَبِيْلًا ﴿۱۷﴾

76|17| And they will be given to drink a cup [of wine] whose mixture is of ginger

عَيْنًا فِيْهَا تُسَمّٰى سَلْسَبِيْلًا ﴿۱۸﴾

76|18| [From] a fountain within Paradise named Salsabeel.

وَ يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۚ اِذَا رَاَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُوْرًا ﴿۱۹﴾

76|19| There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls.

وَ اِذَا رَاَيْتَ ثَمَّ رَاَيْتَ نَعِيْمًا وَّ مُلْكًا كَبِيْرًا ﴿۲۰﴾

76|20| And when you look there [in Paradise], you will see pleasure and great dominion.

عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَّ اِسْتَبْرَقٌ ۫ وَّ حُلُّوْۤا اَسَاوِرَ مِنْ فِضَّةٍ ۚ وَ سَقٰىهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا ﴿۲۱﴾

76|21| Upon the inhabitants will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink.

اِنَّ هٰذَا كَانَ لَكُمْ جَزَآءً وَّ كَانَ سَعْيُكُمْ مَّشْكُوْرًا ﴿۲۲﴾

76|22| [And it will be said], "Indeed, this is for you a reward, and your effort has been appreciated."

The Reward for Patience and Gratitude:

The blessed verses mention the elevated ranks of the grateful (the people of Paradise) and the reward for their good deeds. They will be protected from the terrors of the Day of Judgment and will dwell in high abodes in Paradise, adorned with beautiful silk garments, both thin (soft) and thick, which they can use as they wish. They will have high-quality, excellent seating (cushioned couches). Their residences will feature shady and fruit-bearing trees, whose branches will be laden and bowed with fruit, allowing them to pluck fresh fruit whenever they desire.

The vessels used to serve food will be made of silver and glass. The silver may also be transparent, or there could be a combination of both. Young boys will serve them, remaining youthful, as humans prefer a healthy servant. Just as we see that young people are typically assigned to reception duties, these servants will be very intelligent. The people of Paradise will be given exquisite drinks, unmatched by any worldly beverages. These drinks will contain all the ingredients that make a drink delicious and desirable (just as Arabs preferred drinks with ginger). Drinks will be served only as needed and will be brought wherever and whenever required. (All these services will be for both grateful and obedient men and women.) A specific brand of drink called *"Salsabil"* is mentioned, which is the finest drink. Its source is "Salsabil," a spring in Paradise. Humans desire magnificent dwellings, excellent and delicious food, and beautiful attire for happiness and contentment, and these desires will be fulfilled in the most exquisite manner.

All these blessings are the result of Allah's justice and human's sincere actions. The purpose is to inform people about their benefits so that they can make the right choice and become grateful. Becoming grateful generates a feeling of happiness and contentment within a person (this is produced in the brain via the dopamine hormone), making life joyful. These matters are the result of modern psychological and medical research. These good deeds also bring happiness in this world.

اِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْاٰنَ تَنْزِيْلًاۚ﴿۲۳﴾

76|23| Indeed, it is We who have sent down to you, [O Muhammad], the Qur'an progressively.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَ لَا تُطِعْ مِنْهُمْ اٰثِمًا اَوْ كَفُوْرًاۚ﴿۲۴﴾

76|24| So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].

وَ اذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَّ اَصِيْلًاۚ﴿۲۵﴾

76|25| And mention the name of your Lord [in prayer] morning and evening

وَ مِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَ سَبِّحْهُ لَيْلًا طَوِيْلًا﴿۲۶﴾

76|26| And during the night prostrate to Him and exalt Him a long [part of the] night.

Revelation of the Quran:

These blessed verses discuss the revelation of the Holy Quran and the attitude of the disbelievers. The disbelievers would sometimes ask why the book was not revealed in a complete form, like the Torah. All their words were merely excuses rooted in stubbornness and denial. Allah Almighty revealed the Quran gradually for several reasons:

(1) To make it easy to memorize.

(2) To make it easy to understand and explain.

(3) To provide guidance according to circumstances.

(4) To ensure that the Prophet (peace be upon him) and Muslims continuously received reassurance and love from Allah Almighty for a longer period.

(5) To facilitate its recording (in writing).

Allah Almighty also guided on the times for worship, instructing to remember Him morning and evening. Our five daily prayers are also arranged accordingly: the morning prayer and the evening prayer. Similarly, night worship includes the Isha prayer and Qiyam al-Layl (Tahajjud prayer), which is performed after midnight.

The disbelievers of Makka were staunch enemies of Islam. They severely oppressed the weak Muslims. The Prophet (peace be upon him) was repeatedly offered whatever he desired—the leadership of Makka, wealth, and marriage to any woman he wished—on the condition that he would not speak ill of their idols and would abandon the concepts of the Day of Judgment and accountability, effectively abandoning Islam. Walid ibn al-Mughirah, Utbah ibn Rabi'ah, and Abu Jahl made great efforts in this regard. However, the Prophet and all Muslims remained patient under oppression, and this command applies to the entire Ummah, especially to those who spread the message, or to Muslims who face difficulties in practicing Islamic commands, to remain patient. They should not yield to any opposing forces, just as the Prophet (peace be upon him) demonstrated throughout his blessed life.

اِنَّ هٰٓؤُلَآءِ يُحِبُّوْنَ الْعَاجِلَةَ وَ يَذَرُوْنَ وَرَآءَهُمْ يَوْمًا ثَقِيْلًا﴿۲۷﴾

76|27| Indeed, these [disbelievers] love the immediate and leave behind them a grave Day.

نَحْنُ خَلَقْنٰهُمْ وَ شَدَدْنَاۤ اَسْرَهُمْ ۚ وَ اِذَا شِئْنَا بَدَّلْنَاۤ اَمْثَالَهُمْ تَبْدِيْلًا ﴿۲۸﴾

76|28| We have created them and strengthened their forms, and when We will, We can change their likenesses with [complete] alteration.

اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿۲۹﴾

76|29| Indeed, this is a reminder, so he who wills may take to his Lord a way.

وَ مَا تَشَآءُوْنَ اِلَّاۤ اَنْ يَّشَآءَ اللّٰهُ ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿۳۰﴾

76|30| And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise.

يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ؕ وَ الظّٰلِمِيْنَ اَعَدَّ لَهُمْ عَذَابًا اَلِيْمًا ﴿۳۱﴾

76|31| He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment.

The passage discusses the **priorities of disbelievers**, which generally revolve around immediate, visible matters. Until one contemplates deeply, these remain their priorities. People readily and immediately accept what is present or easily discernible. They are influenced by it, whether it's permanent or temporary, and are psychologically awestruck by it. Hence the proverb: "Out of sight, out of mind."

This was the attitude of the disbelievers; they were unwilling to abandon their beliefs and rituals for the sake of their comfort and convenience. They lacked certainty and faith in the Day of Judgment. Their view of Paradise and Hell was the same because these things were not immediately visible. Therefore, the Quran commands deep contemplation.

Despite this, humanity's existence in the universe is fragile. We are instantly extinguished by storms, earthquakes, floods, sudden accidents, calamities, and plagues. Many nations were destroyed due to their arrogance. Similarly, heavenly calamities can befall humanity, or one nation can destroy another. This serves as a warning to the disbelievers of Makka and others who deny Allah. Allah has bestowed upon humanity a perfect body(shape), full of energy, and designed to withstand hard work. However, humans are generally very weak in the face of calamities and divine punishment. They should fear this; a severe punishment awaits those who deny.

Exercise of Choice:

The Quran is advice and guidance for all humanity. Allah Almighty has clarified both paths by describing the characteristics of good deeds and misguidance. Humans have the right to choose which path to follow; Allah has created the means for either path on Earth, and they will be made available. All of this happens with **Allah's permission**. The phrase "Insha'Allah" (if Allah wills) indicates this. Rewards and punishments will be given according to one's actions (the exercise of choice).

In this world, all matters occur according to Allah's knowledge and system, because Allah created the entire universe and its means. He controls everything, and He who

created and has been controlling it for millions of years can also bring it to an end, and He will. The purpose of bestowing intellect upon humans is for them to understand and benefit from the **physical laws of nature**. All our inventions and the established laws of natural science are based on these.

Furthermore, intellect enables humans to understand their **moral, social, and communal responsibilities**, which relate to moral laws further elucidated by divine messages and prophets. Simultaneously, humans should recognize their Creator and worship Him, meaning they should obey His commands. Proper results from the use of resources are achieved with Allah's approval.

Allah's knowledge encompasses everything, and all His decisions are based on profound wisdom. For those who deny His commands, punishment is prepared. Those who deny commands fall into two categories:

(1) Deniers of God's existence.

(2) *Those who affirm God's existence but do not act upon His commands, which is effectively a* denial.

Therefore, all such individuals are oppressors. They will face their punishment. For this reason, one should live according to the guidance of the Quran and the Prophet (peace be upon him) to ensure peace in this world and the Hereafter.

End of Surah Al-Dhar or Insaan.

---

77 - Surah Al-Mursilaat

Introduction:

Surah Al-Mursalat gets its name from the beginning of its first verse, which speaks about "Al-Mursalat" (the Winds or those sent forth). This Surah was revealed in Makka during the early period of Islam. According to a narration from Abdullah ibn Mas'ud (RA), "We were with the Messenger of Allah in a cave when Surah Al-Mursalat was revealed." (This cave is in the area of Mina). He added, "We memorized it as we heard it from his blessed mouth, which was moist from its recitation. Suddenly, a snake appeared. The Messenger of Allah (PBUH) said, 'Kill this snake!' We rushed towards it, but it escaped. He (PBUH) then said, 'It escaped your evil just as you escaped its evil.'" (Bukhari)

In terms of the order of revelation, this Surah is the thirty-third (33rd), and according to the order of the Mus'haf (the compiled Quran), it is the seventy-seventh (77th). It contains two sections (rukūʿ) and fifty verses. This Surah was revealed around the same time as Al-Muddathir, Al-Anbiya, and Ad-Dahr (Al-Insan).

The initial verses mention matters through which the cosmic system operates. These are the **winds** and the **angels** who set them in motion, generating the required heat. This causes the air to move due to pressure differences. The Prophet (PBUH) once explained that there are four types of winds that bring **mercy** to humans and four types that cause **torment**. The types of winds bringing mercy are: (1) Al-Dhariyat (scattering winds), (2) Al-Mursalat (those sent forth), (3) Al-Mubashshirat (bringers of

good tidings), and (4) Al-Nashirat (spreaders). The types of winds causing torment are: (1) Al-Asif (violent storms), (2) As-Sarr (piercingly cold winds), (3) Al-Aqim (barren winds), and (4) Al-Qasif (destructive winds). (Al-Durr Al-Manthur)

The first few verses discuss the **occurrence of the Day of Judgment**. The Quraysh and the disbelievers of Makka denied its coming. Even today, those who are unaware of modern scientific research and theories, and who do not follow any religion, deny it. To emphasize the certainty of the Day of Judgment, its severity and nature are described to instil conviction.

وَ الْمُرْسَلٰتِ عُرْفًا ﴿١﴾

77|1| By those [winds] sent forth in gusts

فَالْعٰصِفٰتِ عَصْفًا ﴿٢﴾

77|2| And the winds that blow violently

وَّ النّٰشِرٰتِ نَشْرًا ﴿٣﴾

77|3| And [by] the winds that spread [clouds]

فَالْفٰرِقٰتِ فَرْقًا ﴿٤﴾

77|4| And those [angels] who bring criterion

فَالْمُلْقِيٰتِ ذِكْرًا ﴿٥﴾

77|5| And those [angels] who deliver a message

عُذْرًا اَوْ نُذْرًا ﴿٦﴾

77|6| As justification or warning,

اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ﴿٧﴾

77|7| Indeed, what you are promised is to occur.

The Winds:

The verses mention five entities whose attributes are described, highlighting their significance on Earth. However, the entities themselves aren't explicitly named, leading interpreters to offer various interpretations. All interpretations align with these given attributes.

"**Mursalat**" means "those sent forth" or "that which is sent." "**Urfa**" implies continuity or succession. In the next verse, "**Al-Asif**" refers to a strong wind or a tempest. Thus, the "Mursalat" (those sent forth) are the winds that blow continuously. Strong winds or tempests can cause destruction and damage. Sometimes, they bring clouds along and can cause storms in coastal areas or at sea. On land, they uproot crops and trees. The meaning of "**Nashirat**" is to spread. This is also a fitting attribute for wind, as it spreads clouds, moving them from one place to another. This is why clouds might thunder in one location but rain somewhere else. "**Al-Fariqat**" means those that separate or distinguish. This could refer to the wind, which, when strong, separates clouds. Scholars have also interpreted this as referring to **angels**. They convey God's

message of truth and falsehood to prophets, and the prophets, in turn, teach people. This teaching serves as proof, guidance, and a testament of love for people, as well as a means to warn them of God's punishment. If they do good deeds, they will succeed; if they commit evil or sins, they will face punishment or retribution.

The existence of wind is extremely important on Earth. Besides enabling breathing, it plays a vital role in regulating the weather. Whether the wind blows fast or slow, it transfers heat and cold. It also carries and disperses moisture, industrial, and botanical pollution. It lifts clouds, which reduce the sun's heat reaching the Earth and decrease the heat escaping into the atmosphere at night. The entire weather system is influenced by wind.

The Angels:

Angels, by God's command, drive the movement of these winds by causing changes in temperature. Angels are a type of **energy** force and are created from light, which is why we cannot see them. They increase and decrease the effects of radiation in the atmosphere, which we can understand or measure using general physics principles or instruments. The gravitational pull of planets and stars, the force that pushes them apart, their axes, speeds, and mutual attractions are all determined by Allah, and these very angels control them. Weather forecasts are often quite accurate, but then sudden, localized changes occur that defy our expectations (scientific predictions). These matters are also carried out by angels, by Allah's command. In other words, unexpected changes occur in causes and effects. Similarly, angels facilitate the movement from **high pressure to low pressure**, the movement from **high charge to low charge**, and the movement of **positive or negative magnetic forces**, among other such phenomena.

The entities possessing all these attributes are the **winds** and the **angels**, both immense forces. We are assured of the coming of the Day of Judgment by an oath sworn by them, and we are made aware of their power. All these forces are beyond human control. Therefore, people of intellect can believe, based on these forces, that the Day of Judgment can indeed come, and this established system will one day cease to exist. This is why scientists have also come to believe in the destruction of the solar system. This very destruction has been referred to as the Day of Judgment in divine scriptures, in terms understandable to us, having been revealed thousands of years ago and confirmed by the Holy Quran.

فَاِذَا النُّجُوْمُ طُمِسَتْۚ﴿٨﴾

77|8| So when the stars are obliterated

وَ اِذَا السَّمَآءُ فُرِجَتْۚ﴿٩﴾

77|9| And when the heaven is opened

وَ اِذَا الْجِبَالُ نُسِفَتْۚ﴿١٠﴾

77|10| And when the mountains are blown away

وَ اِذَا الرُّسُلُ اُقِّتَتْؕ﴿١١﴾

77|11| And when the messengers' time has come...

لِاَیِّ یَوْمٍ اُجِّلَتْ ؕ﴿۱۲﴾

77|12| For what Day was it postponed?

لِیَوْمِ الْفَصْلِ ۚ﴿۱۳﴾

77|13| For the Day of Judgement.

وَ مَاۤ اَدْرٰىكَ مَا یَوْمُ الْفَصْلِ ؕ﴿۱۴﴾

77|14| And what can make you know what is the Day of Judgement?

وَیْلٌ یَّوْمَىٕذٍ لِّلْمُكَذِّبِیْنَ﴿۱۵﴾

77|15| Woe, that Day, to the deniers.

اَلَمْ نُهْلِكِ الْاَوَّلِیْنَ ؕ﴿۱۶﴾

77|16| Did We not destroy the former peoples?

ثُمَّ نُتْبِعُهُمُ الْاٰخِرِیْنَ﴿۱۷﴾

77|17| Then We will follow them with the later ones.

كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِیْنَ﴿۱۸﴾

77|18| Thus do We deal with the criminals.

وَیْلٌ یَّوْمَىٕذٍ لِّلْمُكَذِّبِیْنَ﴿۱۹﴾

77|19| Woe, that Day, to the deniers.

The Day of Decision:

After swearing an oath on the occurrence of the Day of Judgment, its nature is described. The belief in the Day of Judgment is crucial for character building. In this world, not everyone receives full recompense or punishment for their deeds, and not every crime is exposed. Thus, justice remains incomplete in worldly life. To complete this justice, there will be another world and another life after the Day of Judgment. Every day, people die and are born; on that Day, all living humans will die, and after the establishment of the Day of Judgment and after some period of time, all the deceased will be resurrected to face accountability.

At the time of Qiyamah (Doomsday) **stars will lose their light or be extinguished**. Their radiant life will end, just as physicists (cosmologists) estimate that every star has a system around it, and continuous radiation is produced within stars through nuclear fusion. One day, this process will cease, and their light and heat will then diminish or vanish. This is a kind of interpretation of the Day of Judgment from the Quran, being provided by non-Muslims based on their scientific knowledge. Similarly, the **mountains**, which are massive and firm structures on Earth, anchoring it like pegs, will be uprooted. They will crumble into fragments and scatter, filling the valleys and depressions, and the Earth will become a flat plain.

This Day of Judgment will be the **Day of Decision**. All humans will be resurrected. They will be given their records of deeds, and their destiny in Paradise or Hell will be

decided based on their good or bad actions. On this Day, all **prophets** will be brought forward, and they will bear witness to their preaching, guidance, and leadership, so that the deniers can be shown evidence of their rejection. Those who denied Allah's commands in the world and disbelieved His word and His Prophet, this Day will be one of severe torment, and they will be in great distress.

The people of Mekkah and others who deny the existence of Allah, His power, the Day of Resurrection and recompense ,are being warned that people before them (ancient nations like the people of Lot and the people of Shu'aib) also denied, but their end was destruction due to this denial. Now, those who deny will also face destruction, this is the recompense for the deeds of criminals and oppressors. There is still time for them to change their conduct and abide by Allah's commands. These commands are for the deniers, both then and now.

اَلَمْ نَخْلُقْكُّمْ مِّنْ مَّآءٍ مَّهِيْنٍۙ﴿۲۰﴾

77|20| Did We not create you from a liquid disdained?

فَجَعَلْنٰهُ فِيْ قَرَارٍ مَّكِيْنٍۙ﴿۲۱﴾

77|21| And We placed it in a firm lodging

اِلٰى قَدَرٍ مَّعْلُوْمٍۙ﴿۲۲﴾

77|22| For a known extent.

فَقَدَرْنَاۗ فَنِعْمَ الْقٰدِرُوْنَ﴿۲۳﴾

77|23| And We determined [it], and excellent [are We] to determine.

وَيْلٌ يَّوْمَىِٕذٍ لِّلْمُكَذِّبِيْنَ﴿۲۴﴾

77|24| Woe, that Day, to the deniers.

The Creation of Man and the Creator:

These blessed verses invite humanity to reflect on its own **creation**, something all humans are aware of. This reflection leads to an awareness and understanding of a **Creator**, or the system through which humanity comes into being. Inevitably, one contemplates the Being who created this system, and that Being is the Divine Self. The verses mention the initial stage of human reproduction, which begins with the fusion of male and female reproductive fluids. The "determined period" refers to the period of gestation. During this period, within every female, from the human **cell** to the formation of the body, there are stages that are completed within a specific duration. How complex is this process, and how perfectly it is accomplished! Initially, the pregnancy isn't felt, then as the body forms, the mother feels the weight, and then, after a short period (3-4 months), birth occurs. How magnificent is this system, and how great is the Being who created it! Therefore, it is stated that "We are the best of **'Qadiroon'** (Determiners or Apportioners)," by whom every stage and every need is carefully considered and balanced. Despite these realities, woe to those who deny Our power and Our decisions!

اَلَمْ نَجْعَلِ الْاَرْضَ كِفَاتًاۙ﴿۲۵﴾

77|25| Have We not made the earth a container

اَحْيَآءً وَّ اَمْوَاتًا ﴿٢٦﴾

77|26| Of the living and the dead?

وَّ جَعَلْنَا فِيْهَا رَوَاسِيَ شٰمِخٰتٍ وَّ اَسْقَيْنٰكُمْ مَّآءً فُرَاتًا ﴿٢٧﴾

77|27| And We placed therein lofty, firmly set mountains and have given you to drink sweet water.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٢٨﴾

77|28| Woe, that Day, to the deniers.

The Earth possesses the remarkable capacity to be **vast**. It provides sustenance for all humans, animals, birds, and livestock. All beings born on it, and eventually, they dissolve back into its substance. Forests and human-made products all originate from it and ultimately return to it. Living humans reside upon its surface, enjoying its benefits, and after death, everyone returns to its matter or soil. The Earth doesn't allow anyone to escape its bounds; it pulls everything back (what we call **gravity**).

Above the Earth are **mountains**. They offer countless benefits, much of which is detailed in geology and geography. Alongside them are **springs and rivers** that provide fresh water to humans and animals, serving as the source of their life. Then, through **rain**, crops, grains, and forests are produced, from which they derive their sustenance. All of this is part of a system created by the **Creator**, and denying His power, His decisions, and His commands is a grave error and sin. The text emphasizes that all these matters provide convenience for humanity, making them realize this fact.

Therefore, on the Day of Decision, it will be a day of great suffering and destruction for those who denied.

اِنْطَلِقُوْٓا اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿٢٩﴾

77|29| [They will be told], "Proceed to that which you used to deny.

اِنْطَلِقُوْٓا اِلٰى ظِلٍّ ذِيْ ثَلٰثِ شُعَبٍ ﴿٣٠﴾

77|30| Proceed to a shadow [of smoke] having three columns

لَّا ظَلِيْلٍ وَّ لَا يُغْنِيْ مِنَ اللَّهَبِ ﴿٣١﴾

77|31| [But having] no cool shade and availing not against the flame."

اِنَّهَا تَرْمِيْ بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾

77|32| Indeed, it throws sparks [as huge] as a fortress,

كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ ﴿٣٣﴾

77|33| As if they were yellowish [black] camels.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٣٤﴾

77|34| Woe, that Day, to the deniers.

A scene from the Day of Judgment is presented to give the deniers an idea of the torment and destruction awaiting them. When their crime will be proved and punishment are decided after the establishment of the court and presentation of evidence, they will be driven towards the place of torment. At that time, there will be intense heat, and they will see dark clouds in three parts. They will perceive these as shade and move towards them, but there will be no shade or coolness. Instead, it will be smoke generated by the heat of fire, and the flames of that fire will be rising high like grand buildings, producing this smoke. These flames will resemble **yellow camels** (due to their immense size). The example of yellow camels is given because fire often has a yellowish tint in its flames.

هٰذَا يَوْمُ لَا يَنْطِقُوْنَ ۙ﴿۳۵﴾

77|35| This is a Day they will not speak,

وَ لَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُوْنَ﴿۳۶﴾

77|36| Nor will it be permitted for them to make an excuse.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ﴿۳۷﴾

77|37| Woe, that Day, to the deniers.

هٰذَا يَوْمُ الْفَصْلِ ۚ جَمَعْنٰكُمْ وَ الْاَوَّلِيْنَ﴿۳۸﴾

77|38| This is the Day of Judgement; We will have assembled you and the former peoples.

فَاِنْ كَانَ لَكُمْ كَيْدٌ فَكِيْدُوْنِ﴿۳۹﴾

77|39| So if you have a plan, then plan against Me.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ﴿۴۰﴾

77|40| Woe, that Day, to the deniers.

The condition of individuals who **deny Allah's commands** is vividly depicted. On that Day, the details of their deeds will be laid bare before them. The oppressed will present their demands against them. There will be witnesses present – the **Kiraaman Katibeen**, the angels who accompany humans on their right and left, recording everything like a video and transmitting it to a higher realm (the Preserved Tablet). Where there are no human witnesses, their **tongues will be sealed**, and the very body parts that were involved in sin or injustice will speak out (like involuntary burps from the mouth or flatulence, occurring without the conscious will or action of the tongue). Allah Almighty will bring forth testimony from physical organs possessing a certain level of intellect (as recognized by medical science), through a system that is beyond our comprehension. After this, all avenues for these sinners to offer excuses will be closed, and they will be **dragged into Hell**. On that Day, all criminals (those who violated the rights of Allah and the rights of people), from all eras (ancient and modern), will be present. Everyone will be held accountable, and no creature that has

lived on Earth will possess even the slightest ability to contemplate denial. It will be an extremely terrifying and awe-inspiring scene. On that Day, destruction and ruin await those who deny (Allah's commands).

اِنَّ الْمُتَّقِيْنَ فِيْ ظِلٰلٍ وَّ عُيُوْنٍۙ﴿۴۱﴾

77|41| Indeed, the righteous will be among shades and springs

وَّ فَوَاكِهَ مِمَّا يَشْتَهُوْنَؕ﴿۴۲﴾

77|42| And fruits from whatever they desire,

كُلُوْا وَ اشْرَبُوْا هَنِيْٓـًٔۢا بِمَا كُنْتُمْ تَعْمَلُوْنَ﴿۴۳﴾

77|43| [Being told], "Eat and drink in satisfaction for what you used to do."

اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ﴿۴۴﴾

77|44| Indeed, We thus reward the doers of good.

After mentioning the punishment for those who deny and disbelieve, the text speaks of the reward for those who perform **righteous deeds** and are doers of good. "**Muttaqeen**" (the righteous) refers to those who fear Allah and fulfil both the rights of Allah and the rights of people. While deniers will be cast into the torment of fire, the dwelling place of those who do good deeds will feature dense shades and flowing springs. Their palaces will have springs (fountains), gardens, and fruits. They will enjoy whatever fruits they desire, and they will be told that this is the reward for their good deeds performed in the worldly life, in obedience to Allah's commands. This includes both the rights of Allah and the rights of people. Allah Almighty has granted freedom and choice to those who obey His commands and those who do not in this world. After the Day of Judgment, those who obeyed will have Paradise and a magnificent life, while those who did not (the deniers) will face punishment.

وَيْلٌ يَّوْمَىِٕذٍ لِّلْمُكَذِّبِيْنَ﴿۴۵﴾

77|45| Woe, that Day, to the deniers.

كُلُوْا وَ تَمَتَّعُوْا قَلِيْلًا اِنَّكُمْ مُّجْرِمُوْنَ﴿۴۶﴾

77|46| [O disbelievers], eat and enjoy yourselves a little; indeed, you are criminals.

وَيْلٌ يَّوْمَىِٕذٍ لِّلْمُكَذِّبِيْنَ﴿۴۷﴾

77|47| Woe, that Day, to the deniers.

وَ اِذَا قِيْلَ لَهُمُ ارْكَعُوْا لَا يَرْكَعُوْنَ﴿۴۸﴾

77|48| And when it is said to them, "Bow [in prayer]," they do not bow.

وَيْلٌ يَّوْمَىِٕذٍ لِّلْمُكَذِّبِيْنَ﴿۴۹﴾

77|49| Woe, that Day, to the deniers.

فَبِاَیِّ حَدِیْثٍۭ بَعْدَهٗ یُؤْمِنُوْنَ﴿۵۰﴾

77|50| Then in what statement after the Qur'an will they believe?

The deniers of Allah's commands are mentioned again. Due to their **freedom of choice** in this world, they do not act upon the commands, and they are not punished immediately for their choices. They may enjoy life in this world or do as they please with their freedom; however, this period is very short compared to the life of the Hereafter. This duration is barely forty years (with 20 years for childhood, 40 years for youth, followed by old age). It is their misfortune that they prefer this short life over the eternal life of the Hereafter, thus enduring eternal torment. When they are commanded to worship Allah (perform *rukū'* and *sujūd*, bowing and prostrating) according to Allah's commands, they make excuses and refuse. For this denial, they will be punished. According to narrations, when Islam was presented to the tribe of Thaqif, they said that they considered bowing and prostrating to be beneath their dignity (Satan had instilled arrogance in their minds, making them believe that prostrating before God was against their honour). The Prophet (PBUH) said that there is no good or benefit in a religion without bowing and prostrating. It is narrated from Ibn Abbas that in the Hereafter, sinners will be asked to prostrate, but they will be unable to. This will be proof that they did not prostrate (worship) in their worldly life either. It is narrated that they will wish to prostrate, but their backs will stiffen, and they will be unable to bow (Qurtubi).

Given the presence of the Holy Quran and the blessed existence of the Prophet (PBUH) and his teachings, if they do not believe, then what other evidence will they believe in, and what commands of Allah will they follow? This blessed verse highlights the importance of the Quran along with the Prophet's teachings. Woe and destruction await such people, and this is repeatedly emphasized. (Surah Al-Mursalat concludes).

End of surah Al-Mursalat.

---

78 - Surah Al-Nabaa

Introduction:

The name of the Surah is mentioned in its second verse. The subject matter is discussed in detail in this Surah. This great news is the detail of the Day of Judgment (Qiyamah) and the Gathering and Resurrection. This Surah was revealed in the early Makkan period. Surah Al-Mursalat and Surah An-Naba' were revealed together, and their themes are also similar. This Surah has forty verses and two sections (rukūʿ). Its number in the order of revelation is eighty (80), and its number in the order of the Mushaf is seventy-eight (78).

The great news that the people of Makkah were searching for was the occurrence of the Day of Judgment and the reckoning. The Arabs had knowledge about the existence of Allah through the tradition of Prophet Ibrahim and the Hajj, even though they had abandoned monotheism and kept idols in the Kaaba. For them, the declaration of prophethood by Prophet Muhammad (peace be upon him) was difficult. They were also aware of his character, truthfulness, and trustworthiness. However, they considered it impossible to be resurrected after death and then held accountable.

In the Surah, there are proofs of Allah Almighty's greatness. These proofs are evident in daily life: the Earth and its characteristics, human sustenance and forests, crops, and then the mention of mountains. Makkah is a mountainous city. The existence of humans (spouses) and the continuation of generations, the system of death and life, the importance of day and the ease of earning a livelihood, the ease of night and the state of rest, sleep and waking, rain, clouds, water, crops and food—all these matters occur on Earth. And humans benefit the most from all these provisions. For the Being who created so many provisions and matters, it is easy to create humans again, especially since their entire existence was from the Earth, and it will happen. This belief in the Hereafter is emphasized in all Makkan Surahs.

The importance of the belief in the Hereafter is because humans benefit the most from all the facilities available on Earth. Humans have the most authority. It is not right to leave humans unchecked with such authority and power; it is necessary to question the use of their power. If someone has done good deeds, they will receive their reward, and if they have done evil, they will be punished according to their actions. To establish justice and fairness in society, Allah sent His prophets and divine books. And acting according to them is necessary for humans. Every tiny bit of human deeds is being recorded, and when the time comes, this reckoning will begin. The horrors of the Day of Judgment have been described so that its occurrence can be believed. Details of punishment and rewards have also been explained so that readers understand both matters and can decide according to what is best for them.

عَمَّ يَتَسَآءَلُوْنَ ۚ﴿١﴾

78|1| About what are they asking one another?

عَنِ النَّبَاِ الْعَظِيْمِ ۙ﴿٢﴾

78|2| About the great news -

الَّذِىْ هُمْ فِيْهِ مُخْتَلِفُوْنَ ؕ﴿٣﴾

78|3| That over which they are in disagreement.

كَلَّا سَيَعْلَمُوْنَ ۙ﴿٤﴾

78|4| No! They are going to know.

ثُمَّ كَلَّا سَيَعْلَمُوْنَ﴿٥﴾

78|5| Then, no! They are going to know.

The Surah was revealed in the early period of Islam when all matters were a source of **disagreement and astonishment** for the people of Makkah. They were uncertain about the prophethood of Prophet Muhammad (peace be upon him), sometimes calling him a poet, sometimes a sorcerer, and sometimes a madman. Similarly, there was great **confusion** about the Holy Quran; they sometimes called it poetry, sometimes old stories, and sometimes tales. They knew about the existence of Allah Almighty and prophethood because they had knowledge about Prophets Ibrahim, Ismail, and Shu'aib (peace be upon them).

Similarly, they had knowledge and certainty about Allah's existence, but they also used idols as intermediaries. The most important, unusual, or impossible matter for

them was the Day of Judgment and a person's **resurrection after death** to be held accountable. In this world, they believed in receiving reward or punishment for deeds. They considered it impossible for a person who died and mixed with dust to be resurrected and held accountable again. They strongly opposed this idea. This event or **belief** is mentioned repeatedly in Makkan Surahs. This is because, based on this belief, a person not only accepts good deeds, especially those against their self-interest, but also fully performs them to escape divine punishment. If this belief were not present, humans would live freely like unbridled camels, doing whatever they pleased. The behaviour of those who do not believe in this concept is exactly like this.

The Holy Quran has presented **scientific and general proofs** for this belief, which every person feels and knows at all times. However, due to knowing and feeling it so much, they don't reflect on it and ignore it. These proofs are evidence of Allah's **power and might**, and recreating humans is not a greater task for Him than what He has already created.

Scholars believe that this **"great news" refers to the occurrence of the Day of Judgment**. This is because the subsequent verses point to it. The occurrence of the Day of Judgment has been repeatedly emphasized, stating that it will inevitably come to pass. And those who deny and argue today will come to know and believe it when it actually happens.

اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا ۙ﴿۶﴾

78|6| Have We not made the earth a resting place?

وَّ الْجِبَالَ اَوْتَادًا ۙ﴿۷﴾

78|7| And the mountains as stakes?

وَّ خَلَقْنٰكُمْ اَزْوَاجًا ۙ﴿۸﴾

78|8| And We created you in pairs

وَّ جَعَلْنَا نَوْمَكُمْ سُبَاتًا ۙ﴿۹﴾

78|9| And made your sleep [a means for] rest

وَّ جَعَلْنَا الَّيْلَ لِبَاسًا ۙ﴿۱۰﴾

78|10| And made the night as clothing

وَّ جَعَلْنَا النَّهَارَ مَعَاشًا ۙ﴿۱۱﴾

78|11| And made the day for livelihood

In Allah Almighty's universe, specifically regarding the system and various phenomena of the earth, which is the closest planet to humans, Allah's power and might are manifested.

Earth:

When a human being steps into the world and opens their eyes, they see the **Earth** with their parents. The Earth is a planet whose climate is the most suitable for human

growth compared to other planets in the solar system. Human food, shelter, work, rest, offspring, and all necessities of life are present on it. There is a specific distance from the sun, which provides light and radiation as needed. Then, as it orbits the sun, the seasons change due to its proximity and distance. The wind brings clouds and rain. The Earth's surface has many types of soil that are extremely beneficial for agriculture. Its shape, if viewed from space, is oval. If one travels on its surface, it appears flat. Its diameter is 12,756 kilometres. Its expanse (span) is greater at the equator compared to the poles (North and South Pole). Its distance from the sun is 151.99 million kilometres, which is called "AU." This has been made a standard for measuring space. The distance from the Moon to the Earth is 384,400 kilometres. These distances and their mutual orbits (Moon, Earth, and Sun) are a testament to Allah Almighty's supreme system. The Earth has been mentioned in several previous verses as well.

Mountains:

Mountains are high eminences embedded in the Earth. Their apparent height above the ground is much less than their depth embedded within the Earth. That's why the Quran has given the example of a driven peg. In modern geology, this has been confirmed as follows: the existence of mountains is due to the collision of the Earth's fundamental tectonic plates, causing lava or matter to emerge from the Earth's interior. Their connection is with these plates, which is why they are like pegs. Earthquakes usually occur in these mountainous regions, and in the event of an earthquake, hot lava emerges from the Earth. Mountains have many benefits. Many minerals are extracted from them, especially iron, coal, and many other metals. A large amount of calcium emerges from the mountains and comes into the plains. Their height reduces climatic effects in the atmosphere. They block cold and hot winds due to their elevation. Rivers form paths in the mountains. They store water through snow-capped peaks. Due to the calcium in mountains, the Earth's surface remains firm. More details are available in geography and geology books.

Pairs:

Humans were created in **pairs**, male and female. Humanity was spread through their reproductive material (X and Y chromosomes). Mutual attraction was placed between them. A feeling of love and mercy was created for each other. The survival of the human race continues this way. Ending human pairing (meaning, by "pair," it refers to individuals of different sexes, i.e., male and female) is, in fact, an injustice to the human race. A man living permanently with another man, or a woman living with another woman, might be temporarily possible,but this relationship is unnatural and seemingly unsuccessful. Its legal permission is against human nature. This misuse of freedom is a result of Satanic thought.

Night:

The system of **night** and day was created by Allah Almighty. Its means is the Earth's rotation on its axis. And by slowly rotating, it completes one revolution in twenty-three (23) hours and fifty-six minutes. Its axial tilt is 23.45 degrees. Seasons are formed due to its distance from the sun. The side facing the sun experiences day. And its other side experiences night, which is very helpful for sleep and rest for the human body due to the darkness. To reduce the darkness of night, light is provided through the moon's orbit, which is peaceful for the human body and eyes.

Regarding *mountains and "Awtaad" (pegs, meaning embedded)*,

Sufi scholars have written about the ranks of the Awliya (saints). This refers to the great Awliya. Their status is strong and high like a mountain. Similarly, there is a rank of Abdal (substitutes). When Hazrat Abu Saeed Kharray asked who among the Awtaad and Abdal holds a higher rank, he said that the Awtaad are superior because the Abdal keep shifting from one state to another. They are given a substitute from one station to another. But the Awtaad are of extremely great rank. They do not move from their station and remain firm in their place, as if a peg has been driven in. These are the people through whom the system and order of creation are maintained. Ibn Ata' said, "The Awtaad are people of steadfastness and truth. Their states do not change, and they are firm in their spiritual station" (Ruh Al-Bayan).

Sleep:

Sleep is essential for restoring the human body's freshness and energy. In the verse, the Earth is compared to a garment, as darkness envelops it like clothing, bringing rest to the human body. Similarly, night, through darkness, becomes a cause of sleep, providing comfort. Therefore, night is a place of rest, and sleep is a source of comfort, tranquillity, and rejuvenation.

Day:

When a part (half) of the Earth faces the sun, it becomes **day** due to the sun's rays, which bring abundant light, brightness, and radiation. Many activities are performed during this time. Therefore, day is extremely suitable for work. Days are longer in summer and shorter in winter, starting to become equal again in spring and autumn. The word "mua'ash" (livelihood) is used for day, indicating work and activity during the daytime.

وَّ بَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

78|12| And constructed above you seven strong [heavens]

وَّ جَعَلْنَا سِرَاجًا وَّهَّاجًا ﴿١٣﴾

78|13| And made [therein] a burning lamp

وَّ اَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً ثَجَّاجًا ﴿١٤﴾

78|14| And sent down, from the rain clouds, pouring water

لِّنُخْرِجَ بِهٖ حَبًّا وَّ نَبَاتًا ﴿١٥﴾

78|15| That We may bring forth thereby grain and vegetation

وَّ جَنّٰتٍ اَلْفَافًا ﴿١٦﴾

78|16| And gardens of entwined growth.

Sky:

After the Earth, the **sky** is mentioned. "Sky" here refers to the layers that encircle the Earth in a circular shape. Seven layers are mentioned. Above the Earth is space (the atmosphere), and within it, after a specific distance, is the sky, which is transparent and therefore invisible. The presence of any existence or obstruction is only sensed by changes in radio signals, which are detected by radio telescopes. On the **sky of**

the world (the nearest sky), there are stars and galaxies. Above it, in the other skies, are their stars and galaxies, about which human knowledge is incomplete. So far, very preliminary information about the universe has been obtained, but according to it, its vastness is as hinted at in the **Hadith**. Hadith are not a lesson in cosmology but were intended to inform the people of that time about the vastness of the universe and Allah's power and might. This information remains a guide for research even today.

Some Sufi scholars have described seven layers of the **heart and mind**, which is the centre of love, similar to the seven layers of the heavens, and they have also described the characteristic of each:

(1) Sadr (Chest): This is the mine (place) of the essence of Islam.

(2) Qalb (Heart): This is the abode of the essence of faith.

(3) Shaghaf (Pericardium/Innermost Heart): This is the centre of love and compassion.

(4) Fu'ad (Intellect/Consciousness): This is the mine of spiritual unveiling and observation.

(5) Habbat al-Qalb (Kernel of the Heart): This is exclusively for the love of Allah Almighty, and no other love resides in it.

(6) Sawaida (Black Spot of the Heart): This is the mine of divine knowledge and the house of wisdom.

(7) Bayt al-Ma'mur (The Frequented House): This is the heart of the most perfect ones, and it contains divine secrets. These secrets do not emerge from the inner (batin) to the outer (zahir), nor do their effects ever become apparent. (Ruh al-Bayan, Allama Ismail Haqqi).

Sun:

The **sun** is mentioned. It is the source of light. Its distance from Earth is 151.99 million kilometres. The sun's volume is 1.391 million cubic kilometres. Its size (mass, existence) and diameter are 109 times larger than Earth. It is so vast that 1.3 million Earths could fit inside it, and its weight is 333,000 times greater than Earth's. According to scientific information, hydrogen is being converted into helium through a nuclear fusion process within it, which generates heat and light. The verse mentions it as "*Sirajan"* (radiant) and *"Wahhajan*" (hot/fiery). Its estimated temperature is 16 million degrees Celsius. It produces energy equivalent to 5 million tons of mass every second, according to scientific estimates. According to scientific estimates, the sun's life is approximately 5 billion years, of which it has already passed half. (These are all scientific estimates). After this, it will become blind, meaning the nuclear process will cease. (By Allah Almighty's command, as stated in a blessed verse).

The sun's heat converts water into vapor and creates movement in the air. Clouds form and rise, and in the atmosphere, radiant waves create electrical charges within them. Then, due to coolness, air pressure, and a decrease in heat, rain occurs. This causes various crops, plants, and forests to grow on the Earth's surface, providing food for humans, animals, birds, and insects. The comforts of life become available. The Creator and Owner of all these affairs will end all these affairs one day, and that is the promised day.

اِنَّ يَوْمَ الْفَصْلِ كَانَ مِيْقَاتًا ۙ﴿۱۷﴾

78|17| Indeed, the Day of Judgement is an appointed time -

يَّوْمَ يُنْفَخُ فِى الصُّوْرِ فَتَاْتُوْنَ اَفْوَاجًا ۙ﴿۱۸﴾

78|18| The Day the Horn is blown and you will come forth in multitudes

وَّ فُتِحَتِ السَّمَآءُ فَكَانَتْ اَبْوَابًا ۙ﴿۱۹﴾

78|19| And the heaven is opened and will become gateways

وَّ سُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ؕ﴿۲۰﴾

78|20| And the mountains are removed and will be [but] a mirage.

اِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۙ﴿۲۱﴾

78|21| Indeed, Hell has been lying in wait

The Day of Judgment:

The **Day of Judgment**, which the people of Makkah denied and sometimes demanded to know when it would come, is an announcement for them and for all human beings who deny it: that the Day of Judgment will surely come at its appointed time. The first blowing of the trumpet will occur on the Day of Judgment. One explanation of the trumpet *(Soor)* is that it will be a hypersonic sound, which will cause all living beings to perish. Then, another trumpet will be blown, and at its sound, all the dead (humans) will come back to life.

The state of the Day of Judgment is also described: the sky will split open. Due to the radiation of stars from the breaking of this shield, the sky will turn red. On the Day of Judgment, there will be a severe earthquake. Due to this, all the mountains, which are very strong, will be uprooted and shattered into pieces. They will become a desert of sand. For those who do not believe in the Day of Judgment and live their lives according to their carnal desires, Hell *(Jahannam)* is ready and wait for them. when they will arrive there, will receive punishment within it like prision.

لِّلطَّاغِيْنَ مَاٰبًا ۙ﴿۲۲﴾

78|22| For the transgressors, a place of return,

لّٰبِثِيْنَ فِيْهَاۤ اَحْقَابًا ۚ﴿۲۳﴾

78|23| In which they will remain for ages [unending].

لَا يَذُوْقُوْنَ فِيْهَا بَرْدًا وَّ لَا شَرَابًا ۙ﴿۲۴﴾

78|24| They will not taste therein [any] coolness or drink

اِلَّا حَمِيْمًا وَّ غَسَّاقًا ۙ﴿۲۵﴾

78|25| Except scalding water and [foul] purulence -

جَزَآءً وِّفَاقًا ؕ﴿۲۶﴾

78|26| An appropriate recompense.

اِنَّهُمْ كَانُوْا لَا يَرْجُوْنَ حِسَابًا ﴿٢٧﴾

78|27| Indeed, they were not expecting an account

وَّ كَذَّبُوْا بِاٰيٰتِنَا كِذَّابًا ﴿٢٨﴾

78|28| And denied Our verses with [emphatic] denial.

وَ كُلَّ شَیْءٍ اَحْصَیْنٰهُ كِتٰبًا ﴿٢٩﴾

78|29| But all things We have enumerated in writing.

فَذُوْقُوْا فَلَنْ نَّزِیْدَكُمْ اِلَّا عَذَابًا ﴿٣٠﴾

78|30| "So taste [the penalty], and never will We increase you except in torment."

The Outcome of Rebellion:

The description of Hell is presented as the ultimate abode for the disobedient, where they will reside for an extended, perpetual period. This "long time" doesn't signify a fixed duration but rather an ongoing, ceaseless existence. Life there will be exceedingly bitter. While water is essential for the human body, in Hell, they will be given boiling water. Its taste will be terrible, and it will harm their stomachs and intestines. The other drink will be a mixture of human sweat and pus, which the inhabitants of Hell will consume due to intense thirst. The fire will make their bodies like metal in furnaces. Humans, or criminals (Jin), will long for coolness there, just as one yearns for a cool shade and relief from the heat during an intensely hot summer.

This punishment will be meted out to criminals – the disobedient – for their actions, specifically their failure to uphold both the rights of people (societal obligations) and the rights of Allah (obedience to God). They will deserve this punishment because complete justice will prevail. To prove this justice, all of a person's deeds, whether performed in light or in darkness, are being audio and video recorded by angels. These records will be presented to the person on the Day of Judgment (the time of reckoning). Until the Day of Judgment, Allah has preserved the records of all humans within His cosmic system, a very minor example of which is humanity's ability to store data, like in large government databases. The punishment in Hell will continue in this manner without any reduction. Therefore, one can save oneself by performing good deeds.

The Outcome of Obedience:

After discussing the deniers (the disobedient), the text describes the rewards for those who obey commands and abstain from sins, so that humanity may understand the difference between the two and then decide their own actions. The righteous (pious people) who fully observe both the rights of people and the rights of Allah are successful. Instead of Hell, they will be in Paradise, where their homes will have gardens filled with fruits. Grapes are specifically mentioned because they are very beneficial. Grapes are highly advantageous for cancer, eye diseases, heart conditions, and overall health. They contain potassium, fibre, vitamins, and minerals. Another interpretation is that "grapes" refer to all kinds of fruits. Alongside their palaces, they will be provided with young, beautiful women of similar age as attendants (their own wives will also be young and very beautiful). All kinds of

beverages will be available for them to drink. In this environment, there will be no social evils. There will be no idle talk, jealously, malice, hatred, abusive language, or ill-manners; instead, there will be an atmosphere of love, cooperation, sincerity, and friendship. All these blessings, mercies, comfort, and peace will be the reward for the good deeds these people performed during their worldly lives. They subjected their desires to Allah's commands and lived their lives according to His decrees. Allah Almighty accepted their deeds and bestowed upon them gifts in accordance with His justice and mercy.

اِنَّ لِلْمُتَّقِيْنَ مَفَازًا ﴿۳۱﴾

78|31| Indeed, for the righteous is attainment -

حَدَآئِقَ وَ اَعْنَابًا ﴿۳۲﴾

78|32| Gardens and grapevines

وَّ كَوَاعِبَ اَتْرَابًا ﴿۳۳﴾

78|33| And full-breasted [companions] of equal age

وَّ كَاْسًا دِهَاقًا ﴿۳۴﴾

78|34| And a full cup.

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّ لَا كِذّٰبًا ﴿۳۵﴾

78|35| No ill speech will they hear therein or any falsehood -

جَزَآءً مِّنْ رَّبِّكَ عَطَآءً حِسَابًا ﴿۳۶﴾

78|36| [As] reward from your Lord, [a generous] gift [made due by] account,

رَّبِّ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا الرَّحْمٰنِ لَا يَمْلِكُوْنَ مِنْهُ خِطَابًا ﴿۳۷﴾

78|37| [From] the Lord of the heavens and the earth and whatever is between them, the Most Merciful. They possess not from Him [authority for] speech.

يَوْمَ يَقُوْمُ الرُّوْحُ وَ الْمَلٰٓئِكَةُ صَفًّا ؕ لَّا يَتَكَلَّمُوْنَ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَ قَالَ صَوَابًا ﴿۳۸﴾

78|38| The Day that the Spirit and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct.

ذٰلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ مَاٰبًا ﴿۳۹﴾

78|39| That is the True Day; so he who wills may take to his Lord a [way of] return.

اِنَّاۤ اَنْذَرْنٰكُمْ عَذَابًا قَرِيْبًا ۖ يَّوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدٰهُ وَ يَقُوْلُ الْكٰفِرُ يٰلَيْتَنِيْ كُنْتُ تُرٰبًا ﴿۴۰﴾

78|40| Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth and the disbeliever will say, "Oh, I wish that I were dust!"

The Scene of Judgment Day:

The scene of Judgment Day is being depicted. All angels will descend from the heavens and stand in rows. Gabriel (arch angle) will also be present. Gabriel's separate mention is due to his high status. The word "Spirit" is used for Gabriel in the Qur'an. Another interpretation is that "Spirit" refers to human souls. They too will be present before Allah Almighty along with the angels, because after death, the soul separates from the body and ascends to the heavens. On that day, the awe and fear will be such that no one will dare to speak, except for those who are granted permission. This permission will be given to angels and prophets. They will speak the truth and what is right. The importance of truth in Islam and in human character is emphasized. This is why the Prophet Muhammad (peace be upon him) was known as "Sadiq" (truthful) and "Amin" (trustworthy) even before his prophethood. Allah has cursed liars.

The disbelievers of Makka used to question the occurrence of Judgment Day. It is referred to as "near" meaning that a person has only a few years of life, between puberty and old age. If they fail to perform good deeds during this period, their abode will be Hell, even if the actual occurrence of Judgment Day is many centuries later. Therefore, every individual should hasten to prepare for it. On that day, in accordance with Allah Almighty's justice, all of a person's deeds in the world, whether small or large, hidden or manifest, will be brought forth. When the disobedient and hypocrites are punished in Hell, the disbelievers will wish they were dust. This is an expression of regret, hoping to escape the punishment. Another interpretation, according to a Hadith, is that Allah Almighty's justice will extend to animals as well, in addition to humans. Even if a horned goat had wronged a hornless goat or animal, it would receive its retribution (Sahih Muslim / Musnad Ahmad). This Hadith highlights the importance of justice. After this justice is completed, Allah Almighty will turn the animals back into dust. At that time, the disbelievers will wish they were animals and could also turn to dust. (Ibn Kathir, Al-Silsilah Al-Sahiha by Al-Albani).

All these states are described so that intelligent and understanding humans may learn from them and secure their afterlife.

End of Surah Naba.

---

79 - Surah Al-Naziaat

Introduction:

The Surah is named after its first word. This Surah was revealed in Makka, around the same time as Surah Al-Naba and Al-Mursalat. In terms of content, it is similar to Surah Al-Naba as it also discusses the Day of Judgment. The Surah consists of two sections (ruku') and forty-six (46) verses. In terms of revelation order, it is the 81st Surah, and in the order of the Mus'haf (Quranic compilation), it is also the 81st.

The verses mention various forces, but the doers (agents) are not explicitly stated, leading to different interpretations among exegetes.

The Surah discusses the occurrence of the Day of Judgment and the disbelievers' denial of it. It mentions the similarity of the disbelievers' attitude with the story of

Pharaoh and Prophet Moses. Pharaoh's arrogance led to his destruction, serving as a lesson for others.

Allah Almighty proves the reality of life after death and the Day of Judgment through the evidence of His power.

The Surah also mentions the character of righteous individuals. Regarding the disbelievers' questions about the Day of Judgment, it states that only Allah Almighty knows when it will occur. The role of the Prophets is to guide people towards goodness and warn them against evil. When the Day of Judgment arrives, everyone will realize it, and their worldly life will feel very short.

وَ النّٰزِعٰتِ غَرْقًا ۙ﴿۱﴾

79|1| By those [angels] who extract with violence

وَّ النّٰشِطٰتِ نَشْطًا ۙ﴿۲﴾

79|2| And [by] those who remove with ease

وَّ السّٰبِحٰتِ سَبْحًا ۙ﴿۳﴾

79|3| And [by] those who glide [as if] swimming

فَالسّٰبِقٰتِ سَبْقًا ۙ﴿۴﴾

79|4| And those who race each other in a race

فَالْمُدَبِّرٰتِ اَمْرًا ۘ﴿۵﴾

79|5| And those who arrange [each] matter,

Forces in the Universe:

Regarding the interpretation and explanation of these verses, Hazrat Ali, Ibn Mas'ud, and Ibn Abbas (may Allah be pleased with them) stated that these refer to **angels** who are responsible for various duties. In carrying out these duties, they may employ gentleness or strictness, move swiftly, use their full power, and then perform tasks in an organized and appropriate manner. These responsibilities fall upon the angels, and they fulfil these duties.

"Extracting forcefully" refers, according to Hadith, to the soul of disobedient servants of Allah as it exits their bodies during the painful process of death. It is similar to pulling a thorny branch out of wet wool. The intensity of death is felt throughout the body, from fingertips to nails, yet the person cannot utter a word. It is as if a personal Day of Judgment begins for that individual. Another explanation is that certain tasks may require intense force, such as storms, thunder, and lightning.

"Gently releasing" is explained as the ease with which the souls of righteous individuals depart during the process of death. It is compared to a hair being smoothly pulled out of butter. They do not experience pain. This is also mentioned in Hadith. The soul of a disbeliever is dealt with harshly due to their evil deeds, while the soul of a believer is treated gently due to their good deeds. Another explanation refers to the gentle movement of winds, for which angels are responsible.

"Gliding swiftly" clarifies that angels must move and act between heaven and earth, sometimes in the heavens, sometimes on earth, and sometimes in between, to perform their various duties. Therefore, this is their sphere of activity. Some exegetes have interpreted this as referring to **stars** that set and rise. This view was initially correct when the earth was considered stationary and other stars and planets were thought to be in motion, thus appearing to set and rise.

Now, this refers to their **orbital motion**, as stated in a verse, *"Each in his orbit swims."* As information expands, the details may change, but the defined limits of the verses – *"gliding swiftly*" – will remain, indicating motion. According to Qatadah, these are the moon and sun that swim (set and rise) (Ahkam al-Quran). Furthermore, there is the gravitational and attractive force between planets that maintains appropriate distances (modern cosmology).

"Racing with full force" refers to matters requiring speed and intensity. For the implementation of *such* tasks, they advance with speed and power. According to Ibn Mas'ud, the souls of believers are eager to meet their Lord and Master, and the angels swiftly carry them to the heavens. Qatadah stated that these are stars whose speeds differ from each other. Some precede others in their movement (orbit). Modern cosmology also affirms this.

"Those who arrange" are also **angels**. This is the force that maintains the cosmic order according to Allah Almighty's system and principles, and they control the planning and arrangement required to uphold it. In other words, they are responsible for administration and organization. According to Ibn Abbas (RA), the affairs of the universe are entrusted to them. According to one narration *(athar)*, the management of the world's affairs is entrusted to four arch angels:

(1) Gabriel: Responsible for bringing revelation, winds, and armies.

(2) Michael: Responsible for rain and earthly produce (sustenance).

(3) Azrael: Responsible for seizing souls (the death of living creatures).

(4) Israfil: Responsible for blowing the trumpet, which will cause everyone to die, and then blowing it again to bring them back to life.

Some scholars have interpreted "those who arrange" *(mudabbirat*) as referring to *righteous souls* that swiftly ascend to the heavens *(al-sabiqaat*). They emerge from the density (matter/darkness) of bodies and merge with subtlety (energy) in the higher realm, swimming like the "*sabihaat.*" One explanation in a narration is that these pure souls perform the function of "mudabbirat," meaning they assist in carrying out affairs by Allah Almighty's permission. They cannot act independently. Based on this, the personalities of righteous individuals can be invoked as a means (wasila) in Allah Almighty's court. If a righteous person or soul makes a request or prayer to Allah Almighty, it is accepted (e.g., healing the sick). Some scholars deny the actions of souls, stating that angels are sufficient for performing deeds. If a person is engaged in an un-Islamic act, it is a form of *istidraj* (gradual enticement towards unusual action) or deception (Ruh al-Ma'ani / Ruh al-Bayan).

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝٦

79|6| On the Day the blast [of the Horn] will convulse [creation],

تَتْبَعُهَا الرَّادِفَةُ ۝٧

79|7| There will follow it the subsequent [one].

قُلُوْبٌ يَّوْمَئِذٍ وَّاجِفَةٌ ﴿٨﴾

79|8| Hearts, that Day, will tremble,

اَبْصَارُهَا خَاشِعَةٌ ﴿٩﴾

79|9| Their eyes humbled.

The Trumpet and the Day of Judgment:

After discussing the management and administration of the universe, the text now describes the Day of Judgment on Earth. The Day of Judgment, which disbelievers deny, will begin with a **terrifying blast** (the first trumpet blast by Israfil) that will cause the entire Earth to tremble as if struck by an earthquake. This blast will cause all living creatures to die. Following this, there will be another blast (Israfil's second trumpet blast), which will **resurrect all the dead**, who will then gather. According to narrations, there will be a period of forty years between these two blasts (the exact nature of these "years" is unknown; it could be earthly years or a duration according to Allah's own system). At that time (resurrection), all people will be overwhelmed by the terrifying and awe-inspiring nature of the Day of Judgment. They will be trembling, their eyes wide with fear and humility. Those who deny it today should recognize this reality and believe in it.

يَقُوْلُوْنَ ءَاِنَّا لَمَرْدُوْدُوْنَ فِى الْحَافِرَةِ ﴿١٠﴾

79|10| They are [presently] saying, "Will we indeed be returned to [our] former state [of life]?

ءَاِذَا كُنَّا عِظَامًا نَّخِرَةً ﴿١١﴾

79|11| Even if we should be decayed bones?

قَالُوْا تِلْكَ اِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾

79|12| They say, "That, then, would be a losing return."

فَاِنَّمَا هِىَ زَجْرَةٌ وَّاحِدَةٌ ﴿١٣﴾

79|13| Indeed, it will be but one shout,

فَاِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

79|14| And suddenly they will be [alert] upon the earth's surface.

These verses express the disbelievers' reactions and thoughts about the Day of Judgment. They are astonished at the idea of being brought back to life after death, especially when their bodies have decomposed and merged with the soil. To them, this seems impossible. If it were to happen, they believe it would be a great loss. They are unaware of the state they will be in. The second trumpet blast of Judgment Day will be like a *mighty, piercing shriek (super shock waves).* Everyone will be terrified, and all people will rise and gather on the Earth, which will have transformed into a vast plain. The reckoning(accountability) will then begin.

هَلْ اَتٰىكَ حَدِيْثُ مُوْسٰىۘ﴿۱۵﴾

79|15| Has there reached you the story of Moses? -

اِذْ نَادٰىهُ رَبُّهٗ بِالْوَادِ الْمُقَدَّسِ طُوًىۚ﴿۱۶﴾

79|16| When his Lord called to him in the sacred valley of Tuwa,

اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰىۖ﴿۱۷﴾

79|17| "Go to Pharaoh. Indeed, he has transgressed.

فَقُلْ هَلْ لَّكَ اِلٰٓى اَنْ تَزَكّٰىۙ﴿۱۸﴾

79|18| And say to him, 'Would you [be willing to] purify yourself

وَ اَهْدِيَكَ اِلٰى رَبِّكَ فَتَخْشٰىۚ﴿۱۹﴾

79|19| And let me guide you to your Lord so you would fear [Him]?'"

فَاَرٰىهُ الْاٰيَةَ الْكُبْرٰىۖ﴿۲۰﴾

79|20| And he showed him the greatest sign,

فَكَذَّبَ وَعَصٰىۖ﴿۲۱﴾

79|21| But Pharaoh denied and disobeyed.

ثُمَّ اَدْبَرَ يَسْعٰىۖ﴿۲۲﴾

79|22| Then he turned his back, striving.

فَحَشَرَ فَنَادٰىۖ﴿۲۳﴾

79|23| And he gathered [his people] and called out

فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰىۖ﴿۲۴﴾

79|24| And said, "I am your most exalted lord."

فَاَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ وَ الْاُوْلٰىؕ﴿۲۵﴾

79|25| So Allah seized him in exemplary punishment for the last and the first [transgression].

اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّمَنْ يَّخْشٰىؕ﴿۲۶﴾

79|26| Indeed in that is a warning for whoever would fear [Allah].

Pharaoh and Prophet Moses:

To remind and warn the disbelievers of Makka, the story of Prophet Moses and Pharaoh is recounted. When Prophet Moses was returning to Egypt after residing with Prophet Shu'aib, Allah spoke to him in the valley of Tuwa, the details of which are given in various places (e.g., Surah Taha). Prophet Moses was commanded to

go to Pharaoh, the king, and stop him from his disbelief in Allah, from the rebellion he had adopted. He was to bring him out of it, convince him of Allah's oneness, purify him from disbelief, so that his heart might be illuminated by the fear of Allah.

Prophet Moses invited him to the oneness of God. When Pharaoh demanded proofs, Moses showed him miracles, especially his staff, which turned into a snake. Pharaoh was terrified. Then Moses drew his hand from his bosom, and it shone so brightly that the courtiers were again frightened. However, Pharaoh did not abandon his disbelief; he dismissed it as magic and announced a competition, gathering sorcerers, claiming he was the greater lord, their benefactor.

He prevented the Children of Israel from leaving. Prophet Moses led the Children of Israel out at night and crossed the sea. Pharaoh followed with his army to apprehend and punish them. He entered the sea behind them. The sea, which had previously split, then closed up. Pharaoh, along with his entire army and weapons, was drowned. He will receive a double punishment: one in this world, being drowned with his entire army, and the other, a severe torment on the Day of Judgment.

The people of Mekka are being told that Pharaoh was a king with an army who opposed a prophet, and despite his army, he himself was destroyed, while the prophet suffered no harm. They should learn a lesson from this event. They should cease their opposition to the Prophet Muhammad (peace be upon him) and reflect and accept his invitation to Islam. The Prophet Muhammad (peace be upon him) was also consoled, and the Muslims were reassured that if Pharaoh could be destroyed, then the Quraysh of Makka are far weaker in comparison. Therefore, the Prophet (peace be upon him) should not be distressed. He should continue his propagation and be patient. Only those whose hearts fear Allah and who believe in Allah's greatness and power will learn from these events. The people of disbelief will be destroyed by their obstinacy.

ءَاَنْتُمْ اَشَدُّ خَلْقًا اَمِ السَّمَآءُ ؕ بَنٰىهَا ۟ ﴿۲۷﴾

79|27| Are you a more difficult creation or is the heaven? Allah constructed it.

رَفَعَ سَمْكَهَا فَسَوّٰىهَا ۙ ﴿۲۸﴾

79|28| He raised its ceiling and proportioned it.

وَ اَغْطَشَ لَيْلَهَا وَ اَخْرَجَ ضُحٰىهَا ۪ ﴿۲۹﴾

79|29| And He darkened its night and extracted its brightness.

وَ الْاَرْضَ بَعْدَ ذٰلِكَ دَحٰىهَا ؕ ﴿۳۰﴾

79|30| And after that He spread the earth.

اَخْرَجَ مِنْهَا مَآءَهَا وَ مَرْعٰىهَا ۪ ﴿۳۱﴾

79|31| He extracted from it its water and its pasture,

وَ الْجِبَالَ اَرْسٰىهَا ۙ ﴿۳۲﴾

79|32| And the mountains He set firmly

مَتَاعًا لَّكُمْ وَ لِاَنْعَامِكُمْؕ﴿۳۳﴾

79|33| As provision for you and your grazing livestock.

The Universe and Resurrection:

After the destruction of Pharaoh, Allah Almighty's power is being demonstrated to the people of Mekka and the readers. Most people, and the people of Mekka, considered resurrection impossible, and some people still do. Let them reflect on the heavens or the universe. Planets and stars (their details are given in Surah An-Naba) were created. The atmosphere surrounds the Earth and maintains its balance, within which planets and stars move. Then, for human life and activity, He made the day bright with the light of the sun, and then by rotating the Earth on its axis, He created the night so that people could rest. Mountains were established to prevent the Earth's internal movements and heat, and to produce minerals and forests. There is a reservoir of water on and within the Earth, from which agriculture and crops are produced, and humans and animals obtain food and benefit. The cycle of life continues.

Are all these matters less significant than the recreation of humans? Indeed, they are greater. If all these things can happen and are happening, then the resurrection of humans is not difficult. Therefore, belief in the Day of Judgment is essential.

The creation of the earth and heavens is described as a magnificent work. The order of their mention is not important; what matters is their greatness and existence. In the Qur'an, their mention comes in accordance with their majesty and context. For example, for day and night, the heaven will be mentioned first, while in the context of food, animals, and life's conveniences, the earth will be mentioned first. These verses mention them according to the context of their perfections. Regarding the fundamental matter of existing things, it is stated that all of them were created from "Dukhan" (smoke), which is gas in the form of charged energy. Modern cosmology now also accepts this theory. Reflecting on these matters instils certainty about the Day of Judgment, resurrection, and gathering, which is a far greater and more difficult task than human creation (i.e., resurrection). After these arguments, the Day of Judgment is mentioned.

فَاِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰىۖ﴿۳۴﴾

79|34| But when there comes the greatest Overwhelming Calamity -

يَوْمَ يَتَذَكَّرُ الْاِنْسَانُ مَا سَعٰىۙ﴿۳۵﴾

79|35| The Day when man will remember that for which he strove,

وَ بُرِّزَتِ الْجَحِيْمُ لِمَنْ يَّرٰى﴿۳۶﴾

79|36| And Hellfire will be exposed for [all] those who see -

فَاَمَّا مَنْ طَغٰىۙ﴿۳۷﴾

79|37| So as for he who transgressed

وَ اٰثَرَ الْحَيٰوةَ الدُّنْيَاۙ﴿۳۸﴾

79|38| And preferred the life of the world,

فَاِنَّ الْجَحِيْمَ هِيَ الْمَاْوٰى ﴿٣٩﴾

79|39| Then indeed, Hellfire will be [his] refuge.

وَ اَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَ نَهَى النَّفْسَ عَنِ الْهَوٰى ﴿٤٠﴾

79|40| But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination,

فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ﴿٤١﴾

79|41| Then indeed, Paradise will be [his] refuge.

The Reward for Obedience and Disobedience:

A great calamity will befall on this universe (the earth and heavens). This refers to the Day of Judgment, a calamity where everything will cease to exist. At that time, a person's life-long deeds will be laid open before him, and he will remember them all. Every individual who today does not fear or believe in the intensity of Hell, will witness it. It will be brought near to him; they will see it, even if it is at a distance.

Those who, in this world, deny Allah's commands and follow their own desires that go against His commands – because they are rebellious, having rejected Allah's decrees and prioritized their own preferences – will face punishment. Their abode will be Hell, where life will be a severe torment.

In contrast, those individuals who, while in this world, prioritized Allah's commands and feared Him, not caring for their personal desires when they conflicted with divine commands, and lived their lives according to Allah's injunctions, will find their abode in Paradise due to their deeds, where every kind of comfort awaits them.

Why is the World Condemned?

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "Whoever seeks this world through lawful means, avoiding begging, providing for his family, and showing compassion to his neighbour, will meet Allah on the Day of Judgment with a face like the full moon on its fourteenth night. And whoever seeks this world through unlawful means to become rich, to boast before people, and to show off his status, will meet Allah while Allah is wrathful with him." (Shu'ab al-Iman / Hilyat al-Awliya). This blessed Hadith shows the reasons for both the praise and condemnation of this world.

Anas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: "When Allah Almighty created the earth, He erected mountains and placed them on the earth (fixed them firmly). The earth's movement ceased (shaking and volcanic eruptions). The angels were astonished at the creation of mountains and asked, 'Is there anything harder than mountains?' Allah said, 'Iron.' Then they asked, 'Have You created anything harder than iron?' He said, 'Yes, fire.' Then they asked, 'Have You created anything harder than fire?' He said, 'Yes, water.' Then they asked, 'Have You created anything harder than water?' He said, 'Yes, wind.' Then they asked, 'Have You created anything harder than wind?' He said, 'Yes, the son of Adam (mankind), who gives charity with his right hand such that his left hand does not know.'" (Musnad Ahmad / Al-Targhib wal-Tarhib – this has been declared weak). The purpose of this Hadith is to illustrate **humanity's elevated status** and greatness, highlighting that humans benefit from all these things.

This point clarifies that the **fear of Allah and accountability** should always be in a person's heart and mind so that their life is spent in obedience. For this, the belief in the Afterlife and the Day of Reckoning is critically important and fundamental.

يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَاؕ﴿۴۲﴾

79|42| They ask you, [O Muhammad], about the Hour: when is its arrival?

فِيْمَ اَنْتَ مِنْ ذِكْرٰىهَاؕ﴿۴۳﴾

79|43| In what [position] are you that you should mention it?

اِلٰى رَبِّكَ مُنْتَهٰىهَاؕ﴿۴۴﴾

79|44| To your Lord is its finality.

اِنَّمَاۤ اَنْتَ مُنْذِرُ مَنْ يَّخْشٰىهَاؕ﴿۴۵﴾

79|45| You are only a warner for those who fear it.

كَاَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوْۤا اِلَّا عَشِيَّةً اَوْ ضُحٰىهَاؕ﴿۴۶﴾

79|46| It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof.

The Quraish of Makka used to ask questions about the Day of Judgment. They have been answered, but their questions were merely objections and denials. Therefore, it's not important to engage in further replies. Tell them (prophet PBUH) that only Allah Almighty has knowledge of this (qiyamah). This will stop the line of questioning entirely. Your duty is to inform them about the precepts of Islam and the resulting rewards and punishments—that is, Heaven and Hell. This way, they can decide their actions in this life.

The Day of Judgment, which they mock or deny, will come. When people are resurrected and see the record of their deeds, they will be shown every short of their life in this world. We often feel this even in our worldly lives; when someone talks about the past, years feel like just a few days. The purpose of these verses is to emphasize the crucial need to use the **opportunity of life** correctly and beneficially, so that one's end is good.

Surah An-Nazi'at has been completed.Rev.9/25

---

80 - Surah Al-Abasa

Introduction:

This Surah is named after the word "Abasa" (meaning "he frowned") in its very first verse: *"Abasa wa tawalla"* (He frowned and turned away). It was revealed in Makka during the early period, specifically after Surah An-Najm and before Surah Al-Qadr.

The circumstances of its revelation state that this Surah was sent down concerning Hadhrat Abdullah ibn Umm Maktum.

Hadhrat Abdullah ibn Umm Maktum (RA):

Hadhrat Abdullah ibn Umm Maktum's full name was Amr ibn Qais ibn Za'idah. His mother's name was Umm Maktum Atikah bint Abdullah. He was a maternal cousin of Umm al-Mu'minin Hadhrat Khadijah (RA); Hadhrat Khadijah's father and Hadhrat ibn Umm Maktum's mother were siblings. At the time of the revelation, he was either already a Muslim or had a strong inclination and intention to embrace Islam (both narratives are mentioned). He was among the earliest reverts to Islam.

According to one narration, he migrated to Madinah before the Prophet (PBUH). Another account states he arrived after the Battle of Badr, but the former narration is more widely known. After these verses were revealed, the Prophet (PBUH) took great care of him and used to say that he had been cautioned because of him. Whenever the Prophet (PBUH) went for expeditions, he would entrust him with the responsibility of leading the prayers. According to one narration, he performed this duty approximately thirteen times. He participated in the Battle of Qadisiyah, where, according to one account, he was martyred. Another narration suggests he returned wounded and passed away in Madinah.

The incident involving Hadhrat Abdullah ibn Umm Maktum occurred when he came to inquire about a religious matter. At that time, the Prophet (PBUH) was busy inviting the **chieftains of Quraish** (such as Abu Jahl, Utbah ibn Rabiah, and Ibn Abbas) to Islam. Therefore, his interruption was unwelcome, and displeasure appeared on the Prophet's blessed face as he was engrossed in conversation with them. Through the verses, it was commanded that those who show less or no attention are less important than those who show eagerness and yearning.

The Surah consists of **one Ruku** and **42 verses**. Thematically, like other Makkan Surahs, it teaches about the Day of Judgment, Tawhid (Oneness of God), Risalat (Prophethood), and ethics. It presents evidence of Allah Almighty's power, highlighting the universe, human existence, the earth, mountains, rain, and crops as manifestations of His might. A terrifying depiction of the **Day of Judgment** is presented, with warnings of punishment for disbelievers and glad tidings of reward for the believers.

عَبَسَ وَ تَوَلّٰۤىۙ﴿۱﴾

80|1| The Prophet frowned and turned away

اَنْ جَآءَهُ الْاَعْمٰىؕ﴿۲﴾

80|2| Because there came to him the blind man, [interrupting].

وَ مَا یُدْرِیْكَ لَعَلَّهٗ یَزَّكّٰۤىۙ﴿۳﴾

80|3| But what would make you perceive, [O Muhammad], that perhaps he might be purified

اَوْ یَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰىؕ﴿۴﴾

80|4| Or be reminded and the remembrance would benefit him?

اَمَّا مَنِ اسْتَغْنٰىۙ﴿۵﴾

80|5| As for he who thinks himself without need,

فَاَنْتَ لَهٗ تَصَدّٰىؕ﴿۶﴾

80|6| To him you give attention.

وَ مَا عَلَيْكَ اَلَّا يَزَّكّٰىؕ﴿۷﴾

80|7| And not upon you [is any blame] if he will not be purified.

وَ اَمَّا مَنْ جَآءَكَ يَسْعٰىۙ﴿۸﴾

80|8| But as for he who came to you striving [for knowledge]

وَ هُوَ يَخْشٰىۙ﴿۹﴾

80|9| While he fears [Allah],

فَاَنْتَ عَنْهُ تَلَهّٰىۚ﴿۱۰﴾

80|10| From him you are distracted.

Criterion for Preference:

The occasion for the revelation of these verses was when the Prophet (PBUH) was preaching to the chieftains of Quraish in the Kaaba. According to narrations, these included Abu Jahl, Utbah ibn Rabi'ah, and Abbas ibn Abd al-Muttalib. The Prophet (PBUH) wished for these Quraish leaders to accept Islam, believing it would influence others. The disbelievers often taunted that only the weak and slaves followed this religion.

During this discussion, Hadhrat Abdullah ibn Umm Maktum, who was blind, arrived and began asking the Prophet (PBUH) questions about religion. The Prophet (PBUH) was displeased by his interruption and did not pay attention to him, instead continuing his conversation with the chieftains. It was on this occasion that these verses were revealed. The message is that those who show **earnestness and eagerness** should be given preference so that they may benefit. Those who are inattentive should not be prioritized over the seekers, because conveying the message equally to everyone is important, and acceptance or rejection is an individual's choice, for which the messenger will not be questioned.

There is no doubt that the Prophet (PBUH) strived and prayed for Hadhrat Umar ibn al-Khattab, Umar ibn Hisham (Abu Jahl), or other leaders to accept Islam, so that the Muslims would gain collective strength. People are generally influenced by their leaders, which is why everyone embraced Islam after the conquest of Makka. Allah Almighty was pleased with Hadhrat Abdullah ibn Umm Maktum's earnestness and eagerness, leading to the revelation of these instructions. The purpose of these instructions is also to guide other preachers: it is essential to consider the sincerity of such individuals. This does not mean that other people should be completely ignored in preaching, but rather that **priority in conveying information** is necessary to establish the precedence of those who are receptive.

The Prophet (PBUH) and the Rightly Guided Caliphs always gave preference to the early Muhajireen (emigrants) and Ansar (helpers), and their state stipends were also higher.

كَلَّآ اِنَّهَا تَذْكِرَةٌ ﴿١١﴾

80|11| No! Indeed, these verses are a reminder;

فَمَنْ شَآءَ ذَكَرَهٗ ﴿١٢﴾

80|12| So whoever wills may remember it.

فِيْ صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾

80|13| [It is recorded] in honored sheets,

مَّرْفُوْعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾

80|14| Exalted and purified,

بِاَيْدِيْ سَفَرَةٍ ﴿١٥﴾

80|15| [Carried] by the hands of messenger-angels,

كِرَامٍ بَرَرَةٍ ﴿١٦﴾

80|16| Noble and dutiful.

The Greatness of the Holy Quran:

The verses highlight the **importance of the Holy Quran**, stating that it is an admonition for all humanity, and anyone who wishes can benefit from it to improve their life and the afterlife. The Quran is preserved in the Lauh al-Mahfuz (Preserved Tablet), safeguarded from all discrepancies and contradictions. Its transmission occurred through honoured and revered angels, primarily Hadhrat Jibreel, who is the most honoured among them.

Furthermore, the Holy Quran was also preserved in the hearts of the Companions. The Prophet (PBUH) began its written compilation during his blessed lifetime, which continued in Makka and Madinah. Before his passing, many Companions had not only memorized it but also had it written on various materials. Soon after the Prophet's (PBUH) demise, Hadhrat Abu Bakr, under his state responsibility, codified it. Every verse was verified by two individuals, and it was compiled into an official state document, forming the complete book that we now have before us. Additionally, the Companions had their own copies.

The discourse of the Holy Quran is **exalted and sublime** because it is the speech of Allah Almighty, revealed to the noble Prophet (PBUH), who is the Seal of the Prophets and the Master of Messengers. Its contents (teachings) are sublime and pure, free from all doubt and suspicion. Similarly, the methods of its revelation—the angels, and the Prophet (PBUH) himself—are highly honored and revered. The terms *"Kiraman"* (noble) and *"Bararah"* (virtuous) refer to their high rank in piety. The preservers of the Quran—the Companions, Hadhrat Abu Bakr as-Siddiq, and the Rightly Guided Caliphs—are all honourable and possess great piety and virtue. Moreover, anyone involved in the teaching, learning, or memorization of the Quran will also be honoured.

Therefore, it is crucial for Hafiz (memorizers of the Quran) and teachers to recognize this high status.

قُتِلَ الْاِنْسَانُ مَآ اَكْفَرَهٗ ﴿١٧﴾

80|17| Cursed is man; how disbelieving is he.

مِنْ اَيِّ شَيْءٍ خَلَقَهٗ ﴿١٨﴾

80|18| From what substance did He create him?

مِنْ نُّطْفَةٍ ؕ خَلَقَهٗ فَقَدَّرَهٗ ﴿١٩﴾

80|19| From a sperm-drop He created him and destined for him;

ثُمَّ السَّبِيْلَ يَسَّرَهٗ ﴿٢٠﴾

80|20| Then He eased the way for him;

ثُمَّ اَمَاتَهٗ فَاَقْبَرَهٗ ﴿٢١﴾

80|21| Then He causes his death and provides a grave for him.

ثُمَّ اِذَا شَآءَ اَنْشَرَهٗ ؕ ﴿٢٢﴾

80|22| Then when He wills, He will resurrect him.

The Bounties of Allah:

In analysing human character based on the actions of the disbelievers of Makka, it is observed that **humans are ungrateful**. Despite Allah Almighty's immense blessings, they do not acknowledge them and continue to utilize them. What is the analysis of human nature itself? **Arrogance** stems from human nature; people consider themselves superior to everything else.

First, the creation of humanity is mentioned, detailing how a person comes into being from the mixing of male and female seminal fluids—a humble, insignificant drop. This fluid is discharged from organs associated with impure substances, and then the fetes is conceived in the womb, near where human waste (urine) exits. During pregnancy, the human body and its organs are formed from blood that is otherwise unusable and expelled by the body. There are several stages during pregnancy, all meticulously arranged by Allah Almighty, with each stage completing perfectly. Then, after the human body is formed, the **soul** enters it. Every organ of the body, even during pregnancy, is incredibly organized and impeccably designed, serving as evidence of Allah's supreme creation, power, and might. Its beginning, conception, aligns with the record in the **Lauh al-Mahfuz (Preserved Tablet)**, and its execution occurs when the soul is breathed into the human body.

Resurrection:

When the stage of life ends, death is ordained for a person. After death, the body is laid to rest. It is **buried in the earth** so that it may reintegrate with the soil. Burning a body is against the respect for humanity. If it were left exposed on the ground, wild animals and birds would tear and devour it, which also disrespects the human body. Therefore, the method of burial is prevalent in the **Abrahamic religions** (Judaism,

Christianity, and Islam). Then, from where a person is buried, they will rise again when Allah Almighty decrees it. By mentioning both the internal (within oneself) and external (in the world) aspects of human existence, a realization is instilled: that one should acknowledge Allah's power and might and obey His commands.

Regarding resurrection, there is a blessed Hadith narrated by Hadhrat Abi Sa'id, where the Prophet (PBUH) said: "The earth will consume the entire human body except for the **ajb adh-dhanab (the very end of the tailbone/coccyx)**." He was asked, "What is that?" He replied, "It is a particle from which you will be resurrected." *(Targhib wa Tarhib)*. A Hadith of similar content is also narrated by Hadhrat Abu Hurayrah and found in Sahih al-Bukhari. Its wording states, *"This particle is created first, and upon it, you will be gathered."* One interpretation of this is that a part or particle of **DNA** will remain, from which the body will be reassembled, and the same soul will be returned to it. (*Qal ya'kul turab kullu shai'in min al-insan illa `ajb adh-dhanab, min khuliqa wa fihi yurakkab* - "He said, 'The earth will consume everything of man except the coccyx; from it he was created and in it he will be reassembled.'")

كَلَّا لَمَّا يَقْضِ مَآ اَمَرَهٗ ﴿٢٣﴾

80|23| No! Man has not yet accomplished what He commanded him.

فَلْيَنْظُرِ الْاِنْسَانُ اِلٰى طَعَامِهٖٓ ﴿٢٤﴾

80|24| Then let mankind look at his food -

اَنَّا صَبَبْنَا الْمَآءَ صَبًّا ﴿٢٥﴾

80|25| How We poured down water in torrents,

ثُمَّ شَقَقْنَا الْاَرْضَ شَقًّا ﴿٢٦﴾

80|26| Then We broke open the earth, splitting [it with sprouts],

فَاَنْۢبَتْنَا فِيْهَا حَبًّا ﴿٢٧﴾

80|27| And caused to grow within it grain

وَّ عِنَبًا وَّ قَضْبًا ﴿٢٨﴾

80|28| And grapes and herbage

وَّ زَيْتُوْنًا وَّ نَخْلًا ﴿٢٩﴾

80|29| And olive and palm trees

وَّ حَدَآئِقَ غُلْبًا ﴿٣٠﴾

80|30| And gardens of dense shrubbery

وَّ فَاكِهَةً وَّ اَبًّا ﴿٣١﴾

80|31| And fruit and grass -

مَّتَاعًا لَّكُمْ وَ لِاَنْعَامِكُمْ ﴿٣٢﴾

80|32| [As] enjoyment for you and your grazing livestock.

The verses mention human character and the facilities provided for living on Earth. These are **material facilities**, preceded by **intellectual facilities** (Divine commands): the path of life, the system of death and burial, and resurrection. Despite benefiting from all these provisions, humans do not adhere to Allah's commands. How unfortunate is their state! They will surely be punished for this.

Food is mentioned. If there were no food, how would humans survive on Earth? The production of food, the condition of the Earth's surface, and its fertility were provided. Then, for cultivating crops and grains on this fertile land, **rains were sent down**, for which clouds and suitable weather (coolness) were arranged. After the rain, botanical power was generated in the earth, which burst through the surface, allowing plants to emerge. This includes grains, fodder for animals, and fruits and vegetables for humans. Various fruits mentioned are extremely beneficial from a health perspective, and their details are confirmed in modern dietary medicine. Their virtues have been described in previous Surahs. Grapes, olives, and dates are mentioned here. Following the rains, there are natural green pastures and forests, where many fruits and herbs grow. All these plants, crops, and fruits provide food for humans and various animals like sheep, goats, cows, camels, and horses. All this is sustained according to Allah's system for the convenience of humanity. Humans benefit the most from this, yet they deny His commands. The period of their denial and respite will end on the Day of Judgment, which is mentioned in the subsequent verses.

فَاِذَا جَآءَتِ الصَّآخَّةُ ﴿٣٣﴾

80|33| But when there comes the Deafening Blast

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِ ﴿٣٤﴾

80|34| On the Day a man will flee from his brother

وَ اُمِّهٖ وَ اَبِيْهِ ﴿٣٥﴾

80|35| And his mother and his father

وَ صَاحِبَتِهٖ وَ بَنِيْهِ ﴿٣٦﴾

80|36| And his wife and his children,

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَاْنٌ يُّغْنِيْهِ ﴿٣٧﴾

80|37| For every man, that Day, will be a matter adequate for him.

وُجُوْهٌ يَّوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾

80|38| [Some] faces, that Day, will be bright -

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾

80|39| Laughing, rejoicing at good news.

وَ وُجُوْهٌ يَّوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾

80|40| And [other] faces, that Day, will have upon them dust.

تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾

80|41| Blackness will cover them.

أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾

80|42| Those are the disbelievers, the wicked ones.

The Day of Judgment:

The text describes a time when humanity will be compelled to turn towards Allah, and that time is the Day of Judgment. The "loud cry" mentioned refers to the blowing of the Horn of Israfil (the angel). A faint example of its intensity would be a hypersonic sound that makes hearts tremble and causes death.

At this cry, people will rise from their graves, overwhelmed by fear. Each person will receive their Book of Deeds, and a profound dread of the reckoning will seize them. The scene of gathering and resurrection will be terrifying; people will be so disoriented that no one will be aware of anyone else. All the closest relationships of worldly life—those built on trust and connection—will cease to exist. Parents will be indifferent to their children, and children to their parents. Siblings, spouses, everyone will be consumed by fear for their own soul and their own accountability.

Those whose Book of Deeds contains more good deeds will have radiant faces, beginning to shine, and the terror of fear will vanish from them. Angels will be congratulating them, and they will be filled with joy. However, those whose Book of Deeds is heavy with sins and for whom Hell has been decreed will find their faces further darkened. They will be in a state of intense fear and distressed by their actions. These will be the people who denied Allah and His commands, or if they did not deny Allah, they disregarded His commands and remained immersed in sins. May Allah protect us from such torment. Amen.

End of Suah Abas.Rev.9/25.

---

81 - Surah At-Takwir

Introduction

The Surah is named **At-Takwir**, derived from its very first verse, *“Idha al-shamsu kuwwirat”* ("When the sun is folded up"). The word *"Kuwwirat"* comes from the root *Kaur*. This Surah was revealed in the early days of Makka. It is the 7th Surah in the order of revelation and the 81st in the order of the Quranic mushaf (compiled text). It contains 29 verses and one Ruku (section).

The Surah primarily describes the **conditions of the Day of Judgment**. The people of Makka used to deny the Day of Judgment and the concept of resurrection. This Surah provides a detailed account of the terrifying events that will unfold on that Day.

Regarding the virtue of this Surah, it is narrated from Ibn Yazid As-Safati that Hazrat Ibn Umar was heard saying that Prophet Muhammad (peace be upon him) said: "Whoever wishes to see the Day of Judgment as if seeing it with his own eyes should

recite these Surahs: 'Idha al-shamsu kuwwirat' (At-Takwir), '*Idha as-samaa'u infatarat'* (Al-Infitar), and *'Idha as-samaa'u inshaqqat'* (Al-Inshiqaq)." (Tirmidhi)

This Surah is also connected to the themes of Surah Abasa, as both mention the Day of Judgment. Furthermore, Surah At-Takwir addresses and refutes the accusations and objections levelled against the Prophet Muhammad (peace be upon him), emphasizing his immense stature. The early Makkan Surahs are masterpieces of eloquence and rhetoric.

اِذَا الشَّمْسُ كُوِّرَتْۚ﴿١﴾

81|1| When the sun is wrapped up [in darkness]

وَ اِذَا النُّجُوْمُ انْكَدَرَتْۚ﴿٢﴾

81|2| And when the stars fall, dispersing,

وَ اِذَا الْجِبَالُ سُيِّرَتْۚ﴿٣﴾

81|3| And when the mountains are removed

وَ اِذَا الْعِشَارُ عُطِّلَتْۚ﴿٤﴾

81|4| And when full-term she-camels are neglected

وَ اِذَا الْوُحُوْشُ حُشِرَتْۚ﴿٥﴾

81|5| And when the wild beasts are gathered

وَ اِذَا الْبِحَارُ سُجِّرَتْۚ﴿٦﴾

81|6| And when the seas are filled with flame

The Surah commences by describing extremely significant events. Non believer scholars of the world ponder the fate and outcome of this entire system, which is impossible for humans to fully comprehend. Many believe it will last forever, while others acknowledge that all things that came into existence can also cease to exist, just as all living things on Earth—whether humans, animals, birds, or insects—eventually perish.

In Islamic belief, this end is known as the **Day of Judgment**. It is mentioned in all revealed scriptures. These books were revealed to different prophets, in different places, at different times, and in different languages. Yet, all these books speak of a single Creator, of the sky, the sun, the moon, the Earth, and humanity. They also mention their eventual end and the reckoning of human deeds. This consistency is proof of their authenticity and truth.

Due to their ignorance, the people of Makka did not believe in the Day of Judgment, nor did they believe in resurrection. The Makkan Surahs emphasized these topics. The descriptions of the Day of Judgment in these verses are indeed the truth. Even irreligious scholars of humanity, who do not believe in Allah or religion, are now acknowledging, based on their knowledge and analysis, that the sun will one day cease to exist. This theory aligns with the picture painted by these verses of the Holy Quran.

The Quran presents a general picture, drawing human attention to these realities. The Holy Quran is a book of guidance, not a specialized book of scientific or academic subjects. However, it generally mentions and describes aspects of knowledge related to human welfare. Human research will continue to change according to human knowledge, skills, and tools, but it will remain within the framework of this Quranic decree that everything will be destroyed.

The Sun and Stars:

According to the blessed verses, the **sun's** brightness and gravitational pull will cease (it will be "folded up"). **Stars**, which shine, will fall or drop from their orbits (will be "dislodged"). Their light will also vanish. There could be two scenarios: either they will cease to be visible when they leave their orbits, or their lifespan of emitting light will end, just as the sun will cease to exist (end of chain fusion). Precise knowledge of this is impossible to ascertain because no one can reach the sun or the stars. Radio waves that reach us are interpreted merely based on academic estimations. It takes many light-years for them to reach Earth, and they pass through various radio layers that affect them. Although the sun is the closest star.

Mountains and Seas:

Mountains will move from their places, as if walking, meaning their height will crumble into dust and spread out. **Seas** will be set ablaze by heat. When they burn (heat up), the water will evaporate, turning into steam. And the dust and stones from the mountains will fill the oceans (areas). This description signifies that the solar system and life on Earth will come to an end.

The Arabic proverb of a **pregnant she-camel** to illustrate a state of extreme distress and anxiety. For Arabs living in the desert, camels were a valuable asset, crucial for both their livelihood and social life. A she-camel that is ten months pregnant is close to giving birth. If such a camel were to face a disaster, the loss would be significant for its owner, encompassing the year-long effort of gestation, the camel's own value and life, and the unborn calf. Therefore, such a camel would be guarded with intense care. However, when a severe calamity strikes, the owner might abandon the she-camel to focus on a different, more pressing disaster.

This example aims to convey that, in such a situation, every person will be in a state of extreme anxiety and fear, with no regard for anyone else. This sentiment is also mentioned in Surah Abasa and Surah An-Naba.

Current astronomical science (cosmology) holds a similar views. According to their theories (estimations), the sun, which has lived half of its life which is estimated five million years.It will lose its energy, heat, and gravitational force. Its force and gravity have kept all the planets of the solar system in orbit. This will cease. Instead of shining, the sun will expand into a red giant of hydrogen. This red giant will engulf the closest three or four planets, including Earth (which is the second planet). After this, it will become a cold white dwarf star. Its hydrogen gas will run out. In this way, life on Earth will end, and its condition will be completely different. (Astronomy Magazine, April 2021).

Scientific theories will continue to change according to human knowledge and tools, but the occurrence of the Day of Judgment will remain constant. The Ahadith and verses of the Holy Quran are merely pointers, the interpretation of which is based on estimations. The major existing features of the Earth, mountains and seas, will also cease to exist.

Animals:

All **animals** and humans on Earth will perish at once. Then Allah Almighty will gather them again. Details of this gathering are also mentioned in blessed Ahadith, stating that humans will receive their rewards and punishments for their deeds. This is because many people in this world remain oppressed due to a lack of resources and severe circumstances, or they enjoy their lives as oppressors. Therefore, they will receive the recompense for their deeds. Similarly, in matters of Allah's rights, the recompense for denying Allah's commands, which are related to worship and belief (creed), will also be given.

Allah's perfect justice will also be demonstrated for all animals. Any animal that was oppressed, or upon whom an injustice was inflicted by a human or another animal in a conflict—for example, if a hornless goat was struck by a horned goat—Allah will grant recompense to that animal as well, so that justice may be fully served. After this justice, these animals will then be eliminated. (Reference: Hadith Ibn al-Mundhir, Ad-Durr al-Manthur).

In this world, animals serve as food for humans, birds, or other animals. After the Day of Judgment, this need will cease. When humans and Jinn enter Paradise or Hell, animals will then cease to exist and turn into dust. Upon hearing this news or witnessing this scene, sinners will say, "Oh, if only we too had turned into dust and escaped the torment."

وَ اِذَا النُّفُوْسُ زُوِّجَتْۚ﴿۷﴾

81|7| And when the souls are paired

وَ اِذَا الْمَوْءٗدَةُ سُىِٕلَتْۚ﴿۸﴾

81|8| And when the girl [who was] buried alive is asked

بِاَیِّ ذَنْۢبٍ قُتِلَتْۚ﴿۹﴾

81|9| For what sin she was killed

وَ اِذَا الصُّحُفُ نُشِرَتْۚ﴿۱۰﴾

81|10| And when the pages are made public

The Day of Judgment:

A vivid scene of the Day of Judgment is presented. All existing things on Earth, especially great physical entities like mountains and oceans, will cease to exist. Then, humans will be resurrected. A previously mentioned Hadith Sharif describes how the human body will disintegrate into the earth, and an "*Ajb al-Dhanab*" (a tiny particle, comparable to DNA) will be the basis for identifying each person. Every soul will be returned to its body. "*Hum Piyala-o-Hum Mashrab"* (those who shared the same cup and drink) will be gathered, meaning groups of the people of Paradise and the people of Hell will be formed.

Injustice Against Girls:

This section addresses the human injustice prevalent at that time in Arab society. Due to their honour code, Arabs would bury newborn daughters alive once they grew a

little older. There were several methods for this: sometimes a pit would be dug, the girl thrown in, and covered with earth; some were thrown into wells; and occasionally, they were buried alive immediately after birth. The devil instilled the idea in human minds that girls are weak and cannot fight or earn like men, making their existence unnecessary. Another reason was the burden of raising a daughter and marrying her off, which made a man feel inferior to her husband or in-laws. A third reason was that girls could not assist in warfare. All three of these reasons are logically flawed. Unfortunately, this practice became a custom among Arabs. Due to this custom, parents, who should have been embodiments of mercy and compassion, became a cause of death.

Islam declared this injustice a grave sin. The tone of the Quranic verse is very severe, expressing Allah's wrath, stating that the soul (the girl) will be asked why she was murdered, and what her crime was! Her father, who buried her alive, will have to answer. Islam fully proclaimed the rights of women and men and their equality. As human beings, both are entirely equal. Therefore, allowing someone to live or killing them is absolutely equivalent.

Prophet Muhammad (peace be upon him) declared this a great crime, punishable by Qisas (retribution) and Diyat (blood money). Whenever this injustice was mentioned in his presence, he would weep with sorrow. In numerous Hadiths, he described raising daughters as a great reward and an exalted status. One man narrated that before Islam, he had buried eight daughters alive. The Prophet commanded him to free eight slaves. (Islam also established many laws against slavery and worked to abolish it). When the man replied that he did not have the means, the Prophet commanded him to give eight camels in charity (as he owned camels). At that time, many people in society felt remorse for this crime. One man mentioned to the Prophet that before Islam, he had saved 360 girls from being buried. The Prophet said that he would be rewarded for his good deed.

Raising Children:

(1) Islam teaches that the birth of a daughter is a blessing. Educating her, raising her well, and enabling her to become a good wife and mother is a great act of virtue. Islam transformed the perception of women. According to a Hadith, whoever raises two daughters until they reach maturity will be with the Prophet on the Day of Judgment, as he demonstrated by joining two of his fingers (Muslim).

(2) Whoever has a daughter should not bury her alive, nor treat her with contempt, nor prefer a son over her. Allah will admit him into Paradise (Abu Dawud). This is a declaration of gender equality as human beings.

(3) Whoever raises three daughters or sisters, teaches them good manners, and treats them with compassion until they are no longer dependent on him, Allah will make Paradise obligatory for him. A person asked, "O Messenger of Allah, and two?" He replied, "And two also" (Sharh al-Sunnah). (This implies making them capable so they are not dependent for their sustenance). State support in acquiring sustenance is one of the duties of a Islamic welfare state.

(4) Prophet Muhammad (peace be upon him) asked Suraqa ibn Malik: "Shall I tell you what is the greatest charity (or he said, one of the greatest charities)?" He replied, "Please do, O Messenger of Allah." The Prophet said, "Your daughter who returns to you (divorced or widowed) and has no one to earn

for her except you" (meaning to support and care for her) (Ibn Majah/Bukhari).

Besides parents and siblings, an Islamic state is responsible for the worldly sustenance of all citizens who have no means or ability to earn. The Rightly Guided Caliphs and Prophet Muhammad (peace be upon him) themselves supported such individuals from the state treasury during their blessed lives. This teaching resulted in a transformation of the condition of Arabs, and other nations also benefited.

Individual Performance:

People will be given their books of deeds. Everyone will receive an account of their actions, detailing which actions were right and which were wrong. It will also be summarized whether they are deserving of Paradise or Hell. Allah Almighty has appointed Kiraman Katibin (recording angels) who are with every human being, creating visual and audio records of every action and sending them to the heavens, just as we upload videos to various platforms.

وَ اِذَا السَّمَآءُ كُشِطَتْۚ﴿١١﴾

81|11| And when the sky is stripped away

وَ اِذَا الْجَحِيْمُ سُعِّرَتْۚ﴿١٢﴾

81|12| And when Hellfire is set ablaze

وَ اِذَا الْجَنَّةُ اُزْلِفَتْۚ﴿١٣﴾

81|13| And when Paradise is brought near,

عَلِمَتْ نَفْسٌ مَّاۤ اَحْضَرَتْؕ﴿١٤﴾

81|14| A soul will [then] know what it has brought [with it].

The Day of Judgment: Accountability:

The discussion about the Day of Judgment continues. When the sky splits open, its veil will be lifted, meaning its protective barrier will be removed. The heat and radio waves from the stars, which currently do not reach Earth and are held or reflect back, will now arrive. As stars draw closer, the sky will turn red. Hell will become visible, its blazing fire and heat palpable(intense). A scene of Paradise will also be shown, so that those destined for punishment and those for reward can see their future abode and witness the spectacle of torment and mercy. Through this record of deeds, humans will learn what they did in the world and what the consequences are today. This entire portrayal is meant for us to reflect, prepare, and thus avoid punishment.

فَلَاۤ اُقْسِمُ بِالْخُنَّسِۙ﴿١٥﴾

81|15| So I swear by the retreating stars -

الْجَوَارِ الْكُنَّسِۙ﴿١٦﴾

81|16| Those that run [their courses] and disappear -

وَ الَّيْلِ اِذَا عَسْعَسَۙ﴿١٧﴾

81|17| And by the night as it closes in

وَ الصُّبْحِ اِذَا تَنَفَّسَ ۙ﴿۱۸﴾

81|18| And by the dawn when it breathes

اِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ۙ﴿۱۹﴾

81|19| [That] indeed, the Qur'an is a word [conveyed by] a noble messenger

ذِىْ قُوَّةٍ عِنْدَ ذِى الْعَرْشِ مَكِيْنٍ ۙ﴿۲۰﴾

81|20| [Who is] possessed of power and with the Owner of the Throne, secure [in position],

مُّطَاعٍ ثَمَّ اَمِيْنٍ ؕ﴿۲۱﴾

81|21| Obeyed there [in the heavens] and trustworthy.

After describing the horrors of the Day of Judgment, the discussion now turns to **Earth and sky** (everyday realities). The stars, which appear at night and hide in the daylight, are mentioned. Some scholars have interpreted "retreating stars" to refer to wild deer, which hide and then emerge, but stars are a more fitting interpretation. A detailed explanation is attributed to *Hazrat Ali (RA)*. Then comes the night, which departs. The word "as'asa" has a dual meaning , and then the dawn emerges from the darkness of night, illuminating the entire world.

Now, after all these matters, the message being conveyed is concerning the **Divine Word (the Qur'an)** and the **person of Prophet Muhammad (peace be upon him)**, against whom the people of Makkah raised objections. The Glorious Qur'an is mentioned as being conveyed by a noble and honourable messenger, who possesses power in the heavens and is highly trustworthy. This is **Angel Gabriel**, who is the bearer of this message. It contains no other words except Allah's message. All these matters are mentioned solely to emphasize that this message is extremely important. The Sender is immensely Great, and the bearer (the messenger angle) is highly trustworthy and respected by Allah Almighty (the Lord of the Throne). His (angle)power and strength are superior to all other angels, and they obey him.

وَ مَا صَاحِبُكُمْ بِمَجْنُوْنٍ ۚ﴿۲۲﴾

81|22| And your companion is not [at all] mad.

وَ لَقَدْ رَاٰهُ بِالْاُفُقِ الْمُبِيْنِ ۚ﴿۲۳﴾

81|23| And he has already seen Gabriel in the clear horizon.

وَ مَا هُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ ۚ﴿۲۴﴾

81|24| And Muhammad is not a withholder of [knowledge of] the unseen.

وَ مَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ ۙ﴿۲۵﴾

81|25| And the Qur'an is not the word of a devil, expelled [from the heavens].

The Authenticity of the Qur'an:

The people of Makkah are informed about Prophet Muhammad (peace be upon him) that he is their companion. He grew up among them, is from their tribe and family. His character as **"Sadiq" (truthful)** and **"Amin" (trustworthy)** is known to everyone. The Quraish accused him of being enchanted or mad, and they claimed that a jinn inspired the Divine Word to him, similar to what sorcerers or soothsayers claim. All these accusations are false and lies. He is the Prophet of Allah. He has seen the one who brought the message (angle). There is a narration regarding this, as stated by Hazrat Amir (RA), that Prophet Muhammad (peace be upon him) saw *Hazrat Gabriel* in a form that filled the horizons of the sky. He had six hundred wings, possessing immense power (Jami' al-Bayan).

The Greatness of Prophet Muhammad (peace be upon him):

In the commandments of Islam and the teachings of Allah Almighty, Prophet Muhammad (peace be upon him) was granted guidance and knowledge of the unseen. He conveyed all the necessary duties, obligations, and prohibitions of his prophethood to all Muslims without any omission. On one occasion, the companions sought all information, and he answered every question. This entire discourse was revealed directly by Allah Almighty. Any accusation of it being from a jinn or magic is absolutely false.

These blessed verses are among the **"**Mutashabihat" (allegorical verses). Some exegetes have also applied the mentioned attributes of Hazrat Gabriel(angle) **(***trustworthiness, power, status with Allah***)** to the *Prophet Muhammad* (peace be upon him). However, the majority opinion refers to Hazrat Gabriel.

فَاَيْنَ تَذْهَبُوْنَ ﴿٢٦﴾

81|26| So where are you going?

اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٢٧﴾

81|27| It is not except a reminder to the worlds

لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّسْتَقِيْمَ ﴿٢٨﴾

81|28| For whoever wills among you to take a right course.

وَ مَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٢٩﴾

81|29| And you do not will except that Allah wills - Lord of the worlds.

The people of Makkah are being warned: despite the significance of such a revered being (Prophet Muhammad) and the profound message (the Qur'an), where are you headed? Why are you steeped in misguidance? The Qur'an is a **guidance for all worlds**, yet you are depriving yourselves of it.

All your actions are dependent on Allah's command. You may certainly make intentions, but the completion of your work rests upon **Allah's will**. Humans make intentions and begin actions, and Allah provides the means for them. However, their ultimate completion is by Allah's permission. Following Allah's commands and obeying His will is the only way to safety on the Day of Judgment.

(End of Surah At-Takwir).Rev 9/25,

82 - Surah Al-Infitar

Introduction:

Surah Al-Infitar gets its name from its first verse, *"Wa idhas-samā'unfaṭarat"* where **Al-Infitar** is a verbal noun meaning "the cleaving asunder" or "the splitting." This Surah was revealed in Makkah and is similar in theme to Surah At-Takwir. It primarily discusses the **Day of Judgment**.

According to a Hadith of Prophet Muhammad (peace be upon him), if one wishes to witness the scene of the Day of Judgment with their own eyes, they should carefully study three Surahs: **At-Takwir, Al-Infitar, and Al-Inshiqaq**.

(Reported by Ibn Umar: "Whoever desires to look at the Day of Judgment as if he is seeing it with his own eyes, let him read: 'When the sun is wrapped up (At-Takwir),' 'When the heaven is cleft asunder (Al-Infitar),' and 'When the heaven is split asunder (Al-Inshiqaq).'" - Silsilah As-Sahihah by Al-Albani)

This Surah is the 82nd in the order of the Mushaf (Qur'anic compilation) and also the 82nd in the order of revelation. It consists of 19 verses and one Ruku (section).

The Surah vividly portrays the scene of the Day of Judgment: the sky will cleave (burst) asunder, the **stars will scatter**, and the **oceans will dry up**. People will emerge from their graves, and all of their deeds will be shown to them. In this world, humans often live a life oblivious to these realities, unaware of their ultimate fate and caught in deception. Those who performed good deeds will see their excellent outcome, while disobedient wrongdoers will witness their terrible end and face punishment. No decision will be made without Allah's command.

اِذَا السَّمَآءُ انْفَطَرَتْۙ﴿۱﴾

82|1| When the sky breaks apart

وَ اِذَا الْكَوَاكِبُ انْتَثَرَتْۙ﴿۲﴾

82|2| And when the stars fall, scattering,

وَ اِذَا الْبِحَارُ فُجِّرَتْۙ﴿۳﴾

82|3| And when the seas are erupted

وَ اِذَا الْقُبُوْرُ بُعْثِرَتْۙ﴿۴﴾

82|4| And when the [contents of] graves are scattered,

The Day of Judgment:

The Day of Judgment is depicted with vivid imagery. The tearing apart of the sky signifies that its current state, as we know it, will cease to exist. The sun and moon will deviate from their orbits. The falling of stars means that their current appearance in the sky will change when the sky itself transforms. The splitting of graves refers to people emerging from them. The drying up of oceans is also mentioned, with various possibilities regarding how this will occur. Indeed, how all these events will transpire has been a subject of different interpretations.

The Quran is a book of guidance. This information serves as a guide for humanity, indicating that just as life ends, so too will the Earth and its solar system cease to exist. A new life, which we cannot perceive with our eyes or experience, will surely come to pass. The eloquence of the Quran lies in its unique way of conveying this news, allowing humans to make inferences based on their scientific knowledge. The crucial points are the occurrence of the Day of Judgment, the end of life on Earth, and the resurrection of humanity for accountability and reckoning, which will result in either punishment or reward.

Regarding the oceans drying up, this could be due to the sun becoming dim, or the Earth colliding with the sun or the moon, or a massive earthquake, or the water evaporating due to the sun's heat, or the Earth absorbing the water. Whatever the cause, the result will be the disappearance of oceans from the Earth. Mountains on Earth will also vanish, transforming into flat plains where humanity will be held accountable.

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَ اَخَّرَتْ۬ؕ ﴿۵﴾

82|5| A soul will [then] know what it has put forth and kept back.

يٰۤاَيُّهَا الْاِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِۙ ﴿۶﴾

82|6| O mankind, what has deceived you concerning your Lord, the Generous,

الَّذِىْ خَلَقَكَ فَسَوّٰىكَ فَعَدَلَكَۙ ﴿۷﴾

82|7| Who created you, proportioned you, and balanced you?

فِىْۤ اَىِّ صُوْرَةٍ مَّا شَآءَ رَكَّبَكَؕ ﴿۸﴾

82|8| In whatever form He willed has He assembled you.

Details of Deeds:

When a person emerges alive from the grave (human graves will be in the earth, and they will rise from there), they will receive their record of deeds. This record will provide detail how many good deeds and how many bad deeds they performed. It will also reveal the impact of their actions during their life and after their death, and they will receive the consequences. Despite all this knowledge, because humans do not fully believe in Allah Almighty's decree, they deceive themselves and forget this reality when performing deeds – that they will have to face the consequences of those actions.

The text also mentions Allah's bounties. Humans are created from a small drop. There are numerous stages of creation: some during pregnancy, some afterward, some in childhood, then youth, old age, and finally death.

The Human Body:

The creation of humanity is described, emphasizing how complete and perfectly proportioned the human body's design is. The organs in the head—eyes, nose, ears, mouth, teeth, hair, neck—and then other body parts—arms, fingers, legs, knees, abdomen, chest, internal organs, feet, toes, joints, and the entire life system—are all incredibly suitable and perfect. Humans are distinguished from all other animals by their intellect and understanding.

According to a Hadith of the Prophet (PBUH), when a drop of semen settles in the mother's womb, Allah Almighty takes components (i.e., DNA effects) from the parents and ancestors as He wills to form the body. This is why a person's shape, habits, and stature can resemble and often do resemble their relatives. (Genetic science also confirms this.)

One interpretation by scholars is that instead of its current form, a human's shape could have been different. For instance, hands could have been behind instead of in front, or the way of walking could have been different, or the design of the feet. Humans often fail to remember all these blessings, becoming engrossed in their desires and forgetting their Creator.

The human body has approximately 360 joints. The human body is an astonishing machine. At birth, there are 270 joints, which then increase with age. In a joint, bones meet, and a viscous substance acts as a lubricant to facilitate movement between them. The human body is composed of about seventy elements, with hydrogen, oxygen, and carbon being the most abundant. By volume, carbon is more prevalent, and by weight, oxygen and hydrogen are more abundant because blood and water constitute a large part of the body.

Why is Humanity Deceived?

Why do humans fall into deception? The reason is their ignorance. A Hadith from Hadhrat Umar states that when he was asked about this verse, his answer was the same: humans forget Allah's bounties and their ultimate end, death. They disregard the teachings and commands of the Quran and the Prophet (PBUH), and ignorance or negligence overcomes them. The cause of this ignorance or negligence is the devil's control over the human mind, which influences it through various thoughts and ideas, causing humans to get lost in them and forget reality.

كَلَّا بَلْ تُكَذِّبُوْنَ بِالدِّيْنِۙ﴿٩﴾

82|9| No! But you deny the Recompense.

وَ اِنَّ عَلَيْكُمْ لَحٰفِظِيْنَۙ﴿١٠﴾

82|10| And indeed, [appointed] over you are keepers,

كِرَامًا كَاتِبِيْنَۙ﴿١١﴾

82|11| Noble and recording;

يَعْلَمُوْنَ مَا تَفْعَلُوْنَ﴿۱۲﴾

82|12| They know whatever you do.

How Deeds Are Recorded:

Humans often don't truly believe in the concept of death and its finality, or if they do, it's merely intellectual knowledge rather than deep faith. Similarly, even if they believe in death or the end of life on Earth, they don't fully believe in resurrection, accountability, and the eventual reward or punishment. This leads them to deny these verses and act according to their desires.

However, humans are indeed to be resurrected, and then they will be held accountable. For this purpose, Allah Almighty has meticulously kept a record of all human deeds. This record is constantly being maintained and preserved. Think of it like a video that's continuously being created and saved, using a highly sophisticated and secure system that can never be denied or refuted.

This is hinted at in the blessed Hadith, which states that Allah Almighty has appointed two angels, named Kiraman Katibin, who record everything. Every single action of a human is being recorded. In the blessed Hadith, recording good deeds is attributed to the "right side" and bad deeds to the "left side." There's a beautiful psychological wisdom behind these names: goodness is always associated with the right because the right hand is stronger, implying that humans should strive for greater strength and inclination towards good. Conversely, evil is associated with the left hand, which is weaker, suggesting that the inclination towards evil should be minimized. By mentioning Kiraman Katibin, the importance of good deeds and their recording is emphasized. The blessed Hadith also speaks of showing respect to the Kiraman Katibin (angels), which further motivates and highlights the significance of good deeds.

With the advent of computer and digital technology, these verses have become much easier for us to understand. The human brain itself is like a computer. In essence, artificial intelligence or the software and hardware (information storage) in computers are a copy of the human brain. Allah Almighty has linked these angels to the human brain, and they directly send information from the brain to Allah Almighty's "Lauh-e-Mahfooz" (Preserved Tablet), which is a magnificent database, in a highly secure manner. A humble example of this is when you create a video and instantly send it via software to a platform (WhatsApp, Facebook, Twitter,Youtube), and their database stores it. This is just a basic example; Allah Almighty's system is far superior, and it will take humans a long time to fully comprehend it. The power of Dajjal will mislead people by making them misunderstand these matters.

Today, we can understand the movement of neurons in the brain through Functional Magnetic Resonance Imaging (FMRI), a method called AMONET. There will be significant advancements in this field in the coming years. According to Hadith, the human heart (mind) is under Allah Almighty's control, and He can turn it as He wills. However, it's also important to remember that Allah Almighty has given humans free will, so generally, they are facilitated according to the path they choose. This turning of the heart usually occurs due to Allah Almighty's special mercy or an accepted prayer, but it happens very rarely. We observe that human thoughts can change instantly due to an event; this is an interpretation of that. Muslim scholars should research this topic and convey the facts and evidence of Allah's existence to the

public to fulfil the duty of preaching. Human knowledge and free will are accomplishments of the human brain.

In Sufism and Islamic psychology, Nafs-e-Ammarah, Nafs-e-Lawwamah, and Nafs-e-Mutmainnah are names for parts of the brain that perform their respective functions. Modern medicine also identifies three parts of the brain with different functions, but they are all related to thought, emotions, and memory.

اِنَّ الْاَبْرَارَ لَفِیْ نَعِیْمٍ ﴿۱۳﴾

82|13| Indeed, the righteous will be in pleasure,

وَ اِنَّ الْفُجَّارَ لَفِیْ جَحِیْمٍ ﴿۱۴﴾

82|14| And indeed, the wicked will be in Hellfire.

یَّصْلَوْنَهَا یَوْمَ الدِّیْنِ ﴿۱۵﴾

82|15| They will [enter to] burn therein on the Day of Recompense,

وَ مَا هُمْ عَنْهَا بِغَآىِٕبِیْنَ ﴿۱۶﴾

82|16| And never therefrom will they be absent.

وَ مَاۤ اَدْرٰىكَ مَا یَوْمُ الدِّیْنِ ﴿۱۷﴾

82|17| And what can make you know what is the Day of Recompense?

ثُمَّ مَاۤ اَدْرٰىكَ مَا یَوْمُ الدِّیْنِ ﴿۱۸﴾

82|18| Then, what can make you know what is the Day of Recompense?

یَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَیْـًٔا ؕ وَ الْاَمْرُ یَوْمَىِٕذٍ لِّلّٰهِ ﴿۱۹﴾

82|19| It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah.

The Day of Decision:

After mentioning deeds, the Day of Decision is discussed. The Day of Decision will be extremely severe. Those whose destiny is decided for Paradise will receive it through justice and divine grace. They will be honoured with the blessings of Paradise and reside there forever. Those whose destiny is decided for Hell will receive it based on justice. They will want to hide to escape punishment, but they will find no place to hide. They will also be cast into the torment of Hell. The Day of Decision will be very harsh; its importance is reiterated.

In the worldly system, humans exert great power due to their intellect, free will, and the cycle of life. Life becomes difficult for the weak. Oppressors and tyrants strut proudly. However, on the Day of Judgment, humans will have no power or status. All evidence will be presented, and they will be rewarded or punished accordingly. No one will be able to save them except with Allah Almighty's permission. The state will be completely different from worldly life. It is in this life that the afterlife can be improved through good deeds and the worship of Allah. All these instructions are for all of humanity.

Surah Al-Infitar is complete.Rev.9/25.

83 - Surah Al-Mutaffifin

Introduction:

The Surah is named after the word **"Al-Mutaffifin"** (those who give short measure) mentioned in its first verse, and it also outlines rulings concerning them. This Surah was revealed in Makkah. However, according to a narration from Ibn Abbas, some of its verses, particularly those mentioning short measures, were revealed in Madinah. This was because there was a merchant named Amr, known as Bali Juhaimi, who used to give short measure. (Qurtubi)

This Surah consists of thirty-six verses and one Ruku (section). Its chronological order of revelation is 86th, and its order in the Quranic manuscript is 83rd. It was revealed after Surah Al-Ankabut and before Surah Al-Baqarah.

The primary subject of this Surah is a warning to those who give short measure, questioning how they will answer on the Day of Judgment. They commit this sin because they don't believe in resurrection after death. Those with evil deeds will face a terrible end. Their record of deeds is in the register of criminals, who deny Allah's commands and are arrogant. They will be punished.

Conversely, the deeds of those who perform good deeds will be in the exalted registers of the pious and righteous. The pious and righteous (Abrar) hold a high rank and will be granted an elevated status in Paradise.

The believers will laugh at the sinners and the people of Hell in the same way the sinners mocked them in the world.

وَيْلٌ لِّلْمُطَفِّفِيْنَ ۙ﴿۱﴾

83|1| Woe to those who give less [than due],

الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ۖ﴿۲﴾

83|2| Who, when they take a measure from people, take in full.

وَ اِذَا كَالُوْهُمْ اَوْ وَّ زَنُوْهُمْ يُخْسِرُوْنَ ؕ﴿۳﴾

83|3| But if they give by measure or by weight to them, they cause loss.

اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ۙ﴿۴﴾

83|4| Do they not think that they will be resurrected

لِيَوْمٍ عَظِيْمٍ ۙ﴿۵﴾

83|5| For a tremendous Day -

يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ۗ﴿٦﴾

83|6| The Day when mankind will stand before the Lord of the worlds?

Giving Short Measure:

Regarding the occasion of the revelation of these verses, Revered Ibn Abbas relates that when the Prophet (PBUH) came to Madinah, the people of Madinah were very poor in giving measure. Then Allah Almighty revealed the verse, **"Woe to Al-Mutaffifin,"** after which they began to give measure excellently. (Ibn Majah / Al-Mu'jam Al-Kabeer).

These blessed verses warn of severe torment for those who use a larger measure when taking from others but give less when giving to people. This is a grave crime. Humans will ultimately die, and everything will be left behind. Then, humans will be resurrected from their graves. This will be the terrifying Day of Judgment. On that Day, a strict reckoning will take place, and those who gave short measure will be punished because they did not give others their full rights but took more for themselves. They committed this act secretly and deceitfully, using incorrect measures or weighing devices.

Regarding the word "Wail" (Woe), one interpretation is that it is the name of the worst valley in Hell. "Tafif" refers to a paltry or insignificant thing, and cheating in weights and measures is a petty theft committed deceitfully.

The Holy Quran strongly condemns giving short measure and emphasizes giving correct measure in several places:

1:Surah Al-An'am, Verse No: 152. 2: Surah Al-Isra, Verse No. 35: "And give full measure when you measure, and weigh with an even balance." 3:Surah Ar-Rahman, Verses 8-9.

Similarly, the people of Shu'aib were destroyed due to this crime.

Hadhrat Abdullah bin Umar (RA) relates that the Messenger of Allah (PBUH) came and said: "There are five things that I seek refuge in Allah from you being afflicted with.

(1) When obscenity becomes apparent in a nation and they commit immoral acts openly, plagues spread among them, and diseases appear that were not present among the people before them (e.g., AIDS and HIV today).

(2) When a nation gives short measure, they are afflicted with drought and poverty spreads among them. Oppressive rulers are imposed upon them.

(3) When people do not pay the Zakat on their wealth, they are deprived of rain from the sky. If there were no animals, they would receive no rain at all.

(4) When people break their covenant with Allah and His Messenger (i.e., they don't fulfil their promises), their enemies are imposed upon them, who seize their wealth.

(5) And when the leaders (rulers/judges) do not judge according to Allah's Book and do not prioritize Allah's revealed commands, Allah creates fear among them against one another." (Sunan Ibn Majah / Ad-Durr al-Manthur).

These are guidelines in an Islamic welfare state for legalization.

كَلَّاۤ اِنَّ كِتٰبَ الْفُجَّارِ لَفِیْ سِجِّیْنٍؕ﴿۷﴾

83|7| No! Indeed, the record of the wicked is in sijjeen.

وَ مَاۤ اَدْرٰىكَ مَا سِجِّیْنٌؕ﴿۸﴾

83|8| And what can make you know what is sijjeen?

كِتٰبٌ مَّرْقُوْمٌؕ﴿۹﴾

83|9| It is [their destination recorded in] a register inscribed.

Bad Deeds: Sijjeen

The account mentions that **wrongdoers**, including those who cheat in weights and measures, along with other sinners, will have their records placed in a wretched abode known as **Sijjeen**. Sijjeen, derived from the word "sijn" meaning prison, is described as a vile jail where evildoers are confined. Some interpretations suggest it is the lowest layer of the earth, where the souls and records of oppressors and disbelievers are preserved. The emphasis on a "written book" highlights the importance of these records, which will be revealed on the Day of Judgment. Woe awaits these evildoers; their deeds will lead to their records being kept in this disgraceful place.

وَیْلٌ یَّوْمَىٕذٍ لِّلْمُكَذِّبِیْنَۙ﴿۱۰﴾

83|10| Woe, that Day, to the deniers,

الَّذِیْنَ یُكَذِّبُوْنَ بِیَوْمِ الدِّیْنِؕ﴿۱۱﴾

83|11| Who deny the Day of Recompense.

وَ مَا یُكَذِّبُ بِهٖۤ اِلَّا كُلُّ مُعْتَدٍ اَثِیْمٍۙ﴿۱۲﴾

83|12| And none deny it except every sinful transgressor.

اِذَا تُتْلٰى عَلَیْهِ اٰیٰتُنَا قَالَ اَسَاطِیْرُ الْاَوَّلِیْنَؕ﴿۱۳﴾

83|13| When Our verses are recited to him, he says, "Legends of the former peoples."

كَلَّا بَلْ ۫ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا یَكْسِبُوْنَ﴿۱۴﴾

83|14| No! Rather, the stain has covered their hearts of that which they were earning.

كَلَّاۤ اِنَّهُمْ عَنْ رَّبِّهِمْ یَوْمَىٕذٍ لَّمَحْجُوْبُوْنَؕ﴿۱۵﴾

83|15| No! Indeed, from their Lord, that Day, they will be partitioned.

ثُمَّ اِنَّهُمْ لَصَالُوا الْجَحِیْمِؕ﴿۱۶﴾

83|16| Then indeed, they will [enter and] burn in Hellfire.

ثُمَّ یُقَالُ هٰذَا الَّذِیْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَؕ﴿۱۷﴾

83|17| Then it will be said [to them], "This is what you used to deny."

Rusted (Evil) Hearts/Minds:

The discussion continues regarding those who deny the Day of Judgment and accountability. During the time of revelation, the arrogant and wealthy Quraish chiefs would mock poor Muslims like Bilal, Khabbab, Ammar, and Suhaib , simply because they were poor. Individuals like Nadhr bin Harith, Abu Jahl, Walid bin Uqbah, and Al-'As bin Wa'il would spread propaganda against the Quran, claiming it contained "ancient tales" – *Asateer* referring to fabricated stories. The text attributes their disbelief to **arrogance**, which rusted their hearts and minds. Despite witnessing death and Prophet Muhammad's ﷺ teachings, their hearts and minds were deprived of understanding the truth. As a result, on the Day of Judgment, they will be cast into Hell. When thrown in, they will be reminded of their denial of accountability. On that Day, evildoers will be deprived of seeing Allah, while the righteous will be honoured with Allah's seeing.

A blessed Hadith explains this state: When a person commits a sin for the first time, they feel it, much like a stain appearing on a mirror. If they repent, the stain is removed. But if they continue to sin instead of repenting, another stain appears. This continues until the entire mirror becomes black, obscuring everything. This was the condition of the disbelievers of Makkah at that time, which caused them to lose all sense of guilt, and this condition can affect people even today. Modern psychology also support this idea.

كَلَّآ اِنَّ كِتٰبَ الْاَبْرَارِ لَفِيْ عِلِّيِّيْنَ ؕ﴿۱۸﴾

83|18| No! Indeed, the record of the righteous is in 'illiyyun.

وَ مَآ اَدْرٰىكَ مَا عِلِّيُّوْنَ ؕ﴿۱۹﴾

83|19| And what can make you know what is 'illiyyun?

كِتٰبٌ مَّرْقُوْمٌ ۙ﴿۲۰﴾

83|20| It is [their destination recorded in] a register inscribed

يَّشْهَدُهُ الْمُقَرَّبُوْنَ ۚ﴿۲۱﴾

83|21| Which is witnessed by those brought near [to Allah].

اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ ۚ﴿۲۲﴾

83|22| Indeed, the righteous will be in pleasure

عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ۙ﴿۲۳﴾

83|23| On adorned couches, observing.

تَعْرِفُ فِيْ وُجُوْهِهِمْ نَضْرَةَ النَّعِيْمِ ۚ﴿۲۴﴾

83|24| You will recognize in their faces the radiance of pleasure.

يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ ۙ﴿۲۵﴾

83|25| They will be given to drink [pure] wine [which was] sealed.

خِتٰمُهٗ مِسْكٌ ؕ وَ فِیْ ذٰلِكَ فَلْیَتَنَافَسِ الْمُتَنَافِسُوْنَ ۖ﴿۲۶﴾

83|26| The last of it is musk. So for this let the competitors compete.

وَ مِزَاجُهٗ مِنْ تَسْنِیْمٍ ۖ﴿۲۷﴾

83|27| And its mixture is of Tasneem,

عَیْنًا یَّشْرَبُ بِهَا الْمُقَرَّبُوْنَ ۖ﴿۲۸﴾

83|28| A spring from which those near [to Allah] drink.

Good Deeds: 'Illiyyin

Following the description of the wicked, the text turns to the righteous and pious individuals, known as *Abrar*. Their records, filled with good deeds, are securely kept in a lofty place in the heavens, near the Arsh (Throne of Allah), called **'Illiyyin**. '*Illiyyin* is a highly revered and esteemed place where angels are always present. The Muqarraboon (those very righteous individuals who attain closeness to Allah) will reside in a high station of Paradise, where comfort and luxury will be abundant. Just as the wealth and honour of the prosperous are visible on their faces in this world, so too will beauty, grace, and radiance be evident on the faces of the righteous in Paradise. The formerly impoverished and poor believers of this world will, at that time, be enjoying the highest levels of bliss and luxury.

They will be served a sealed, pure drink called *Raheeq,* mixed with **Tasneem**, a special spring of Paradise located at a high elevation. This delicious and fragrant drink flows downwards. This is the drink for which those who thirst and those who desire closeness to Allah should yearn and strive. They should perform good deeds, as a blessed Hadith states: **"Give water to the thirsty, feed the hungry, and clothe the naked." (Musnad Ahmad)**. Allah will bless such individuals with bounties in Paradise. The spring of Tasneem and its drink are exclusively for the *Khawas* (Muqarraboon), serving as a reward for their good deeds and obedience to Allah.

By presenting the outcomes for both categories of individuals (the wicked and the righteous), we are made aware of the consequences, so that humanity may make the right choice.

اِنَّ الَّذِیْنَ اَجْرَمُوْا كَانُوْا مِنَ الَّذِیْنَ اٰمَنُوْا یَضْحَكُوْنَ ۖۗ﴿۲۹﴾

83|29| Indeed, those who committed crimes used to laugh at those who believed.

وَ اِذَا مَرُّوْا بِهِمْ یَتَغَامَزُوْنَ ۖۗ﴿۳۰﴾

83|30| And when they passed by them, they would exchange derisive glances.

وَ اِذَا انْقَلَبُوْۤا اِلٰۤى اَهْلِهِمُ انْقَلَبُوْا فَكِهِیْنَ ۖۗ﴿۳۱﴾

83|31| And when they returned to their people, they would return jesting.

وَ اِذَا رَاَوْهُمْ قَالُوْۤا اِنَّ هٰۤؤُلَآءِ لَضَآلُّوْنَ ۙ﴿۳۲﴾

83|32| And when they saw them, they would say, "Indeed, those are truly lost."

وَ مَاۤ اُرْسِلُوْا عَلَیْهِمْ حٰفِظِیْنَ ؕ﴿۳۳﴾

83|33| But they had not been sent as guardians over them.

فَالْيَوْمَ الَّذِيْنَ اٰمَنُوْا مِنَ الْكُفَّارِ يَضْحَكُوْنَ ۙ﴿۳۴﴾

83|34| So Today those who believed are laughing at the disbelievers,

عَلَى الْاَرَآئِكِ ۙ يَنْظُرُوْنَ ؕ﴿۳۵﴾

83|35| On adorned couches, observing.

هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوْا يَفْعَلُوْنَ ؑ﴿۳۶﴾

83|36| Have the disbelievers [not] been rewarded [this Day] for what they used to do?

Analysis of Disbelievers' Actions:

The text states that the disbelievers of Makkah used to laugh at and ridicule the Muslims. This was particularly prevalent during the early days of Islam when this Surah was revealed, as most Muslims were poor, enslaved, and vulnerable. Witnessing their destitute condition, the wealthy and arrogant Quraish considered these Muslims foolish for embracing a new religion amidst poverty and hardship, and for enduring opposition. They would exchange knowing glances and gestures amongst themselves, mocking the Muslims. They believed themselves to be superior, and upon returning to their homes, they would laugh and make fun of the Muslims.

Allah (SWT) has exposed this human psychological flaw, specifically this mindset, which leads individuals to fall prey to Satan. People should not mock or ridicule others based on their circumstances, as **each person is accountable for themselves, not for others**. This is clearly indicated in the verses that they (the disbelievers) were not responsible for the Muslims. The consequences of these actions by the disbelievers are then highlighted.

The Consequence of Contempt:

On the Day of Judgment, after the reckoning, those who obeyed Allah will be granted high ranks in Paradise, while the disobedient will be in torment. Their condition will be extremely wretched. There, the believers and Muslims will observe their state and remark that this is their condition due to their arrogance, mockery, and involvement in sins in the worldly life, and that they will remain in this state forever. The disbelievers, who once held the believers in contempt and ridiculed them, will regret their own deeds upon witnessing the exalted status of those believers.

The purpose of describing these states and scenes is to guide and instruct the reader or listener. It aims to encourage individuals to perform good deeds and obey Allah's commands to improve their lives in the hereafter.

End of Surah Al-Mutfafin.

Introduction:

Surah Al-Inshiqaq takes its name from the word "inshaqaat" in its first verse, which is its root. This Surah was revealed in the early Makkan period, at a time when the Makkans found the idea of Judgment Day and humans being resurrected for accountability to be an impossible event.

In terms of its content, like other Makkan Surahs, it addresses matters of faith, particularly the events of Judgment Day. Surahs At-Takwir, Al-Infitar, Al-Mutaffifin, and Al-Inshiqaq all describe the state and conditions of the Day of Judgment. Surah Al-Inshiqaq specifically details the terrifying events of Judgment Day.

The Surah consists of 25 verses and one Rukoo' (section). According to the order of the Mus'haf (Quranic compilation), its number is 84. In terms of the order of revelation, it is number 83. It is narrated from Hadhrat Abu Hurairah (RA) that the Prophet (PBUH) recited this Surah in the Isha prayer and performed the prostration of recitation (Sajda-e-Tilawat), hence this Surah also contains a prostration of recitation.

The Surah begins by describing the terrifying event of Judgment Day. It details the state of the earth and the heavens, the condition of humanity, and their records of deeds. It also mentions the state of the righteous and the condition of the wicked.

By mentioning the night and day, and the moon, the Surah confirms the reality of Judgment Day, asserting that just as these exist, so too is the existence of Judgment Day certain. It gives glad tidings to those who perform good deeds and warns those who commit evil deeds of punishment.

اِذَا السَّمَآءُ انْشَقَّتْۙ﴿۱﴾

84|1| When the sky has split [open]

وَ اَذِنَتْ لِرَبِّهَا وَ حُقَّتْۙ﴿۲﴾

84|2| And has responded to its Lord and was obligated [to do so]

وَ اِذَا الْاَرْضُ مُدَّتْۙ﴿۳﴾

84|3| And when the earth has been extended

وَ اَلْقَتْ مَا فِيْهَا وَ تَخَلَّتْۙ﴿۴﴾

84|4| And has cast out that within it and relinquished [it]

وَ اَذِنَتْ لِرَبِّهَا وَ حُقَّتْۙ﴿۵﴾

84|5| And has responded to its Lord and was obligated [to do so] -

The scene of Judgment Day is being described, and this scene is similar to those found in other verses. The heaven (sky) will be rent asunder. Its coherent system will collapse. Its orbits will cease to exist. The clouds in space will burst. The clouds that normally block radiation and heat from the stars will disappear. This radiation will then reach the earth without hindrance. The tearing apart of the heavens, the cessation of orbits within it, the dimming of stars, and the bursting of clouds – all will occur by the

command of Allah. Allah established them with a coherent system, and then He will bring it to an end.

The **condition of the earth** will also change. The oceans will evaporate due to heat. The sun will draw extremely close because its orbit will have ceased. Mountains will be pulverized. This could be due to internal lava causing seismic activity or a collision with the moon, shattering all mountains. The depths of the oceans, which are roughly equal to the heights of mountains, will be filled. Since all human beings, from Prophet Adam until Judgment Day, who were born and died on earth, will be resurrected, the surface of the earth will become a vast plain. It is there, under the sun's heat, that the reckoning will take place. All those who were buried or perished in the earth will emerge. All these events will occur by Allah's command, and under His system, the **angels will implement them**. The purpose of these verses is to inform us about the **outcome of life on this earth**. The nature of Judgment Day is described to convey its awe-inspiring magnitude, allowing humanity to foresee its ultimate destiny. Science also confirms that this system will eventually come to an end.

يٰۤاَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلٰى رَبِّكَ كَدْحًا فَمُلٰقِيْهِۚ ﴿۶﴾

84|6| O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it.

فَاَمَّا مَنْ اُوْتِىَ كِتٰبَهٗ بِيَمِيْنِهٖۙ ﴿۷﴾

84|7| Then as for he who is given his record in his right hand,

فَسَوْفَ يُحَاسَبُ حِسَابًا يَّسِيْرًاۙ ﴿۸﴾

84|8| He will be judged with an easy account

وَّ يَنْقَلِبُ اِلٰۤى اَهْلِهٖ مَسْرُوْرًاؕ ﴿۹﴾

84|9| And return to his people in happiness.

وَ اَمَّا مَنْ اُوْتِىَ كِتٰبَهٗ وَرَآءَ ظَهْرِهٖۙ ﴿۱۰﴾

84|10| But as for he who is given his record behind his back,

فَسَوْفَ يَدْعُوْا ثُبُوْرًاۙ ﴿۱۱﴾

84|11| He will cry out for destruction

وَّ يَصْلٰى سَعِيْرًاؕ ﴿۱۲﴾

84|12| And [enter to] burn in a Blaze.

اِنَّهٗ كَانَ فِىْۤ اَهْلِهٖ مَسْرُوْرًاؕ ﴿۱۳﴾

84|13| Indeed, he had [once] been among his people in happiness;

اِنَّهٗ ظَنَّ اَنْ لَّنْ يَّحُوْرَۛ ﴿۱۴﴾

84|14| Indeed, he had thought he would never return [to Allah].

بَلٰۤى ۚ اِنَّ رَبَّهٗ كَانَ بِهٖ بَصِيْرًا ؕ﴿۱۵﴾

84|15| But yes! Indeed, his Lord was ever of him, Seeing.

The Book of Deeds:

This text describes the stages of human life and the critical role of the **Book of Deeds** after resurrection. Humans go through various phases in this world: birth, childhood, youth—marked by life's challenges and actions—followed by old age, weakness, and finally, death, which takes them out of this world. On the Day of Judgment, they will be resurrected and meet Allah.

The Righteous: Receiving the Book in the Right Hand

Those whose good deeds outweigh their bad ones will receive their Book of Deeds in their right hand. They will be joyful at this success, and their reckoning will be easy, meaning they won't be questioned rigorously about their actions. The Prophet Muhammad (PBUH) often prayed, "O Allah, make my reckoning an easy reckoning." When Aisha (RA) asked about the meaning of "easy reckoning," he (PBUH) replied, "Allah will look at his Book of Deeds and then forgive him." (Musnad Ahmad).

Allah's grace and blessings are so immense that achieving forgiveness and Paradise based solely on one's deeds is very difficult. Therefore, one should constantly hope for and seek His mercy. On this joyous occasion, the believer will express their happiness to their family and friends who are with them at that time.

The Wicked: Receiving the Book from Behind

Conversely, those individuals who are given their Book of Deeds from behind—meaning not from the front—will be deserving of Hell. They will suffer the punishment of burning in the fire. Upon hearing this news, they will wish for death to escape the torment, but death will not come. Instead, their lives will be eternal, leading to their perpetual suffering. These are the people who, in this world, believed (or still believe) that they would not be resurrected or held accountable after death. Therefore, they followed their desires, denied Allah's commands, and will consequently face punishment.

Allah's system is vast. Every stage and every action of a person's life is observed and recorded. This very record will determine whether a person enters Paradise or Hell. Humans often forget this crucial point in their lives, only to face punishment on the Day of Judgment.

فَلَاۤ اُقْسِمُ بِالشَّفَقِ ۙ﴿۱۶﴾

84|16| So I swear by the twilight glow

وَ الَّيْلِ وَ مَا وَسَقَ ۙ﴿۱۷﴾

84|17| And [by] the night and what it envelops

وَ الْقَمَرِ اِذَا اتَّسَقَ ۙ﴿۱۸﴾

84|18| And [by] the moon when it becomes full

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ؕ﴿۱۹﴾

84|19| [That] you will surely experience state after state.

فَمَا لَهُمْ لَا يُؤْمِنُوْنَ ۙ﴿۲۰﴾

84|20| So what is [the matter] with them [that] they do not believe,

وَ اِذَا قُرِئَ عَلَيْهِمُ الْقُرْاٰنُ لَا يَسْجُدُوْنَ ۩﴿۲۱﴾

84|21| And when the Qur'an is recited to them, they do not prostrate [to Allah]?

بَلِ الَّذِيْنَ كَفَرُوْا يُكَذِّبُوْنَ ۖ﴿۲۲﴾

84|22| But those who have disbelieved deny,

وَ اللّٰهُ اَعْلَمُ بِمَا يُوْعُوْنَ ۖ﴿۲۳﴾

84|23| And Allah is most knowing of what they keep within themselves.

فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۙ﴿۲۴﴾

84|24| So give them tidings of a painful punishment,

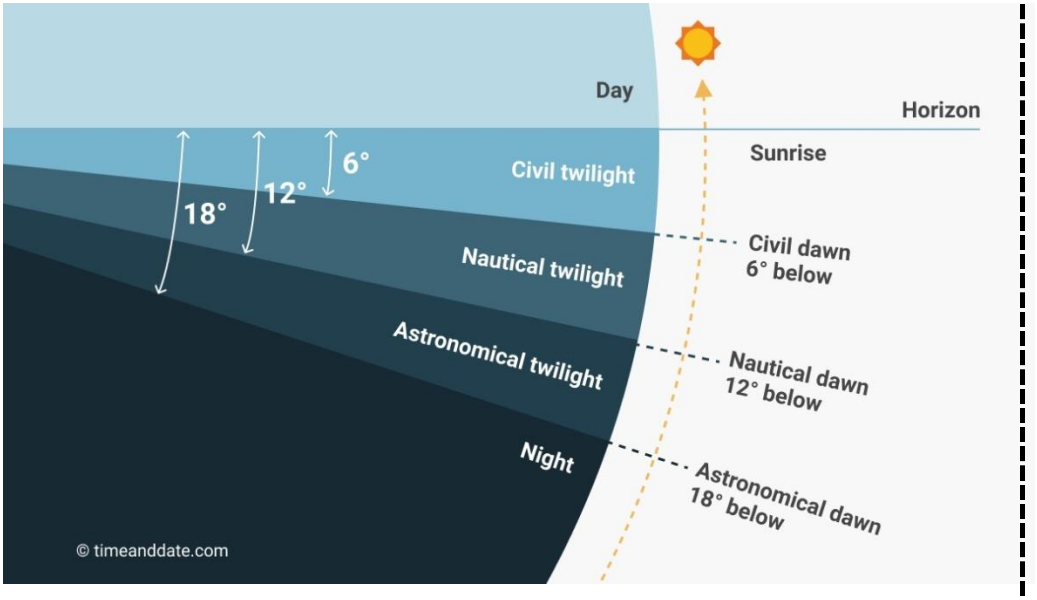
اِلَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ﴿۲۵﴾

84|25| Except for those who believe and do righteous deeds. For them is a reward uninterrupted.

Twilight (Shafaq):

To emphasize the reality of accountability, Allah (SWT) has sworn by distinct phenomena that are evident to every human being, such as **twilight (Shafaq)**. When darkness begins to spread at night, Shafaq refers to the reddish glow that appears after sunset. This red hue is then followed by a whitish light, after which darkness descends, and the night begins, marking the start of the Isha prayer time. Some jurists (Fuqaha') believe that Isha begins after the redness disappears. This same phenomenon is repeated after dawn (Subh-e-Sadiq).

When the sun sets and goes below the Earth's apparent horizon, its rays scatter in the atmosphere, not directly reaching the ground due to the sun's hidden position. This creates a reddish atmosphere. As the sun's distance or angle increases, this redness diminishes, turning into whiteness, and then complete darkness. This is what we call **twilight**. Then night spreads, enveloping the atmosphere and the earth. Birds, animals, and humans all rest. The dark night is then illuminated by the moon. The moon has its own specific orbit, and due to its angle, it receives varying amounts of sunlight, appearing to wax and wane on different days. In the middle of the month, from the thirteenth to the sixteenth day, it appears fully illuminated. Here, the mention is of this full moon that lights up the night. The word "Tasq" (or a similar root) implies the completion of something, referring to when the full, round moon shines brightly. All of this is a testament to Allah's perfect power and system.



…..Diagram of Twilight…….

Stages in Life:

Following the description of the moon's phases (waning, waxing, and climax), the text discusses the conditions and stages of human life. Humans pass through various phases in their lives. The Quran's eloquence and profundity mean that it carries multiple meanings. Naturally, these stages include childhood, youth, old age, followed by the phase of life itself, then the stage of accountability, and finally, the stage of Paradise or Hell as a result. There can also be various stages during the Day of Judgment and reckoning.

After presenting all these facts and events, the text questions why humans do not believe in Allah, do not accept the Quran, do not reflect upon it, and do not prostrate and worship according to Allah's commands. These directives are for the Makkah disbelievers of that time and for today's deniers of God and atheists. Instead of believing in the Quran and Islam, humans (disbelievers) deny them. Allah (SWT) is fully aware of all their thoughts, intentions, and actions. Their actions serve as a "glad tidings" of punishment, for they will receive torment in return for these deeds.

In contrast, those who believed in Allah, the Quran, and Prophet Muhammad (PBUH), and simultaneously performed good deeds (good deeds are a prerequisite), will receive their reward. This reward will be abundant and immeasurable. They will live a life of comfort and luxury in Jannat al-Firdous. The mention of good and righteous deeds always accompanies faith, the purpose of which is to make humans (Muslims) aware of the importance of action.

End of Surah Al-Inshiqaq. Rv.9/25.

85 - Surah Al-Buruj

Introduction:

This Surah is named Al-Buruj, derived from the word "Al-Buruj" in its first verse: *"Wal−Samaa'iZaatAl−Buruj."* The Surah was revealed in Makkah when the Muslims were facing extreme persecution from the disbelievers of Makkah. It also mentions the Day of Judgment. Surahs Al-Infitar, Al-Inshiqaq, Al-Buruj, and At-Tariq all mention the sky. The sky, stars, moon, and sun are mentioned multiple times to help humanity grasp Allah's system and power.

This Surah is the 87th in the order of revelation and the 85th in the order of the Quran. It comprises 22 verses and one Ruku (section).

The Surah mentions the occurrence of the Day of Judgment and, alongside it, the believers who sacrificed their lives for their faith. It recounts the story of the **People of the Ditch (Ashab al-Ukhdood)**, detailing how they were tested while the disbelievers persisted in their oppression.

The disbelievers are warned of punishment. Allah's power is demonstrated through the destruction of mighty kings (like Pharaoh and Nimrud) who defied His commands.

Believers are given the glad tidings of Paradise.

Regarding the virtues of this Surah, it is narrated that the Prophet (peace be upon him) used to recite Surah Al-Buruj and At-Tariq in the Zuhr (noon) and Asr (afternoon) prayers (Tirmidhi). The mention of the sky, stars, and sun in the universe aims to draw humanity's attention to their Creator and acknowledge His might and power.

وَ السَّمَآءِ ذَاتِ الْبُرُوْجِ ۙ﴿۱﴾

85|1| By the sky containing great stars

وَ الْيَوْمِ الْمَوْعُوْدِ ۙ﴿۲﴾

85|2| And [by] the promised Day

وَ شَاهِدٍ وَّ مَشْهُوْدٍ ؕ﴿۳﴾

85|3| And [by] the witness and what is witnessed,

Buruj is the plural of Buruj, meaning a high place or a fortress. These are the positions or stations of the stars, which are very clear, and thus, an oath is sworn by them. They are evidence of Allah's existence, order, and power in the universe.

Buruj (Constellations):

In Allah's system, the cycle of the sun and earth is twelve months. Based on the sun and earth's axis over these twelve months, astronomers have designated twelve constellations. The shape of the stars visible in the sky along the sun's path during each month has been given a name in Arabic and English:

(1) April: Al-Hamal (Aries)

(2) May: Al-Thawr (Taurus)

(3) June: Al-Jawzaa' (Gemini)

(4) July: As-Saratan (Cancer)

(5) August: Al-Asad (Leo)

(6) September: As-Sunbulah (Virgo)

(7) October: Al-Mizan (Libra)

(8) November: Al-Aqrab (Scorpio)

(9) December: Al-Qaws (Sagittarius)

(10) January: Al-Jady (Capricorn)

(11) February: Ad-Dalw (Aquarius)

(12) March: Al-Hoot (Pisces)

In modern astronomy, the complete circle is divided into twelve parts, with each thirty-degree section called a zone or constellation. Its beginning is marked when day and night are approximately equal. Since this occurs in spring and autumn, it is traditionally started from spring. The prominent shape visible in this part of the circle is given as the name of that constellation, a practice dating back to ancient times (Greece). As seasons change, and the angle of the sun and earth changes, so does the angle of the path in the sky. Therefore, many people have tried to prove the effects of stars. In Islam, stars do have effects because every creation is important, but they are subservient to Allah's commands. They are a means, just as clouds, wind, sun, and light are factors in the universe and evidence of Allah's supreme universal system. Some exegetes have interpreted this as referring to the moon's phases. Human knowledge is still limited to the moon and Mars. Other information is based on interpretations of radio signals, which will continue to change with time and better information.

The second part of the oath refers to the **Promised Day**. This is the **Day of Judgment**, as mentioned in blessed Ahadith, which Allah has promised. The earth-related universe will end. It will be the day of accountability for humanity. There are differing opinions regarding the explanations of the witness (Shahid) and what is witnessed (Mash'hud). According to one narration, it is Friday and the Day of Arafah, when people gather, and deeds are presented on Friday. That is why the Prophet (peace be upon him) mentioned reciting abundant blessings on him on Friday. Another interpretation is the Day of Judgment; the occurrence of Judgment Day will also be on a Friday. On that day, all people will be present, and their deeds will also be presented, which was mentioned earlier with the Promised Day. Most exegetes agree that this interpretation is more suitable.

قُتِلَ اَصْحٰبُ الْاُخْدُوْدِۙ﴿۴﴾

85|4| Cursed were the companions of the trench

النَّارِ ذَاتِ الْوَقُوْدِۙ﴿۵﴾

85|5| [Containing] the fire full of fuel,

اِذْ هُمْ عَلَيْهَا قُعُوْدٌۙ﴿۶﴾

85|6| When they were sitting near it

وَّ هُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ ۝٧

85|7| And they, to what they were doing against the believers, were witnesses.

وَ مَا نَقَمُوْا مِنْهُمْ اِلَّاۤ اَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ ۝٨

85|8| And they resented them not except because they believed in Allah, the Exalted in Might, the Praiseworthy,

الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝٩

85|9| To whom belongs the dominion of the heavens and the earth. And Allah, over all things, is Witness.

اِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ وَ لَهُمْ عَذَابُ الْحَرِيْقِ ۝١٠

85|10| Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.

The Incident of the People of the Ditch (Ashab al-Ukhdood):

The verses mention the **"People of the Ditches" (Ashab al-Ukhdood)**, referring to those who were thrown in the trench or ditch. There are various narrations about this incident. One tradition suggests it occurred in the region of Najran, involving a king there. Another relates to a king from Persia, and yet another to a king from the region of Syria. The widely accepted account, verified by a Hadith, is briefly as follows:

In ancient times, there was a king who claimed divinity. He had a **sorcerer**. When the sorcerer grew old, he asked the king for an intelligent boy to teach him his knowledge (magic). The king entrusted a bright boy to him.

On the way to the sorcerer, a **Priest** (a pious religious man) lived. This boy, going to and from the sorcerer, would sit with the monk and listen to his words. He grew fond of the monk's teachings. If the sorcerer got angry at him for being late, he would make an excuse about his home, and if his family asked about his lateness, he would mention the sorcerer. In this way, he also spent time with the monk. This continued, and the boy learned from both.

One day, as the boy was going to the sorcerer, a dangerous animal (a lion or a serpent) had blocked the people's path. The boy thought, "Today I will find out whether the sorcerer is right or the priest is right." He picked up a stone and prayed, "O Allah! If the priest's way is more righteous and beloved to You than the sorcerer, then kill this animal (with my stone) so that people can use the path." After this prayer, he threw the stone, and the animal died. People began to pass. He went and informed the monk of the incident. The monk said, "My son, you have now reached a high level, and your trial is about to begin. Do not reveal my name during this trial."

This boy began to **cure those born blind and those with leprosy**, treating all kinds of ailments. One of the king's companions was blind. He came to the boy and offered gifts if his eyes were cured. The boy replied, "I do not cure anyone; it is Allah who cures. I only pray. If you believe in Allah, I will pray, and Allah will cure you." The companion embraced faith. The boy prayed, and his sight was restored.

The king's companion returned to the king. When the king inquired about his regained sight, the companion said, "My Lord (Allah)" and narrated the entire incident. The king became very angry. He summoned the boy and said, "You have become such a great sorcerer that you cure people!" The boy replied, "I do not cure; my Allah cures." The king arrested the boy and began to torture him. Eventually, the boy revealed the priest's identity. The priest was brought before the king, who asked him, "Who is your God?" He replied, "Allah." The king commanded him to renounce his religion, but he refused. The king then ordered him to be sawn in half. He was accordingly sawn in half.

The king then commanded his soldiers to take the boy and throw him from a mountain or cliff. The soldiers took him to the mountain. The boy prayed, and an earthquake struck, killing the soldiers. The boy returned to the king. The king then ordered some men to take him in a boat and drown him in the sea. They took him into the sea in a boat. The boy prayed, and the boat capsized, drowning all of them. The boy survived and returned.

He told the king, "If you want to kill me, gather the people. Take an arrow from my quiver and, mentioning the name of my Lord (Allah), shoot it at me. Only then can I die." The king did as he was told. The arrow struck the boy, and he died. When the people witnessed this, they all believed in Allah, which further distressed the king. He commanded the people to abandon their new faith and return to their old one. He ordered his soldiers to dig **ditches** and ignite fires in them, telling the people that if they wished to save themselves, they should revert to their old religion; otherwise, they would be burned in the fire. Those who refused the king or the old religion were burned in the ditches. A woman came, carrying a small child. She hesitated for a moment, and the child said, "Mother, be patient, for you are on the truth" (Sahih Muslim).

Those who committed injustice then, or are oppressing believers now, will all suffer the punishment for this sin. Allah, the Owner of the heavens and the earth, will punish those who commit evil deeds, and their punishment will also be burning in fire. Therefore, desist(restrain) from oppression and obey Allah's commands.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ ذٰلِكَ الْفَوْزُ الْكَبِيْرُ ؕ﴿۱۱﴾

85|11| Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.

اِنَّ بَطْشَ رَبِّكَ لَشَدِيْدٌ ؕ﴿۱۲﴾

85|12| Indeed, the vengeance of your Lord is severe.

اِنَّهٗ هُوَ يُبْدِئُ وَ يُعِيْدُ ۖ﴿۱۳﴾

85|13| Indeed, it is He who originates [creation] and repeats.

وَ هُوَ الْغَفُوْرُ الْوَدُوْدُ ۙ﴿۱۴﴾

85|14| And He is the Forgiving, the Affectionate,

ذُو الْعَرْشِ الْمَجِيْدُ ۙ﴿۱۵﴾

85|15| Honorable Owner of the Throne,

فَعَّالٌ لِّمَا يُرِيْدُ ﴿١٦﴾

85|16| Effecter of what He intends.

Actions and Faith:

Those who oppressed the believers will face the punishment of Hellfire. Allah will resurrect humanity. Allah Almighty possesses immense power and might, which is why His grasp or punishment is severe. He is the Lord of the universe, of great majesty. The **Throne (Arsh)** signifies the King's seat, representing grandeur and power. He does whatever He wills, and nothing can impede His command. He is profoundly loving towards His creation (Abu Dawud) and is the Forgiver of sins and mistakes. The One who can create the entire universe, for him resurrecting humans is no challenge. Humans will be resurrected to account for their deeds. Therefore, it's essential to reflect before every action.

For those who obey His commands, there are rewards: magnificent palaces in Paradise, beneath which rivers flow, offering every blessing and comfort. Achieving this is a great success for humanity. The only path to this success is faith in Allah's oneness and greatness, followed by righteous deeds. Righteous deeds are always mentioned alongside faith to emphasize their importance. Those who expect rewards without performing deeds are mistaken because:

(1) They ignore Allah's guidance, as righteous deeds are consistently mentioned with faith.

(2) They disregard Allah's justice, for He is just.

(3) They show indifference to the redress of the oppressed, which Allah values highly.

In light of these matters, it is crucial to avoid Satan's deception that "Allah will forgive and deeds are not necessary because Allah is very generous". Allah's mercy and grace is essential along with the righteous deeds. Allah's rewards are countless, truly, it often feels as if one has not fulfilled his obligation toward gratitude.

هَلْ اَتٰىكَ حَدِيْثُ الْجُنُوْدِ ﴿١٧﴾

85|17| Has there reached you the story of the soldiers -

فِرْعَوْنَ وَ ثَمُوْدَ ﴿١٨﴾

85|18| [Those of] Pharaoh and Thamud?

بَلِ الَّذِيْنَ كَفَرُوْا فِيْ تَكْذِيْبٍ ﴿١٩﴾

85|19| But they who disbelieve are in [persistent] denial,

وَّ اللّٰهُ مِنْ وَّرَآىِٕهِمْ مُّحِيْطٌ ﴿٢٠﴾

85|20| While Allah encompasses them from behind.

بَلْ هُوَ قُرْاٰنٌ مَّجِيْدٌ ﴿٢١﴾

85|21| But this is an honored Qur'an

فِيْ لَوْحٍ مَّحْفُوْظٍ﴿٢٢﴾

85|22| [Inscribed] in a Preserved Slate.

Muslims were going through a period of tribulation. The incident of the **People of the Ditch** served to inform them about the difficulties in the path of truth. The disbelievers of Makkah were also being warned that mighty armies and powerful individuals were annihilated for denying Allah's commands. This included Pharaoh, a great oppressor and powerful king, who drowned. Similarly, the *people of Thamud* were destroyed due to their deeds. The people of Makkah were being admonished for their opposition, implying that if they did not cease their hostility, their end would also be dire. They were engaged in denying the Quran and the Bearer of the Quran. What is their status in the face of Allah's power? Therefore, they should accept the truth and save themselves from punishment.

The Quran is mentioned as a *glorious speech*, the word of the Creator of the universe. It has been perfectly preserved. It is protected; neither Satan nor jinn can corrupt it. It is also preserved with Muslims and is safeguarded in *Al-Lawh Al-Mahfuz (the Preserved Tablet)*, where all commands, information, and planning regarding the entire universe are kept. No deviation or alteration can occur in it, and it will remain preserved until the Day of Judgment. The people of Makkah should accept it to save themselves from punishment.

End of Surah Al-Brooj. Rev.9/25

86 - Surah Al-Tariq

Introduction

The Surah is named Al-Tariq, derived from the word "Al-Tariq" in its first verse. The Surah was revealed in Makkah, and its style of content is similar to that of the early Surahs.

The Surah consists of seventeen verses and one Ruku (section). Its number in the order of the Quran is 86, and in the order of revelation, it is 36.

Among the Surahs related to the sky, all carry an important message. This universe, whose great signs are visible in the sky—the sun, moon, stars, meteors, galaxies—all point towards Allah Almighty, the Creator of these celestial bodies. If a person ponders, this entire system, in which billions of stars do not collide with each other and all travel in a specific orbit, at a particular speed, and at a specific angle, is a testament to the Creator's greatness and power. Therefore, the occurrence of the Day of Judgment is a certainty, which will happen at the time appointed by the Creator of the universe.

Human being is invited to reflect on its own creation: how it came into being (from a few particles of fluid), then conception, then the formation of a body and soul, and then arrival on earth, going through life's stages, most of which a person is unaware of until death arrives. Sustenance, health, illness, business, children—all these

matters are not random or without a system; rather, they are all under a system, and humans benefit from them. One day, they will have to account for them. This life is not a jest but an important task.

The schemes of the disbelievers, which are against Allah's Prophet and Allah's commands, will all end, and they will come to know the truth.

وَ السَّمَآءِ وَ الطَّارِقِ ۙ﴿۱﴾

86|1| By the sky and the night comer -

وَ مَاۤ اَدْرٰىكَ مَا الطَّارِقُ ۙ﴿۲﴾

86|2| And what can make you know what is the night comer?

النَّجْمُ الثَّاقِبُ ۙ﴿۳﴾

86|3| It is the piercing star -

اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ؕ﴿۴﴾

86|4| There is no soul but that it has over it a protector.

Stars and the Knock:

The Surah begins with mention of the sky and the stars. **Al-Tariq** comes from the root *Turooq*, and *Mitraqa* (hammer) is also derived from it. A hammer is used for striking, and the word also means to knock. A **Tariq** is someone who comes at night, and they knock. Stars are called Tariq because they appear at night and are not visible during the day due to the sun's light. The next verse clarifies that Al-Tariq is that which appears at night and is very bright. One meaning of *thaqib* is "very high" (Fara'). This star is very bright and high. Some have taken it to mean a collection of stars. *Thaqib* also means "piercing." The star's brightness pierces (sheds light) through the darkness.

Modern research has confirmed the linguistic meanings of **Al-Tariq**. Humans (NASA) launched Voyager 1 and Voyager 2 probes into space in 1977, in the opposite direction of the sun. Their signals are still being recorded, and these probes continue on their trajectory. They have been traveling for the past 45 years. It is estimated that they have exited the boundaries of our solar system. It takes 20 hours and 33 minutes for their signals to reach Earth, even though the signals travel at the speed of radio waves (electricity). These probes have conveyed information/signals from stars, described as a humming sound or a knocking sound, or like the sound of raindrops falling. The knocking sound seems more accurate, aligning with the meaning of the word "Al-Tariq." (This information is from September 2022, published by NASA.)

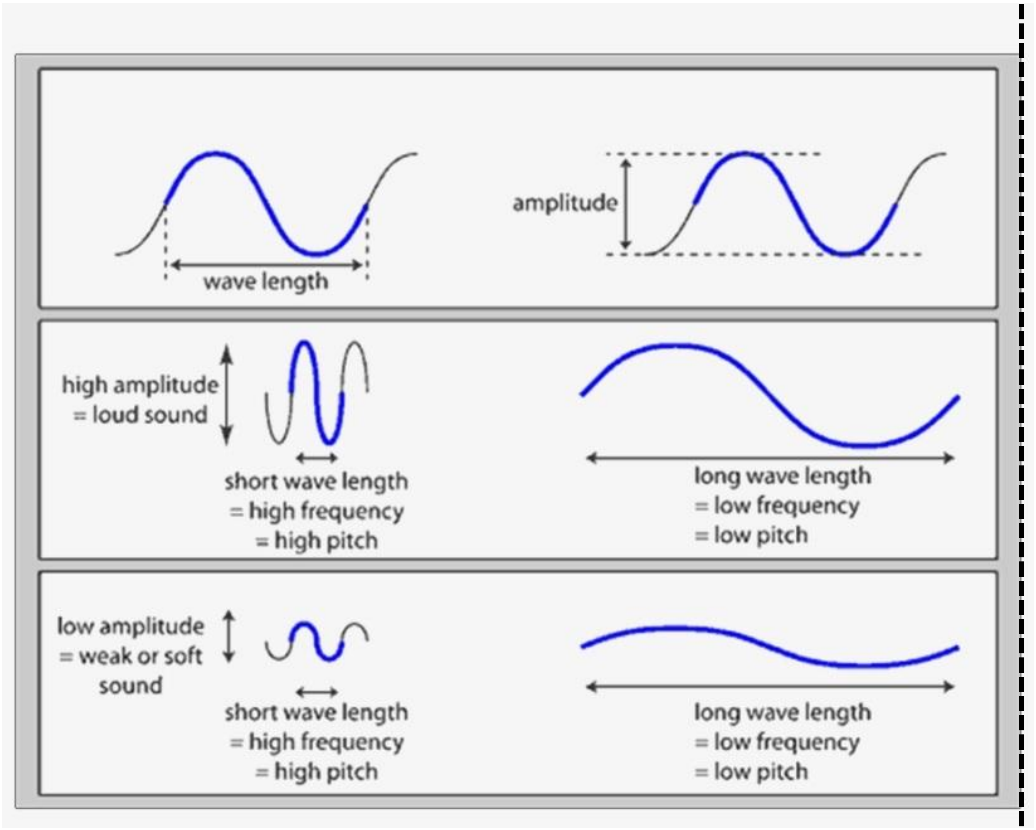


Diagram: Sound Waves

Guardians:

After mentioning stars, the Surah mentions living beings, stating that Allah Almighty has appointed guardians for every soul. Who are these guardians? Their details are not fully explained. However, the Quran and Hadith allude to their details. Angels are appointed to accompany humans. They record all of a person's deeds and send them to Allah Almighty's information centre (database) in the heavens, just as we record and send videos from our radio or camera, and they reach their destination via electronic signals (e.g., YouTube, WhatsApp). Allah Almighty's system is far superior to human systems.

According to other Hadith, all stages of human life exist within Allah Almighty's system, and Allah Almighty has created the means for them. These means pertain to human creation, sustenance, health, and death, indeed for every living being. Angels constantly regulate these means. The human brain is like a computer that stores, analyses, and decides information; all these processes occur within it. This brain is controlled by Allah Almighty, in addition to human will, through the angels. A simple analogy for our understanding is that our computer or mobile phone has hardware that stores information. Along with it, there is a software power that uses it. The control of this power, besides us, also lies with the creator of that software, and he can stop his software whenever he wish and affect our hardware. This example is merely for understanding. Allah Almighty's system is far superior and exalted beyond our research and conceptions. Under this same system, angels control every living being, and there is a power of the brain within every living being, with the greatest power

residing in humans, which makes them the noblest of creatures *(Ashraf al-Makhlooqat).* They have been honou*red* with *"Allah taught Adam all the names",(quran)* which is why humans control the Earth.

According to Hadith, the human heart and mind are under Allah's control, and He turns them as He wills. This means that angels control our thoughts. Just like angels, Allah Almighty has also given power to Satan and the Jinn. They can enter and influence the human body, just as ultrasound, laser, X-rays, and radio waves pass through the human body. Jinn are also created from a form of energy (fire). Angels inspire humans towards good deeds, while Satan and his followers, the Jinn, instigate evil. The human brain is constantly active, while the body rests during sleep. The brain only ceases to function in the event of death. These realities of existence are revealed to humanity to help them understand Allah Almighty's being and power through intellect and comprehension.

فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ ۝٥

86|5| So let man observe from what he was created.

خُلِقَ مِنْ مَّآءٍ دَافِقٍ ۝٦

86|6| He was created from a fluid, ejected,

يَّخْرُجُ مِنْۢ بَيْنِ الصُّلْبِ وَ التَّرَآئِبِ ۝٧

86|7| Emerging from between the backbone and the ribs.

اِنَّهٗ عَلٰى رَجْعِهٖ لَقَادِرٌ ۝٨

86|8| Indeed, Allah, to return him [to life], is Able.

يَوْمَ تُبْلَى السَّرَآئِرُ ۝٩

86|9| The Day when secrets will be put on trial,

فَمَا لَهٗ مِنْ قُوَّةٍ وَّ لَا نَاصِرٍ ۝١٠

86|10| Then man will have no power or any helper.

The Creation of Humankind:

Following the discussion of the universe, the analysis turns to human personal life. Human existence begins with the forceful expulsion of seminal fluid from the bodies of the father and mother. A single germ (sperm) in the form of a Y-chromosome or X-chromosome then implants itself in the womb. This germ is the beginning of a journey, chosen and delivered from among countless others. It then undergoes gradual development and growth. Today, there's a recognized field called genetic engineering. Fourteen hundred years ago, such a concept was unimaginable, but the Quran had already hinted at this process in these verses, directing humanity towards it. Today, all research is progressing within the boundaries set by the Holy Quran.

Then, a human being emerges. The matter of the original germ emanates from the central part of the human body, from the chest down to the base of the spine. Medically, the human digestive system, respiratory system, and circulatory system are located in this region, and the central nervous system's highway (the long spinal

cord) passes through it. This was the view of Revered Hasan al-Basri. Some exegetes, based on these very words, have interpreted "backbone" for men and "ribs" for women. However, the best interpretation is that these two boundaries are common to both men and women and are shared for procreation.

After this, humans set foot on Earth. They pass through childhood, adolescence, youth, maturity, and old age. During this long period, they witness significant changes and unforeseen events. Neither their birth nor their death is within their control. Similarly, many other matters are beyond their control. From this, people of intellect and understanding realize that another power exists and has influence, though it remains hidden. This is why people do not pay attention to it or reflect upon it. This was the mention of creation.

Now, after existing for many years, the human body, having consumed various vitamins, proteins, carbohydrates, and fats, eventually perishes, and its body becomes part of the material (within the earth) of which the earth is composed. There's a scientific (physics) theory that matter can be converted into energy, and similarly, energy can be converted into matter.

Anyone who believes that all this was a mere accident and not part of a system has their own understanding. For example, if someone were to say that a country was formed by accident, or that a monarchy transitioned to a democracy, or that economic prosperity and social justice and development were the result of an accident, or that a city was built by accident – all these opinions are contrary to reason and understanding. Just as all these matters occur under a system, similarly, human existence on Earth is also part of Allah's created system.

The Return of the Soul:

The next stage of this journey is mentioned in the verse: that He is able to restore life. He who created a complete human being from a single germ(cell), and then that human perished, and their components mingled with the dust, that Being (Allah Almighty) has the power to reassemble those components and restore the body, just as it had dissolved into matter. Then a body will be formed again, just as water turns into ice and ice turns back into water.

Humans of that time, the disbelievers, did not accept this process, and even now, those who do not believe in Allah Almighty do not accept it. But it is not impossible. Not everything can be seen with our own eyes. We observe that matter turns from gas to liquid, and from liquid to solid. The human body will transform from solid to solid (soil), and then this solid will again take a solid(human) shape. Only the form differs (the components of the body will scatter and then reappear in a complete form).

When will this event of regaining life occur? It has been informed that there is a specific day. On that day, people's secrets will be exposed. The details are as follows: humans perform deeds in this world. Many of their deeds are visible to others; these are called overt actions. Many deeds are performed in secret, known only to one or two people or no one else at all; these are secrets. On the Day of Judgment, when humans are resurrected, their book of deeds, which angels recorded in the world, will be handed to them. All their deeds, whether overt or secret, will be revealed. The effects of these deeds on that person's life and the afterlife will also be disclosed. Based on these deeds, they will be rewarded or punished.

This day will be the Day of Judgment. On that day, even the most powerful in the world will be extremely weak, as will the weakest of humans (everyone will be equal).

All humans, just as they are equal in body at birth and death, will be equal on that day too. Those with good deeds will have an easy reckoning, while those with bad deeds will face a difficult reckoning and punishment.

Neither those who performed bad deeds nor those who performed good deeds (all humans) will have any power of their own. Nor will any power of the universe be able to help them. All matters will be under Allah Almighty's control, and all events will occur with His permission.

The belief and concept of the Day of Judgment and accountability are very important. It is a key motivator in human conduct in this world, encouraging good and deterring evil. The Holy Quran and blessed Hadith mention and explain it many times so that a person's faith becomes firm and their conviction complete. For those who deny it, these are rational proofs.

وَ السَّمَآءِ ذَاتِ الرَّجْعِۙ﴿۱۱﴾

86|11| By the sky which returns [rain]

وَ الْاَرْضِ ذَاتِ الصَّدْعِۙ﴿۱۲﴾

86|12| And [by] the earth which cracks open,

اِنَّهٗ لَقَوْلٌ فَصْلٌۙ﴿۱۳﴾

86|13| Indeed, the Qur'an is a decisive statement,

وَّ مَا هُوَ بِالْهَزْلِۖ﴿۱۴﴾

86|14| And it is not amusement.

اِنَّهُمْ يَكِيْدُوْنَ كَيْدًاۙ﴿۱۵﴾

86|15| Indeed, they are planning a plan,

وَّ اَكِيْدُ كَيْدًاۚ﴿۱۶﴾

86|16| But I am planning a plan.

فَمَهِّلِ الْكٰفِرِيْنَ اَمْهِلْهُمْ رُوَيْدًا﴿۱۷﴾

86|17| So allow time for the disbelievers. Leave them awhile.

The Decisive Word:

Following the discussion of human existence, the text addresses the most crucial need for human life: the provision and means of sustenance, primarily food. The Arabic word "Al-Raj'" comes from *"rujoo'"*, meaning "to return." The most significant thing that repeatedly returns from the sky is rain. Therefore, Arabs understand *"rujoo'"* to refer to rain. Clouds constantly circulate in the sky; even now, the atmosphere remains about sixty percent covered by clouds. These clouds bring rain. The return of rain occurs as water evaporates into vapor, forms clouds, and then falls as rain, providing water that is essential for food and life.

Crucially, the Earth's capacity to produce crops and plants is vital. Rain provides moisture, which leads to the growth of crops (food) that sustain human life. When a seed sprouts from the ground, the Earth's surface cracks open. This very process and the rain are sworn by in the Quran. The answer to this oath is the *Holy Quran*, which contains the message of guidance for humanity.

This Quran is a discourse of truth **(decisive word)**. Its events are factual, its arguments are strong and correct, and its advice and guidance align with human nature and psychology. Allah Almighty's attributes, accountability, the Day of Judgment, Paradise and Hell, angels and jinn, the existence of the universe, Allah Almighty's power and might, the cosmic and life systems, and all information and material, whose centre is the Preserved Tablet (Lawh al-Mahfuz), are all facts and are correct. These events, arguments, the existence of the universe, stars, the sky, and human existence are not a mere game or spectacle; rather, they were created with purpose and a plan and are functioning accordingly. Their ultimate outcome will also be under this plan. This message was for the disbelievers of Makka, and today it is for all people who are non-Muslims or deniers of God, so that they may save themselves from punishment.

Regarding the greatness of the Holy Quran, there's a blessed Hadith narrated by Hazrat Ali (R.A), who states: "I heard the Messenger of Allah say that soon there will be turmoil. I asked, 'What is the way out (to be saved) from it?' The Messenger of Allah (peace be upon him) said: **'***The Book of Allah. In it are tidings of those before you, and accounts of those after you, and decisions regarding matters among you. It is the truth and contains nothing frivolous. Any ruler who abandons it will be shattered, and whoever seeks guidance elsewhere will go astray.'* (Tirmidhi / Darimi)."

The Quraish of Makka were making tremendous efforts to stop Islam, and oppression was rampant. The Prophet (PBUH) and the Muslims were reassured that all the plans of the disbelievers would fail. No matter how much they tried, Allah Almighty's system would ensure the triumph of truth. They were told to simply be patient for a while and grant them respite. The word "respite" proclaimed the certainty of victory. People witnessed that a few years later, the Makkan disbelievers were defeated at Badr, and a few years after that, Makka was conquered without any battle.

End of Surah Al-Tariq.Rev9/25.

---

87 - Surah Al-A'laa.

Introduction:

The Surah's name, **Al-A'la**, is derived from its first verse, "Glorify the name of your Lord, the Most High." This signifies that Allah's name is free from all defects and imperfections, and embodies every beauty and perfection. Based on its themes, it appears this Surah was revealed in the early days of Islam. It is a Makkan Surah, ranked 8th in the order of revelation and 87th in the order of the Quranic manuscript. It contains nineteen verses and one Ruku (section). The Surah's theme is **monotheism (Oneness of God)**, emphasizing the greatness of Allah Almighty. It commands believers not to remember Him by any name that is unworthy of His majesty, or that suggests any weakness, imperfection, or resemblance to creation.

Most corrupt beliefs stem from misconceptions or improper names attributed to Allah Almighty. Therefore, He should be called by His **Asma-ul-Husna (Most Beautiful Names)**, which are fitting and appropriate and are mentioned in the Quran and Hadith.

Virtues of the Surah:

Regarding the virtues of this Surah, Imam Ahmad, Imam Bazzar, and Imam Ibn Mardawayh narrated from Hazrat Ali (RA) that the Prophet (PBUH) loved Surah "Glorify the name of your Lord, the Most High" (Musnad Ahmad). Jabir ibn Samurah (RA) narrated that the Messenger of Allah (PBUH) used to recite "Glorify the name of your Lord, the Most High" in the Fajr prayer (Sahih Muslim). According to another narration, once Hazrat Mu'az ibn Jabal (RA) recited Surah Al-Baqarah in the Maghrib prayer, and the Prophet (PBUH) instructed him to recite Surahs such as "Glorify," "The Sun and its Brightness," and "The Night Visitor." He said, "You are putting people into distress. We have come to bring ease to people, not to alienate them from religion by causing them hardship." (The intention was that the Imam should be considerate of his congregation, so that the recitation of the Quran does not become difficult for them) (Nasa'i).

The Surah discusses Allah Almighty's **management and system, proportion and balance** in the universe. He created a system of sustenance for His creation. Plants and food are obtained from the Earth.

The Prophet (PBUH) was reassured that the Quran would be **preserved and memorized** by him. He was told not to worry, as if Allah wished to make him forget, He could. All matters are under Allah Almighty's control.

For the purpose of propagation, the Prophet was reassured that conveying the message was his duty, and the recipient was responsible for accepting or rejecting it. Those who accept will be successful and fortunate, and they will be saved from punishment. Those who reject will be wretched.

The message of the Holy Quran is not new. A similar message was also found in the scriptures of *Prophet Musa (Moses) and Prophet Ibrahim (Abraham).*

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَىۙ﴿۱﴾

87|1| Exalt the name of your Lord, the Most High,

الَّذِیْ خَلَقَ فَسَوّٰىۙ﴿۲﴾

87|2| Who created and proportioned

وَ الَّذِیْ قَدَّرَ فَهَدٰىۙ﴿۳﴾

87|3| And who destined and [then] guided

وَ الَّذِیْۤ اَخْرَجَ الْمَرْعٰىۙ﴿۴﴾

87|4| And who brings out the pasture

فَجَعَلَهٗ غُثَآءً اَحْوٰىؕ﴿۵﴾

87|5| And [then] makes it black stubble.

Allah Almighty's essence is exalted. His names are similarly exalted and worthy of respect. It is essential to call upon only those names that clearly demonstrate perfection and hold no possibility or potential for deficiency or flaw. The most accurate names are those mentioned in the Holy Quran.

Creation and Proportion (Perfection):

Some attributes can also be used for created beings, such as Karim (Generous), Rahim (Merciful), Sami' (All-Hearing), Basir (All-Seeing), and Khaliq (Creator). Caution is necessary in their usage to ensure that a servant's use does not mimic Allah Almighty's way. For instance, one may be called Abd-ul-Khaliq (servant of the Creator). Allah Almighty's name should be invoked with reverence and respect, not in inappropriate places like restrooms, or in jest, or before those who might disrespect or mock it. It is narrated from Hazrat Uqbah ibn Amir Al-Juhani that when the blessed verse "Glorify the name of your Lord, the Most High" was revealed, the Prophet (PBUH) commanded to recite *"Subhana Rabbiyal A'la*" (Glory be to my Lord, the Most High) in prostration. Similarly, when the verse "Glorify the name of your Lord, the Most Great" from Surah Al-Waqi'ah was revealed, he commanded its recitation in bowing, saying *"Subhana Rabbiyal Azeem*" (Glory be to my Lord, the Most Great) (Abu Dawud, Ibn Majah). Whenever the Prophet (PBUH) recited this verse, in compliance and response to it, he would say *"Subhana Rabbiyal A'la.*"

After mentioning Allah Almighty's names, His power and majesty are expressed: He created all things. He not only created them but "*fassawa"* (He fashioned them perfectly and proportioned them). He designed their bodies, balancing them appropriately for their function and action. A more perfect form could not exist. Then, He instilled specific characteristics within the body that facilitate its work. All existents in the world share this quality and excellence; they are extremely well-proportioned and harmonious. The system of living beings is even more elevated. Their growth, their bodies and sustenance, the development of their bodies, then diseases and their cures, their food and habitation—everything is complete in its system and existence. All these matters are not accidental; rather, they are the result of the perfection of an immensely wise and powerful Being.

Destiny:

The word for "estimation" or **"destiny" (Taqdeer)** is very comprehensive. This planning occurred in the most supreme manner and was then implemented. What a thing should do, how to do it, when to do it, and where to do it—a plan and program were made for all these matters, and everything acts according to this plan and program. That is, when it will come into existence, when it will begin its work, when it will finish its work, and when it will cease to exist itself. The manifestation of this planning has been mentioned in many verses. This planning and implementation are for the entire universe, and many matters or events have passed, many are currently passing, and many will pass in future times.

Guidance has also been arranged. For what purpose was a thing created? How will it fulfil that purpose, and for how long? Some methods have been created within these bodies such that they operate automatically. Fish swimming, birds flying, insects crawling—all are part of this system and perfection. The affairs of the world, celestial bodies, rain, clouds, the Earth's capacity, the action of winds, light and the sun, the moon and night—all matters are functioning according to their system of guidance, and none clashes with another.

Humans were granted intellect and understanding, and free will, but guidance was also arranged for them. Among humans, guides were chosen for them. Complete guidance was provided to them so that they might avoid failure in this world and the hereafter. How plants will grow? How will they flourish? How will they bear fruits and seeds? Then they will reproduce. Leaves, flowers, branches, trunks—all perform their respective functions. And all have been guided in their actions.

All this craftsmanship is not an accident that happened without purpose; rather, it has been created for specific purposes, and the One who created it will one day bring it to an end. For the One who can create, ending it is not difficult. The One who can create humans can also bring them back to life. Unfortunately, what can be said about those (scholars) who consider this an accident, except with regret?

The seeker of the stars' pathways… could not travel in the world of his own thoughts. (Iqbal)

The End or Outcome:

The next verse mentions pastures and their ultimate fate(end). The Earth has been endowed with the ability to grow plants for the food of humans and animals. The dispersal of plant seeds has been arranged. The provision of rain and moisture has been made. The growth of plants and their seasons—all matters are working in an organized manner. According to the season, plants and crops grow, ripen, and then decompose, becoming part of the Earth. This is a cycle that is continuously at work. Sometimes a tiny seedling, sometimes a mature tree, flowers, fruits, and then in autumn, leaves wither and fall, and after some time, the tree or plant itself perishes and becomes part of the Earth. Sometimes it's yellow, sometimes dry, and sometimes it turns black, becoming fertilizer and part of the Earth's surface. This is not an accident; rather, *it is Qadar (divine decree), Huda (guidance), Mar'i (pasture, food), and Ahwa (the process of fertilization)*. Every living being is a part of this system.

سَنُقْرِئُكَ فَلَا تَنْسٰٓىۙ﴿۶﴾

87|6| We will make you recite, [O Muhammad], and you will not forget,

اِلَّا مَا شَآءَ اللّٰهُ ؕ اِنَّهٗ يَعْلَمُ الْجَهْرَ وَ مَا يَخْفٰى ؕ﴿۷﴾

87|7| Except what Allah should will. Indeed, He knows what is declared and what is hidden.

Remembrance and Preservation:

There are blessed verses about the preservation of the Quran. This has been mentioned previously in Surah Taha (114) and Surah Al-Qiyamah (16-19). The Prophet (PBUH) would strive not to forget, so he would repeat words and phrases, and sometimes this would happen during revelation (when Jibreel was reciting the revelation). Hazrat Ibn Abbas narrated from Hazrat Saad ibn Waqas that the Prophet (PBUH) was reassured that memorizing the revealed revelation or preserving it in his mind was Allah's responsibility. He was told not to worry. The revelation would always be preserved in his memory, and these words, as he heard them, would be perfectly memorized and conveyed to those present.

Along with this, there is also a reference to human affairs, stating that if, for a certain expediency, it was intended to cause forgetfulness, it would only be temporary. For example, according to a narration, the Prophet (PBUH) led the morning prayer and

during the recitation, he omitted a verse. After the prayer, Hazrat Ubayy ibn Ka'b Makki asked, "O Messenger of Allah, has this verse been abrogated that you did not recite it?" The Prophet (PBUH) replied, "No, I had forgotten it." He then advised that the Imam should be reminded by a gesture (of words) so that he may recite it (Al-Mu'jam al-Kabeer). Based on this hadith scholars have also derived the ruling that if the Imam makes a mistake during prayer, he can be signalled to, so that the order of recitation and the performance of the prayer continue smoothly.

Allah Almighty's power is mentioned: He knows all that is apparent and hidden. Apparent and hidden are defined relative to each other; that is, a statement or event may be known or apparent to one person, but unknown or hidden to another. These are the limits of human knowledge and comprehension, but for Allah Almighty, nothing in this universe is hidden or concealed. Everything is within His knowledge. Another explanation for this is that humans conceal some matters and reveal others. However, everything is present in Allah Almighty's knowledge. Nothing is hidden from Him. He is aware of the needs and difficulties of His creation, especially humans.

وَ نُيَسِّرُكَ لِلْيُسْرٰى ۚ﴿۸﴾

87|8| And We will ease you toward ease.

فَذَكِّرْ اِنْ نَّفَعَتِ الذِّكْرٰى ؕ﴿۹﴾

87|9| So remind, if the reminder should benefit;

سَيَذَّكَّرُ مَنْ يَّخْشٰى ۙ﴿۱۰﴾

87|10| He who fears [Allah] will be reminded.

وَ يَتَجَنَّبُهَا الْاَشْقَى ۙ﴿۱۱﴾

87|11| But the wretched one will avoid it -

الَّذِیْ یَصْلَى النَّارَ الْكُبْرٰى ۚ﴿۱۲﴾

87|12| [He] who will [enter and] burn in the greatest Fire,

ثُمَّ لَا یَمُوْتُ فِیْهَا وَ لَا یَحْیٰى ؕ﴿۱۳﴾

87|13| Neither dying therein nor living.

Ease in Religion:

These verses concern the Holy Quran and Islamic teachings, stating that the Quran is easy to memorize and understand. Similarly, the commandments of Islam are also easy and convenient for people. The Prophet (PBUH) taught many times that *he came to bring ease to people, not to put them in difficulty.* Hazrat Anas narrated that the Prophet (PBUH) said: *"Make things easy for people and do not make them difficult, and give good tidings and do not discourage or alienate people" (Muslim). Hazrat Abu Hurayrah narrated that the Prophet (PBUH) said: "Religion is easy"* (Bukhari / Nasa'i).

The Prophet (PBUH) was striving entirely in preaching. The disbelievers of Makka were showing strong enmity and opposition, and persecuting the weak Muslims. This situation distressed the Prophet (PBUH). Through the blessed verses, he was

reassured that he should not worry about those who do not act after hearing the advice, as their end will be bad. For those who accept the advice, it is beneficial, and they are those who fear Allah. It is better to focus on them rather than on the wretched and stubborn person who opposes. *This is a guidance that preference should be given where there is a greater chance of success.* This verse also hinted to the Prophet (PBUH) that most of the leaders of Quraish would continue to oppose him. He was told not to worry about this, and all of them were killed in the Battle of Badr. These wretched and stubborn deniers of guidance would meet their end, which is to burn in the great Fire. This means the eternal torment of Hell. Its nature will be that they will wish for death to escape the torment, but death will not come to them (then a new skin will grow on their bodies). In this struggle, they will continue to suffer the torment.

قَدْ اَفْلَحَ مَنْ تَزَكّٰىۙ﴿۱۴﴾

87|14| He has certainly succeeded who purifies himself

وَ ذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰىؕ﴿۱۵﴾

87|15| And mentions the name of his Lord and prays.

بَلْ تُؤْثِرُوْنَ الْحَیٰوةَ الدُّنْیَاۖ﴿۱۶﴾

87|16| But you prefer the worldly life,

وَ الْاٰخِرَةُ خَیْرٌ وَّ اَبْقٰىؕ﴿۱۷﴾

87|17| While the Hereafter is better and more enduring.

اِنَّ هٰذَا لَفِی الصُّحُفِ الْاُوْلٰىۙ﴿۱۸﴾

87|18| Indeed, this is in the former scriptures,

صُحُفِ اِبْرٰهِیْمَ وَ مُوْسٰىؕ﴿۱۹﴾

87|19| The scriptures of Abraham and Moses.

Purity:

Believers are mentioned as adopting purity. Purity here refers to the **purity of the heart**, meaning complete faith in Allah Almighty, the Day of Judgment, Prophet Muhammad (PBUH), the scriptures, and other religious matters or commands. Some interpreters have defined purity as abstaining from major sins. Others have described it as abstaining from polytheism and performing prayers, as prayer is mentioned in the subsequent verse. Some interpreters have referred to paying *Sadaqat al-Fitr* before Eid and performing the Eid prayer. The verses are broad in their meaning. The concepts of *Tazkiyah* (purification of the soul) and *Salat* (prayer) are also broad.

The Hereafter:

The purification of the soul leads to thoughts about many matters beyond mere obligations. Generally, the range of life's necessities and desires tends to expand. Events in this world are before us, and we are affected by them therefore, people prioritize them. Events of the Hereafter and the Day of Judgment are not directly apparent; faith in them comes only through revealed books. Hence, individuals tend

to prioritize this worldly life. The blessed verse refers to this, indicating that humans prefer the life of this world over the life of the Hereafter. The reason for this is a lack of higher-level contemplation. Worldly matters are immediate and for a short duration. Humans focus on them because their desires and physical urges also act as motivators. They get lost in this world and forget the Hereafter. The Prophet (PBUH) kept his life very simple and often said that this life is a journey, like a traveller passing through a route. If one reflects, the entire duration of this life spans forty to fifty years. Before maturity, there is adolescence, and afterwards, old age. In contrast, life after the Day of Judgment is eternal. The standard of comfort in the life of Paradise is very high. If one attains Paradise, there are eternal blessings, and if one ends up in Hell, the torment will be eternal. (Muslim) believers will emerge from Hell after enduring their punishment. Humans are being warned to use their intellect and wisdom, not to prioritize temporary comfort and ease, but rather to prepare for eternal life.

These admonitions, which Islam has conveyed to humanity through the Holy Quran, are not new. Rather, previous prophets also delivered the same messages to their communities. There are two important prophets in Arabia and the Middle East: Prophet Ibrahim (Abraham) and Prophet Musa (Moses). Their message was also the same: monotheism, the Day of Judgment, accountability, prayer (worship), helping the poor and needy, and justice—these themes are common to all. Every succeeding prophet brought easier commandments than the previous ones. Then, religious leaders eliminated the personal preferences and incorrect practices that had been incorporated. Just as Prophet Isa (Jesus) reformed Judaism, Islam corrected the erroneous practices in both these religions. The compilation and preservation of the Holy Quran were carried out by Allah Almighty Himself through the Prophet (PBUH). Therefore, the command of Islam is the final command, meaning it is the ultimate renewal and correction among religions, and Muhammad (PBUH) is the last Prophet.

End of Surah Al-A'la. Rev.9/25.

88-Surah Al-Ghashia

Introduction:

The Surah's name is taken from the word **Al-Ghashiyah** in its first verse, meaning "the Overwhelming Event" or "the Coverer," referring to the Day of Judgment. This Surah was revealed in Makka. It comprises twenty-six (26) verses and one Ruku (section). In terms of revelation order, it is the 68th Surah, and in the Quran's arrangement, it is the 88th. Thematically, it is closely related to Surah Al-A'la, with both emphasizing the intensity of the Day of Judgment, and describing the state of Hell and the characteristics of its inhabitants.

Like other Makkan Surahs, it addresses the fundamental tenets of Islam: Tawhid (Oneness of God), Prophethood, the Day of Judgment, Resurrection, and Recompense.

It highlights the intensity of the Day of Judgment and describes the conditions of both believers and disbelievers.

It expresses Allah Almighty's grandeur and power, evident in creation, specifically mentioning the sky, mountains, Earth (vegetation), and animals, particularly camels.

After this life, all humans will return to Allah for accountability and to receive either punishment or reward. The Prophet (PBUH) is instructed regarding preaching, and the acceptance of his message by people is up to them, which will earn them reward. Regarding the Surah's virtue, it is narrated from Hazrat Nu'man ibn Bashir that the Prophet (PBUH) used to recite Surah Al-Jumu'ah along with Surah Al-Ghashiyah in the Friday prayer (Muslim/Nasa'i).

هَلْ اَتٰىكَ حَدِيْثُ الْغَاشِيَةِ ۟ ﴿١﴾

88|1| Has there reached you the report of the Overwhelming [event]?

وُجُوْهٌ يَّوْمَىِٕذٍ خَاشِعَةٌ ۙ ﴿٢﴾

88|2| [Some] faces, that Day, will be humbled,

عَامِلَةٌ نَّاصِبَةٌ ۙ ﴿٣﴾

88|3| Working [hard] and exhausted.

تَصْلٰى نَارًا حَامِيَةً ۙ ﴿٤﴾

88|4| They will [enter to] burn in an intensely hot Fire.

تُسْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ۟ ﴿٥﴾

88|5| They will be given drink from a boiling spring.

لَيْسَ لَهُمْ طَعَامٌ اِلَّا مِنْ ضَرِيْعٍ ۙ ﴿٦﴾

88|6| For them there will be no food except from a poisonous, thorny plant

لَّا يُسْمِنُ وَ لَا يُغْنِىْ مِنْ جُوْعٍ ۟ ﴿٧﴾

88|7| Which neither nourishes nor avails against hunger.

Frightened Faces:

The Surah begins with a highly significant and terrifying portrayal, asking whether you have knowledge of a terrifying news (an impending event). **Al-Ghashiyah** (that which overwhelms or covers) refers to the terrifying Day of Judgment. On that day, all humans, jinn, and animals will be terrified, and this fear will be apparent from their faces and body language, or the fear will have enveloped the entire Earth. Those whose deeds show an abundance of sins will be extremely frightened. Their gazes will be lowered, and fear will drip from their faces. Just as someone is exhausted and distressed due to extreme toil and anxiety, they will know their ultimate fate. They will be pushed into Hell, where their bodies will burn in a blazing fire. Instead of cool water, they will be given boiling water, which will wound their intestines and stomach. For food, they will receive thorny bushes or thorny leaves, which they will have to eat due to extreme hunger, yet this food will neither satisfy their hunger nor make them feel as if they have eaten anything.

Similar terrifying situations are described in other verses, mentioning the leaves of the Zaqqum tree and pus-filled water. The intended message from all these details is the **intensity of the torment**. This can encompass all kinds of suffering: sometimes pus-filled water, sometimes boiling water, sometimes thorny leaves, sometimes broad thorny leaves of the Zaqqum tree. They will receive these, or the intensity of the punishment will correspond to their sins. These will be the individuals whose lives were spent in disobedience to Allah Almighty's commands. They followed their desires and denied the teachings of the prophets.

وُجُوْهٌ يَّوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾

88|8| [Other] faces, that Day, will show pleasure.

لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾

88|9| With their effort [they are] satisfied

فِيْ جَنَّةٍ عَالِيَةٍ ﴿١٠﴾

88|10| In an elevated garden,

لَّا تَسْمَعُ فِيْهَا لَاغِيَةً ﴿١١﴾

88|11| Wherein they will hear no unsuitable speech.

فِيْهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾

88|12| Within it is a flowing spring.

فِيْهَا سُرُرٌ مَّرْفُوْعَةٌ ﴿١٣﴾

88|13| Within it are couches raised high

وَّ اَكْوَابٌ مَّوْضُوْعَةٌ ﴿١٤﴾

88|14| And cups put in place

وَّ نَمَارِقُ مَصْفُوْفَةٌ ﴿١٥﴾

88|15| And cushions lined up

وَّ زَرَابِيُّ مَبْثُوْثَةٌ ﴿١٦﴾

88|16| And carpets spread around.

Joyful Faces:

A second state and condition are being described to allow for comparison by both readers and listeners. The first scenario depicted terrifying faces and torment. This second scenario is completely different and opposite. Here, people's faces will be **radiant and fresh**. Instead of fear, there will be a state of joy. Their dwelling will not be in fire but in lofty palaces. This could also refer to a high rank in Paradise. All people will reside there with love, affection, and tranquillity; there will be no vile habits or actions that could bring bitterness to the environment or human relationships. Springs will flow in their dwellings. High-quality, elevated couches will be set in their

seating areas, or it will be a high-ranking place arranged with premium carpets. Exquisite beverages will be beautifully arranged before them. The seating will be extremely comfortable. All these arrangements and the welcome extended upon their arrival will be the **reward for their good deeds performed in the world.** They endured hardships and difficulties in obeying Allah's commands. They suppressed their desires and acted upon divine commandments. As a result, they will be extremely joyful and pleased that all their deeds were accepted.

This comparison is made so that the reader and listener may understand the consequence of their actions and make a choice. The people of Makka who were in opposition at that time, and those who now do not believe in Allah and Islam, should know and rectify themselves.

اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

88|17| Then do they not look at the camels - how they are created?

وَ اِلَى السَّمَآءِ كَيْفَ رُفِعَتْ ﴿١٨﴾

88|18| And at the sky - how it is raised?

وَ اِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾

88|19| And at the mountains - how they are erected?

After the mention of the Day of Judgment, which belongs to the future and whose nature has been described, Allah Almighty's power is now expressed through the evidence of existing creations. This is so that the reader or listener may be convinced about the Day of Judgment, because when they observe these magnificent creations, and benefit from them, they are certain of their existence, so they should also believe in the news of what is to come. Animals are closest to humans, and among them, domesticated animals like goats, cows, horses, donkeys, and **camels** are particularly close and familiar. Humans derive many benefits from them, and they make life easier. Among animals, the camel has been chosen.

The Camel (Jamal):

For the Arabs, among whom the Holy Quran was revealed, the camel is the most useful animal. Its meat, wool, and milk are utilized. It is very fast for travel, especially in the desert, called as a "desert ship." It can survive for many days without food or water. It is the strongest in carrying loads. It surpasses other animals in loyalty, patience, and endurance. Furthermore, it possesses many unique characteristics that distinguish it from other animals.

Physical Structure: Its body is long and tall, allowing a rider to see far into the distance. The hump distributes weight, and this hump stores the camel's food (fat). Therefore, it can travel for many days without eating or drinking. Its feet are wide and spread easily in the sand without sinking, making it a desert ship. The camel's body cells can absorb water and have the ability to survive for long periods without water. Ordinary animals can barely survive for seven to ten days without water, but a camel can last up to forty days. The camel's mouth can chew thorny and bitter leaves.

In terms of **memory**, the camel is very sharp. It knows desert paths where strong winds erase all traces. The camel's patience is also remarkable. It can go without food for many days. Camels also enjoy music. Therefore, bells that produce different

sounds are tied around their necks or collars. The camel enjoys music to regulate and increase his pace(speed). The camel's body structure is very unusual. Its neck forms a semi-circle. Its long legs assist it in sitting and standing. Due to the design of its legs, it walks faster on plains and in deserts compared to mountainous regions. Camels in mountainous areas are not as tall, and their skin has more wool, which helps them walk on rocky surfaces and protects them from the cold.

The **skeletal structure of a camel** resembles that of dinosaurs. According to modern biology, dinosaurs existed on Earth but later died due to meteor showers. The camel's skeleton is very unique and contains approximately 539 bones. It has eight knees. The fat stored in its hump helps it survive without food for a considerable period. Long-legged camels easily endure the cold and heat of the desert. Its blood cells also store water. Due to these characteristics, the camel has been mentioned.

The Sky:

Another sign is the existence of the **sky**. The sky refers to the atmosphere where we observe the sun, moon, and stars, and where meteorites fall. In this atmosphere, we see clouds from which rain descends. Sometimes hail falls, and sometimes there is snowfall. Thunder and lightning are visible. Rain is essential for the life of humans and animals. There are underground water reservoirs. Rivers emerge from snow. Springs flow from underground reservoirs, sustaining the lives of humans, animals, and all living beings.

The intensity of the sun, the moonlight, and the sight of stars at night all point towards a grand system and a mighty power that created and is operating them. This has been repeatedly mentioned in the Holy Quran, especially in the Surahs revealed in Makka. According to ancient astronomers, all these stars and the sun are part of the first heaven of the world, and there are other heavens beyond that which we cannot see. Modern astronomy has not progressed beyond this in observation; the rest are estimations and interpretations based on radio signals. This is because the light from stars takes thousands of light-years to reach us, which gives an idea of the vastness of the nearby universe.

The Mountains:

The **mountains** are mentioned. Mountains have been mentioned in several verses and extensively written about. Mountains offer great benefits. Due to their weight, the pressure of molten lava within the Earth reaches the surface much less frequently. The roots or foundations of mountains are connected to the Earth's plates, which is why lava emerges from volcanoes. Mountains play a significant role in weather changes. They are a reservoir of water due to snow. They also contain a treasure of many minerals. Mountain soil also comes in many colours. Forests are abundant on mountains due to higher rainfall.

The Earth:

The **Earth** is also mentioned, on which humans constantly live. In space, the Earth is spherical. All celestial bodies moving in the sky are spherical, which makes it easy for them to travel in their orbits. For humans, the Earth's surface is like a carpet; that is, the Earth is spread out for human use. The Earth's surface is highly suitable for agriculture and vegetation, which provides food. Not only humans but all animals, birds, and insects obtain food from it. All plants also grow by taking nourishment from the Earth. According to geology, the Earth was formed millions of years ago. However, humans, especially through revealed books, came to know about the Earth's

blessings after their existence on it. This means that for us, these blessings began after the arrival of Adam, even though the Earth, like the universe, existed long before.

All these scientific proofs, which require no specialized knowledge to understand, only attentiveness, demonstrate the greatness and power of the Creator. The Creator can bring them to an end. Similarly, if a human being was created, their components(body) can be reassembled and re-created. They will rise from the place of their graves.

For those who do not believe in the Day of Judgment and the Resurrection (being brought back to life), these are arguments. For people of knowledge, there is much to ponder.

وَ اِلَى الْاَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

88|20| And at the earth - how it is spread out?

فَذَكِّرْ ؕ اِنَّمَاۤ اَنْتَ مُذَكِّرٌ ﴿٢١﴾

88|21| So remind, [O Muhammad]; you are only a reminder.

لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾

88|22| You are not over them a controller.

اِلَّا مَنْ تَوَلّٰى وَ كَفَرَ ﴿٢٣﴾

88|23| However, he who turns away and disbelieves -

فَيُعَذِّبُهُ اللّٰهُ الْعَذَابَ الْاَكْبَرَ ﴿٢٤﴾

88|24| Then Allah will punish him with the greatest punishment.

اِنَّ اِلَيْنَاۤ اِيَابَهُمْ ﴿٢٥﴾

88|25| Indeed, to Us is their return.

ثُمَّ اِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

88|26| Then indeed, upon Us is their account.

The Outcome(result):

The Surah concludes with a very important message. The Prophet (PBUH) was engaged in preaching, but the opposition from the Quraish was severe. They were committing oppression. The Prophet was reassured to continue his preaching. He had conveyed Allah's message. He could not force Allah's commands upon them (humans have the choice to accept or not). He was told not to be distressed by their denial. Those who rejected the truth were harming themselves. In this worldly life, they had freedom and choice. After that, everyone must taste death and leave this world. After that, their journey to the Hereafter, towards the Day of Judgment, begins. And then, they will be held accountable for their deeds in this world. As mentioned at the beginning of the Surah, sinners (deniers) will receive punishment, and those who followed the commandments will receive rewards, manifested as Hell and Paradise.

The End of Surah Al-Ghashia.Rev:9/25

89 - Suah Al-Fajjar

Introduction:

Surah Al-Fajr is named after the word "Al-Fajr" in its first verse. It begins by swearing by the dawn, highlighting its importance. This Surah was revealed in Makka when the persecution of Muslims was at its peak. It consists of thirty verses and one Ruku. In terms of revelation order, it is the tenth Surah, and in the order of the Holy Quran, it is the eighty-ninth (89).

Thematically, it is closely related to Surah Al-Ghashiyah. It speaks of the misguided and the guided, describing the character and punishment of the misguided, and mentioning the reward for believers. It also discusses the night, day, and even and odd matters. These phenomena in the universe serve as evidence of Allah Almighty's essence and power, and can also prove the Day of Judgment.

Those who denied Allah, despite having power, used that power for their own ends. The Surah informs us of their ultimate fate so that we may understand that Allah's power surpasses human power, and no one can escape His grasp. Salvation lies only in obeying His commands. The end of oppression is always a lesson. Allah Almighty judges justly, and the Day of Judgment is the true day of justice.

The Surah mentions the vulnerable members of society and emphasizes their importance and the protection of their rights. Societies that fail to protect them are ultimately destroyed.

By adhering to Allah's commands, a person achieves inner peace and tranquillity. Such individuals will live in peace in this world and enter Paradise with honour in the Hereafter.

وَ الْفَجْرِۙ﴿۱﴾

89|1| By the dawn

وَ لَیَالٍ عَشْرٍۙ﴿۲﴾

89|2| And [by] ten nights

وَّ الشَّفْعِ وَ الْوَتْرِۙ﴿۳﴾

89|3| And [by] the even [number] and the odd

وَ الَّیْلِ اِذَا یَسْرِۚ﴿۴﴾

89|4| And [by] the night when it passes,

هَلْ فِیْ ذٰلِكَ قَسَمٌ لِّذِیْ حِجْرٍؕ﴿۵﴾

89|5| Is there [not] in [all] that an oath [sufficient] for one of perception?

The Surah begins by referencing events in the universe and our lives. **Fajr (dawn)** refers to the time after night passes, including the false dawn (nautical dawn), then the true (astronomical) dawn, and civil dawn and finally sunrise, after which the day emerges and life becomes active. Human life revolves around this. It isn't an ordinary process. We often overlook it because we've experienced it since childhood, when our intellect and knowledge weren't fully developed. However, this is established by a grand system of Earth and Sun. These celestial bodies are moving and operating in their orbits by Allah's command. If the Earth did not rotate on its axis, there would be no night or arrival of dawn. All this is evidence of Allah's power and might. The Creator fashioned these existences—the Earth and the Sun—with immense wisdom and then established their orbits.

The Ten Nights:

After dawn, the **night** is mentioned. Which are these ten nights? According to a Hadith, these are the first ten days of Zul-Hijjah, during which Muslims observe the pilgrimage rites established by Prophet Ibrahim, and the days of Hajj are primarily within these first ten days. The ninth (9th) day is the Day of Arafah, and the tenth is the Day of Sacrifice. Their virtues are also mentioned in Hadith. Another opinion suggests they are the first ten days of Muharram. On the tenth of Muharram, Prophet Musa freed the Children of Israel from the oppression of Pharaoh, and Pharaoh drowned in the river. Since Islam is a true religion, it acknowledges the older Abrahamic religions: Judaism and Christianity. It is a completion of these religions. Belief in Prophet Musa is also essential for every Muslim. His success represented humanity's liberation from the slavery Pharaoh had imposed on the Children of Israel. Therefore, the Prophet (PBUH) began fasting on the tenth of Muharram, and for the distinction of Islam, he commanded fasting on the ninth or eleventh day as well, to preserve Islam's unique identity. Muharram is the first month of the Islamic calendar, and the virtues of the tenth of Muharram are also mentioned.

Even and Odd Matters:

In counting, **odd numbers** (those not divisible by two, like one, three, five, seven, nine, etc.) and **even numbers** (those divisible by two, like two, four, six, eight, ten) exist. These numbers are the foundation of human counting and the development of knowledge, especially mathematics. The Quran repeatedly mentions counting and reckoning. Allah Almighty created things in pairs in the universe, which has its own wisdom (e.g., *"And We created you in pairs*"). For instance, all animals have male and female counterparts. Plants also exist in pairs, but inanimate objects are singular. Further pairs include night and day, heat and cold, positive and negative currents in electricity, and north and south poles in magnetism. In the universe, there are forces of repulsion and attraction. In prayers, many prayers have an even number of Raka'at, while some prayers are odd (like Maghrib and Witar).

The Night:

The **night** is also mentioned. Like the day, night is essential. The word "*Yusr*" (ease) is highly significant. Night comes and then passes, followed by dawn. Night is also necessary for life so that the human body can rest and restore its energy through sleep. It is also crucial for all living beings besides humans, so their bodies can rest and gain energy.

All these matters are worthy of contemplation for people of intellect and understanding. Today, our scientists, medical professionals, and psychologists are researching them and observing their connection to human beings. These are

manifestations of the greatness and power of the Force or Being that created them, and that Force can do whatever it wills. It is essential for humans to acknowledge this and submit to it. That Being is Allah Almighty, as described by all prophets and revealed books, and these are also proofs of the Holy Quran.

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍۙ﴿٦﴾

89|6| Have you not considered how your Lord dealt with 'Aad -

اِرَمَ ذَاتِ الْعِمَادِۙ﴿٧﴾

89|7| [With] Iram - who had lofty pillars,

الَّتِىْ لَمْ يُخْلَقْ مِثْلُهَا فِى الْبِلَادِۙ﴿٨﴾

89|8| The likes of whom had never been created in the land?

وَ ثَمُوْدَ الَّذِيْنَ جَابُوا الصَّخْرَ بِالْوَادِۙ﴿٩﴾

89|9| And [with] Thamud, who carved out the rocks in the valley?

وَ فِرْعَوْنَ ذِى الْاَوْتَادِۙ﴿١٠﴾

89|10| And [with] Pharaoh, owner of the stakes? -

الَّذِيْنَ طَغَوْا فِى الْبِلَادِۙ﴿١١﴾

89|11| [All of] whom oppressed within the lands

فَاَكْثَرُوْا فِيْهَا الْفَسَادَۙ﴿١٢﴾

89|12| And increased therein the corruption.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍۚ﴿١٣﴾

89|13| So your Lord poured upon them a scourge of punishment.

اِنَّ رَبَّكَ لَبِالْمِرْصَادِؕ﴿١٤﴾

89|14| Indeed, your Lord is in observation.

Divine Justice and the Fate of Disobedient Nations:

After witnessing the manifestations of Allah Almighty's power throughout the universe, the text discusses the fate of kings and societies on Earth who disregarded divine commands, rejected the teachings of prophets, and clung to their own desires and customs. This was precisely what the people of Makka were doing at that time. The narrative recounts the destruction of these nations, whose stories were well-known and accepted by the Arabs.

The Ad People:

The **Ad people** were descendants of Prophet Noah, tracing their lineage to his son Ad. They were exceptionally powerful, possessing immense stature and broad physiques. No people as tall as them have ever been born since. They constructed

towering dwellings with elevated pillars, suited to their great height and serving as symbols of their grandeur. Prophet Hud (peace be upon him) was sent as a prophet to them. However, they rejected his teachings, and Allah Almighty annihilated them with a severe storm that raged for a full week.

The **Iram people** were also descendants of Prophet Noah, with their lineage tracing back to Ad ibn Aws ibn Iram ibn Sam ibn Noah. They too were destroyed. They were highly advanced in architecture and are sometimes referred to as the *"Lower(Junior) Ad.*"

The Thamud People and Pharaoh:

To the **Thamud people**, Prophet Salih (peace be upon him) was sent. They were skilled in carving stones and building homes within mountains. They also disobeyed, priding themselves on their dwellings, and were subsequently destroyed.

Following this, the narrative mentions **Pharaoh**, whose kingdom was in Egypt. He possessed fertile land, abundant wealth, and a formidable army. One interpretation of him being "*the one of stakes*" is that wherever he went, his tents were pitched into the ground with stakes, filling the land with stakes and ropes. Some accounts describe his cruelty, stating that he would kill people by driving stakes through their hands and feet. He enslaved people in his country and oppressed them, with the Children of Israel being particular targets of his tyranny. Ultimately, he and his army drowned in the sea, while Prophet Musa (Moses) and the Children of Israel crossed the sea safely. Allah Almighty annihilated all these rebellious and oppressive individuals with various forms of His torment, and their traces were erased.

The Message for Humanity:

On one hand, the universe itself serves as a magnificent testament to Allah's existence, while on the other, the destruction witnessed on Earth demonstrates humanity's helplessness. Therefore, salvation lies solely in believing in Allah Almighty and adhering to His commands. This serves as a vital admonition for the people of Makka and for all who read or hear this message.

Allah Almighty punished these societies for their disobedience to His commands, which included not only the *decree of monotheism (worship) but also injunctions to care for the poor and needy, and to uphold justice. In Allah's system, criminals are held accountable and are punished when the time comes.* This system is likened to an ambush, where the transgressor remains unaware of the precise moment or place, they will be apprehended or punished. Oppressors continue their tyranny in their arrogance until they reach the limit of their transgressions, at which point the scourge of divine punishment descends upon them.

فَاَمَّا الْاِنْسَانُ اِذَا مَا ابْتَلٰىهُ رَبُّهٗ فَاَكْرَمَهٗ وَ نَعَّمَهٗ ۙ فَيَقُوْلُ رَبِّيْۤ اَكْرَمَنِ ۖ﴿۱۵﴾

89|15| And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me."

وَ اَمَّاۤ اِذَا مَا ابْتَلٰىهُ فَقَدَرَ عَلَيْهِ رِزْقَهٗ ۙ فَيَقُوْلُ رَبِّيْۤ اَهَانَنِ ۚ﴿۱۶﴾

89|16| But when He tries him and restricts his provision, he says, "My Lord has humiliated me."

كَلَّا بَلْ لَّا تُكْرِمُوْنَ الْيَتِيْمَ ۙ﴿۱۷﴾

89|17| No! But you do not honor the orphan

وَ لَا تَحٰٓضُّوْنَ عَلٰى طَعَامِ الْمِسْكِيْنِۙ﴿۱۸﴾

89|18| And you do not encourage one another to feed the poor.

The fate of misguided nation:

This text discusses human conduct and moral character in this world, focusing on why individuals are **held accountable** or "checked" for their actions, so they may play their rightful role.

When a person experiences **abundance in sustenance**, they often forget their true purpose. They adopt a materialistic worldview, prioritizing their own self-interest and desires, disregarding ethics and the public good. When prosperity comes, they rejoice, declaring that Allah has bestowed honour and wealth upon them, considering it their rightful due. However, when faced with hardship or a decrease in provision, they complain, saying that Allah has disgraced them. Worldly wealth and power become their sole measures of honour and success.

They fail to understand that *both states—abundance and scarcity—are tests of their moral character and conduct.* The test lies in how they navigate these trials: Do they show **gratitude** when prosperous, sharing their blessings with others in need, or do they limit it solely to themselves? Similarly, during hardship, do they exercise **patience**, uphold ethical boundaries, and practice contentment, without being blinded by greed for wealth?

Caring for Orphans:

The text then highlights *moral and social obligations,* specifically regarding the treatment of orphans. It questions how an orphan was treated when their father was alive versus how they are treated after their father's passing. It emphasizes that orphans are often dishonoured due to their helplessness, neglected, and deprived of their rights.

The moral state of Arabs during that time was deplorable; relatives would often usurp an orphan's inheritance. Islam, however, established laws to rectify this. The Prophet Muhammad (peace be upon him) strongly emphasized the **rights of orphans**, having experienced orphanhood himself. According to a Hadith, he stated, *"The best house is the one in which an orphan is treated well, and the worst house is the one in which an orphan is mistreated."* In another Hadith, pointing to his two fingers, he said, "I and the guardian of an orphan will be together in Paradise like these two fingers." (Hadith collections)

Caring for the Needy:

Another crucial social duty is **feeding the poor and providing food assistance to the destitute**. The Quranic verses clearly emphasize a vital point: any society that fails to ensure the social protection and economic well-being of the poor and needy is deserving of Allah's punishment. The text stresses that people should **encourage each other** to undertake this important task—individuals should act themselves and also inspire others to do so.

This is why an **Islamic state is a welfare state**; its responsibilities include the care of marginalized segments of society, encompassing both Muslims and non-Muslims. Orphans, the poor, and the needy—whether Muslim or non-Muslim—are equally

important to the state. For individuals, however, preferences based on kinship, neighbourhood, and religion are permissible.

At that time in Arab society, orphans and women were not given their rightful share in inheritance. Orphans, being vulnerable, often had their wealth usurped by relatives. Women were believed to not participate in warfare, and thus, it was thought they should not receive inheritance. This was an injustice against which Islam legislated, granting women their share in inheritance and making the **protection of an orphan's inheritance** the responsibility of their guardians or the state. The education and upbringing of orphans are also the responsibility of their guardians and the state.

The Root of Corruption:

The text clarifies that the root of all these wrongdoings is a person's **love for wealth** or the **fear of losing it**, leading to **stinginess**. Both are severe ailments that Islam prohibits. *Wealth itself is not inherently bad, but its misuse becomes a source of evil.* Islam, therefore, forbids arrogance and encourages humility. It also highlights that others have a share in one's wealth, instructing people not to spend all their wealth on pleasures and desires. **Zakat** has been made obligatory to maintain balance and proportion within the Islamic society. Distinguishing between lawful and unlawful, permissible and impermissible wealth, is extremely important.

وَ تَاْكُلُوْنَ التُّرَاثَ اَكْلًا لَّمًّا ﴿١٩﴾

89|19| And you consume inheritance, devouring [it] altogether,

وَّ تُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

89|20| And you love wealth with immense love.

كَلَّاۤ اِذَا دُكَّتِ الْاَرْضُ دَكًّا دَكًّا ﴿٢١﴾

89|21| No! When the earth has been leveled - pounded and crushed -

وَّ جَآءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

89|22| And your Lord has come and the angels, rank upon rank,

وَ جِایْٓءَ یَوْمَىٕذٍۭ بِجَهَنَّمَ ۙ۬ یَوْمَىٕذٍ یَّتَذَكَّرُ الْاِنْسَانُ وَ اَنّٰى لَهُ الذِّكْرٰى ﴿٢٣﴾

89|23| And brought [within view], that Day, is Hell - that Day, man will remember, but what good to him will be the remembrance?

یَقُوْلُ یٰلَیْتَنِیْ قَدَّمْتُ لِحَیَاتِیْ ﴿٢٤﴾

89|24| He will say, "Oh, I wish I had sent ahead [some good] for my life."

فَیَوْمَىٕذٍ لَّا یُعَذِّبُ عَذَابَهٗۤ اَحَدٌ ﴿٢٥﴾

89|25| So on that Day, none will punish [as severely] as His punishment,

وَّ لَا یُوْثِقُ وَ ثَاقَهٗۤ اَحَدٌ ﴿٢٦﴾

89|26| And none will bind [as severely] as His binding [of the evildoers].

Time of accountability:

Following the discussion on human character and errors, the text now details the *recompense for human actions.* Humans will not be left unrestrained to pursue their desires. The supreme power, Allah, who is the Owner and All-Powerful Controller of the universe, will surely punish them.

The Earth's Tremors and Divine Manifestation:

The earth will be shattered into pieces, whether by earthquakes, tremors, or a celestial collision. A metaphorical concept describes the manifestation of Allah's essence, signifying the full expression of His Majesty and Power, which every individual will perceive on that day. In this world, we have to reflect to comprehend, but on that day, every individual and living creature will be filled with fear and distress.

Angels, Allah's luminous creations, are invisible to us in this world but are constantly working. They are like our software programs that operate, moving from our devices (computers, cameras, phones) to others' as per commands, yet remaining unseen. On the Day of Judgment, these angels will become visible to us as light, filling the entire universe (the heavens, space, or atmosphere).

The Regret of the Sinners:

Those individuals whose **scrolls of deeds** are heavily laden with sins and who are destined for punishment will, in this life, deny the Day of Judgment and accountability. However, when they face it, they will exclaim, *"If only we had not made these mistakes and had followed the commands instead of our desires, we would not be punished today! Our good deeds would have benefited us!"* But their hand-wringing and regret will be of no avail.

All the good deeds previously mentioned—caring for orphans, not oppressing them, not consuming their wealth, providing them with good upbringing, feeding the poor and needy, and giving women and orphans their rightful share in inheritance—will be rewarded. Conversely, engaging in wrongdoings due to the love of wealth, earning and using unlawful wealth—all such actions will lead to punishment. On that day, there will be no saviour from this punishment, and no place to flee; it will be as if humanity is bound. The powerful rulers and authorities of this world will stand as ordinary individuals, indeed, as criminals.

The Reality of Hell:

Everyone will witness Hell on that day. Its description in the Hadith is metaphorical, conveying that its *horror and intensity will be so severe* that everyone will tremble and seek refuge with Allah. The intensity of the fire will convey the nature and severity of the punishment. Hell will be guarded by angels, ensuring no one can escape its torment.

يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَىِٕنَّةُ ۖ﴿٢٧﴾

89|27| [To the righteous it will be said], "O reassured soul,

ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۚ﴿٢٨﴾

89|28| Return to your Lord, well-pleased and pleasing [to Him],

فَادْخُلِيْ فِيْ عِبٰدِيْ ۙ﴿٢٩﴾

89|29| And enter among My [righteous] servants

وَ ادْخُلِیْ جَنَّتِیْ ﴿۳۰﴾

89|30| And enter My Paradise."

The Tranquil Soul (Nafs Mutma'innah):

After describing the state of sinners, the text speaks of those who live their lives in obedience to Allah's commands. They disregard their desires, share their wealth with relatives and the vulnerable in society, and worship Allah. Their state will be entirely different. Such individuals, by Allah's mercy, are completely content with their deeds and circumstances. They remain at peace. Even amidst physical or financial difficulties, they experience no psychological or nervous distress. This is the **state of the Nafs Mutma'innah (the tranquil soul)**.

The Nafs Mutma'innah is a state of the human self, soul, and mind that is always at peace and content. Its connection is with its Creator. Its reward is that when the time for the soul's journey comes, i.e., death, when it departs from the body, it is pleased. The person does not feel the intensity of agony. They depart from this world peacefully and reside in tranquillity in the intermediate realm (Alam Barzakh- period between death and resurrection). In Alam Barzakh, this soul will remain in a state of peace with the righteous and beloved servants of Allah.

Two other types of souls, **Nafs Ammarah (the commanding soul)**, are mentioned in Surah Yousaf, and **Nafs Lawwamah (the self-reproaching soul)**, are mentioned in Surah Al-Qiyamah.

Then, on the Day of Judgment, when terror prevails everywhere, those who possess this tranquil soul will be **protected from its intensity and distress**. They will also be safe from worries during the accountability after Judgment Day. They will receive their **book of deeds in their right hand**, their faces will be illuminated, and Paradise will welcome them, eagerly awaiting their arrival. There, they will reside with the righteous and the friends of Allah (Awliya and Muqarrabin), enjoying its bounties together. While sinners will regret their actions, wishing they had done good deeds, the righteous will be content and joyful.

Sufi scholars have also described two stages within Nafs Mutma'innah: *Radhiyah (well-pleased with Allah) and Mardhiyah (well-pleasing to Allah)*. The Prophet (peace be upon him) used to encourage this supplication: *"O Allah, I ask You for a tranquil soul that believes in meeting You, is pleased with Your decree, and is content with Your bestowal*." (Al-Mu'jam al-Kabir / Tabarani). What a beautiful prayer!

End of surah Al-Fajar. Rev:9/25

---

90 - Surah Al-Balad

Introduction:

This Surah is named "Al-Balad" (The City) after the word used in its first verse, which is the subject of an oath. It was revealed in Makkah during the early days of Islam when the opposition from the Makkan disbelievers was at its peak. The Surah consists of 20 verses and one Rukoo' (section). According to the order of revelation, it is the 25th Surah, and in the order of the Mus'haf (Quranic compilation), it is the 90th. In terms of content, it is similar to Surah Al-Fajr, which also emphasizes the care of orphans and the needy, a theme likewise present in Surah Al-Balad. It also mentions the Day of Judgment. The people of Makkah are emphatically informed, through an oath by the sanctity of Makkah, that **human actions are being recorded**. Life is a struggle, and humanity is constantly being observed. The purpose of being granted intellect and understanding is, to make choices between the paths of good and evil that have been shown to human, after careful consideration.

Life in this world is not in vain; rather, it will be accounted for. Those who perform good deeds in this life, such as helping the poor, freeing slaves, caring for the rights of orphans, and treating each other with love and mercy while having faith, will be blessed and successful. Conversely, those who oppose these matters will be punished in the fire. Two paths are laid before humanity, and each person is free to choose either.

لَآ اُقْسِمُ بِهٰذَا الْبَلَدِ ۙ﴿۱﴾

90|1| I swear by this city, Makkah -

وَ اَنْتَ حِلٌّۢ بِهٰذَا الْبَلَدِ ۙ﴿۲﴾

90|2| And you, [O Muhammad], are free of restriction in this city -

وَ وَالِدٍ وَّ مَا وَلَدَ ۙ﴿۳﴾

90|3| And [by] the father and that which was born [of him],

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ كَبَدٍ ؕ﴿۴﴾

90|4| We have certainly created man into hardship.

اَيَحْسَبُ اَنْ لَّنْ يَّقْدِرَ عَلَيْهِ اَحَدٌ ۘ﴿۵﴾

90|5| Does he think that never will anyone overcome him?

يَقُوْلُ اَهْلَكْتُ مَالًا لُّبَدًا ؕ﴿۶﴾

90|6| He says, "I have spent wealth in abundance."

اَيَحْسَبُ اَنْ لَّمْ يَرَهٗۤ اَحَدٌ ؕ﴿۷﴾

90|7| Does he think that no one has seen him?

The Surah begins with an oath by "the city." All exegetes agree that this refers to **Makkah Al-Mukarramah**, where the Kaaba is located and where the Prophet Muhammad (peace be upon him) was born and declared his prophethood. The foundation of the Kaaba has existed since ancient times (from the time of Prophet Adam, peace be upon him). After being destroyed multiple times by floods (including

the flood of Prophet Noah), Prophet Ibrahim rebuilt its foundation, and it subsequently became the centre of pilgrimage for all Arabs. The eloquence of the Quran is evident in its concise, harmonious verses that carry vast meanings.

The word *"Hill"* can also mean "to reside." In this context, it refers to Makkah being the Prophet's place of residence, which is fitting as the dawn of Islam and the struggle with the people of Makkah began there. Another interpretation of *"Hill"* is "lawful." In this regard, it has been suggested that things that were generally unlawful in this sacred city, where killing is forbidden, would become permissible. One explanation for this was that the disbelievers of Makkah were oppressing people and eventually conspired to kill the Prophet (PBUH). Another interpretation suggests that during the conquest of Makkah, an enemy of Islam was ordered to be killed. However, since the Surah was revealed many years before the conquest of Makkah, this interpretation is not as suitable as the one referring to the Prophet's residence.

A further part of the oath involves the "father and his offspring." This broadly refers to *all of humanity and their continuous generations*. Humans are Allah's chosen creation, and the lineage continues through fathers and their children. Some exegetes interpret this specifically as Prophets Ibrahim and Ismail (peace be upon them), who rebuilt the current Kaaba and are the forefathers of our Prophet Muhammad (peace be upon him). The tradition of visiting the Kaaba also began at that time. All these topics relate to human existence. The central message, which the oath emphasizes and clarifies, is the *deeds and conduct of human beings in this worldly life.*

The Human Struggle:

Many people, both in Makkah then and in modern times, who do not believe in God, fail to grasp the true nature of events that occur in human life. If one contemplates, human life is not easy. Every individual, whether weak or strong, a ruler or an ordinary person, poor or rich, Muslim or non-Muslim, experiences a life of hardship. The nature of this difficulty varies for different individuals. A king fears losing his power, a wealthy person fears losing their riches, and a poor person faces the struggle of livelihood. This struggle begins the moment a soul is given to a human in the womb – will he/she emerge safely or not? It then continues through childhood, youth, old age, and culminates in the difficult moment of death.

Those who believe in God consider this life a test, while those who don't see it as merely a way of life and believe that this entire journey ends with death. They do as they please, using all means and resources to fulfil their desires. They have no sense of moral values and believe that any injustice, deceit, or wrongdoing is permissible to achieve their goals. They fear no one (referring not to governmental laws, but to human nature).

Human Accountability:

If we consider it, humans control all the resources on Earth, yet their own existence, birth, and death are beyond their control. Many aspects of life are outside their power and strength. This clearly indicates that there is **another power that has established a system** under which everyone will live out their life and depart. Will an individual be punished for their injustice, misdeeds, and deceit? Similarly, will a person who was often helpless and oppressed receive their due rights? This can never fully happen in worldly life. The answer to this question is provided in these verses: **humans are under control; they are being monitored; their actions are being recorded.** Therefore, they will have to account for them.

The word *"ba'd"* in the context of wealth signifies the use of vast amounts of money without care. A person might show off their wealth, display their power, boast, and spend without concern, relying on their riches. All these actions are also under observation.

The Prophet Muhammad (PBUH) stated in a Hadith that on the Day of Judgment, a person will not be allowed to move a single step before being questioned about four things:

(1) How they spent their life (freedom and choice).

(2) How they acquired their wealth (lawful or unlawful means).

(3) How they spent their wealth (on proper and permissible matters or on improper and forbidden matters).

(4) What they did with their knowledge (did they act upon it and teach others, or not?).

In all these matters, humans are being watched and will be held accountable.

اَلَمْ نَجْعَلْ لَّهٗ عَيْنَيْنِۙ﴿۸﴾

90|8| Have We not made for him two eyes?

وَ لِسَانًا وَّ شَفَتَيْنِۙ﴿۹﴾

90|9| And a tongue and two lips?

وَ هَدَيْنٰهُ النَّجْدَيْنِۚ﴿۱۰﴾

90|10| And have shown him the two ways?

فَلَا اقْتَحَمَ الْعَقَبَةَۖ﴿۱۱﴾

90|11| But he has not broken through the difficult pass.

Intellect, Understanding, and Choic:

This text discusses the challenges humans face in this world and hints at their solutions. After being born into this world, humans are given **eyes** to see. This seeing is not just physical; it's a form of **insight** that requires the use of the intellect and understanding bestowed upon them. Additionally, humans are given a *tongue and lips* to express their thoughts and feelings, to explain things to others, and to encourage good or discourage evil. Along with the ability to speak, there's the faculty of *comprehension and perception,* similar to eyesight, which has led humans to develop diverse languages.

According to one narration, just as Allah granted eyes, He also provided two eyelids to close them and prevent misuse, curbing them from evil. Similarly, two lips were given to the tongue to prevent its misuse by keeping it closed. With these superior faculties and strengths—sight and insight, comprehension, and language—humans have also been shown **two paths** for a righteous life. The purpose is for them to use their intellect, understanding, and these faculties to choose the correct path and achieve success in this world and the hereafter.

One path is the **path of truth**, which involves living according to Allah's commands. This means fulfilling human desires and objectives in light of divine directives. It requires confronting any pressures or difficulties that arise in pursuit of this goal and fulfilling duties with patience and perseverance. It also involves spreading goodness and virtue.

The second path involves **disregarding Allah's commands or disobeying them**. It is about following one's desires and fulfilling personal objectives without regard for ethics or concern for creation. These two paths represent *good and evil, justice and injustice, obedience and disobedience, gratitude and ingratitude (denial).* Now, it's up to the individual to choose which path to take. They must use their choice wisely because they will face the consequences of their decisions.

This theme is also mentioned in Surah Al-Dahr (also known as Al-Insan), verses 2-3: *"Indeed, We created man from a mingled drop [of seed] that We might test him, so We made him hearing and seeing. Indeed, We guided him to the way, whether grateful or ungrateful."*

Imam Ibn Mardawiyah narrated from Hasan (may Allah be pleased with him) that the Prophet Muhammad (peace be upon him) said: *"O people, these are two paths: good and evil. And Allah has not made the path of evil more beloved to you than the path of good." (Al-Durr Al-Manthur). This means the path of good is beloved.*

Ibn Abbas (R.A) stated that the meaning of **"Hadaynā An-Najdayn" (We guided him to the two elevated ways)** refers to the paths of guidance and misguidance. Mujahid said its meaning is, "We made man aware of the paths of good and evil."

This guidance is for all humanity, found in the *Holy Quran and the teachings of the Prophet Muhammad (peace be upon him).* The text not only describes human character but also analyses it. The word **"Iqtaḥama"** means to undertake a difficult task, and **"Al-Aqabah"** refers to a difficult mountain pass or an arduous path leading upwards. Despite being given guidance, humans, due to their ease-seeking nature and following their desires, often avoid the arduous pass—meaning they refrain from obeying Allah's commands and acting against his inner self (carnal desire). Instead of ascending (high reward), humanity has preferred to descend(lower level), falling into Satan's clutches. The following verses detail the difficulties of the path through the pass.

وَ مَآ اَدْرٰىكَ مَا الْعَقَبَةُ ؕ﴿۱۲﴾

90|12| And what can make you know what is [breaking through] the difficult pass?

فَكُّ رَقَبَةٍ ۙ﴿۱۳﴾

90|13| It is the freeing of a slave

اَوْ اِطْعٰمٌ فِیْ یَوْمٍ ذِیْ مَسْغَبَةٍ ۙ﴿۱۴﴾

90|14| Or feeding on a day of severe hunger

یَّتِیْمًا ذَا مَقْرَبَةٍ ۙ﴿۱۵﴾

90|15| An orphan of near relationship

اَوْ مِسْكِیْنًا ذَا مَتْرَبَةٍ ؕ﴿۱۶﴾

90|16| Or a needy person in misery

ثُمَّ كَانَ مِنَ الَّذِيْنَ اٰمَنُوْا وَ تَوَاصَوْا بِالصَّبْرِ وَ تَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

90|17| And then being among those who believed and advised one another to patience and advised one another to compassion.

اُولٰٓئِكَ اَصْحٰبُ الْمَيْمَنَةِ ﴿١٨﴾

90|18| Those are the companions of the right.

Freeing Necks (Emancipation):

The text highlights reasons for human weaknesses, noting that despite guidance, people prefer ease and find it in fulfilling their desires. It addresses the obstacles humans face, with the most significant being the **greed for wealth**. Due to their love for money, people often fail to spend on human welfare and betterment. Instead, they prefer to spend only on themselves or for show and fame. The following are crucial areas for spending, as encouraged by Islam, which form the foundation of an Islamic welfare society:

Freeing Slaves:

Allah created all humans free. The Prophet Muhammad (peace be upon him) mentioned this repeatedly. Unfortunately, humans enslaved one another, making slavery a recognized custom in ancient times. All prophets condemned it, and Prophet Moses was specifically commanded to free the Children of Israel from this scourge (slavery), which he did. Before the advent of the Prophet Muhammad (PBUH), slavery was widespread in Africa, the Middle East, and Eastern and Southern Europe.

Islam did not abolish slavery outright for several reasons:

(1) **Reciprocity in Warfare:** If Muslims were captured in war, they would be enslaved. To secure their release, enemy captives who were slaves would also need to be freed.

(2) **Financial Weakness:** The early Islamic state was financially very weak. Muslims experienced economic prosperity only during the time of Hazrat Uthman (RA). Islam granted slaves the right to freedom. If a slave wished, they could gain freedom against their master's will by obtaining funds from the **Zakat fund** for "*mukātabah*" (a contract of manumission/ freedom), and the master could not refuse.

(3) **Economic Survival:** If all slaves had been freed at once, they would have had no means of livelihood. With no agriculture, trade, or industry, they would have fallen back into slavery, and the state was already weak. Therefore, while slavery was permitted to continue, ***freedom was declared a right (through Zakat and Mukātabah)***.

(4) **Intellectual Slaves:** Many intelligent slaves secured their freedom through "mukātabah",

(5) **Expiation for Sins:** Freeing a slave was often the primary form of expiation or punishment for many crimes and sins.

(6) **Prophet's Example:** The Prophet (PBUH) himself never kept a slave. The Rightly Guided Caliphs freed all their slaves, yet many chose to remain with them out of love and devotion. The Prophet (PBUH) stated, "Any Muslim who frees a slave will be freed from Hellfire." He announced this multiple times. There are entire chapters on this in Hadith collections, and the Quran also emphasizes it repeatedly. This verse similarly commands it. According to Imam Abu Hanifa, freeing a slave is better than giving charity because it is mentioned before charity.

In the modern era, where slavery is prohibited, **paying off the debts of needy individuals** is considered equivalent to "freeing a neck" (it is also permissible from Zakat funds).

Feeding the Hungry:

Islam places great importance on **social and economic justice**. The Islamic state is a welfare state. The Prophet Muhammad (PBUH) always supported poor companions with war spoils to improve their economic conditions. Abu Bakr and Umar (may Allah be pleased with them) established stipends for people, and the state provided financial aid to the vulnerable, including orphans, widows, and the poor.

Feeding them is a great reward. This theme is also mentioned in Surah Al-Dahr. Special care for orphans is crucial when providing food. The reward for being kind to an orphaned relative is greater because it also carries the reward of maintaining kinship ties. Similarly, feeding the destitute who are homeless or lack livelihood is a tremendous act of charity. The Quran mentions this repeatedly, and there are chapters on it in the blessed Ahadith.

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (PBUH) said: *"The one who strives to help the widow and the poor is like the one who strives in the way of Allah."* He then added, "I think he also said: 'and like the one who stands (in prayer) without resting, and like the one who fasts continuously without breaking it.'" (Muslim). Similarly, there are numerous Ahadith concerning the guardianship of orphans. Many Ahadith emphasize respecting and caring for the poor. The Prophet (PBUH) promised his companionship to those who show love to orphans or care for them, indicating by joining his two fingers that they would be with him like that. As an orphan himself, orphans take pride in him.

Faith:

Along with these actions, **faith in Allah** is essential. If a person lacks faith, they do not show gratitude to their Creator and Master, who has bestowed so many blessings: a body, intellect, and life. This will also be accounted for, as every action is recorded. The **rights of Allah** will be accounted for, and failure to fulfil them will result in punishment. This has been clarified many times (in Surahs An-Nisa, An-Naml, Al-Mu'min).

Righteous Society:

After faith, the next important command highlighted is **mutual cooperation**. The verse translates as: *"Then he was among those who believed and advised one another to patience and advised one another to mercy."* This makes it clear that merely an individual's belief or good deeds are not the sole objective. Rather, the ultimate goal is for every believer to unite with other believers, form a community, and **establish a righteous society** where good is collectively upheld and evil is eradicated. These are the demands of faith.

Patience:

In establishing a society, advising one another to **patience** is critically important. These matters are not easily achieved. Patience is a power that eases difficulties and brings peace to life. Allah has granted humanity this significant quality and strength, and its proper use makes a person much better. Patience has a broad meaning. As soon as one enters the affairs of life, tests and difficulties begin. In all of these, **patience plays a crucial and vital role**. Steadfastness in obeying Allah, avoiding evils, controlling desires, enduring hardships – patience is an excellent weapon for success in all these matters, and its reward is immense.

Challenges within society, establishing moral values, and caring for the rights of others are all extremely difficult and arduous passes. For a believing Muslim, this requires great struggle. However, if everyone cooperates and works together, this struggle will not be difficult. Instead, it will become a source of motivation and a ladder to success. It will form an army for establishing a righteous society and ensuring human success, and a society will be established.

Compassion and Mercy:

Another significant characteristic and sign of a believer is **compassion and mercy**. This is commanded through the phrase *"Tawasaw bil-Marhamah,*" meaning "*they encourage one another to mercy*." This mercy refers to *kindness and compassion towards all of God's creation.* An Islamic society is one built on love, cooperation, and mercy. In such a society, every individual is a sympathizer and well-wisher of others. A believer embodies the attribute of "Rahimi" (the Merciful). The leader of believers and all humanity is also described as "**Rahmatul-lil-Alameen"** (a mercy to all the worlds). (As stated in Surah Anbiya, verse 107: *"And We have not sent you, [O Muhammad], except as a mercy to the worlds.")*

There are numerous chapters on this topic in the Hadith literature. The Prophet Muhammad (PBUH) himself is the ultimate example of this. Here are some blessed Ahadith:

(1) "Allah does not show mercy to him who does not show mercy to others." (Bukhari/Muslim)

(2) "He who does not show mercy will not be shown mercy." (Bukhari)

(3) "He is not of us who does not show mercy to our young ones and does not respect our elders." (Tirmidhi)

(4) "Mercy is withdrawn only from the unfortunate one." (Tirmidhi)

Individuals possessing these qualities are **successful individuals**. They are referred to as the "people of the right hand." The interpretation of "right" and "left" is elaborated in Surah Al-Waqi'ah. These are the **blessed and successful ones**, thereby deserving of Paradise.

وَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا هُمْ اَصْحٰبُ الْمَشْئَمَةِ۟ؕ﴿۱۹﴾

90|19| But they who disbelieved in Our signs - those are the companions of the left.

عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ۠﴿۲۰﴾

90|20| Over them will be fire closed in.

The Consequence of Denial:

The commands of Allah mentioned in this Surah are entirely for **human welfare**. Those who deny them are the individuals of the left hand, who prioritize evil. Driven by greed for wealth, they show no concern for orphans, the poor, and the needy. Instead, they follow their own desires and lower selves (Nafis Ammarh/Evil ego). They reject goodness and defy divine commands. They do not establish a righteous society; rather, they are agents of corruption. Their ultimate fate is the blazing fire of Hell, where they will be punished. May Allah protect us. Amen.

End of Surah Al-Fajar. Rev:9/25.

---

91 - Surah Ash-Shams (The Sun)

Introduction:

Surah Ash-Shams takes its name from its very first word, **"Wal-Shams" (By the Sun)**, which begins with an oath. This Surah was revealed in Makkah during the early days of Islam, a period marked by severe trials and oppression against the weaker Muslims. It consists of fifteen verses and one Rukoo' (section). It was revealed after Surah Al-Balad, and they share common themes, particularly the comparison of good and bad human conduct. It is narrated by Buraydah (may Allah be pleased with him) that the Prophet Muhammad (peace be upon him) used to recite Surah Ash-Shams and similar Surahs in the 'Isha (night) prayer (Tirmidhi/An-Nasa'i).

The opening verses of the Surah feature powerful oaths by the grand phenomena of the universe: the sun and its morning brightness, the night's embrace, the rising and setting of the moon and its light, and the Earth, upon which humanity lives and sustains itself. Then, the Surah emphasizes the human body and its perfectly proportioned form, and the soul (Ruh), which encompasses the faculty of intellect and understanding. This faculty possesses the capacity for knowledge, comprehension, and analysis. The Surah highlights this intellect and understanding, which has the ability to distinguish between good and evil, hard and soft, easy and difficult, and right and wrong, in a highly significant manner. This is to ensure that the reader truly grasps and reflects upon all these realities and faculties.

Along with this, a crucial message is conveyed: whoever pursues goodness, virtue, and welfare will be successful, just as those who did so in the past were. Conversely, whoever inclines towards or commits evil and sin will be ruined.

The Surah then draws an example from the history of the **people of Thamud**, who disobeyed Allah, disregarded the commands of their prophet, and were ultimately destroyed. This serves as a strong warning to the people of Makkah and others who persist in disobedience and turn away from reform and welfare. The Surah itself is an *timeless masterpiece of Quranic eloquence, rhetoric, and profundity.* This is a distinction of Makkan Surahs, especially the early ones, and it served to impress upon the Arabs, who prided themselves on their eloquence, that this is **divine speech, not human words.**

Surah Ash-Shams (The Sun):

وَ الشَّمْسِ وَ ضُحٰىهَا ۙ﴿۱﴾

91|1| By the sun and its brightness

وَ الْقَمَرِ اِذَا تَلٰىهَا ۙ﴿۲﴾

91|2| And [by] the moon when it follows it

وَ النَّهَارِ اِذَا جَلّٰىهَا ۙ﴿۳﴾

91|3| And [by] the day when it displays it

وَ الَّيْلِ اِذَا يَغْشٰىهَا ۙ﴿۴﴾

91|4| And [by] the night when it covers it

وَ السَّمَآءِ وَ مَا بَنٰىهَا ۙ﴿۵﴾

91|5| And [by] the sky and He who constructed it

وَ الْاَرْضِ وَ مَا طَحٰىهَا ۙ﴿۶﴾

91|6| And [by] the earth and He who spread it

وَ نَفْسٍ وَّ مَا سَوّٰىهَا ۙ﴿۷﴾

91|7| And [by] the soul and He who proportioned it

فَاَلْهَمَهَا فُجُوْرَهَا وَ تَقْوٰىهَا ۙ﴿۸﴾

91|8| And inspired it [with discernment of] its wickedness and its righteousness,

قَدْ اَفْلَحَ مَنْ زَكّٰىهَا ۙ﴿۹﴾

91|9| He has succeeded who purifies it,

وَ قَدْ خَابَ مَنْ دَسّٰىهَا ؕ﴿۱۰﴾

91|10| And he has failed who instills it [with corruption].

The Surah begins with oaths by significant elements of the solar system and creation, alongside humanity itself. The purpose of this is to highlight the grandeur of these creations and, simultaneously, to underscore the greatness of their Creator.

The Sun, Moon, and Earth:

An oath is sworn by the **Sun and its brightness**, from which humans, animals, and all living beings and plants benefit. It is crucial for human life. Next, the **Moon** is mentioned. In the first part of the month, the moon appears after or just before sunset. In the middle of the month, it aligns with the sun, and in the last part, it appears much later than the sun, which helps in easily determining dates. The moon has effects on human life, plants, animals, and seasons, these effects we are understanding more deeply with scientific advancements.

An oath is also sworn by the **Night**, which follows the day, its darkness seemingly covering the sun's light. Then, the **sky** is mentioned, containing the orbits of the sun, moon, and earth, all moving in their designated paths. These are stars that provide heat and light. This system is incredibly complex and organized. To this day, scholars are striving to comprehend it, as it is a manifest sign of its Creator's knowledge and power.

The **Earth** is also mentioned, where humans live, are born, grow, and eventually pass away. Its surface, how it was spread out, and its surface soil from which various plants emerge, providing food for humans and animals—all these matters demand deep contemplation.

The Human Body and Faculties:

The Surah then turns to **humanity**. It describes the human being's own existence and how perfectly proportioned it is. The human stature, hands, feet, organs, bodily systems, brain, and intellect, along with the design and power of the five senses, are perfectly suited for life on Earth. The human brain and senses are the best means for acquiring knowledge. The faculties of intellect and understanding give rise to the power of reasoning and decision-making. Memory, discernment, and willpower are the powers and qualities that distinguish humanity from all other creation. This is the elaboration of how humanity was created "in the best of moulds" (Surah At-Tin, verse 4: *"Indeed, We created man in the best of stature")*.

The power of intellect and understanding is a great distinction and blessing bestowed upon humanity. The natural inclination of humans is towards goodness. As the blessed Hadith states, *"Every child is born upon Fitra (natural disposition of Islam), but his parents make him a Jew, a Christian, or a Magian" (Bukhari & Muslim),* meaning the initial environment is very important. Similarly, according to another blessed Hadith, "Allah says: I created all My servants on the true religion (Al-Hanif, meaning pure natural disposition). Then the devils came to them and led them astray from their religion (natural religion) and forbade them that which I had made lawful for them. And they commanded them to associate partners with Me for which I had sent down no authority" (Muslim/Musnad Ahmad – similar wording and meaning).

Beyond this inherent natural inclination and the power of comprehension and perception, Allah chose or appointed **guides from among humans**. He revealed His Word or guidance upon them to protect people from the whispers and *deception of Satan*. What a profound truth and an expression of love for creation is this!

The Two Paths:

The answer to the grand oath sworn by all these creations and their Creator is profound and clear: **whoever adopts the path of guidance, goodness, virtue, and obedience to Allah's commands, dedicating their self to submission, will succeed.** They will live in peace in this world too. Difficulties may arise in life concerning livelihood, health, illness, children, or social matters, but their life will not be filled with despair and sorrow; rather, peace will prevail. Even after death, in the intermediate realm (Barzakh) and after the Day of Judgment, they will experience peace and a successful life.

However, if a person chooses the path of misguidance, disobedience, and evil, they will suffer **psychological afflictions in this world**. That is, they will be afflicted by the problems and ailments of wealth, greed, avarice, arrogance, malice, and stinginess. Then, after death, on the Day of Judgment, they will be destroyed due to

their evil deeds. For their own benefit and success, humans should carefully study the teachings of Allah's Prophets and the revealed commands, for salvation and peace lie only in acting upon them.

This path of goodness is a way of purity and righteous living, while the other is a way of sin and rebellion. **The two cannot be equal**, nor can their effects on human life be the same. The analogy is clear: the sun and its effects are distinct from those of the day, and the effects of the night and moon are also different. Similarly, the effects of misguidance and evil in human character are entirely different from the effects of goodness and virtue.

Understanding one's Creator and acting upon His commands may sometimes seem difficult, but in reality, it isn't. The Being and Power who created humanity and endowed it with so many capacities, also created such magnificent entities (the sun, sky, moon, earth). This Being is so powerful that He can punish humans for their actions. Just as birth and death are beyond human control, so too is escaping this punishment. This message is for all humanity, from that time until the Day of Judgment.

كَذَّبَتْ ثَمُوْدُ بِطَغْوٰىهَاۤ ﴿١١﴾

91|11| Thamud denied [their prophet] by reason of their transgression,

اِذِ انْۢبَعَثَ اَشْقٰىهَاۤ ﴿١٢﴾

91|12| When the most wretched of them was sent forth.

فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ وَ سُقْيٰهَا ﴿١٣﴾

91|13| And the messenger of Allah [Salih] said to them, "[Do not harm] the she-camel of Allah or [prevent her from] her drink."

فَكَذَّبُوْهُ فَعَقَرُوْهَا ۫ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْۢبِهِمْ فَسَوّٰىهَا ﴿١٤﴾

91|14| But they denied him and hamstrung her. So their Lord brought down upon them destruction for their sin and made it equal [upon all of them].

وَ لَا يَخَافُ عُقْبٰهَا ﴿١٥﴾

91|15| And He does not fear the consequence thereof.

The Destruction of the People of Thamud:

This account describes the fate of the people of Thamud, highlighting the consequences of ignoring a prophet's guidance. This story has appeared previously in Surah Al-A'raf and Surah Ash-Shu'ara.

The Prophet sent to the people of Thamud was **Prophet Saleh** (peace be upon him). His people demanded a miracle: that a pregnant she-camel emerge from a mountain. Allah Almighty fulfilled their demand. Prophet Saleh then instructed them to protect the she-camel and not harm her. He also stipulated that she would have her turn to drink water one day, and the villagers would have theirs on the alternate day.

However, these people disregarded the commands and directives of Prophet Saleh (peace be upon him). They collectively instigated a person named *Qudar ibn Salif,*

who then severed the she-camel's hamstrings, and other individuals subsequently killed her. Since everyone was involved in this conspiracy, Allah Almighty destroyed their entire settlement with a mighty roar or scream (shockwaves).

The last verse can have two interpretations:

(1) The wretched person who cut the hamstrings did not heed the destruction that Prophet Saleh (peace be upon him) had warned them about.

(2) The destructive power (Allah Almighty) did not care about their destruction, because they were deniers and disobedient to the commands and teachings of Allah Almighty and His Prophet.

This narrative clarifies to the Quraish of Makkah that they, too, are opposing the Prophet Muhammad (peace be upon him), and the end for those who oppose is dire. They are urged to change their attitude, cease their opposition to the Prophet's guidance and preaching, and embrace Islam.

End of Surah Al-Shamas. Rev.9/25.

---

92 - Surah Al-Liel

Introduction:

Surah Al-Layl gets its name from the first word of its opening verse, *"Wal-layli idha sajā"* (By the night when it covers). This Surah was revealed in Makkah during the early days of Islam. It shares a similar period of revelation with Surahs Ash-Shams and Al-Balad.

According to a narration from Hadhrat Jabir bin Samurah (RA), the Prophet Muhammad (PBUH) used to recite Surah *"Wal-layli idha yaghshā*" during the Dhuhr and Asr prayers (Al-Durr Al-Manthur). The Surah comprises 21 verses and one Ruku (section). In terms of revelation order, it is the ninth Surah, and in the order of the Mushaf (the compiled Quran), it is the ninety-second.

The themes of Surah Al-Layl are shared with Surah Ash-Shams. Both Surahs discuss the **Afterlife** and the factors leading to success in the hereafter.

The first part of the Surah begins by swearing an oath by significant elements of the universe that are familiar to everyone, to emphasize the importance of the message for the reader or listener. By mentioning the challenges and events in human life, the Surah then guides people towards the path of **success and goodness** versus **evil and misguidance**.

In the second part, a comparison is drawn between the *fortunate and unfortunate* individuals based on their actions. This is meant to serve as a lesson for us to choose the path of blessedness in our own lives.

وَ الَّيْلِ اِذَا يَغْشٰىۙ﴿۱﴾

92|1| By the night when it covers

وَ النَّهَارِ اِذَا تَجَلّٰىۙ﴿۲﴾

92|2| And [by] the day when it appears

وَ مَا خَلَقَ الذَّكَرَ وَ الْاُنْثٰىۙ﴿۳﴾

92|3| And [by] He who created the male and female,

اِنَّ سَعْيَكُمْ لَشَتّٰىؕ﴿۴﴾

92|4| Indeed, your efforts are diverse.

فَاَمَّا مَنْ اَعْطٰى وَ اتَّقٰىۙ﴿۵﴾

92|5| As for he who gives and fears Allah

وَ صَدَّقَ بِالْحُسْنٰىۙ﴿۶﴾

92|6| And believes in the best [reward],

فَسَنُيَسِّرُهٗ لِلْيُسْرٰىؕ﴿۷﴾

92|7| We will ease him toward ease.

وَ اَمَّا مَنْۢ بَخِلَ وَ اسْتَغْنٰىۙ﴿۸﴾

92|8| But as for he who withholds and considers himself free of need

وَ كَذَّبَ بِالْحُسْنٰىۙ﴿۹﴾

92|9| And denies the best [reward],

فَسَنُيَسِّرُهٗ لِلْعُسْرٰىؕ﴿۱۰﴾

92|10| We will ease him toward difficulty.

وَ مَا يُغْنِيْ عَنْهُ مَالُهٗۤ اِذَا تَرَدّٰىؕ﴿۱۱﴾

92|11| And what will his wealth avail him when he falls?

At the beginning of the Surah, mentioned the realities and existences in our lives that everyone sees and knows, but people often fail to ponder their essence, significance, and underlying system. *"By the night when it covers.*"

Commentators have written that Allah first created darkness, and then light. Modern science (astrophysics) also accepts the existence of dark matter (darkness) and then the existence of light, which consists of charged particles. Night (darkness) covers everything (humans, animals, and objects) from sight (seing).

After this, the Surah mentions the day, which illuminates objects and beings, making them visible. This bright day becomes the means for humans and animals to strive and earn their livelihood.

After mentioning the night, the day, and the struggles of living beings, their existence is highlighted. To ensure their continuity, the creation of male and female is mentioned: *"By the One who created males and females among these creatures, so that their lineage may continue."* An oath is sworn by this Being. All these matters are highly significant, and by swearing an oath by their existence and role, humanity is being made aware of their importance.

The human beings are mentioned, their character, and their actions. Human characters and attributes vary. Some are short, some tall; some strong, some weak; some rich, some poor; some sick, while others are healthy. Furthermore, their deeds and characters also differ: some are good, doing good deeds and acts of kindness, while others are bad and perform evil deeds. These attributes are as diverse as night and day, darkness and light, male and female. Due to these differences in actions, humans will receive varied and contrasting results.

The Path to Goodness:

The specific matter highlighted is **"Husna"** (goodness), which is a comprehensive term. It encompasses **truthfulness, kindness, and good deeds**, especially acts like spending wealth in the way of Allah. This includes alleviating the suffering of others and sharing the sustenance and wealth given by Allah with the deprived. It also involves upholding the rights of people, serving Allah's creation, and simultaneously having faith in Allah and fearing Him in one's heart. Throughout life, one must abstain from all things prohibited by Allah. This includes one's way of thinking, actions, and morals. As a result of these actions, Allah will make a person's path easy.

The path of life will be in accordance with nature, where a person will feel content with their conscience and happy with their life. There will be no inner conflict, and the strengths bestowed by Allah will be used in the right way. Life will be peaceful.

Goodness and Sin:

Hadhrat Nawwas bin Sam'an (RA) narrated that he asked the Messenger of Allah (PBUH) about goodness and sin. The Prophet replied: **"Goodness is good character, and sin is that which troubles your heart and which you dislike for people to know about."** (Muslim/Tirmidhi). This is a comprehensive definition of goodness and sin, encompassing all general morals, with little relation to mere acts of worship.

A person who uses their wealth for the welfare of Allah's creation, treats everyone well, keeps their life free from crimes, transgressions, and misconduct, is truthful in information, does not break promises or betray, and from whom no one fears treachery or oppression—such a person behaves with good morals towards everyone. Such an individual is highly regarded in every society. Hearts turn towards them, and they are honoured. This is the path for which Allah makes it easy for a person to tread. One confirms this path and continues on it.

Regarding the occasion of these verse's revelation, commentators have written that Reverent Abu Bakr Siddiq (RA), in the early days of Islam, used to buy and free poor, helpless enslaved Muslim men and women from their cruel disbelieving masters so they could live with dignity. Once, his father told him that it would have been better to free strong individuals instead of these poor, weak women and enslaved people, as

they could have become a source of strength for him. Honourable Abu Bakr Siddiq (RA) replied that his intention was different—he had bought and freed them solely for the pleasure of Allah. He did not need any reward, compensation, or power. These blessed verses serve as a *beacon of light for all humanity*.

Stinginess and Selfishness:

In contrast to the above, there is another type of action and character. Actions differ, and their outcomes also differ. This person is **stingy** in character, meaning they are more inclined to hoard wealth rather than spending it. They do not spend on themselves, their children, or others. Good deeds are far from their mind. Another person spends lavishly on their own pleasure, interests, and entertainment, but has no place or compassion in their heart for the deprived and helpless in society. They spend only for show, reputation, or material gain. *From an Islamic perspective, this is also a form of stinginess, as they are devoid of human affectio*n.

Indifference or disregard refers to their attitude where they consider worldly life as the sole focus of their character and endeavours. They ignore the commands and guidance of Allah (the Creator of humans and the universe). They do not care what actions the Master of the Universe likes or dislikes. This way of thinking and acting is tantamount to denying good deeds, and their path in life will be difficult. They will constantly be caught in a state of nervous anxiety, caught in the ups and downs of fame, loss of power, and fluctuations in wealth. The fear of decline and the longing for ascension will constantly plague them.

Due to this character, they may contribute to corruption in society but will not add to goodness or well-being. This wealth, fame, and power are all temporary. For these people, a person commits evil and perpetrates every injustice. Betrayal and disloyalty become part of his character. When death comes, this wealth, property, buildings, children, and companions will remain behind. He will leave this world alone. This is the hard path that a person deprived of Allah's mercy will tread, and ultimately, he will depart from this world on this very path. On the Day of Judgment, he will have nothing in his good deeds and will fall into the pit of torment.

اِنَّ عَلَيْنَا لَلْهُدٰىۚ﴿۱۲﴾

92|12| Indeed, [incumbent] upon Us is guidance.

وَ اِنَّ لَنَا لَلْاٰخِرَةَ وَ الْاُوْلٰى﴿۱۳﴾

92|13| And indeed, to Us belongs the Hereafter and the first [life].

فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰىۚ﴿۱۴﴾

92|14| So I have warned you of a Fire which is blazing.

لَا يَصْلٰىهَاۤ اِلَّا الْاَشْقَىۙ﴿۱۵﴾

92|15| None will [enter to] burn therein except the most wretched one.

الَّذِيْ كَذَّبَ وَ تَوَلّٰىؕ﴿۱۶﴾

92|16| Who had denied and turned away.

وَ سَيُجَنَّبُهَا الْاَتْقَىۙ﴿۱۷﴾

92|17| But the righteous one will avoid it -

الَّذِیْ یُؤْتِیْ مَالَهٗ یَتَزَكّٰیۚ﴿۱۸﴾

92|18| [He] who gives [from] his wealth to purify himself

وَ مَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰۤیۙ﴿۱۹﴾

92|19| And not [giving] for anyone who has [done him] a favor to be rewarded

اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰىۚ﴿۲۰﴾

92|20| But only seeking the countenance of his Lord, Most High.

وَ لَسَوْفَ یَرْضٰىؕ﴿۲۱﴾

92|21| And he is going to be satisfied.

Following the discussion of two states or conditions, Allah, due to His special relationship as the Creator of humanity, has made it known that He has taken responsibility for guiding humankind and has provided it. This facility comes through the guidance of prophets (peace be upon them) and the revelation of divine books. The final book and prophet are our Prophet Muhammad (PBUH) and the Quran. This guidance details the *straight path, Allah's commands, His pleasure, and the specifics of good and evil. The Prophet (PBUH) also provided practical teachings.*

The guidance explicitly mentions paths of **misguidance, oppression, falsehood, treachery, disobedience to Allah, and various crimes**. It also clarifies the **rights of both the creation and the Creator**. Through these instructions, humanity is warned against punishment and destruction, and a path for salvation is shown. It is a misconception for humans to believe they can escape the punishment of the Creator of the universe. *Both the life of this world and the Afterlife are under the control of the Creator of the universe.* If a person obeys the commands, they will benefit, and if they disobey, they will suffer the consequences themselves.

Even after these instructions and teachings, if someone still chooses the path of misguidance, ignores goodness and good morals, and fails to fulfil the **rights of Allah and human rights**, then they are truly unfortunate, as they will lead themselves to the fire. This message has been clearly stated by Allah in several places in the Quran. For example, Surah Al-Imran, Ayah 145, states: "***And whoever desires the reward of this world, We will give him thereof; and whoever desires the reward of the Hereafter, We will give him thereof.***" Similarly, Surah Ash-Shura, Ayah 20, conveys the same message: *"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 he will have no share in the Hereafter."*

The **righteous and pious individuals** who spend for the pleasure of Allah and do not seek personal gain are mentioned again, assuring them that they will be rewarded for their good deeds. This is because their actions are solely for Allah's pleasure and the well-being of His creation, with no thought of worldly benefit. Therefore, they will receive their reward. This reward can manifest as blessings in this world and a high status in Jannah and Allah's pleasure in the Hereafter. In both scenarios, they will be content and pleased. (Surah Al-Layl is complete. Rev.9/25)

93- Surah Ad-Duha

Introduction:

This Surah takes its name from its opening word, "Waḍ-ḍuḥā" (By the morning brightness), referring to the time of forenoon when the sun has risen high, the day is fully bright, and the sunlight is gleaming.

The Surah speaks of the *greatness and elevated status of Prophet Muhammad (PBUH) and mentions the blessings Allah bestowed upon him.*

The initial verses swear an oath by the day and night to offer solace to the Prophet (PBUH). He would sometimes feel distressed by the taunts and oppression of the disbelievers, and these verses provide reassurance. They not only address current difficulties but also bring *tidings of future successes and even more blessings.*

The Surah mentions the blessings granted during his childhood and youth. It then provides guidance on **Islamic ethics and actions**, emphasizing the importance of helping the deprived and helpless members of society, especially orphans. Similarly, it stresses the need for **kindness, comfort, and assistance towards socially and economically disadvantaged individuals.**

Finally, the Surah highlights Allah's Favors and bounties, followed by an instruction to *express gratitude for them.*

This Surah was revealed in Makkah during the early days of Islam, around the same time as Surah Al-Layl. It consists of eleven verses and one Ruku (section). In terms of revelation order, it is the eleventh Surah, and in the order of the Mushaf (the compiled Quran), it is the ninety-third.

وَ الضُّحٰىۙ﴿۱﴾

93|1| By the morning brightness

وَ الَّیْلِ اِذَا سَجٰىۙ﴿۲﴾

93|2| And [by] the night when it covers with darkness,

The blessed verses begin by describing the time of *'Dhuha' (forenoon),* when the light of morning has fully spread, the day shines brightly, and the sunlight becomes clear. This is followed by the onset of night, starting with a light darkness that gradually covers the entire earth, encompassing all beings, animals, and plants. An oath is sworn by these natural phenomena.

These cycles of **day and night** are profoundly significant in human life. A person's life itself is a journey through days and nights, constantly passing and eventually ending. These are universal facts known to everyone, regardless of age, wealth, status, or

power. Swearing an oath by them is, in essence, an oath by all earthly realities, signifying the **importance and greatness of their Creator.**

Ad-Dhuha:

The Surah discusses aspects of the Prophet Muhammad's (PBUH) life. Therefore, many commentators have interpreted **"Wal-Dhuha"** as a reference to his luminous face. *The time of Dhuha has been taken to symbolize the guidance and light of Islam, which was the fruit of his personal struggle. Night, on the other hand, symbolizes the darkness that his character dispelled, transforming the uncivilized and wild Arab society into a great nation and leader of the world.*

The "day" refers to the grandeur of his apparent life and the light of guidance, while the "night" alludes to the secrets of his inner self and his station of worship and closeness to the Divine Being. This implies that in terms of guidance and obedience, no one is his equal, nor in proximity to God. Thus, the day represents his active engagement in preaching Islam and guiding people, while the night is spent in profound servitude to Allah (Tafsir Kabir, Ruh al-Ma'ani).

Some commentators have also interpreted the *time of Dhuha as a reference to Prophet Moses's (PBUH) conversation with Allah, and the night as the Prophet Muhammad's (PBUH) journey of Mi'raj (ascension). Additionally, Dhuha has been understood to mean the Dhuha prayer,* and night refers to the time when Allah opens the doors of His mercy to forgive His servants, as mentioned in Hadith. The mention of day and night also signify the human body's need to work during the day for livelihood and rest at night.

مَا وَدَّعَكَ رَبُّكَ وَ مَا قَلٰىؕ﴿۳﴾

93|3| Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you].

وَ لَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰىؕ﴿۴﴾

93|4| And the Hereafter is better for you than the first [life].

Occasion of Revelation:

Whenever verses were revealed through divine revelation, the Prophet (PBUH) would inform Muslims and the disbelievers of Makkah. Muslims eagerly awaited to hear them, and they were conveyed to the disbelievers for the purpose of propagation.

However, for a few days, the revelation ceased. Commentators differ on the exact duration: some say three days, others ten, twenty, or even forty days. In the early stages of revelation, the Prophet (PBUH) would experience intense fear and apprehension due to its intensity; his forehead would even perspire in cold weather. The purpose of this pause or interruption was to *increase his eagerness and alleviate his anxiety*. When Jibreel (Gabriel) came with these blessed verses, the Prophet (PBUH) remarked, "You have not come until now, even though I was longing for you!" Jibreel replied, "I longed for you even more than you longed for me, because you are very honoured in the sight of Allah, but I am bound by Allah's command in bringing revelation and I act according to His orders." (Tafsir Muqatil bin Sulaiman).

Farewell:

When the revelation paused and the Prophet (PBUH) did not announce a new Surah or revelation, the disbelievers of Makkah began to taunt him, saying, "If this (Prophet Muhammad) had been sent by Allah, revelation would have continued to descend upon him constantly, just as it did upon other prophets. Now Allah has abandoned him and is displeased with him." (Tafsir Muqatil bin Sulaiman).

According to one narration, when the revelation was interrupted for some time, Umm Jamil, the wife of Abu Lahab (the Prophet's uncle), remarked, "O Muhammad! I believe your devil has forsaken you!" (Tafsir Kabir Imam Razi). In response to this conversation and propaganda from the polytheists of Makkah, Surah Ad-Dhuha was revealed, and specifically these verses refute their claims by stating that *Allah has neither forsaken His Prophet nor is He displeased with him.* This blessed verse expresses Allah's honour and dignity for His Prophet and serves as a refutation of the disbelievers and polytheists.

This verse not only refutes the past claims of the disbelievers and polytheists of Makkah but also brings glad tidings of a bright future for Muslims and the Prophet (PBUH). It has been interpreted in several ways. One interpretation is the announcement of Islam's greatness and success, signifying that the current period of difficulties and hardships will end, and Islam will attain glory and honour. History has proven this: within eleven years of his migration from Makkah, the entire Arabian Peninsula came under his leadership and embraced Islam. Thirty years later, Islam was a mighty power in the Middle East, with Persia (Khusrawi rule) in the East, Egypt (Coptic rule/Red Sea) in the West, and Roman powers in the North all having succumbed to it. Besides being a great religion and nation, Islam proved to be the longest-lasting and best way of life for humanity throughout history.

Imam Bayhaqi narrates from Hadhrat Ibn Abbas (RA) that the Prophet (PBUH) said, "All the conquests that my Ummah will achieve after me were presented before me." He was greatly pleased by this. He had also spoken about Persia and Rome during the Battle of the Trench. The current decline is not the decline of Islam, but rather the **decline in the character of Muslims**, which is why they lag behind other nations. Since many centuries, present-day Muslims have forgotten the excellent example of the Prophet (PBUH) and his companions.

Another interpretation highlights the increase in his honour and greatness. Just as he established the Islamic state in Madinah after the migration, along with the system of brotherhood (Muaakhat), and strengthened it after the implementation of Islam, spreading it across the entire Arabian Peninsula. He conquered Makkah without a war, and even his enemies became devoted to him. Another interpretation refers to his *honour and greatness on the Day of Judgment and Accountability and in Paradise.* In contrast to this world, Allah has given him the glad tidings of a high status and rank on the Day of Resurrection and Reckoning (Hisab wa Kitab) and in Paradise. *The rewards of Maqam Mahmood (the Praiseworthy Station), intercession for the Ummah, and the Pond(houdh) of Kawthar* are interpretations of this.

وَ لَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰىؕ﴿۵﴾

93|5| And your Lord is going to give you, and you will be satisfied.

Allah further mentioned His blessings upon the Prophet (PBUH), bringing the good news that all his aspirations would be fulfilled. The Prophet's entire energy and desires were focused on conveying Allah's commands and Islam to people, which

reached their pinnacle (peak) during his blessed lifetime. The entire Arabian Peninsula embraced Islam within eleven years.

At the Farewell Pilgrimage, the Prophet (PBUH) delivered his message to all humanity, and today, his message has reached almost everywhere. Islam is the largest religion in the world by population.

According to commentators, this is the most hopeful verse because Allah has promised to *satisfy the Prophet (PBUH).* Honourable Ali (RA) once told the people of Iraq, "You say that the most hopeful verse in the Book of Allah is: *'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." (Surah Az-Zumar 39:53).* The people of Iraq affirmed, "Yes, we say that." Hadhrat Ali then said, "But we, the Ahl al-Bayt (family of the Prophet), say that the most hopeful verse in the Book of Allah is: **'And your Lord is going to give you, and you will be satisfied.'** (Surah Ad-Dhuha 93:5)" (Jami' al-Ahkam al-Quran / Hilyat al-Awliya').

Another Hadith states that the Prophet (PBUH) will continue to intercede for his Ummah until he is called, "O Muhammad! Are you satisfied?" Then he will say, "O my Lord! I am satisfied." (Musnad al-Bazzar, Jami' al-Bayan). In another Hadith, he clarified that any member of his Ummah who did not obey his commands and did not follow his teachings would be deprived of his intercession due to their disobedience.

اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ۝٦

93|6| Did He not find you an orphan and give [you] refuge?

Allah recounts His favours and blessings, stating that the Prophet (PBUH) has been the recipient of Divine mercy since childhood. So, how could He be displeased with him? When he was an orphan in his childhood, he was not left without support. The Prophet's father passed away while he was still in his mother's womb, so his grandfather, Abd al-Muttalib, raised him with great affection. When he was six years old, his mother also passed away. Abd al-Muttalib nurtured him with great care and tenderness, often saying that "this son of mine will one day make a great name for himself." He had extraordinary love for him. When the Prophet (PBUH) was eight years old, his grandfather also passed away, and his paternal uncle, Revered Abu Talib, took responsibility for him. Abu Talib treated him with such love and care that no father could surpass it. He constantly looked after him, even taking him on trade journeys. This bond continued even after the Prophet's marriage and prophethood, and even when the entire tribe became hostile, Abu Talib stood firm in his support.

وَ وَجَدَكَ ضَآلًّا فَهَدٰى ۝٧

93|7| And He found you lost and guided [you],

The Arabic word **'Dhall'** has several meanings:

(1) The opposite of guidance, meaning misguidance. Not knowing the way.

(2) Standing confused in one place. Lost.

(3) Being heedless or inattentive. Being forgetful.

(4) Being unaware, or being lost in something. (Lisan al-Arab / Qamoos).

The Prophet (PBUH) possessed an extraordinary character and habits from childhood. Despite being born into a misguided and ignorant society, he remained far from sins and never participated in their corrupt customs; therefore, the notion of him being misguided is not accurate.

In his childhood, he was lost a couple of times at night. According to one narration, when he was returning after grazing sheep, he lost his way, and Abu Jahl brought him to Abd al-Muttalib. On another occasion, his wet nurse, Halima al-Sa'diyah, was bringing him back when he got lost on the way and was found near a tree, from where he was taken to Abd al-Muttalib (Qurtubi / Ruh al-Ma'ani).

After his prophethood, Allah informed him of *Divine commands and Divine secrets.* Following the revelation of the Quran, he was made aware of its sciences and injunctions. These are the blessings and honours referred to in the verse. (When translating the Quran, it is essential to convey the meanings of the verses in their literal or closest sense. These verses were revealed by Allah to His Prophet (PBUH). The translator's personal opinions should not be prioritized, although interpretations and elaborations can be offered. It is incorrect to imply disrespect when explaining the meanings of words in a translation; rather, stretching meanings to far-fetched interpretations in translation is against proper translation principles.) The status of love for Allah extend to saints and those close to Him. The status of prophethood are higher than these.

وَ وَجَدَكَ عَآئِلًا فَاَغْنٰىؕ﴿۸﴾

93|8| And He found you poor and made [you] self-sufficient.

Since the Surah is specifically about the circumstances of the Prophet Muhammad's (PBUH) life, it delves into his childhood. He came into this world as an orphan. His father, Abdullah, left no inheritance except a maidservant and a camel. Abd al-Muttalib and Abu Talib raised him, and when he came of age, he began working so as not to be a burden on his uncle; in fact, he even took on the responsibility of raising Honourable Ali(R.A).

He showed extraordinary performance in trade journeys, which impressed Hadhrat Khadijah so much that she proposed marriage. Hadhrat Khadijah was a wealthy woman of Makkah and gifted all her wealth to the Prophet (PBUH). After this, he was freed from financial concerns. Her business became very profitable because of him. Upon the declaration of prophethood, Hadhrat Khadijah was the first to accept Islam.

Even in Madinah, a share of the spoils of war (fai') was designated for him. However, he preferred a life of poverty and would distribute everything among the poor. Hadhrat Abdullah bin Mas'ud narrates that the Messenger of Allah (PBUH) once slept on a mat, and when he woke up, the marks of the mat were visible on his side. We said, "O Messenger of Allah! Should we make a softer bed for you?" He replied, "What I have to do in this world? I am in this world only like a rider who comes under the shade of a tree and then leaves it and continues his journey." (Tirmidhi). Through this, he left a lesson for rulers: they should only take what they severely need from the state's resources, a standard that his Rightly Guided Caliphs also adopted during their rule.

Salutations upon him who helped the helpless... Salutations upon him who lived in poverty even in kingship.

Salutations upon him whose house had neither silver nor gold... Salutations upon him whose bed was a worn-out mat. (Peotry)

فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ ۝٩

93|9| So as for the orphan, do not oppress [him].

The Prophet (PBUH) himself was an orphan, and Allah's grace and favour were always with him. It is a source of pride for orphans that the Master of both worlds, the greatest leader of humanity, was also an orphan.

In Islam's welfare system, the care of orphans is the responsibility of the guardian and also the state, and funds from Zakat are allocated for this. The Quran has repeatedly called for the protection and assistance of orphans. The Prophet (PBUH) also gave commands regarding this in numerous Hadith and gave the glad tidings of the honour of being alongside him in Paradise for those who help orphans.

A Hadith narrated by Hadhrat Ibn Umar states that the Prophet (PBUH) said: "The most beloved house to Allah is the one in which an orphan is honoured." (Al-Mu'jam al-Kabir).

وَ اَمَّا السَّآئِلَ فَلَا تَنْهَرْ ۝١٠

93|10| And as for the petitioner, do not repel [him].

Regarding the Beggar (medicant):

Islam places special emphasis on the needy and deprived members of society. Numerous verses command helping those who ask. In the early welfare state of Madinah, whenever wealth was acquired, it was distributed justly among the deprived. This highlights how, during the Prophet's blessed time, the Prophet's Mosque was merely a shelter where water dripped during rain. When Khaybar and Ta'if were conquered, and other areas came under control, all the acquired wealth was given to the needy among the Muhajireen (emigrants) and Ansar (helpers). Their social and economic needs were prioritized.

The Prophet (PBUH) never turned away a beggar empty-handed. He would even take a loan to fulfil their needs or promise to do so later, fulfilling the promise afterwards. A share from Zakat funds is specifically allocated for indebted individuals so they can remain economically and socially stable. In Islam, financial assistance to the deprived is given more importance than physical acts of worship.

Hadhrat Hussain bin Ali (RA) narrates that the Prophet (PBUH) said: "The beggar has a right, even if he comes riding on a horse." Another narration states: "Give to the beggar, even if he came riding on a horse." (Muwatta Imam Malik).

One interpretation of the verse is that if you have nothing to give to a beggar, you should turn them away gently and with compassion. This principle also applies to the seeker of knowledge (student). Scholars should answer students' questions with love and gentleness and should not refuse them. However, asking for money merely to increase wealth or to remain idle is strictly forbidden. Hadhrat Abu Hurairah (RA) narrates that the Prophet (PBUH) said: "Whoever asks from people to increase his

wealth is only asking for live coals(fire), whether he asks little or much." (Sahih Muslim). These commands are for all Muslims, even though the address is to the Prophet (PBUH).

وَ اَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

93|11| But as for the favor of your Lord, report [it].

Gratitude (Shukr):

Humans are blessed with countless favours from Allah. Expressing these favours is crucial. Mentioning a blessing is a way of showing gratitude. The word **"ni'mah" (favor/blessing)** is broad and includes all forms of bounty and grace. There are various types of blessings, and each requires a specific manner of gratitude. This includes all the blessings bestowed upon the Prophet (PBUH) at that time and thereafter, as well as upon Muslims.

Honourable Nu'man bin Bashir (RA) narrates that the Prophet (PBUH) said from the pulpit: "Whoever does not give thanks for a little blessing has not given thanks for a great blessing, and whoever does not thank people has not thanked Allah. And mentioning Allah's blessing is gratitude, and not mentioning it is ingratitude. And the community (living in) is a mercy, and separation from it is a punishment." (Musnad Ahmad).

Whoever performs a good deed should be rewarded for it. If one is unable to reward them, then one should acknowledge their good deed. Thus, whoever acknowledges a good deed has expressed gratitude for it. Acknowledging a good deed also means talking about it so that others may follow suit, but the purpose should not be propaganda or seeking praise.

Gratitude is very beneficial for human health. According to modern medical research, when gratitude is expressed, a chemical substance called **dopamine** is produced in the human brain, which is very beneficial for human mood and provides tranquillity. Both the one who expresses gratitude and the one who is thanked benefit. That is why the Prophet (PBUH) emphasized showing gratitude to people. Expressing gratitude to Allah brings a sense of peace and contentment with one's condition, which provides mental tranquillity. Both acknowledging and expressing blessings are essential.

(Surah Ad-Dhuha is now complete. Rev.9/25)

---

94 - Surah Alm-Nashrah

Introduction:

This Surah takes its name from its first word, "Alam Nashrah" (Did We not expand). It was revealed in Makkah, during the early days of Islam when Muslims faced increasing persecution. Its time of revelation and subject matter are similar to Surah Ad-Duha. The Surah consists of eight verses and one Ruku (section). It is the 12th Surah in the order of revelation and the 94th in the arrangement of the Quran.

The Surah mentions the blessings bestowed by Allah. The first is the **expansion of the breast (Knowledge)**. After proclaiming prophethood and beginning his mission, the Prophet Muhammad (peace be upon him) faced numerous challenges and hardships. To help him understand and convey the divine message, his heart was expanded (strengthened). Through divine grace and spiritual insight, he gained the strength to overcome every difficulty.

The second blessing was **lightening the burden**. The burdens of life and its hardships no longer troubled him. He remained steadfast in his mission and preaching, confronting all challenges. The conspiracies of the people of Makkah failed. Allah(SWT) protected him from their evil, and he safely migrated to Yasrab (Madinah al-Nabi).

The third glad tiding was the **exalted mention of his name**. Born an orphan in Makkah, he became the greatest leader in the universe (world), with the largest number of followers. His noble name is constantly linked with the remembrance of Allah, included in the Kalima (declaration of faith), Adhan (call to prayer), Salat (prayer), Hajj, Umrah, sacrifice, and all forms of remembrance and invocations.

Finally, the Surah brings the good news of **ease and success after life's difficulties**. Following this success, the importance of remembering Allah and turning (trust) to Him is emphasized. Muslims are encouraged to continue striving while also maintaining their worship of Allah.

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۙ﴿۱﴾

94|1| Did We not expand for you, [O Muhammad], your breast?

وَ وَضَعْنَا عَنْكَ وِزْرَكَ ۙ﴿۲﴾

94|2| And We removed from you your burden

الَّذِیْۤ اَنْقَضَ ظَهْرَكَ ۙ﴿۳﴾

94|3| Which had weighed upon your back

وَ رَفَعْنَا لَكَ ذِكْرَكَ ؕ﴿۴﴾

94|4| And raised high for you your repute.

The blessed verses mention the **s**tatus of the Prophet (peace be upon him) and the challenges and divine blessings in his early life after prophethood. These were also discussed in the previous Surah (Ad-Duha).

Expansion of the Breast / Knowledge (Sharah Sadr):

The "expansion of the breast" refers to granting the Prophet (peace be upon him) the **ability and courage to accept and confront the problems and anxieties he faced at that time**. In the Holy Quran, where the "tightening of the breast" is mentioned, it signifies difficulty in the capacity for action (e.g., in Surah Ta-Ha regarding Prophet Musa). Conversely, where the "expansion of the breast" is mentioned, it implies an **increase in capability and the power to perform deeds perfectly**.

The society in which the Prophet (peace be upon him) grew up was the worst example of ignorance. Injustice was rampant, and the law of the jungle prevailed, meaning the

powerful ruled. Orphans, the needy, and widows were victims of oppression. For a pure soul and a compassionate heart, these conditions were extremely distressing. Even before the announcement of prophethood, in this era of oppression, he was a beacon of humanity. He helped the helpless, supported widows, and cared for orphans. During this period, he initiated the **Covenant of Hilf al-Fudul**, an agreement established to aid the needy and the weak.

After the announcement of prophethood, the Prophet himself became the target of the very injustices and persecutions he had grieved over and stood against. **The entire society turned against him**, and people began to propagate against him. Persecution of those who embraced Islam began. In these circumstances, **Allah Almighty granted him full capacity to confront them**, and he faced these challenges with **patience and courage**. His dedication to spreading Islam gave him the strength to endure all the persecution, temptations, threats, and social boycotts from the disbelievers of Makkah. He also served as a **lighthouse of guidance for other Muslims**.

Regarding the incident of the **splitting of the blessed breast**, two famous narrations are found in Hadith. Their purpose also relates to mental and practical capacity. One incident occurred in his childhood when he was with his wet nurse, Halima Sa'diyah. At that time, all the vices that penetrate human character and morals were cleansed from his pure body, so that his childhood and youth would be pure, which indeed they were. This splitting of the breast implied changing his Nafs al-Ammara (the commanding evil self) to Nafs al-Lawwama (the self-reproaching soul) in his mind, which made his childhood and youth different from other children and people. This was a **special blessing and grace before prophethood**.

The second incident, perhaps occurring after the revelation of this Surah, prepared him for the journey of Mi'raj (ascension) after the responsibility of prophethood. It was intended to prepare him for the stages of that journey, the celestial difficulties, and the perception of divine manifestations and lights. This second incident might have occurred after the revelation of the Surah because the Mi'raj happened after the incident of Ta'if. However, the mention in the verse also alludes to this grace and favour. Commentators have also mentioned these incidents (and Allah knows best). This splitting was performed by angels. A modern-day analogy could be treatment through laser technology or oncology, where hormones are changed without needing to cut the body.

Lightening the Burden:

The burden of the ignorant Arabian society also weighed heavily on him, causing him intense mental distress. He acknowledged the existence of Allah in his heart and detested idol worship, remaining completely separate from all such customs. The apathy of society and its ignorant practices, such as burying daughters alive and the oppression of slaves and the weak, deeply troubled him. This led him to seek solitude in the Cave of Hira, where he found mental peace and spiritual solace.

After the announcement of prophethood, the **guidance for humanity and its perfection**, in the form of Islamic teachings that began to be revealed through divine revelation, **removed all his burdens**. He found the completion of humanity in the Holy Quran and the religion of Islam. His conviction in this was absolute, and he conveyed this message to humanity despite immense difficulties. Even the greatest distress no longer bothered him. There was no slackening in his call to propagate the message. **All the enmities and conspiracies of the Makkah disbelievers failed.** He continued to fulfil his prophetic duties; the burden of prophethood transformed into

a source of peace, fuelled by love, affection, and obedience. The expansion of the breast also implies understanding the secrets of the divine word and conveying them excellently to others. It signifies clarifying the wisdom of Islam and teaching it perfectly, which he did throughout his blessed life, confirmed at the Farewell Pilgrimage.

Exalted Mention (high fame):

The good news of his **exalted mention** was also given. At that time, oppression and opposition were rampant. The leaders of Quraish were determined to eliminate the Prophet (peace be upon him) and all Muslims. However, *Allah Almighty made his opponents the means of making him famous.* He did not gain as much fame through preaching and invitation as he did through the efforts of the Makkah polytheists. During the Hajj season, before people from various tribes entered Makkah, the polytheists would warn them, "There is a magician among us by this name (referring to the Prophet). Whoever listens to him separates from his family, so beware of him." They would go to different groups during Hajj and deliver this message.

This propaganda created a sense of curiosity among the listeners. Thus, **the entire Arab world became aware of him**. In this manner, delegations from Madinah made the First Pledge of Aqabah and the Second Pledge of Aqabah. From other tribes, some individuals, disgusted with idol worship, accepted Islam.

After the migration to Madinah, the Islamic society he established became a standard-bearer of **justice, human dignity, truthfulness, excellent manners, keeping promises, respect for women and children, brotherhood, and cooperation**. His leadership forced the Makkah disbelievers to surrender, and Makkah was conquered without any bloodshed. After the Conquest of Makkah, Islam spread throughout Arabia, and in the last Hajj, approximately one hundred thousand people from all parts of Arabia participated. No one could have imagined that this person, who had left the city, would, in twelve years, be leading one hundred thousand people in that very city. He would be the spiritual and legal head of the entire Arabian Peninsula. Thus, his *mention was elevated (surpassed high fame).*

According to a narration from Abu Sa'id al-Khudri, the Messenger of Allah (peace be upon him) said: "Jibril came to me and said, 'My Lord and your Lord asks how I elevated your mention.' I said, 'Allah knows best.' He said, 'Allah Almighty states: When My mention is made, your mention will also be made with it.'" (Musnad Abu Ya'la / Ibn Mardawayh / Abu Na'aym). During his blessed lifetime, his noble name had already become famous and exalted throughout the Arabian Peninsula.

During the era of the Rightly Guided Caliphs, his mention began to rise beyond Arabia into the rest of the world, and it continues to rise. Insha'Allah (God willing), it will continue to rise until the Day of Judgment. His mention is included in the Kalima, present in the Adhan (call to prayer), in the Salawat (blessings) during prayers, and part of the Friday and Eid sermons. There is no time, day or night, throughout the twelve months of the year, when his mention is not being made on earth. This is also proof of the truthfulness of the Quran and Hadith.

فَاِنَّ مَعَ الْعُسْرِ يُسْرًا ۙ﴿۵﴾

94|5| For indeed, with hardship [will be] ease.

اِنَّ مَعَ الْعُسْرِ يُسْرًا ؕ﴿۶﴾

94|6| Indeed, with hardship [will be] ease.

Hardship and Ease:

During this period Muslims were enduring extreme distress and anguish. There seemed to be no hope that they could escape the intense opposition of the Makkah disbelievers, or that Islam would spread across the entire Arabian Peninsula within a few years. Muslims had to migrate from Makkah twice.

The Prophet (peace be upon him) and the Muslims were being comforted that the situations they were experiencing would not last forever. Instead, **ease always follows hardship, and relief comes after difficulty.** This is Allah Almighty's system in human life. This message was reiterated for emphasis, and indeed, just a few years later, after the Prophet (peace be upon him) migrated from Makkah and established the Islamic state (society) in Madinah—a society where justice, human respect, women's rights, the freedom and rights of slaves (right to free themselves), and a system of justice and equality for widows and the weak were enforced—this society became so strong that major attacks from Makkah failed. Within ten years, Makkah was conquered without any bloodshed. All opponents submitted, and Muslims emerged victorious across Arabia.

فَاِذَا فَرَغْتَ فَانْصَبْ ۙ﴿۷﴾

94|7| So when you have finished [your duties], then stand up [for worship].

وَ اِلٰی رَبِّكَ فَارْغَبْ ﴿۸﴾

94|8| And to your Lord direct [your] longing.

Being "finished" here means that if you find respite from the duties of prophethood, then *prepare for special acts of worship*. The duties of prophethood included establishing the Islamic state, implementing justice and equality in Islamic society, teaching the Quran, and enforcing Islamic penal, economic, and social systems. It also involved satisfying the thirst of seekers of knowledge and spiritual insight, and fulfilling household responsibilities, all while maintaining the remembrance of the Creator of the universe. The Prophet's blessed life was a practical example of this. These directives, while addressed to the Prophet (peace be upon him), are also a *guiding light for all believers*.

End of surah Alm-Nasrah.

---

95 - Surah Al-Teen

Introduction

Surah "At-Tin" takes its name from its first word, "Wa at-Tīn" (By the fig). The Surah was revealed in Makkah during the early days of Islam. In terms of content, it delivers a message of Allah's sovereignty through concise sentences and fitting words. Its revelation occurred during the same period as the preceding Surahs (Ad-Duha and Al-Inshirah). The Surah comprises eight verses and one Ruku (section). It is the 28th Surah according to the order of revelation and the 95th in the arrangement of the Holy Quran (Mushaf).

The opening verses of the Surah swear by "At-Tin" (the fig) and "Az-Zaytun" (the olive), as well as Makkah and Mount Sinai, to emphasize the significance of humanity and the blessings Allah has bestowed upon it.

The Surah then presents an assessment of humanity's role in life. On one hand, there is oppression, denial, and deception, which can lead a person to the lowest depths, worse than animals. On the other hand, there are people who are righteous, obedient, and embodiments of good deeds—models of high morals and character. (Though both types of humans are created in the best form and with the best capabilities.) These two types cannot be equal, and therefore, their recompense or reward also cannot be equal. Despite these realities, why does humanity deny the power and might of its Creator? He is the ultimate Sovereign.

وَ التِّيْنِ وَ الزَّيْتُوْنِۙ﴿۱﴾

95|1| By the fig and the olive

وَ طُوْرِ سِيْنِيْنَۙ﴿۲﴾

95|2| And [by] Mount Sinai

وَ هٰذَا الْبَلَدِ الْاَمِيْنِۙ﴿۳﴾

95|3| And [by] this secure city [Makkah],

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْۤ اَحْسَنِ تَقْوِيْمٍۚ﴿۴﴾

95|4| We have certainly created man in the best of stature;

Olive and Fig:

This Surah begins with an **oath**, the purpose of which is to highlight the importance of the "discourse or message." The fig (tin) and olive (zaytun) are famous foods and fruits in the Middle East. Most commentators have interpreted them according to the literal meanings of the words, as they are excellent and nutritionally superior fruits with many benefits. The olive is also mentioned elsewhere in the Quran. Some commentators have interpreted "At-Tin" to refer to the **region of Syria** and "Az-Zaytun" to the **region of Palestine**, where both these trees grow and which are also places of prophets. According to one narration, the Prophet (peace be upon him) liked figs and instructed people to eat them, also stating that they eliminate haemorrhoids and treat arthritis pain. In Islamic medicine, figs are beneficial for the digestive system, expel phlegm, refresh the temperament, cleanse the kidneys, break bladder stones, and open obstructions in the liver and spleen. The olive fruit is highly beneficial, and its oil has many qualities. It is good for joint pain, cholesterol-free, expels stones, improves intestines, and corrects the digestive system. The Prophet (peace be upon him) preferred the olive miswak (toothbrush). It is used as a relish and in cooking. Modern research has confirmed these benefits, and even more, though their properties are described in chemical and nutritional terms. Both also have good nutritional value (calories).

Human Form and Intellect:

The other two components of the oath are **Mount Sinin**. "Tur" refers to Mount Sinai, where divine revelation descended upon Prophet Moses (peace be upon him). "Sinin" is from the Syriac language. Its meaning is "blessed"; some say "beautiful." Another

meaning is that Sinin is a lush mountain with fruit-bearing trees. "Balad al-Ameen" refers to **Makkah**, which was rebuilt by Prophets Abraham and Ishmael (peace be upon them) and still stands today. It is a **city of peace** where animals and humans live in security. While the entire Arab region was embroiled in tribal wars that spanned generations, Makkah remained a cradle of peace. It also holds the honour of being the birthplace of the Prophet (peace be upon him). These four mentioned items are also connected to **four prophets**: Prophet Abraham (region of Syria), Prophet Moses (Mount Sinai), Prophet Jesus (region of Palestine), and Prophet Muhammad (peace be upon him) (region of Hijaz).

By swearing upon these, the significant event being proclaimed is the **nature of humanity itself**. Humans were created in the **best form**, which includes the structure of the human body and human mental and intellectual capabilities (intellect). This includes the body's ability to stand, walk upright, run fast, and the movement of hands, arms, feet, and leg joints—which comprise 472 joints. Furthermore, the human respiratory system, digestive system, circulatory system, growth in organs, physical immune system, and above all, the five senses, and human capacity for knowledge and intellect, make humans the **noblest of creatures and Allah's vicegerents**. All these blessings and honours are practical manifestations of Allah Almighty's "Ahsan-e-Taqweem" (best of stature). It is essential for humans to recognize these blessings and then express gratitude and appreciation for them. Because of these powers and capabilities, humans rule over the earth and space. While many animals are stronger and larger in size than humans, all are subservient to humans due to human intellect and understanding. This is a scientific fact that the Holy Quran made clear fourteen hundred years ago.

ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَۙ﴿۵﴾

95|5| Then We return him to the lowest of the low,

اِلَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍؕ﴿۶﴾

95|6| Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.

Asfal as-Safilin (The Lowest of the Low / Worst Character):

The purpose of **"Ahsan Taqweem" (best of stature)** refers to those excellent human qualities that made humanity worthy of being prostrated to by angels and recipients of Allah's special grace. In terms of attributes, humanity was bestowed with a reflection of Allah's Beauty and Majesty, gaining the honour of being a vessel for divine light. According to a blessed Hadith, all humans are born upon **Fitra** (natural inclination, meaning a noble nature is bestowed by Allah), but their parents make them a Zoroastrian, a Jew, or a Christian, referring to the influence of childhood environment, education, and upbringing.

Satan is the eternal enemy of humanity and possesses the full power to influence human intellect. He constantly uses this power. Satan is created from energy (fire), a form of energy that enters the human body in the form of waves, similar to how electrical, magnetic, laser, ultrasound, and microwave waves pass through. Satan, in the form of a wave, directly reaches the human brain and creates thoughts by stimulating neurons, as he is a creature of intellect. (Similarly, sound and images also create thoughts by stimulating neurons in our brain through our five senses.) An example of artificial intelligence is the power of software we create or discover (in

computers), whose limits have extended from the earth to the heavens (space). Examples of this include the journeys and information from Voyager 1 and Voyager 2, which have travelled for over 45 years. It is estimated that their boundaries have now extended beyond the solar system.

The result of Satan's work is that humans, who are the noblest of creatures, use their bodies and intellect for evil deeds. Due to their intention and actions, Allah Almighty grants them the capabilities and resources available on earth, and they fall into evil. This is manifested in their character. They become immersed in greed, deceit, covetousness, selfishness, lies, lust, breaking promises, meanness, rage and anger (oppression), and intoxication. They become deprived of all virtuous morals and reach the lowest point of **Asfal as-Safilin (degradation)**, whose ultimate consequence is the punishment of Hellfire. We observe that humans pose the greatest danger to other humans. Humans have destroyed and harmed other humans the most, whether it's social or economic slavery, oppression, murder, and plunder, or the destruction of generations or countries. Recent examples include the First and Second World Wars. In modern history, there's the onslaught and devastation by external powers in Afghanistan, Iraq, Libya, and Palestine, in which millions of people were killed and thousands of homes were destroyed. The excuse for this was often human rights or freedom. New types of bombs (hydrogen) have been invented for further destruction. Now, there's a competition for control in the air (drone technology). In these matters, human morality and actions are worse than those of beasts.

Some commentators have interpreted Asfal as-Safilin (falling) to refer to the physical weakness that comes with old age. However, that is not the cause of evil deeds but rather a natural demand of age and a means of departing from this world. Allah Almighty rewards those who perform good deeds even in old age according to their actions, while those who commit evil deeds receive nothing, because they are often incapable of acting in that part of their lives. They will be punished for the evil deeds of their youth, and old age itself becomes a torment and punishment for them when they become dependent on others to sustain their existence. The Prophet (peace be upon him) always emphasized seeking refuge from such an old age in his prayers.

As-Salihin (The Righteous):

Those individuals and societies that are saved from all these vices are those who base themselves on **righteous deeds**. They embody truthfulness, keeping promises, love, gentleness, kindness, and empathy. They possess good morals, help the weak, respect human dignity, practice religious tolerance, and obey the commands of their Creator. They prioritize the protection of human beings and human welfare. How can these two types of people be equal in their reward and punishment? If they were equal, it would be a violation of justice and fairness, which is impossible in this world because humans themselves often obstruct the process of justice. To enforce this justice and to reward and punish everyone according to their actions, the *Day of Judgment (Yawm al-Hisab wa al-Kitab),* followed by **Hell and Paradise**, exist. This is the theory or belief that forms the **foundation of Islam's moral and social system**, which disbelievers at that time, and many people today, do not accept. The Holy Quran has presented and proven this with cosmic evidence. Those who perform good deeds and establish a righteous society will receive tremendous rewards. They will succeed in both this world and the hereafter.

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ۝٧

95|7| So what yet causes you to deny the Recompense?

اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ۝٨

95|8| Is not Allah the most just of judges?

The verses, through their **oath and its answer**, shed light on the **origin, destiny, and character of humanity**. We see this confirmed in our daily lives. Based on this information, the system of **reward and punishment is absolutely essential for the implementation of justice and fairness**. This ensures that individuals of noble character and those of evil, base character receive recompense according to their deeds. While this can be hoped for from human systems, it's difficult to achieve because who can obtain justice from an oppressive and tyrannical ruler or human being? The entity that implements justice **must be stronger and higher than humanity**, and that can only be the **Creator of humanity**, the Master of humans and the universe. After these arguments, what person of intellect would deny or reject this reward and punishment? Therefore, the Prophet's (peace be upon him) message to the people of Makkah and to all humanity is absolutely correct. All these matters prove that Allah Almighty, who created humans, the earth, and the universe, arranged for fruits and grains for human sustenance, and sent prophets for guidance, is indeed the greatest, truest, and most rightful arbiter and sovereign.

The final verse conveys an **important message**, and its affirmation and declaration are also essential. Abu Hurairah (may Allah be pleased with him) narrates that the Prophet (peace be upon him) said, when the last verse of this Surah is recited, one should say: *"Wa ana ala zalika min ash-shahidin"* (And I am among those who testify to that). (Tirmidhi, Abu Dawud). When Ali and Ibn Abbas (may Allah be pleased with them) recited this verse, they would say the same afterward. (Qurtubi, Ruh al-Ma'ani).

End of surah. Rev.9/25.

---

96 - Surah Al-Alaq

Introduction:

The Surah is named "Al-Alaq" due to the word in its first verse. It was revealed in Makkah. Most commentators agree that **this Surah marks the beginning of revelation** and was revealed in the Cave of Hira. Details of this will be elaborated in the commentary on the verse. According to the order of revelation, it is numbered first (1), and according to the arrangement of the Holy Quran, it is the ninety-sixth (96th). The Surah consists of one Ruku (section) and nineteen verses.

The Surah begins with the **command to "read" or "recite,"** and this act of reading is connected with the **Name of Allah**. It mentions Allah's Being and humankind as His creation, whom He fashioned from a mere clot of blood and granted such a high status. Alongside reading, the Surah mentions the **pen and writing**, through which knowledge is preserved and easily transmitted to others.

The Surah then speaks of **human rebellion**, warning against disobedience to Allah's commands and an attitude of heedlessness due to worldly possessions. It emphasizes the importance of remembering Allah's blessings and performing acts of worship, including prayer. It warns of the fate of the disobedient, stating that they will be dragged by their forelock (hair on the head) and punished in the fire of Hell.

Finally, there is a verse for *prostration of recitation (sajdah tilawah),* and it mentions prostrating to Allah (performing prayer) and the closeness achieved through prostration.

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَۚ(۱)

96|1| Recite in the name of your Lord who created -

خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍۚ(۲)

96|2| Created man from a clinging substance.

اِقْرَاْ وَ رَبُّكَ الْاَكْرَمُۙ(۳)

96|3| Recite, and your Lord is the most Generous -

الَّذِیْ عَلَّمَ بِالْقَلَمِۙ(۴)

96|4| Who taught by the pen -

عَلَّمَ الْاِنْسَانَ مَا لَمْ یَعْلَمْؕ(۵)

96|5| Taught man that which he knew not.

According to narrations, the **first revelation** descended upon the Prophet (peace be upon him) in the Cave of Hira, comprising these blessed verses. The details of their revelation are recorded in Hadith, as narrated by Aisha (may Allah be pleased with her). She states that the beginning of revelation to the Messenger of Allah (peace be upon him) was through **true dreams**. Whatever dream he saw would become clear like the bright morning (as if he were seeing it in broad daylight). Then, the Messenger of Allah's heart developed a **love for solitude**, and he began to retreat to the Cave of Hira to worship in seclusion. He would stay in the cave for many nights, taking provisions with him. (When his food and drink ran out, he would return home to get more.) It was during one of these retreats in the Cave of Hira that revelation suddenly descended upon him.

An angel came and commanded him to **"Read!"** The Prophet (peace be upon him) replied, "I am not a reader." The angel then embraced him tightly and pressed him with all his might. Then he released him and said, "Read!" The Prophet (peace be upon him) again said, "I am not a reader." The Messenger of Allah (peace be upon him) said: The angel seized him again and embraced him tightly, pressing him with full force. Then he released him and said, "Read!" The Prophet (peace be upon him) said, "I am not a reader." Then the angel seized him a third time and embraced him tightly, pressing him with full force. Then he released him and said:

"Iqra' bismi Rabbika allathee khalaq. Khalaqa al-insana min alaq. Iqra' warabbuka al-akram. Allathee allama bil qalam." (Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the Most Generous. Who taught by the pen.)

The Prophet (peace be upon him) returned home from there, **frightened and trembling**. He said to Khadijah (may Allah be pleased with her), "Cover me! Cover me!" She covered him until his fear subsided. Then he narrated the entire incident to Khadijah and said, "What will happen to me now? I fear for my life." Khadijah replied,

"Never! Be glad! Allah will never disgrace you. By God, you maintain kinship ties, you speak the truth, you bear the burdens of the weak, you give money to the needy, you show hospitality to guests, and you help those in distress."

Then Khadijah took the Prophet (peace be upon him) to her cousin, *Waraqah ibn Nawfal*, who had been a Christian in the pre-Islamic era and understood the Gospel in Arabic. He was very old and had lost his eyesight. Khadijah said to him, "O my cousin, listen to your nephew!" Waraqah ibn Nawfal said to the Prophet (peace be upon him), "Nephew! What did you see?" The Prophet (peace be upon him) narrated the entire incident. Waraqah ibn Nawfal said, "This is the same **Namus (angel)** who brought revelation to Prophet Moses. Oh, if only I were young! Oh, if only I were alive when your people will expel you from your homeland!" The Prophet (peace be upon him) asked, "Will they really expel me?" Waraqah ibn Nawfal said, "Yes, no person to whom revelation like yours has descended but that people become his enemies. If time grants me respite, I will give you very strong support then."

A few points emerge from this Hadith: The angel first asked him to **read something written**, to which the Prophet (peace be upon him) replied that he could not read. Otherwise, repeating something heard in the same language would not have been difficult, and there would have been no need for him to say, "I am not a reader." Therefore, commentators have written that it was **written text on a cloth** (Ruh al-Ma'ani), meaning it was a picture-like script. This also highlights another point: the **importance of writing and literacy** was intended to be shown, because reading and writing constitute knowledge; merely repeating or speaking is not knowledge. The second important point is the proof of the Prophet's (peace be upon him) high character before prophethood, which entirely concerned the rights of people (Huquq al-Ibad). He was already "As-Sadiq al-Ameen" (the truthful, the trustworthy). His life was not hidden from Khadijah (may Allah be pleased with her). Waraqah, who was old and knew the Prophet (peace be upon him) well since his childhood, and even more closely due to his marital relation with Khadijah, immediately accepted his prophetic status and alluded to the difficulties he would face.

The Origin of Humanity:

The Surah mentions the creation of humanity from a **clot of blood**, which refers to the initial stage in the mother's womb. The depiction in the blessed Hadith is scientifically unparalleled. Modern biology (genetics) research aligns perfectly with it; the only difference lies in scientific (microscopic) terminology. According to the Hadith, the **nutfa (sperm-drop)** remains for forty days (X and Y chromosomes). Then the nutfa becomes a **clinging clot of blood (alaq)**. After another forty days, it develops into a **piece of flesh (mudgha)**, meaning the formation of the body begins. Then, after another forty days, the **soul is breathed into it**, and four things are commanded to be written about it. The angel then writes down its sustenance, its lifespan, its deeds, and whether it will be wretched or blessed. (Bukhari/Muslim/Abu Dawud). In the verse, "man" refers to the human species, whom Allah has made the noblest of creatures. Some commentators interpret it as Prophet Adam (peace be upon him), while others refer to our Prophet Muhammad (peace be upon him).

Knowledge and the Pen:

The Surah then emphasizes the command to **read (acquire knowledge) in the name of Allah**, and the **pen** is also mentioned. This implies not only the capacity for storing information (knowledge) within humans but also the ability for **analysis, research, and in-depth study** through the pen. This very ability pertains to languages and the art of writing, which allowed knowledge to be stored or recorded.

This capacity distinguishes humans from other animals by enabling them to transmit information across generations.

According to a blessed Hadith, scholars interpret the "pen" to refer to the **pen that Allah Almighty created first**, commanding it to record the events of the universe. This signifies intellect, understanding, and the information related to recording and implementing all plans, which were stored in the **Preserved Tablet (Lawh al-Mahfuz)**. Today, through digital technology, we have better information about this. A second interpretation is the **intellectual capacity of angels** and the instruction to record or preserve that information. The third interpretation refers to the **pen that humans use**, meaning the designing and systematizing of writing. According to some narrations and historical accounts, Prophet Adam (peace be upon him) also possessed this art or ability, and according to another narration, Prophet Idris (peace be upon him) invented the art of writing through the pen, astrology, and inscriptions. (Qurtubi). All these abilities are a result of Allah's grace and bounty.

Allah also bestowed grace regarding **knowledge**, granting the power and capacity for it, and stated its extent: *"Allama al-Adama al-asma'a kullaha*" (He taught Adam all the names). Knowing a name means knowing the essence of the thing that the name expresses. This is the capacity through which humans have created hundreds of types of sciences and arts until today, and this process continues to advance. All of this is due to the mental capacity bestowed upon humans by Allah, which distinguishes humans even from jinn and angels. Humans gained information they did not know before, as we see today through research in various fields. This includes the existence and use of **artificial intelligence** and advances in **engineering and technology**.

كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰٓىۙ ﴿٦﴾

96|6| No! [But] indeed, man transgresses

اَنْ رَّاٰهُ اسْتَغْنٰىؕ ﴿٧﴾

96|7| Because he sees himself self-sufficient.

اِنَّ اِلٰى رَبِّكَ الرُّجْعٰىؕ ﴿٨﴾

96|8| Indeed, to your Lord is the return.

This speaks about the **general human attitude**. Humans, who have been taught knowledge and given the capacity for analysis, and granted life, tend to rebel against Allah's commands once they gain power. They deny, even though they should acknowledge and obey. They believe they are self-sufficient, yet one day they leave this world, everything they own remains behind, and they return submissively before Allah. The purpose of expressing this condition was to address the defiant attitude and idolatry of the Makkah disbelievers against Allah's servitude, a behaviour still prevalent today. People do not acknowledge Allah's blessings, or if they do, it's merely verbal.

اَرَءَيْتَ الَّذِىْ يَنْهٰىۙ ﴿٩﴾

96|9| Have you seen the one who forbids

عَبْدًا اِذَا صَلّٰىؕ﴿۱۰﴾

96|10| A servant when he prays?

اَرَءَيْتَ اِنْ كَانَ عَلَى الْهُدٰٓىۙ﴿۱۱﴾

96|11| Have you seen if he is upon guidance

اَوْ اَمَرَ بِالتَّقْوٰىؕ﴿۱۲﴾

96|12| Or enjoins righteousness?

اَرَءَيْتَ اِنْ كَذَّبَ وَ تَوَلّٰىؕ﴿۱۳﴾

96|13| Have you seen if he denies and turns away -

اَلَمْ يَعْلَمْ بِاَنَّ اللّٰهَ يَرٰىؕ﴿۱۴﴾

96|14| Does he not know that Allah sees?

كَلَّا لَئِنْ لَّمْ يَنْتَهِۙ لَنَسْفَعًۢا بِالنَّاصِيَةِۙ﴿۱۵﴾

96|15| No! If he does not desist, We will surely drag him by the forelock -

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍۚ﴿۱۶﴾

96|16| A lying, sinning forelock.

فَلْيَدْعُ نَادِيَهٗۙ﴿۱۷﴾

96|17| Then let him call his associates;

سَنَدْعُ الزَّبَانِيَةَۙ﴿۱۸﴾

96|18| We will call the angels of Hell.

كَلَّاؕ لَا تُطِعْهُ وَ اسْجُدْ وَ اقْتَرِبْ۩﴿۱۹﴾

96|19| No! Do not obey him. But prostrate and draw near [to Allah].

Occasion of Revelation (Shan-e-Nuzul):

These blessed verses were revealed on a specific occasion. Abu Jahl (also known as Abul Hakam), a chief of his tribe and a wealthy man, was a bitter enemy of Islam. He used to torment poor Muslims. He once declared that if he saw the Prophet (peace be upon him) praying in Makkah, he would trample him in prostration. These verses address his disbelief, indicating that if he had acted with accord instead of enmity, it would have been better for him. But due to his misfortune, instead of accepting the Prophet's (peace be upon him) words and guidance, he persisted in hostility.

On one occasion, when the Prophet (peace be upon him) was praying in the Kaaba, people told Abu Jahl, "Look, he is praying." He advanced to prove his statement true but immediately turned back. When asked, he said that he saw fire between him and the Prophet (peace be upon him) and became afraid. When the Prophet (peace be upon him) was informed about this incident, he said: "Had he advanced further, the

angels would have destroyed him. He would have been incinerated or torn to pieces." It was then that these verses were revealed: "Have you seen the one who forbids a servant when he prays?"

Ibn Abbas (may Allah be pleased with him) narrates that on one occasion, Abu Jahl passed by the Prophet (peace be upon him) who was praying near the Maqam Ibrahim at the Kaaba. Abu Jahl said, "O Muhammad (peace be upon him)! Did I not forbid you from praying?" The Prophet (peace be upon him) warned him of punishment, to which Abu Jahl retorted, "O Muhammad! What are you threatening me with? By Allah! Most people in this valley are my associates." It was on this occasion that the verses were revealed (that he was persistent in disobedience to Allah, deprived of obedience, and "let him call his associates; We will call the angels of Hell"). It was his misfortune that he remained deprived of obedience.

The Center of Anger:

Allah Almighty commanded that the disobedient be dragged by their forelocks, as mentioned in these verses. Modern research on the human brain, particularly through Magnetic Resonance Imaging (MRI), provides a lot of information. It even shows images of the waves produced by different emotions (anger, hatred, lying) within the brain and the specific areas where they originate.

Recent research, as stated in the book "Essentials of Anatomy and Physiology," reveals that the **frontal part of the brain (behind the forelock)** is the **centre of anger** and is responsible for initiating actions. From here, neural commands for action emanate, and the limbs begin to move. This part is the centre for initiating or controlling actions. Similarly, this same part of the brain is used during **lying**, which is why the forelock is mentioned in connection with lying. Such experiments have also been conducted at the University of Pennsylvania, USA, where more waves were produced in this part of the brain during lying. This also proves that the **brain is the centre of emotions and learning**; the word "heart" is used merely as a literary or conventional term. These verses concern Abu Jahl's actions and his punishment. Abu Jahl was killed by two young boys in the Battle of Badr, and indeed, most of the leading enemies of Islam were killed in the Battle of Badr.

Allah Almighty refuted the threats of the disbelievers and informed them about their punishment, commanding the Muslims to remain engaged in the worship of Allah. Although this address seemingly appears directed at the Prophet (peace be upon him), it is a command to all Muslims to prostrate before Allah in servitude. The Prophet (peace be upon him) said, as narrated by Abu Hurairah (may Allah be pleased with him), "A servant is closest and most beloved to his Lord when his forelock is prostrate on the ground for Allah." (Sahih Muslim). This is the moment of divine proximity. This is a **verse of prostration (sajdah tilawah)**. The Prophet (peace be upon him) prostrated upon its recitation. Therefore, it is necessary to prostrate upon hearing its recitation (as per Hadith in Sahih Muslim, narrated by Abu Hurairah).

(End of Surah Al-Alaq). Rev.9/25.

97 - Surah Al-Qadr

Introduction:

Surah Al-Qadr was revealed in Makkah. The Surah is named after the word "Al-Qadr" in its first verse and its central theme (Mustadrak, Imam Ibn Mardawayh, Al-Durr al-Manthur, reported by Aisha and Ibn Abbas, may Allah be pleased with them both). The Surah consists of five verses and one Ruku. According to the order of revelation, it is numbered twenty-five (25), and in the order of the Mushaf (Quranic compilation), it is ninety-seven (97).

The Surah's theme is the importance of the Holy Quran, which was also touched upon in the preceding Surah Al-Alaq. It emphasizes the magnificence of the Quran and the grandeur of the night on which it was revealed. This serves as proof that the Holy Quran is a divine revelation and a great book of guidance.

Along with the Quran, the significance of the night on which it was revealed is also clarified: this night holds immense worth and esteem. It is explained as being **better than a thousand months**. This night is one of the nights of the blessed month of Ramadan, as the Quran was revealed in Ramadan (Surah Al-Baqarah).

Another meaning of "Qadr" is *destiny, determination, or measure. This refers to the predetermination of affairs concerning the creatures on earth, especially humans*. Besides the revelation of the Quran, the goodness and blessings of this night include Allah's angels descending to earth to pray for the peace and well-being of the believers. This night is a night of peace. All decisions are made with the collective well-being of the inhabitants of the earth. Individual problems are not significant when weighed against collective interests. Goodness is intended from Allah Almighty.

اِنَّاۤ اَنْزَلْنٰهُ فِیْ لَیْلَةِ الْقَدْرِ ۚ﴿۱﴾

97|1| Indeed, We sent the Qur'an down during the Night of Decree.

وَ مَاۤ اَدْرٰىكَ مَا لَیْلَةُ الْقَدْرِ ؕ﴿۲﴾

97|2| And what can make you know what is the Night of Decree?

لَیْلَةُ الْقَدْرِ ۙ خَیْرٌ مِّنْ اَلْفِ شَهْرٍ ؕ﴿۳﴾

97|3| The Night of Decree is better than a thousand months.

تَنَزَّلُ الْمَلٰٓىِٕكَةُ وَ الرُّوْحُ فِیْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ۙ﴿۴﴾

97|4| The angels and the Spirit descend therein by permission of their Lord for every matter.

سَلٰمٌ ۛ هِیَ حَتّٰى مَطْلَعِ الْفَجْرِ ﴿۵﴾

97|5| Peace it is until the emergence of dawn.

Laylat al-Qadr:

The grandeur and blessing of the Holy Quran are expressed by stating that the night on which it was revealed is a night of great majesty, power, and honour. The pronoun *"Anzalnahu" (We sent it down)* refers to the Holy Quran, even though it's not explicitly mentioned. In Arabic, when something is already being discussed, the pronoun

automatically refers to it, and here, the discussion of the Quran is ongoing. In Surah Al-Baqarah, the time of the Quran's revelation is mentioned as the **month of Ramadan** (*Shahr Ramadhan Alladhi Anzila,* verse 185). Similarly, it is mentioned in Surah Ad-Dukhan, verses 3-1. Therefore, Laylat al-Qadr (the Night of Decree) occurs in the blessed month of Ramadan. The first revelation in the Cave of Hira, *"Iqra' bismi Rabbika alladhi khalaq"* (Recite in the name of your Lord who created), also took place in the month of Ramadan (fasting was not yet obligatory at that time).

According to Ibn Abbas (may Allah be pleased with him), on the night of Laylat al-Qadr (in Ramadan), Allah Almighty sent down the Holy Quran from the *Preserved Tablet (Lawh al-Mahfuz)* to the lowest heaven (Sama' ad-Dunya) and placed it in *Bayt al-Izzah (a specific place)*. From there, it was revealed gradually to the Prophet (peace be upon him) over twenty-three (23) years, according to circumstances, through Arch angle Gabriel (peace be upon him). This revelation occurred on different days, months, and years, covering commands and prohibitions, lawful and unlawful matters, admonitions and stories, and in response to people's questions and situations as needed by the Prophet (peace be upon him). According to one narration, the scriptures of Prophet Abraham, the Torah, and the Holy Quran were all revealed to their respective prophets in the month of Ramadan.

Regarding the **interpretation of this "worth and esteem"**, there are various opinions among commentators, but two are very important, derived from the Quran and Hadith:

(1) This night refers to **"Qadr" as destiny, estimation, determination, or measure**, meaning the planning of decrees concerning the inhabitants of the earth that Allah Almighty has made in the Preserved Tablet, as stated in the verse: "

Khalaqa kulla shay'in fa qaddarahu taqdeeran," (He created everything and determined its measure precisely) (Al-Furqan 2). The command to implement these decrees throughout the year is entrusted to various majestic angels, including Gabriel, Israfil, Mika'il, and Azra'il (peace be upon them). This includes sustenance, life and death, floods and earthquakes, calamities, and mercies for the people of the earth. The angels then implement these commands according to the program at the appointed time.

(2) The second meaning is a **night of goodness and blessings**, which is hinted at in the next verse: "It is better than a thousand months." Therefore, the verse asks, *"And what can make you know what is the Night of Decree?"* meaning you do not know, and it is being told to you that it is better than a thousand months. Now, there are various opinions among commentators regarding the reasons for this worth and esteem, and all are significant:

(3) Its worth and esteem are due to the **revelation of the Quran**.

(4) Due to the **descent of angels**.

(5) Due to the **virtue of worship** in it.

(6) Due to the **peace and security** in that night.

(7) The **night itself possesses virtue**.

Allah Almighty has given virtue to performing deeds in certain places and at certain times so that creation (human) can benefit. For example, acts of worship in the

Kaaba, the Prophet's Mosque (Medina), and Al-Aqsa Mosque (Jerusalem) yield greater reward. Similarly, during specific times, such as Ramadan, the days of Hajj, the tenth of Muharram, Friday, and Laylat al-Qadr, the reward for deeds is greatly multiplied. According to one opinion attributed to Shafi'i scholars, the night of the Prophet's (peace be upon him) birth (Mawlid al-Nabi) also holds great blessings (Ruh al-Ma'ani).

One interpretation is that during this night, Allah's mercy and blessings descend in great abundance. Merciful angels descend in limitless numbers, bringing mercy with them.

Worth and Esteem:

It has been stated regarding **worth and esteem** that this night is **better than a thousand months**. This means that the reward for good deeds, especially acts of worship, in this night is equivalent to that of a thousand months. According to a Hadith, the Prophet (peace be upon him) said: "Whoever stands (in prayer) during Laylat al-Qadr (the Night of Decree) with faith (sincerity) and hoping for Allah's reward, his past sins will be forgiven." Therefore, it is essential to make special arrangements for worship on this night. One should perform more supererogatory prayers, seek repentance and forgiveness, recall one's sins and ask for pardon, remember Allah's blessings, and humbly seek forgiveness for one's shortcomings. Scholars have also mentioned specific ways of performing supererogatory prayers on this night.

The Night of Power:

Regarding the reward of a thousand months, it is narrated from Imam Malik that when the Prophet (peace be upon him) was informed about the long lives of previous nations, which were much greater than those of current nations, it seemed that later nations, including the final nation of Prophet Muhammad (peace and blessings be upon him), would have fewer opportunities for worship. So, **Allah Almighty, out of special mercy, granted Laylat al-Qadr**, whose value is equivalent to eighty-three years and four months (Muwatta Imam Malik). The purpose of this is for believers to take full advantage of this opportunity. "A thousand months" signifies an abundance of reward, but it is important to note that this refers to an increase in the reward for supererogatory (nafl) prayers, which cannot compensate for missed obligatory (fard) prayers. It only increases the worth and esteem of supererogatory acts. Similarly, scholars have stated that if one is certain of Laylat al-Qadr and commits a sin, the punishment for that sin will also be greater, just as the punishment for a sin committed in the Haram (sacred precinct) is greater, or as the punishment for scholars' sins is greater due to their knowledge, while their reward is also greater because people are inspired by them.

Which night is Laylat al-Qadr? The Prophet (peace be upon him) kept it hidden and did not specify it, though he provided clear indications to make it easier for people (scholars have different opinions). It is a night in the **month of Ramadan**. He further said to seek it in the *last ten nights of Ramadan. He also stated to look for it in the odd-numbered nights,* meaning the 21st, 23rd, 25th, 27th, and 29th. All have equal possibilities. Ibn Abbas (may Allah be pleased with him) stated that it is the 27th night. Commentators have also recorded signs, such as the condition of the moon, the quality of sunrise (intensity or mildness of rays), and the weather conditions during the night, which were their own observations. The wisdom behind keeping the night hidden is so that people exert effort and engage in worship, thereby increasing their motivation to worship. If the night had been specified, some people might have become negligent and relied solely on that one night. The occurrence of Laylat al-

Qadr is related to the **sunset or sunrise at any given location**, and the beginning and end of the night.

Another importance of this night is the **descent of angels and the Spirit (Ruh) and peace**. According to narrations, Prophet Gabriel (peace be upon him) and other angels with him descend from the heavens in the evening and spread across the entire earth. They join the believers and those engaged in worship and righteous deeds. They pray for their peace and blessings and serve as witnesses to their worship, bringing mercy for them. This mercy and peace are not based on anyone's personal desires but are according to Allah Almighty's decision. Allah Almighty sends down goodness and well-being for all creation on this night, especially for humanity. Cosmic events (Umur-e-Takwini) generally occur for the good and welfare of humans.

Regarding **"Ruh" (the Spirit)**, commentators have different opinions. The majority believe it refers to Arch angle Gabriel (PBUH). Some have said that Ruh is a specific angel who descends only on Laylat al-Qadr. The important message is that, given the virtue of this night, every Muslim should take full advantage of this opportunity and increase their acts of worship while seeking forgiveness to reduce their sins, so that they may achieve success in the hereafter.

(End of Surah Al-Qadr). Rev.9/25.

---

98 - Surah Al-Bayyinah

Introduction:

The Surah is named "Al-Bayyinah" because of this word in its first verse, which means **"clear proof."** There is disagreement regarding the place of its revelation, but most commentators consider it to be **Medinan**. It consists of eight verses and one Ruku. According to the order of the Mushaf (Quranic compilation), it is numbered ninety-eight (98), and according to the order of revelation, it is one hundred (100).

Ubayy ibn Ka'b (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said to him: "Allah Almighty has commanded me to recite the Quran to you." Then the Prophet (peace be upon him) recited: "

Lam yakunil-ladhina kafaru " (Al-Bayyinah 1),

and he (peace be upon him) said: *"If the son of Adam had a valley of wealth, he would surely seek a second, and if he obtained a second, he would seek a third. And nothing can fill the belly of the son of Adam except dust. And whoever repents, Allah surely accepts his repentance."* (Tirmidhi / Musnad Ahmad). This provides an analysis of human greed for wealth, indicating that their greed continues until death, which we observe in our daily lives.

The Surah clarifies the necessity of the Prophet Muhammad's (peace be upon him) advent and the revelation of the Holy Quran. This was because the People of the Book (Jews and Christians) had already introduced deviations into their scriptures and beliefs, and other disbelievers and polytheists were already astray. For the guidance of all of them, there was a need for a Prophet and a new Book, which was revealed, and arrangements were also made for its writing and preservation. In all

deeds, Allah Almighty's pleasure and satisfaction are essential; this is **sincerity (ikhlas)**. Those who deny Allah's commands are the **worst of creatures** because they have forgotten their Creator and refuse to perform righteous deeds. Therefore, they are the worst group, having forgotten both the Creator and creation, and being consumed by their desires. The punishment for their deeds will be in Hell. The second group consists of the **believers**, who worship Allah, do not associate partners with Him, seek His pleasure, fear Him, perform prayers, give Zakat, care for the deprived, and Allah Almighty will reward them with a place in Paradise. They are the **best of creatures**.

لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ الْمُشْرِكِيْنَ مُنْفَكِّيْنَ حَتّٰى تَاْتِيَهُمُ الْبَيِّنَةُ ۙ﴿۱﴾

98|1| Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief] until there came to them clear evidence -

رَسُوْلٌ مِّنَ اللّٰهِ يَتْلُوْا صُحُفًا مُّطَهَّرَةً ۙ﴿۲﴾

98|2| A Messenger from Allah, reciting purified scriptures

فِيْهَا كُتُبٌ قَيِّمَةٌ ؕ﴿۳﴾

98|3| Within which are correct writings.

These blessed verses describe the state of belief of the People of the Book and other Arabs at the time of the Quran's revelation. Although the People of the Book believed in a divine book—Jews in the Torah and Christians (Nasara) in the Gospel—and believed in their Prophets, the Jews had made Prophet Jesus a disbeliever, and the Christians had made Prophet Jesus a part of Allah's essence. The Jews also considered Prophet Uzair (Ezra) as the son of Allah. All these matters were adopted out of love, respect, and reverence for these Prophets. Despite these beliefs, since the foundation of the People of the Book was based on the **Oneness of Allah (Tawhid)** and the truthfulness of the Prophets and the books revealed to them, they were called the **People of the Book**, and they were given preference in relations over other non-Muslim disbelievers or Magians.

Clear Proof:

For the reformation of these People of the Book, the **advent of a Prophet was essential**. And in their own books (Torah and Gospel), there was mention of this Book,(meaning the Quran). They were also commanded to obey the coming Prophet. The People of the Book (Jews and Christians), according to their beliefs, were also awaiting him. When the Prophet (peace be upon him) declared prophethood and then migrated to Madinah, many Jews embraced Islam according to the commands of the Torah, while many others, due to stubbornness and envy, denied him. In particular, they were expecting a new Prophet from among the Children of Israel. Christians also adopted this attitude; some acknowledged, while many chose denial and persisted in opposition. All this effort was to invite the People of the Book (Jews and Christians) to the truth.

On the other hand, the Arab polytheists were completely immersed in idol worship. Despite their connection to Prophet Abraham, idolatry was widespread, and for their reformation, a Prophet and a Book were essential. Allah Almighty chose the Prophet Mohammad (peace be upon him) for prophethood as a clear proof and sent down His Word upon him. The Prophet (peace be upon him) conveyed this message to the

people. The clear proof is the very person of the Prophet (peace be upon him), who possesses the purified scripture (the Holy Quran), which contains the correct system for guiding human life, and the Prophet (peace be upon him) implemented it practically. The Prophet's (peace be upon him) character was evident to them; before prophethood, he was "As-Sadiq al-Ameen" (the truthful, the trustworthy), and after prophethood, he was the trustee of the Quran. He transformed people's lives, taught pure morals and high principles, and endured all hardships.

The word "Sahifah" (scripture) means a written page, but here it refers to divine revelations, and "purified scriptures" implies that they contain pure commandments that are free from deviation and are guidance for humanity. When the stories and commandments of the Holy Quran are compared with the Bible and Torah, the difference becomes clear. This scripture also points out the alterations made in the old books. The purpose of the new Book and the Prophet was to **reform humanity** so that they might avoid sins and disbelief. If, even after this, they remain astray and deny, they will bear their own burden. On the Day of Judgment, they will not be able to make the excuse of not having received guidance. The divine commandments (scripture) are described as "correct commandments (qayyima)." This means they encompass both the **rights of Allah (Huquq Allah)** and **human rights (Huquq al-Ibad)**. It is a directive to eliminate oppression and to preach and practice social justice.

وَ مَا تَفَرَّقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ۝٤

98|4| Nor did those who were given the Scripture become divided until after there had come to them clear evidence.

وَ مَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ حُنَفَآءَ وَ يُقِيْمُوا الصَّلٰوةَ وَ يُؤْتُوا الزَّكٰوةَ وَ ذٰلِكَ دِيْنُ الْقَيِّمَةِ ۝٥

98|5| And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.

The state and condition of the People of the Book are described. Even after sending Prophets and Books, they went astray, and they deviated so much that a Prophet and a new scripture became essential for their reformation. This was their own doing. They had gone so far that a bright and clear proof was needed for their rectification. Allah Almighty fulfilled this need by sending the **Last Prophet** and revealing the **Holy Quran**. They should have been grateful for this blessing. Just as they were commanded in their scriptures (divine books) to follow the coming Prophet, and they knew it, they did not comply. Instead, when the clear proof and scripture came, they caused disunity and disagreement. Those who denied became misguided, and those who accepted became followers of the truth, and Allah Almighty established the definitive proof.

Even before the Quran, the People of the Book were commanded to **worship Allah purely**. Along with that, they were commanded to spend on the poor and needy (Zakat). This same command is now being given through Allah's bright and **"clear proof"** – the Last Prophet and the final scripture, the Quran. But it is their misfortune that despite having knowledge, due to stubbornness, they persist in their error. In Allah's sight, the correct religion is the Oneness of Allah (Tawhid), His pure worship without any show-off or worldly gain, solely for His pleasure. Its reward is the

recompense of Paradise or protection from Hellfire. Along with this is financial assistance for the poor, the destitute, and the needy members of society, which is Zakat. The Prophet's (peace be upon him) teachings are also the same as those given by previous Prophets to their nations.

Regarding the disagreement among nations despite the clarity of the truth (religion), the Prophet (peace be upon him) said that the example of the previous nations is the Jews and Christians. Great disagreements arose among them. Among the Jews, seventy-one (71) sects emerged. After that, the religion of the Christians (Nasara) spread, and then seventy-two (72) sects emerged among them. Then he said that this nation (Muslims) would split into seventy-three (73) sects, all of whom would suffer the punishment of Hell, except for one sect. The companions asked, "Which one is that?" He replied, "That which I and my companions are upon (the method/path)." Similarly, in another Hadith, he said: "My companions are like stars; follow them."

Indeed, those who disbelieved among the People of the Scripture and the polytheists will abide forever in the fire of Hell, and they are the worst of creatures.

The Worst of Creatures:

Even after the **clear proof** – meaning the Last Prophet and the final scripture, the Holy Quran – arrived and the message was delivered, those among the People of the Book who denied it are considered disbelievers. Similarly, those who deny the exclusive worship of Allah or associate partners with Him in His divinity will burn in the fire of Hell due to their transgression. Because of this disobedience, they are the worst of creatures, and such a character is referred to as Asfal as-Safilin (the lowest of the low) in Surah At-Tin.

Allah Almighty granted them intellect, power, and dominance on Earth. They utilize the resources and animals present on the Earth. Their sustenance is provided, and they enjoy health and security, along with all knowledge and guidance regarding the truth. Despite all this, they deliberately deny the commands of their Creator and act according to their own desires. For this reason, they are the worst of creatures, and their punishment will be the fire of Hell.

اِنَّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ الْمُشْرِكِيْنَ فِيْ نَارِ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ اُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ؕ﴿۶﴾

98|6| Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ۙ اُولٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ؕ﴿۷﴾

98|7| Indeed, they who have believed and done righteous deeds - those are the best of creatures.

جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ ؕ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ ﴿۸﴾

98|8| Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord.

The Best of Creatures:

The Holy Quran always **compares good and bad characters and individuals** so that the reader may reflect and choose the right path for themselves. This is guidance for humanity.

Earlier, the discussion was about those individuals who chose the path of desires instead of guidance. They abandoned the Prophets sent by Allah and the books revealed by Him, making their desires their religion instead of following the true guidance. In contrast, this section mentions individuals who **believe** – meaning they acknowledge the Oneness of Allah and His sent Prophet. This includes belief in the Day of Judgment, accountability, and heavenly books. However, it's not merely about belief, because belief, accountability, and the Day of Judgment are all matters related to mental conviction, which doesn't directly relate to action, nor is it expressed through a specific act. Nevertheless, its effects certainly manifest in actions and are evident in one's character.

What is mentioned along with faith here are **good and righteous deeds**. This highlights the separate importance of action. The scope of good deeds is very wide. A crucial point here is **Allah's pleasure**, contingent on human capability. Ending one's desires for the sake of Allah's pleasure is a significant task, which the Prophet (peace be upon him) likened to **Jihad Akbar (the greater jihad)**. Because of this, believers with such character are called "Khair al-Bariyyah," the **best of creatures**.

Allah's Pleasure:

Aisha (may Allah be pleased with her) narrates: I asked, "O Messenger of Allah! Who among all creatures is most honoured in the sight of Allah?" He replied, "O Aisha! Have you not read these verses: *'Indeed, those who believe and do righteous deeds...' (Al-Bayyinah 7), 'those who believe and do righteous deeds are the best of creatures'?"* (Ad-Durr al-Manthur, Ruh al-Ma'ani).

These are the individuals who, alongside performing good deeds, **fear Allah**. This fear stems from both the dread of Allah's punishment – that He might not inflict the punishment of Hellfire upon them – and the fear of Allah's displeasure, contemplating what their fate would be if that Being became displeased. Some scholars have interpreted "fear" to mean that upon the thought of any sin, the fear of Allah Almighty restrains them from committing it.

Some mystics have said: when they worship Allah, they tremble with the fear that their obedience and worship might not be accepted. Aisha (may Allah be pleased with her) narrated that she asked the Prophet (peace be upon him) about this verse: *"O Messenger of Allah! Are these fearful people those who drink wine and steal (meaning they fear the punishment for these crimes)?" He (peace be upon him) replied, "No, O daughter of Siddiq! These are the people who fast, pray, and give charity, and they fear that their good deeds might not be accepted. These are the people who hasten to do good deeds."* (Tirmidhi / Ibn Majah).

Sufis have inferred from this that for the ***station of pleasure (Maqam al-Ridha)***, besides faith and righteous deeds, the *fear of Allah Almighty is also very important*. Junayd al-Baghdadi's saying is that the station and worth of pleasure depend on the *power of knowledge (with action)* and the depth of spiritual insight (ma'rifah). (Ruh al-Ma'ani). The glory of this lofty station is that Allah Almighty becomes pleased with such servants, and these servants become joyful and delighted by His blessings.

End of surah Al-Byinah: Rev.9/25

99 - Surah Al-Zalzalah

Introduction:

The surah is named after the word **"Zalzalah"** (earthquake), which appears in its first verse. The verses describe the nature of the earthquake and the state of the earth as a result.

According to Hazrat Ibn Abbas, this surah was revealed in Madinah. It consists of 8 verses and 1 rukūʿ (section). Its position in the arrangement of the Quran is 99, while its order of revelation is 93.

The surah describes the state of the intense earthquake that will occur. The earth will cast out what is inside it, including human bodies and their valuable possessions. People will see that the matters and objects for which they committed crimes and disobeyed God had no real significance. The earth will expel the human bodies that were buried within it, and they will be resurrected and stand up. This will happen after the second blowing of the trumpet (**"Nafkha-e-Thani"**) by Israfeel, as commanded by Allah.

Humans will be astonished and bewildered, running to save themselves. They will be given their deeds, which are their accomplishments. Every person will see their every deed, no matter how small or great.

اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۙ﴿۱﴾

99|1| When the earth is shaken with its [final] earthquake

Earthquake:

The earth will be shaken by an earthquake. An earthquake means the shaking of the earth, which causes buildings, mountains, and rocks on the surface to break apart. Houses are destroyed and all living things or trees within or under them are wiped out. The destruction caused by an earthquake is very severe.

Causes:

Regarding the causes of earthquakes, the modern theory in geology or geophysics is that the Earth's upper crust, which is about 70 to 75 miles thick, is rigid. While the very top layer is soft, the layers that follow become progressively harder. There are about twelve to fifteen different layers or plates that move or spread out above and below, and beneath them, the plates move under pressure, with a hot, boiling, fluid substance trying to release its vapours. Where these plates connect or slide on top of each other, those are the boundaries, and that substance comes out from there. Where these plates meet, it's called a transform fault. Generally, there are mountains on these faults, which add more pressure. This is how they are mentioned in the Quran, giving the example of pegs(nails). Earthquakes are generally more common in mountainous regions, and volcanoes are formed or old mountains erupt, spreading hot lava and ash into the atmosphere. The instrument for measuring earthquakes was

invented by Dr. Charles Francis Richter, which measures the waves of the Earth's vibrations. This is called the Richter scale, and the energy released is measured by the TNT scale. An earthquake lasting three minutes and measuring seven or higher on the Richter scale is devastating. The initial signs are a rumbling that then turns into a tremor. Aftershocks (tremors) are also felt after an earthquake, which are caused by the trembling of parts of the earth. More details can be found in the science of geology or geophysics, which is about the internal state of the Earth. This view may change, but the destruction from an earthquake is certain, just as it is in the verse.

Ancient disobedient nations were also destroyed by earthquakes, which are mentioned in the Quran, and similarly, the occurrence of the Day of Judgment is also mentioned through an earthquake. From this verse, the earthquake means the earthquake of the Day of Judgment.

In the context of other verses, the cause of the earthquake on the Day of Judgment will be a convulsion or earthquake resulting from an external destruction to the earth. Because of this, the entire Earth will shake, and all mountains on its surface will be reduced to dust. The seas will dry up, and the earth will become a plain. This earthquake will be caused by external factors, such as the sky tearing open, the arrival of radiation, and the collision of planets or the moon, just as experts in physics and astronomy also agree that the Sun has a remaining life of a little more than three million years, according to them. Then its internal nuclear fusion process will end. Its heat will disappear, its gravity will decrease, and the orbits of the Earth, Moon, Sun, and planets of the solar system will be broken, and destruction will occur. According to Islamic teachings, the first trumpet blast, which Israfil will blow, will be a supersonic shriek or roar (this shriek might be from a collision), and all human beings and living creatures will die. After that, the Day of Judgment will occur with earthquakes, and the Earth will become flat.

وَ اَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ۙ﴿۲﴾

99|2| And the earth discharges its burdens

The Burden of the Earth:

The burdens on the Earth are man-made buildings, the existence of humans, and animals. On the Day of Judgment, all of these will die, and then when Israfil blows the second trumpet—which will be a supersonic roar or shriek—all of humanity will rise from within the Earth. These are the burdens that the Earth will cast out.

According to a hadith, people's wealth, including gold, jewellery, and gems for which they committed oppression, lies, and crimes, will also come out, and no one will even look at them out of fear. Every person will receive a record of all the deeds they performed during their life on Earth.

According to the scientific interpretation of the verses, two angels, the Kiraman Katibin, record all our actions during our lives, and this "video" is sent to the heavens every day. It contains every single one of our actions. It doesn't matter if it's light or dark; there are other waves besides light that can capture a person's image. Modern science and digital technology have provided all these proofs.

وَ قَالَ الْاِنْسَانُ مَا لَهَا ۚ﴿۳﴾

99|3| And man says, "What is [wrong] with it?" -

This verse expresses the state of man's astonishment and lack of understanding. Today, many people believe in the scientific basis for the destruction of the Day of Judgment or the solar system, but they do not believe in the resurrection of man. Those who deny life after death, when they are resurrected with their bodies and minds intact and see their contemporaries, will be astonished, asking, "How did this happen?" This is the state described in the verse. In contrast, for believers who follow the tenets of Islam, this will be a normal event. They will not be surprised but will fear the reckoning.

Now, in medical science, possibilities have arisen for reviving a person with artificial intelligence. According to a news report (Google News), many people in America and Russia have already started making advance bookings for this, estimated cost is three million dollars. The procedure is briefly as follows: All the information (data) from a person's brain will be saved in a computer through digital imaging (MRI) (in the form of a USB) at the time of death. Upon death, the person's blood will be immediately extracted and preserved. The body will be preserved in a nitrogen solution at a temperature of minus twenty degrees Celsius. At the desired time (booked time) of revival, the body will be taken out. All the data from their brain will be put back into it. The stored blood will be infused into the body, and by stimulating the brain, the entire body will be revived. According to this news, these issues will be properly proven within the next thirty years, by 2050 (Google News).

According to hadiths (Tabarani), the Dajjal will revive a dead person, and people will believe in him.

يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ۙ﴿۴﴾

99|4| That Day, it will report its news

Human Deeds:

The reference to the earth revealing its news means that it will bring forth all the information within it, including the significant details of human existence. All of this will be brought to the surface once more. This will happen after the **second trumpet blast** (the second sound of the Trumpet of Israfil), at which point people will be resurrected and emerge from the earth.

Along with people, all the jewellery and jewels buried within the earth will also come out. However, people will not even notice or care about them because of the intense fear they will be experiencing. They will only realize how trivial the things were for which they committed oppression and crimes—things that have no value on this day (as per Hadith).

People will be given their **scrolls of deeds**, which will contain every moment of their lives. All the hidden crimes or acts that people committed will be revealed to them. The faces of those who performed good deeds will glow and shine, while the faces of those who performed bad deeds will turn black. Everyone will know the fate of each person and how they behaved in the world.

بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ؕ﴿۵﴾

99|5| Because your Lord has commanded it.

All of these events—people emerging from the earth, their resurrection, and receiving their scrolls of deeds—which humanity denies today, rejecting the teachings of the prophets and the guidance of divine scriptures, will all come to pass. And humanity will be shocked and bewildered. All these things that people consider impossible today will happen by the command of Allah.

يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا ۙ لِّيُرَوْا اَعْمَالَهُمْ ۝٦

99|6| That Day, the people will depart separated [into categories] to be shown [the result of] their deeds.

After the Day of Judgment, when people are resurrected and emerge from the earth, they will do so in different groups. The reason for this is that the earth has been inhabited by people for thousands of years, with different nations living and dying at various places and times. All those nations and individuals who lived during the same era will form one group and will witness their own reckoning. They will learn about each other's ultimate fate.

The oppressors, tyrants, and the arrogant will witness their terrible end, while the weak, the oppressed, and those who followed the commands of Allah will see their honour and status. This is how people will be shown their deeds.

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۝٧

99|7| So whoever does an atom's weight of good will see it,

وَ مَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۝٨

99|8| And whoever does an atom's weight of evil will see it.

The Nature of Human Deeds:

The verses of the Qur'an inform us about the nature of human actions. Through these verses, all of humanity is made aware that every single moment and every deed, whether good or bad, major or minor—so minor that a person might not even notice it—is being recorded and preserved in Allah's system. On that appointed day, a complete **scroll of deeds** will be presented with every last detail, including the smallest particle (**zarra**). A person will be astonished by the contents. This meticulous record will serve as proof and a manifestation of Allah's true justice, a concept repeatedly mentioned in all divine books, especially the Holy Qur'an, and by the Prophet Muhammad (peace be upon him). Humanity has been repeatedly urged to do good deeds and has been warned of punishment for bad ones.

The use of the word **'zarra'** (particle) in the Qur'an and Hadith shows that Allah's system is far beyond our mental comprehension. It encompasses all aspects of a person's actions, from the initial intention to the final outcome. This includes every stage of the deed, the sincerity behind it, and any personal benefits or difficulties involved. Just as we might say a camera can capture a picture with a certain number of pixels (points of light)—the more pixels, the clearer and more realistic the picture will be—our deeds are also recorded as points. There could be thousands or millions of these points. Allah's system is incredibly complex and advanced. The purpose of this system is to ensure that every person receives justice regarding their deeds.

When the companions of the Prophet (peace be upon him) heard the word **'zarra,'** they became worried. A narration from Abu Saeed Al-Khudri (may Allah be pleased with him) says that he expressed his concern and asked for details. The Prophet (peace be upon him) replied, "Abu Saeed, be happy! A good deed will be multiplied by ten, even up to seven hundred times, and Allah may multiply it as much as He wishes. But a bad deed will only be counted as one, and Allah may even forgive it." When the companions asked, "O Messenger of Allah, will you also not succeed by your deeds?" He replied, "Not even me, unless Allah covers me with His mercy" (Ibn Kathir). The Prophet's words were meant to motivate human effort, although Allah protects His prophets from sins. The Prophet's statement highlights that our worship and obedience are insignificant compared to Allah's reward.

According to another Hadith, a believer's hardships in this world atone for their sins or elevate their status in Paradise. In another Hadith, the Prophet (peace be upon him) said, "Protect yourselves from the Fire, even with half a date" (meaning even a very small thing given in the way of Allah). Similarly, he said that meeting someone with a smiling face is also a good deed. It is also essential to avoid even the most minor sins, as they can accumulate and lead a person to the Fire.

End of Surah **Al-Zalzalah. Rev.9/25**

---

100 - Surah Al-A'diayat

Introduction:

The name **Surah Al-'Adiyat** is derived from its very first verse, "Wal-'Adiyat-i Dhabha." Imam Ibn Mardawayh has narrated, on the authority of Ibn Abbas, that it was revealed in Makka. However, according to Ibn Mas'ud and 'Ikrimah, it was revealed in Medina. Nevertheless, it is generally considered a Makkan Surah.

Regarding its virtues, this Surah is said to be equivalent to half of the Qur'an because of the important topics it addresses. It is the 14th Surah according to the order of revelation and the 100th in the order of the Qur'an as we know it today. It consists of 11 verses and one Ruku' (section).

In this Surah, Allah swears by the horses of the mujahideen (holy warriors), which at that time were the best means for jihad and transportation. Through this, Allah highlights human behaviour and psychology. The Surah states that people are ungrateful for the blessings bestowed upon them by their Creator and Sustainer, their **Rabb**.

The human nature is inclined towards wealth, and a person remains greedy for it. The Surah commands people to perform good deeds so that their reckoning on the Day of Judgment will be easy and they can be successful. Allah is the Knower of all matters.

وَ الْعٰدِيٰتِ ضَبْحًا ۙ﴿۱﴾

100|1| By the racers, panting,

فَالْمُوْرِيٰتِ قَدْحًا ۙ﴿۲﴾

100|2| And the producers of sparks [when] striking

فَالْمُغِيْرٰتِ صُبْحًا ۙ﴿۳﴾

100|3| And the chargers at dawn,

فَاَثَرْنَ بِهٖ نَقْعًا ۙ﴿۴﴾

100|4| Stirring up thereby [clouds of] dust,

God Almighty swore by horses because they were a crucial weapon in wars at that time, much like tanks are today. Horses enabled travel to distant places and were very helpful in battle. A horseman was more powerful than an infantryman. They would race and pant from the exertion. Due to traveling and running on hilly terrain, sparks would fly from the friction between their hooves and the stones. When they ran in plains or sandy areas, dust would rise. Arabs would typically ride horses at night to attack their enemies early in the morning, before they could get up, and brave youths would charge into the ranks of the enemy on their horses. All these actions were performed by the **Mujahideen** in defence of Islam.

God Almighty swore by them because they act on His commands. One purpose of this is to commend human effort.

According to some traditions, the reference is to camels because horses and camels were rarely used in the early battles (**Badr and Uhud**). The reference is also thought to be to the journey on camels during Hajj between Mina and Muzdalifah. Camels would run from Muzdalifah to Mina in the morning, raising dust. However, the descriptions of sparks from hooves and panting are more fitting for horses, which is why most commentators have interpreted the verse to mean horses.

فَوَسَطْنَ بِهٖ جَمْعًا ۙ﴿۵﴾

100|5| Arriving thereby in the center collectively,

اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ۚ﴿۶﴾

100|6| Indeed mankind, to his Lord, is ungrateful.

Human Character

The answer to the oath mentioned above is about mankind—that man is ungrateful to his Lord, who has bestowed upon him countless blessings. When the Prophet Muhammad (PBUH) was asked for the definition of "un-grateful" (**kanood**), he replied, *"He is a person who eats himself but does not feed his companions." (Al-Mu'jam Al-Kabir)*

Ibn Abbas narrated that the Prophet (PBUH) said, "Shall I not tell you about the worst person?" The companions replied, "Yes, O Messenger of God!" He said, "One who keeps the gift (that God has given him) to himself and beats his servant." The Prophet (PBUH) interpreted "al-kanood" with dispraised and unfavourable qualities (Qurtubi). Ibn Abbas interpreted it as disobedient, ungrateful, and very stingy, which is the meaning in the lexicon (language) of various Arab tribes.

According to Imam Tirmidhi, **kanood** is a person who sees the blessing but does not see the Bestower of the blessing.

Abu Bakr al-Wasiti said, "One who spends God's blessings on sins." Abu Bakr al-Warraq said, "One who thinks that the blessings were received because of himself and his friends (and does not consider them to be a blessing from God)." (Qurtubi, Jami' al-Ahkam al-Quran)

Man's character is a witness to this action. If one carefully studies human behaviour, it is often seen that when people receive blessings or benefits, their attitude changes. They do not express gratitude or share them with others, limiting the blessing to themselves. Islam has made **Zakat** mandatory and always encouraged charity. **Charity** is very important for achieving a high status with God.

وَ اِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌ ۚ﴿۷﴾

100|7| And indeed, he is to that a witness.

Love of Wealth and Riches:

This verse further clarifies the previous one, explaining why humans are so greedy and stingy. We see that people are constantly striving to acquire wealth and possessions. While it is permissible and even obligatory to fulfil one's basic needs, a person always desires to have everything for himself. He doesn't consider the state of others. A blessed hadith beautifully describes this condition. Ibn Abbas narrates that he heard the Prophet (PBUH) say, "If the son of Adam (man) had two valleys of wealth, he would seek a third. Nothing can fill the stomach of the son of Adam except dust (of the grave), and God accepts the repentance of whoever repents." (Bukhari, Muslim)

The love of wealth makes a person stingy and greedy. People often prioritize their own needs and do not care for others, especially the poor. Similarly, by considering wealth as their own property, they show less gratitude to God. A hadith narrated by Abu Hurairah states that the Prophet (PBUH) said, "Every day, when people wake up in the morning, two angels descend. One angel prays, 'O God, grant a replacement to the one who spends (in Your way),' and the other prays, 'O God, destroy the wealth of the miser.'" (Bukhari, Nasa'i). The purpose of this is to avoid the evil trait of miserliness.

The aim of these hadiths is to encourage spending wealth. The best kind of spending is that which is beneficial for society and humanity, especially for the poor and needy, as well as for other good causes. *Spending stimulates the economy and makes society prosperous. Islam encourages spending but prohibits extravagance.*

وَ اِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ۚ﴿۸﴾

100|8| And indeed he is, in love of wealth, intense.

اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِى الْقُبُوْرِ ۙ﴿۹﴾

100|9| But does he not know that when the contents of the graves are scattered

وَ حُصِّلَ مَا فِى الصُّدُوْرِ ۙ﴿۱۰﴾

100|10| And that within the breasts is obtained,

اِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ﴿١١﴾

100|11| Indeed, their Lord with them, that Day, is [fully] Acquainted.

After describing human behaviour, a warning is given about what will happen in the future so that a person can prepare. If one does not spend their wealth according to God's commands in this world, and is selfish without feelings of love and mercy for others, what will they say when they are brought back to life and held accountable?

"Bringing forth what is in the graves" refers to the resurrection of human beings. "Revealing what is in the chests" refers to the disclosure of people's intentions and deeds, which will be given to every person in the form of a **Book of Deeds**. God Almighty, the Creator of the universe, is fully aware of that Day and knows people's deeds and intensions. No excuse will work before Him. Therefore, getting lost in the love of wealth and forgetting others will be very harmful. When these matters (life after death and accountability) are known, what is the point of miserliness, envy, and malice? It is essential for a person to have high morals and be mindful of the needs of others.

End of Surah Al-Alghadiat.Rev:9/25

---

101 - Surah Al-Qari'ah

Introduction:

Surah Al-Qari'ah was revealed in Makka. Hazrat Ibn Abbas included the word "Al-Qari'ah" among the names for the Day of Judgment. The surah is named after its very first word, and the entire surah is about this event, Al-Qari'ah. It consists of 11 verses and one section (rukūʿ). Its order of revelation is 30, and its order in the Quran is 101.

Just as Surah Al-'Adiyat human weaknesses and the Day of Judgment is mentioned, this surah also discusses human deeds and describes the nature of the Day of Judgment.

It speaks of the terrifying explosion of the Day of Judgment and the state of humanity after resurrection, as they are overwhelmed with fear and confusion. It then mentions the reckoning of deeds and the resulting rewards and punishments: those with a heavy scale of good deeds will be given good news of a beautiful life, while those with a light scale of good deeds will face a terrible punishment in Hell.

اَلْقَارِعَةُ ﴿١﴾

101|1| The Striking Calamity -

مَا الْقَارِعَةُ ﴿٢﴾

101|2| What is the Striking Calamity?

وَ مَآ اَدْرٰىكَ مَا الْقَارِعَةُ ۝٣

101|3| And what can make you know what is the Striking Calamity?

The Striking Calamity:

The surah describes the nature of the Day of Judgment. **Al-Qari'ah** is one of the names for the Day of Judgment, meaning a severe, heart-shattering clap or blast that happens suddenly. This terrifying explosion will occur with the first blowing of the trumpet (**Nafkha-e-Awwal**) by the Angel Israfeel. The repetition of the word blast (Al-qariah) three times is intended to convey its immense horror and terror to the reader or listener.

Scattered Insects (Moths):

The Quran describes the Day of Judgment in multiple verses using similar terrifying and destructive terms. The scientific perspective is that the solar system's orbits will collapse when the sun's internal energy runs out, causing planets to collide. This will result in massive explosions and radiation. The protective shield of the sky will be destroyed. Then, the trumpet will be blown a second time (**Nafkha-e-Thania**), and people will rise from their graves, bewildered and scattered like flying moths. They will be in a state of panic, running in every direction.

This blast will be so powerful that mountains will be shattered and scattered like carded, coloured wool. Due to the rocks within them, the atmosphere will be filled with different-coloured dust, resembling coloured wool being fluffed.

يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۝٤

101|4| It is the Day when people will be like moths, dispersed,

وَ تَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۝٥

101|5| And the mountains will be like wool, fluffed up.

فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ۝٦

101|6| Then as for one whose scales are heavy [with good deeds],

فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ۝٧

101|7| He will be in a pleasant life.

وَ اَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ۝٨

101|8| But as for one whose scales are light,

فَاُمُّهٗ هَاوِيَةٌ ۝٩

101|9| His refuge will be an abyss.

وَ مَآ اَدْرٰىكَ مَاهِيَهْ ۝١٠

101|10| And what can make you know what that is?

نَارٌ حَامِيَةٌ ﴿١١﴾

101|11| It is a Fire, intensely hot.

The Weighing of Deeds:

In this state of terror, people will be made aware of their deeds. Their **records of deeds** will be presented, showing both their good and bad actions with the most minute detail. Every deed will have thousands or millions of "points" that determine its true value based on its nature. This evaluation will consider intentions, resources, performance, physical and financial difficulties, sincerity, goals, and even the style of the action. For every quality and deed, Allah has a specific scale, just as in this world we have different scales for heat, weight, electricity, data, and so on.

Those whose **scale of good deeds is heavy** will be successful, while those whose good deeds are few and bad deeds are many will be distressed and punished. The successful will enjoy a life of comfort in Paradise. The text makes it clear that despite being the Most Forgiving and Merciful, **Allah is also Just**. Therefore, performing good deeds is essential for success, and the quantity of good deeds must outweigh the bad ones. This message is repeatedly emphasized in the Quran, distinctly from the concept of faith.

Those whose **scale of good deeds is light** will find their abode in the Fire, called *Hawiyah.* The word *Umm* (mother) is used to describe it, which can mean their abode, where they will reside, or it could mean they will reach it just as a child reaches its mother. The term **Hawiyah** refers to a deep pit or abyss. In Islamic terminology, Hell has seven levels, and *Hawiyah i*s the final and most severe level. This warning is given to humans who are greedy, miserly, and selfish, often failing to fulfil their obligations. It is a reminder for them to increase their righteous deeds.

End of Surah Al-Qariya Rev: 9/25

---

102 - Surah At-Takathur

Introduction:

The name of the surah, **At-Takathur**, is taken from the word in its first verse. It means to boast about an abundance of children, wealth, and servants. This surah was revealed in Makka, as narrated by Imam Ibn Mardawayh from Hazrat Ibn Abbas (Al-Durr al-Manthur).

The previous surah, Al-Qari'ah, discussed the deeds of the righteous and the wicked, which determine whether a person enters Heaven or Hell. This surah, however, mentions the reasons for the abundance of bad deeds: the desire for excessive wealth and possessions, which distracts a person from righteous actions. The surah consists of **one section (rukūʿ)** and **eight verses**. Its order of revelation is **16**, and its order in the Quran is **102**.

In a hadith, the Prophet Muhammad (peace be upon him) said: "I am reciting Surah At-Takathur. For whoever hears it and weeps, there is Paradise." This hadith highlights two important points:

(1) **Understanding the Quran is essential** for its message to penetrate the heart and have an effect. Attentive listening is crucial for this impact.

(2) If the heart and mind are affected by understanding the Quran—like weeping, which is an expression of a soft heart—it will lead to action, and thus, **Paradise becomes possible**.

The surah concludes with a message that even if a person does not heed the words (of the Quran) now, they will surely believe when the time comes and will realize that the message was true.

اَلۡهٰىكُمُ التَّكَاثُرُ ۙ﴿۱﴾

102|1| Competition in [worldly] increase diverts you

حَتّٰى زُرۡتُمُ الۡمَقَابِرَ ؕ﴿۲﴾

102|2| Until you visit the graveyards.

Greed for Wealth and Human Behaviour:

The commentary explains that this verse depicts the reality of human ignorance, not a lack of literacy, but a foolishness that exists even in the presence of knowledge. In the pre-Islamic era, Arabs used to boast about their wealth, children, and large tribes, as these were a source of power for raiding, looting, and oppression. Their pride and stubbornness were so extreme that tribal conflicts would last for generations. Even the tribes of Makkah and Madinah would boast about their numbers, even counting the deceased in their cemeteries.

This verse serves as a warning against this foolishness and redirects people towards the higher goals of life. The human desire for more children, wealth, and personal superiority distracts a person from performing good deeds. This greed continues throughout a person's life, until they face death in a battle, an accident, or old age. A person whose life is consumed by this greed is deprived of the higher purpose of humanity.

A hadith beautifully illustrates this point: Hazrat Mutarrif narrated from his father that he visited the Prophet while he was reciting *Alhakumut-Takathur*. The Prophet said: "The son of Adam says, 'My wealth, my wealth.' O son of Adam, is your wealth anything but what you ate and consumed, what you wore and wore out, or what you gave in charity and sent ahead of you?" Another narration adds: "Anything other than that, you will leave behind for others."

The Importance of Good Character:

The verse condemns the desire to accumulate excessive wealth, not wealth itself. The focus should be on increasing good deeds and noble character. Excessive wealth often leads to immorality, but if wealth is used for the purpose of helping humanity, especially the poor and needy, it is a very good deed.

A hadith narrated by Abdullah ibn Masud mentions two types of people who are worthy of envy:

(1) A person whom Allah has given wealth and who spends it in the way of truth (for the poor).

(2) A person whom Allah has given knowledge and who judges and teaches others with it.

Knowledge here refers to any knowledge that benefits humanity, and it should be both applied and disseminated to help others.

Visiting Graves:

The Prophet (PBUH) initially prohibited visiting graves because, in the time of ignorance, people would prostrate before them. However, once Islam became strong in Madinah, the Prophet visited his mother's grave and also permitted others to visit graves to be reminded of death. Women were also later permitted to visit graves, but due to their naturally emotional nature, they were discouraged from excessive wailing, especially at funerals. Another concern was the mixing of genders, which could lead to sexual temptation. Women were therefore advised to go separately from men, especially if they were young and adorned, while older women were given general permission, as long as they were not adorned and had no desire for marriage.

When the Prophet passed by graves, he would greet the occupants, saying: *"Peace be upon you, O inhabitants of the graves!"*

Imam Abdul Barr narrates a hadith with a sound chain of narration that states a person who greets a Muslim brother they knew in life at their grave will be recognized and their greeting will be returned. While some scholars deny this, the commentary states that while the body decomposes, the soul, which is a divine energy, is preserved in the heavens. The soul retains a connection to its grave, and when someone greets it, the greeting reaches it through Allah's system. This is also why good deeds done on behalf of the deceased benefit their souls.

Some scholars have equalized the permission for visiting graves for both men and women.

كَلَّا سَوْفَ تَعْلَمُوْنَ ۙ﴿٣﴾

102|3| No! You are going to know.

ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ؕ﴿٤﴾

102|4| Then no! You are going to know.

These verses of the Qur'an describe the consequences of a person's life actions. A person who spends their life consumed by the greed for wealth and gathers it, will one day leave this world empty-handed, leaving everything behind. Nothing goes with them. There is a blessed Hadith that illustrates this: in life, a person has three things with him—his wealth, his children and friends, and his good and bad deeds. When he dies, two of these are left behind, while one goes with him. The wealth, children, and friends stay behind, but his deeds go with him, for which he will receive either a reward or a punishment. (Narrated by Anas ibn Malik, from Bukhari and Tirmidhi).

When a person enters the grave, they will know. Similarly, on the Day of Judgment, they will know the outcome through their Book of Deeds. In their worldly life, they

were so caught up in greed that they forgot everything or simply didn't believe it. If they had believed, they would not have committed such deeds(evils).

كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ۝٥

102|5| No! If you only knew with knowledge of certainty...

لَتَرَوُنَّ الْجَحِيْمَ ۝٦

102|6| You will surely see the Hellfire.

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ۝٧

102|7| Then you will surely see it with the eye of certainty.

ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ۝٨

102|8| Then you will surely be asked that Day about pleasure.

The Degrees of Knowledge:

When a person faces the time of death, they see their true reality. They are confronted with helplessness and can do nothing. By this point, the time for repentance or good deeds has passed. The Quran presents this scene of a person's life that they often forget. We have different degrees of knowledge. The first is merely auditory, meaning what we hear. Our belief in this is weak, and it has a limited impact on us. The next degree is when a person sees the same knowledge or situation with their own eyes. At this point, the degree of knowledge reaches certainty—seeing it firsthand. While this brings conviction, it can still be forgotten over time. The highest degree is when a person goes through that experience or hardship themselves, feeling it at every moment. This is the stage of absolute reality and is called **Haqq-ul-Yaqeen** (the truth of certainty). A person never forgets this.

It is being told to mankind that they may forget in this life, but on the Day of Judgment or at the time of reckoning, they will attain absolute certainty. When the judgment is passed, the truth will be revealed to them. All of this preparation—the teachings of the Qur'an and the Prophet Muhammad (peace be upon him)—is meant to make people aware. If a person remains heedless, they will be punished. This reality will be seen by every person on the Day of Judgment and during the reckoning.

Questioning About Blessings:

There will be a questioning about the blessings and conveniences that God has granted in life. Man is the best of creations. The entire earth and the atmosphere provide a person with conveniences for living, food, and housing. In addition, a person has been given the best body, mind, and limbs, which they can fully utilize. They will be questioned about these matters. The Prophet Muhammad (peace be upon him) further elaborated on this through various Hadith. This questioning will be for all of humanity, without any religious discrimination, because every individual benefits greatly from the advantages of this world. The Prophet (peace be upon him) also made this clear to his companions.

Abdullah ibn Masood (may God be pleased with him) narrated that the Prophet (peace be upon him) said: "On the Day of Judgment, the son of Adam will not be able to move a single step until he is questioned about five things:

1. How did he spend his life?
2. How did he spend his youth?
3. Where did he acquire his wealth?
4. How did he spend his wealth?
5. How much did he act upon his knowledge?"

(Tirmidhi, Mu'jam al-Kabir, Musnad Abi Ya'la)

A Welfare State:

Uthman ibn Affan (may God be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: "*The son of Adam has a right only to these things: a house for shelter, clothing to cover his private parts, a piece of bread, and water."* (Tirmidhi). In another Hadith, he said: "A piece of bread to satisfy your hunger, enough clothing to cover your private parts, and clothes that protect you from heat and cold. You will be questioned about all other blessings besides these three." (Hilyat al-Awliya).

In light of the Qur'an and these Hadith, an Islamic government is a welfare state. There is no concept of a monarchy, but rather a representation of public which is vicegerency of God. To fulfil the most basic necessities of life, a state must utilize all available resources. These basic necessities are a room for shelter and a basic allowance for food, as described in these Hadith. The Prophet (peace be upon him) demonstrated this in his life, and the Rightly Guided Caliphs—Abu Bakr, Umar, Uthman, and Ali (may God be pleased with them)—did so during their reigns. The people chose all the caliphs with their free will, and the Rightly Guided Caliphs considered and proved themselves accountable to the people and to God. The election of Umar was also based on the agreement of the companions with Abu Bakr's opinion. The people also chose Imam Hassan after death of hazrat Ali (may God be pleased with them)

(End of Surah Al-Takathur).Rev: 9/25

103 - Surah Al-Asr

Introduction:

Surah Al-Asr was revealed in Makka, likely during the early period of Islam. It consists of three (3) verses and one (1) *ruku* (section). The verses are short, eloquent, and memorable—easy to commit to memory and difficult to forget. The Surah is 103rd in the order of the Qur'an and 32nd in the order of revelation.

This Surah is a concise yet profound message, condensing an entire book's worth of wisdom into three short sentences. It outlines the best way for a person to live, explaining the path to success and the path to ruin. The companions of the Prophet would often recite this Surah to each other when they met, highlighting its great importance. This practice was narrated by Abdullah ibn Hisn Ad-Darimi Abu Madina. It is a beautiful summary of Islamic teachings. According to Imam Shafi'i, if people were to ponder this Surah, it would be sufficient for their guidance.

وَ الْعَصْرِۙ﴿۱﴾

103|1| By time,

اِنَّ الْاِنْسَانَ لَفِیْ خُسْرٍۙ﴿۲﴾

103|2| Indeed, mankind is in loss,

اِلَّا الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ تَوَاصَوْا بِالْحَقِّ ۙ۬ وَ تَوَاصَوْا بِالصَّبْرِ﴿۳﴾

103|3| Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

The Surah begins with an oath—an oath on time itself—due to the importance of the subject matter. According to a Hadith, we should not speak ill of time, as this era in which people live is a result of God's solar system. In reality, it is a manifestation of God's perfect system, which is why we are forbidden from speaking ill of it. In truth, it is people's own actions that are bad, but they try to protect themselves by blaming time or other factors.

Time:

Some scholars have interpreted the word 'Asr' (time) as referring to the era of the Prophet Muhammad (peace be upon him) because his existence was a blessing from God upon humanity. He was a sun of guidance, and due to his being the "Seal of the Prophets," his time was considered the final(best) era. God also swore by the city of the Prophet. (Qurtubi/Ruh al-Ma'ani). The past has gone, and the future does not yet exist. When the future arrives, it immediately begins to pass and turns into the past. This is the name given to the passing of the days and nights of a person's life.

The managing present is very important. This is the time given to an individual or a society to work in this world. When that person dies, their time or opportunity to work ends. All these matters are not in the control of any person or nation; they are in motion according to God's system. Therefore, making good use of this period is what determines success or failure. In fact, this time or period is a very valuable thing, and it is crucial to recognize this. That is why God swears by it to warn mankind. Imam Razi gave a beautiful example of this time: a seller of ice during the summer season, with his ice melting in an open container, calls out to people. He says, "Have mercy on a person whose capital is melting away," meaning it is running out. In reality, this situation is the same for every individual. Only those people can save their capital who act upon the commandments mentioned in the verses and adopt that way of life. The word 'mankind' here refers to all of humanity—those who have passed, those who are living, and those who will come. It includes every individual, group, and society. This rule applies to everyone.

Some commentators interpret *Wal-Asr* as referring to the Asr prayer (the afternoon prayer), because its time is also important. It is the last prayer of the day, and the Prophet (peace be upon him) greatly emphasized its importance. He considered the loss of this prayer a great loss.

The Prophet (peace be upon him), as the Last of the Prophets, also likened his period of prophethood to the time of the Asr prayer, as his era is also the final one, just as the time between Asr and sunset is the final part of the day.

Loss:

Khusr (loss) is the opposite of **falah** (success). In a state of loss, a person loses their capital or principal and ultimately loses everything. In the Qur'an, the word *falah* is used as the opposite of *khusr*. *Falah* does not just mean material or worldly success, but also includes success in a person's afterlife. If success is achieved in this life, it is not true success but temporary, which is followed by a great loss. Similarly, *khusr* means loss in both this life and the next. Since the afterlife is eternal, its loss is more severe and real. These Qur'anic terms are explained in many other places (Surah Al-A'raf, Al-Anfal, Yunus, Bani Israel, Al-Hajj, Al-Mu'minun, Luqman, Az-Zumar). The words *falah* and *khusr* encompass both lives. Islam has also given importance to worldly life and is against monasticism. The Prophet's practice was to fulfil one's rights and duties in the world. He established a just society where there is justice, law, and human respect. The commands of zakat, charity, marriage, divorce, and social matters were all established to create such a society. The Prophet and his caliphs established a welfare state. These steps were taken to establish such a state, to avoid future loss, and to achieve success. Through **ijtihad** (independent reasoning), new laws can also be formulated in accordance with the principles of Sharia and the prevailing circumstances.

(1) **Faith (Iman):** This is about having complete certainty in the being of God, which is demonstrated through one's actions. It means acting upon God's commands and having faith in God's Prophets and His Books. It is to believe in the Day of Judgment, the reckoning in the afterlife, heaven, hell, and the angels. All these matters are very important. The meaning of being brought back to life is that after dying, a person will be revived to be held accountable for their worldly deeds. Then, under God's justice, they will be rewarded with heaven or punished with hell according to their deeds. Having complete certainty in this is essential.

(2) **Righteous Deeds (Amal-e-Saleh):** The second important instruction is to perform righteous deeds. The word **salih** or **virtue** includes all good deeds, whether small or large. These matters relate to individual and collective life. These righteous acts generally include all good deeds and are subject to the teachings of the Qur'an and the Prophet (peace be upon him). True success also requires faith; otherwise, a person will not be saved from loss on the Day of Judgment.

Exhortation to Truth:

(3) **Advising each other to truth:** The third important act is to advise others to the truth. The word **haq** (truth) is the opposite of **batil** (falsehood). One meaning of *haq* is the truth and justice, which are necessary in worldly matters and social interactions. *Haq* also includes rights—the rights that God has given to people over others and the rights of a person's own self. It is essential to fulfil all of these rights and to encourage and advise others to fulfil them as well. The purpose is for the entire society to be founded on goodness and truth. Every member of society should be upright, just, and fair, and should advise others through their actions and words. A society in which some individuals act righteously but do not encourage others may be afflicted with a punishment at any time. Islam lays the foundation for a society where **amr bil-ma'ruf** and **nahi anil-munkar** (enjoining what is good and forbidding what is evil) are encouraged. If this is not done, everyone will be caught in God's punishment. Enjoining what is good and forbidding what is evil is a duty of the Muslim Ummah, and it is for this reason that its rank is *khayr al-umam* (the best of nations).

Exhortation to Patience

When you advise others to the truth and act upon it, you will inevitably face difficulties. Those who follow and spread the truth will encounter hardships and losses created by those in society who follow Satan. To deal with these trials, it is crucial for individuals to use the weapon of **patience** (*sabr*).

Patience is a strength that makes difficulties easier to bear, reduces worries, and gives you the courage to face challenges. By encouraging one another toward goodness, practicing patience, and urging others to do the same, society becomes interconnected. Individuals don't feel isolated; they support each other, becoming a powerful force that elevates the entire society to a state of well-being and helps it succeed in every difficult stage. The teachings of Surah Al-Asr are for all of humanity.

The end of Surah Al-Asar. Rev. 9/25.

---

104 - Surah Al-Humazah

Introduction:

Surah Al-Humazah gets its name from the mention of the word *Humazah* in its first verse. This Surah was revealed in Makka, and its narration is attributed to Ibn Abbas. It contains nine (9) verses and one (1) *ruku* (section). In the order of the Qur'an, it is the 104th Surah, and in the order of revelation, it is the 32nd.

The main theme of the Surah is about the worst social traits of mankind: taunting, backbiting, and slandering. These were common characteristics and habits of the wealthy leaders of Makka at that time. Some narrations, according to Ata and Kalbi, state that the verses of warning were revealed concerning Akhnas bin Shariq. Imam Muhammad bin Ishaq said they were about Umayyah bin Khalaf al-Jumahi. Muqatil said they were about Al-Walid bin Mughira. These leaders had this very character, and it had a bad influence on the general public.

However, according to Mujahid, these verses apply to all people, which is the correct interpretation, as this kind of human behaviour is harmful to society in every era and place. Similarly, miserliness and stinginess are very bad diseases that have been forbidden.

While Surah Al-Asr urged humanity towards good deeds, justice, and patience during hardships, this Surah commands us to avoid evil deeds, warning of the punishment of Hell for those who do not.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝١

104|1| Woe to every scorner and mocker

ِۨالَّذِىْ جَمَعَ مَالًا وَّ عَدَّدَهٗ ۝٢

104|2| Who collects wealth and [continuously] counts it.

يَحْسَبُ اَنَّ مَالَهٗۤ اَخْلَدَهٗ ۝٣

104|3| He thinks that his wealth will make him immortal.

The Slanderer and the Miser:

These blessed verses describe human character flaws that were common in the pre-Islamic society. The Arab leaders would mock the poor to their faces, disrespecting them as a sign of their low status in front of others. When a powerful person was absent, they would speak ill of him and damage his reputation. This habit is extremely damaging to a righteous and peaceful society, which is why Islam has strongly condemned these traits.

Ibn Abbas (may God be pleased with him) explained the meaning of *al-humazah* and *al-lumazah* as someone who backbites, spreads discord among friends, and finds faults in people who are blameless.

Asma bint Yazid narrated that the Prophet (peace be upon him) said: "Shall I not tell you who among you are the best?" The Muslims said, "Of course, O Messenger of Allah." He replied, "They are those who, when seen, remind you of Allah." Then he asked, "Shall I not tell you who are the worst among you?" He said, "They are those who spread gossip, sow discord among friends, and find faults in people who are blameless." (Musnad Ahmad, Bukhari, Ibn Majah).

Another character flaw is **miserliness** and stinginess. This is someone who hoards their wealth, does not spend on necessary expenses, and fails to provide for their family and children. They are constantly afraid that their wealth will decrease because they are consumed by the greed to increase it. This is a terrible disease that harms both the individual and society. Envy—feeling resentful and anxious when you see someone else's good fortune or wealth—is also a form of miserliness. Such a person desires that others should not have what they possess. These are very poor character traits that the Prophet (peace be upon him) and Islam have strongly condemned.

Islam condemns both miserliness and extravagance, as both are extremely detrimental to human character and society. **Islam advocates for a moderate way of life, where people are encouraged to spend to benefit the poor and needy. This helps reduce social and economic disparities and stimulates economic activity in society**.

In these verses, God intellectually refutes the human mindset, questioning why a person would deprive themselves, their family, relatives, and community members through miserliness and stinginess. Do they truly believe that their wealth will last forever? There are two possibilities:

A person might believe they will live forever to protect their wealth, but this is impossible. Every person becomes weak in old age and eventually leaves this world, leaving everything behind.

1. A person might believe their wealth will last forever, but situations can arise where a rich person becomes poor and is in need of every penny.

Since this is the reality, why not use wealth in the correct way? The punishment for the miserly, the backbiters, the slanderers, and those who sow discord is described in the following verses.

كَلَّا لَيُنۢبَذَنَّ فِى الْحُطَمَةِ ۖ ﴿٤﴾

104|4| No! He will surely be thrown into the Crusher.

وَ مَاۤ اَدْرٰىكَ مَا الْحُطَمَةُ ۝٥

104|5| And what can make you know what is the Crusher?

نَارُ اللّٰهِ الْمُوْقَدَةُ ۝٦

104|6| It is the fire of Allah, [eternally] fueled,

الَّتِیْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِ ۝٧

104|7| Which mounts directed at the hearts.

اِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ۝٨

104|8| Indeed, Hellfire will be closed down upon them

فِیْ عَمَدٍ مُّمَدَّدَةٍ ۝٩

104|9| In extended columns.

The Punishment:

The outcome for the slanderer, the backbiter, the one who finds false faults, and the miser is being revealed: they will be thrown into a part of Hell called **al-Hutamah**. The word *hutam* linguistically means to crush or shatter something. Due to their deeds, these criminals will be cast into this part of Hell, where the blazing fire will rise like columns. These columns will be the height of a person, and from the description in the verse, it seems they will be like cylinders within which the criminal will be trapped. The heat of the fire will burn their skin from all sides, and their chest will be most affected. Here, "chest" does not refer to the physical chest but to the place where knowledge, emotions, thoughts, will, and decisions are made—that is, the mind. This is where they will feel the punishment. This fire will be sealed over them from all sides, as if they are in cylinders of fire. Its size and height will be like massive columns. May Allah protect us and save us from these vile habits.

Abu Hurairah (may God be pleased with him) narrated that the Prophet (peace be upon him) said: "Your fire (that you light in your homes) is one-seventieth part of the fire of Hell." When asked, "Even this fire is sufficient," the Prophet (peace be upon him) replied, "The fire of Hell is sixty-nine times more intense than your fire." (Bukhari, Muslim). This intense fire will be the punishment for the slanderer, the backbiter, and the miser.

End of Surah Al-Humazah. Rev: 9/25.

105-Surah Al-Fil - 105

Introduction:

Surah Al-Fil gets its name from its first verse and recounts the story of the People of the Elephant. The surah was revealed in the early Makkan period, and it reminds the people of Makka of God's favour upon them at a time when they were trying to obstruct and destroy God's religion.

The Surah contains five verses and one *ruku* (section). It is the 105th surah in the order of the Qur'an and the 19th in the order of revelation. The purpose is to warn the Quraysh: if they continue to oppose God's religion, then the same God who destroyed an army of elephants can easily destroy them. They are being told to worship the very God who saved them and the Kaaba.

The Event of the Elephant:

The ruler of Yemen was a man named Abraha. When the Abyssinian army invaded Yemen, he was their commander—a shrewd and influential man. He took control, and the Abyssinian king appointed him governor. During his rule, he repaired the Ma'rib Dam. Abraha also built a grand cathedral in Sana'a, with the intention that the Arabs would revere it like the Kaaba and perform their pilgrimage there. He wrote to the Abyssinian king to please him with this news.

The Arabs were angered by his intentions. According to one account, a man from the Quraysh went into the cathedral and desecrated it. Other accounts say a group of Arabs, out of anger, damaged the cathedral. When Abraha learned that the devotees of the Kaaba had desecrated his cathedral, he swore an oath to demolish the Kaaba.

In 520 or 571 CE, he set out for Makka with an army of sixty thousand men and several elephants. Arab chiefs in Yemen tried to resist but were defeated. Later, people from the Khath'am region, led by Nufayl ibn Habib al-Khath'ami, also fought him but were defeated. Abraha intended to kill Nufayl, but the latter offered to help him with directions. Abraha spared him and took him along to guide his army. When they reached Ta'if, the Banu Thaqif tribe, fearing they would be unable to fight Abraha and that he would destroy their place of worship, pleaded for mercy. They disassociated themselves from the Kaaba and sent a guide with Abraha. This guide, Abu Righal, died on the way.

Abraha's army camped near Makka and seized the livestock of the people of Makka (the Quraysh and Tihama), including two hundred camels belonging to Abdul-Muttalib, the Prophet's grandfather and the chief of Makka and custodian of the Kaaba.

Abraha sent an emissary to the people of Makka to speak with their chief. His message was, "I have not come to fight you, but to demolish this House (the Kaaba). If you do not fight me, I will leave you alone." He asked if any Makkan chief wanted to speak with him. Abdul-Muttalib, as the chief, said, "We cannot fight Abraha. This is the House of God; if He wills, He will protect it." The emissary invited Abdul-Muttalib to meet with Abraha.

Abdul-Muttalib was a tall, handsome, and dignified man. When he met Abraha, Abraha was so impressed that he descended from his throne to greet him. He then asked Abdul-Muttalib what he wanted. Abdul-Muttalib said, "Give me back my

property," meaning their camels. Abraha said, "When I saw you, I was impressed, but now that I hear you, I am disappointed. You are asking for camels while I intend to destroy the centre of your religion, yet you do not speak of it." Abdul-Muttalib replied, "I am the owner of the camels, and I will speak for them. The House has a Lord who will protect it." Abraha said, "No one can save this House from me now." Abdul-Muttalib replied, "That is between you and the Lord of this House." He then returned from Abraha, who had returned his camels. According to one account, Abdul-Muttalib offered that Abraha could take whatever he wanted but should not demolish the House, but Abraha insisted he would.

After returning, Abdul-Muttalib advised the people of Makka to evacuate the city and seek refuge in the mountains to avoid being killed. He and a few other chiefs went to the Kaaba. Although the Kaaba was filled with idols, they all prayed to God, saying that they were weak and could not fight such a large army. They asked the Lord and Owner of this House to protect and save it Himself. Many poems were written about this event (Jami' Ahkam al-Qur'an al-Qurtubi).

After these prayers, Abdul-Muttalib and the other Makkans left the city for the mountains. The next day, Abraha advanced to take over Makka and demolish the Kaaba. His lead elephant, however, refused to move forward. The men beat and injured it, but it would not go forward. When they turned it around, it would walk backward, but when they turned it forward, it would sit down. The other elephants did the same.

Suddenly, flocks of birds appeared in the sky, carrying small pebbles in their beaks and claws. These flocks began pelting Abraha's army with stones. The pebbles were the size of a pea or a goat's pellet, but they were intensely hot, like bullets. Anyone or any animal struck by them was wounded, their bodies would rot, and their blood would begin to flow. The entire army was injured. They fled in panic, and the elephants also stampeded back. Abraha himself was wounded. This stampede resulted in heavy losses for the army, with many people injured. They retreated, and some died on the way, while Abraha died in the land of Khath'am. This event took place near the valley of Muhassab, between Muzdalifah and Mina.

Arab poets composed many verses celebrating this victory. The prestige and honour of the Quraysh among the Arabs were further solidified. The sanctity of the Kaaba became even more deeply rooted among all Arabs. The belief that it was the House of God was strengthened. This event became very famous throughout Arabia. It is said that the Quraysh's faith in God was re-established. This event occurred about forty or fifty days before the birth of the Prophet (peace be upon him), which is why the year of his birth is called the **Year of the Elephant** (*Aam al-Fil*).

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ۟ؕ ﴿۱﴾

105|1| Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant?

اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ۟ۙ ﴿۲﴾

105|2| Did He not make their plan into misguidance?

وَّ اَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَ۟ۙ ﴿۳﴾

105|3| And He sent against them birds in flocks,

تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ ۙ﴿۴﴾

105|4| Striking them with stones of hard clay,

فَجَعَلَهُمْ كَعَصْفٍ مَّاْكُوْلٍ﴿۵﴾

105|5| And He made them like eaten straw.

The address in the verse is outwardly to the Prophet (peace be upon him), but it is meant for the people of Makka, as they were all familiar with this event. This incident was a significant event in Makka's history, not too old, having occurred only forty or fifty years earlier. Many people had witnessed it. For the people of Makka, this was proof of God's existence and power. There are accounts that for several years, the people of Makka invoked only God, even though they did not discard their idols. This event also served as proof of the reality and reverence of God's House, as it was a miracle. Flocks of birds came and rained down pebbles from the sky, which, upon falling, became hot and hit like a downpour. Any person or animal they struck was wounded, and there was no way to escape or hide from them. When the army retreated, the birds also moved away because they were flying only towards the Kaaba and were throwing stones at those who were advancing.

It is said that these birds had never been seen in Makka or the Hijaz region before; it seemed they had flown from the Red Sea. Their beaks were like those of ordinary birds, and their heads were like those of predatory birds. Each bird carried two pebbles in its claws and one in its beak, dropping them on the army and then flying away. The word *Ababil* means "flocks" or "different groups." This could mean that groups were flying in succession, or that the flocks consisted of birds of different sizes. The pebbles were the size of a pea or a goat's pellet, and people kept them in their homes as mementos. They were dark and stony. Regarding the literal meaning of the word *sijil*, Ibn Abbas (may God be pleased with him) said that it is a word of Persian origin (*sang* meaning stone and *gil* meaning clay) that was arabicized. The pebbles were made of hardened, baked clay. Their effect was as if they were hot lead pellets from a rifle. Wherever they struck a human or animal body, they caused a wound, and the poison in them caused the flesh to rot, similar to what happens with cancer.

The soldiers were injured. Many died in the stampede, and they turned back because going forward seemed like a psychological torment, and they feared that there would be more flocks of birds ahead. The entire army, which had come with great pride and claims to demolish the Kaaba, was destroyed and turned back without facing any human army or battle. This event established the sanctity and sacredness of the Quraysh among the Arabs.

The army was turned like "eaten straw" to show that it was no longer useful or beneficial, just lying uselessly on the ground. Abraha's entire plan was ruined; his power was gone. He himself died from his wounds, and sometime later, the people of Yemen revolted and ended his rule. Thus, human deception and planning came to nothing against God's system.

End of Surah Al-Feel. Rev:9/25

106 - Surah Al-Quraysh

Introduction:

Surah Al-Quraysh is named after its first verse and its theme, which is about the Quraysh. The Surah was revealed in Makka during the early period, around the same time as Surah Al-Fil. Surah Al-Fil also mentioned God's help for Makka and its people, and Surah Al-Quraysh continues this theme by mentioning God's favours upon the people of Makka. The intent is to make the Quraysh realize the absurdity of their opposition to the Prophet (peace be upon him).

The Surah contains four verses and one *ruku* (section). It is the 29th surah in the order of revelation and the 106th in the order of the Qur'an.

It mentions the trade of the Quraysh, their journey to Yemen in the winter and to Syria in the summer. They were given love and affection, and their journeys were made easy and safe. They were held in high regard among the Arabs, and the city's inhabitants became prosperous through trade.

لِاِيْلٰفِ قُرَيْشٍۙ ﴿١﴾

106|1| For the accustomed security of the Quraysh -

The original word is **'eilaaf'**, which means 'familiarity,' 'habit,' or 'to have a fondness for something.' It refers to a broken thing being mended. The letter **'laam'** before **'eilaaf'** can be used to express wonder or as a causal particle. This means that getting the Quraysh accustomed to their journeys and trade was a great favour bestowed upon them.

When asked by Hazrat Amir Muawiyah (RA) about the origin of the name Quraysh, Hazrat Ibn Abbas (RA) said that Quraysh is the diminutive of **'qarsh'**. A **'qarsh'** is a powerful sea creature that devours other animals, but is not eaten by anyone, remaining dominant. The Prophet's (PBUH) tribe was the Quraysh.

History of the Quraysh:

Before the time of the Prophet's (PBUH) noble ancestor, the Quraysh were scattered throughout the Hijaz and were descendants of Kinana from the lineage of Hazrat Ismail (AS). **Qusayy ibn Kilab** gathered them in Makkah and began the protection and service of the Kaaba. The name Qusayy means 'the gatherer.' With his wisdom, he established a city-state where the safety and care of pilgrims and people arriving from other areas were ensured. He organized excellent services for them, which earned the Quraysh great respect among the Arabs.

Qusayy had two sons, Abd Manaf and Abd al-Dar, who performed these services together. However, Abd Manaf gained more fame due to his intellect and wisdom. Abd Manaf had four sons: Hashim, Abd Shams, Muttalib, and Nawfal. **Hashim** was the father of Abd al-Muttalib, who was the grandfather of the Prophet (PBUH). Hashim greatly expanded trade by sending trade caravans on the routes to Syria and Yemen. He also had established relations with the tribes along the routes who came for Hajj, and he conducted trade with them as well. He supplied them with their needs, and trade also flourished in Makkah during the Hajj season.

The tribes respected the Quraysh because of their stewardship of Makkah and their services during the Hajj. Due to the sanctity of Makkah, the Quraysh were also granted peace and safety from other Arab tribes during their travels, which kept their trade secure. Abd Manaf's sons greatly expanded trade. Because of their conduct and gentle manners, they became known as the *"Ashaab al-Eilaaf"* (the people of the covenant).

Because of their trade with Iraq and Syria, they also became more knowledgeable than other tribes. When the army of Abrahah came and was destroyed, the honour and sanctity of the Kaaba were greatly elevated. As Abrahah's men died along the way, the glory of the Kaaba as the House of Allah was strengthened. The influence of the Quraysh and their service to the Kaaba increased their prestige, and their trade caravans could pass through any region safely without paying any transit taxes. All of this was a result of Allah's grace and mercy upon them.

Hazrat Wasilah ibn al-Asqa (RA) narrates that he heard the Messenger of Allah (PBUH) say, "Indeed, Allah, the Exalted and Glorious, chose Kinana from the children of Ismail (AS), and He chose the Quraysh from among the children of Kinana, and He chose Banu Hashim from among the Quraysh, and He chose me from among Banu Hashim." (Sahih Muslim)

اٖلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَ الصَّيْفِۚ﴿۲﴾

106|2| Their accustomed security [in] the caravan of winter and summer -

Economic Endeavours:

Travel was essential for trade. The caravans of the Quraysh travelled north to Syria in the summer because the Roman territories of Syria were cooler due to their elevation, making travel easier. In the winter, they travelled south to Yemen, which was warmer compared to Syria. In this way, they benefited from the change in seasons for their travels. Through this trade, they provided for the needs of the people of Makkah and other tribes.

Makkah was an important city because of the Hajj and also became a trade centre. Instead of being afraid of travel, the Quraysh developed an even greater fondness for it, and their trade caravans became famous. Makkah was a hilly city where agriculture was not possible, so it became a centre for trade. The Arab tribes also respected the Quraysh because of the Kaaba and did not attack their caravans. This is how the economic condition of the Quraysh was better than that of other people.

فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِۙ﴿۳﴾

106|3| Let them worship the Lord of this House,

The Quraysh were blessed with many divine favours, including the city of Makkah being a centre for Hajj, where all tribes would gather. They were also protected from Abrahah's army, which led to their advancement in trade and a rise in their honour and prestige among the Arabs. All of these blessings were a result of Allah's kindness. Therefore, they should worship Allah and abandon idol worship, following the commands of the Prophet (PBUH) to show gratitude for these blessings.

الَّذِیْۤ اَطْعَمَهُمْ مِّنْ جُوْعٍۙ وَّ اٰمَنَهُمْ مِّنْ خَوْفٍۗ﴿۴﴾

106|4| Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.

The phrase **"***the Lord of this House***"** refers to the Holy Kaaba. It was because of the Kaaba that Makkah remained secure and Abrahah's army was destroyed. This is the house that was built by Prophets Ibrahim (AS) and Ismail (AS), and the tradition of

Hajj began here. Since all Arabs respected this house, the Quraysh should worship its Lord, the very Lord that the Prophet (PBUH) was inviting them to, and yet they were rejecting him.

Cure for Poverty: Trade and Peace:

When the Quraysh were scattered in the Hijaz, their financial situation was very poor. After they settled in Makkah, Allah encouraged them to engage in trade. Instead of fearing the hardships of travel, He instilled in them a fondness for it. They travelled for trade and their economic condition improved.

The Holy Kaaba was a city of peace and a centre for Hajj. All tribes would come for Hajj and perform it safely. The Quraysh provided facilities for the pilgrims, which enhanced their status among other tribes and also ensured their own safety and security during travel. Their caravans could travel peacefully through the territories of other tribes. Even when war and conflict were widespread in the Arabian lands, their tribes passed through safely. They should show gratitude for these blessings from Allah by worshipping Him alone and obeying the Prophet He sent.

End of Surah Quraysh

107 - Surah Al-Ma'un

Introduction

Surah Al-Ma'un gets its name from the word **"Al-Ma'un"** in its final verse. Most scholars of the Qur'an believe that this Surah was revealed in **Makka**. However, some scholars, including Ibn Abbas and Qatadah, have said it was revealed in **Medina**. Hebatullah stated that half of this Surah was revealed in Makka concerning As bin Wa'il, while the other half was revealed in Medina concerning Abdullah bin Ubayy, a known hypocrite.

Surah Al-Quraysh mentions Allah's favours and blessings upon the people of Makka. Despite these blessings, the condition of orphans and the needy in Makkan society was very poor. They were often oppressed and deprived of their rights. This Surah strongly condemns such behaviour.

The second part of the Surah addresses Muslims who were negligent in their prayers or performed them only for show. Their character was also greedy and they lacked good morals. They didn't help others in their basic needs and demonstrated selfishness. This behaviour is also intensely condemned. Since this kind of hypocritical behaviour was common among the hypocrites of Medina, this part of the Surah is believed to have been revealed during the Medinan period.

The Surah consists of seven verses and one section. In the order of the Qur'anic text, it is the 107th Surah, while in the order of revelation, it is the 17th. It was revealed in the early days of Islam when Muslims were facing severe persecution.

اَرَءَيْتَ الَّذِىْ يُكَذِّبُ بِالدِّيْنِ ۝١

107|1| Have you seen the one who denies the Recompense?

فَذٰلِكَ الَّذِیْ یَدُعُّ الْیَتِیْمَۙ﴿۲﴾

107|2| For that is the one who drives away the orphan

وَ لَا یَحُضُّ عَلٰی طَعَامِ الْمِسْكِیْنِؕ﴿۳﴾

107|3| And does not encourage the feeding of the poor.

These verses were revealed in Makka, and there are various accounts regarding the specific circumstances of their revelation, but they all point to a similar theme. Some traditions, attributed to Ibn Abbas, state that the verse was revealed in reference to As bin Wa'il. Al-Suddi states it was revealed about Walid bin Al-Mughirah, while another account says it was about Abu Jahl. These leaders of the Quraysh were all known for their harsh treatment of orphans. They denied the religion of Islam, and a major point of contention for them was the belief in the afterlife and the Day of Judgment.

A key tenet of Islam is the belief in the hereafter, being resurrected for judgment, and being rewarded with paradise or punished in hell based on one's deeds in this world. This belief causes a Muslim to consider the consequences of every action before performing it. If an action is forbidden, they will stop immediately out of fear of Allah. A person who doesn't believe in judgment, resurrection, or reward and punishment limits all their efforts to their own personal desires and comfort in this life. They keep all benefits for themselves and don't care about the rights of others, especially orphans whose fathers have passed away and who have no one to help or care for them. Their guardians and heirs often misuse their inheritance and property, instead of protecting it, and constantly keep them in a state of fear so they don't demand their rights. In Islam, this is a grave sin, and there are very clear instructions about it. Anyone who violates these commands is essentially denying the religion.

Welfare State:

The command isn't just to feed the poor and care for orphans, but to go a step further: actively encourage others to do the same. This way, the underprivileged in society are helped and they can live easier lives. It's due to these commands that an Islamic state is a **welfare state**. It is a mandatory duty of the state to provide assistance to orphans and the poor. The Prophet Muhammad often said, "I am the guardian of the one who has no guardian." The Prophet was the chief executive of the Islamic state, and his character and actions serve as a model for its administration. Muslim rulers are obligated to explicitly write and implement these principles in their laws and constitution.

The Qur'an and numerous sayings of the Prophet address this topic. The lives and reigns of the Prophet and the Rightly Guided Caliphs provide excellent examples. At night, the Caliphs would patrol the streets to help the poor and the needy.

These two acts—oppressing orphans and neglecting the poor—are a cancer in society. All people of sound character consider them to be signs of the worst morals. They are the foundation of injustice in society and lead to increased mental, physical, and social distress for orphans and the poor, which ultimately causes corruption to spread in society.

فَوَیْلٌ لِّلْمُصَلِّیْنَۙ﴿۴﴾

107|4| So woe to those who pray

الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۙ﴿۵﴾

107|5| [But] who are heedless of their prayer -

الَّذِيْنَ هُمْ يُرَآءُوْنَ ۙ﴿۶﴾

107|6| Those who make show [of their deeds]

These verses are about those nominal Muslims whose tongues utter the words of Islam, but their hearts are devoid of its light. The Quranic term for them is **hypocrite**, and it has been decided that they will be punished in the deepest part of Hell. The verses go on to list their characteristics.

Prayer is the pillar of religion, and the fact that the words "woe to those who pray" are used for someone who appears to perform this pillar indicates that this act is only beneficial if it is performed correctly. The Arabic text says "unmindful **of** their prayers," not "unmindful **in** their prayers." Scholars have offered several interpretations of this. Things that happen during prayer that distract a person and cause them to be absent-minded are often forgiven and are not included in this verse.

Being unmindful of prayer primarily means not giving it any importance. They might pray sometimes to show people. Ibn Abbas said a hypocrite is one who doesn't pray alone but does pray in front of others. Another interpretation is that they don't give prayer its proper attention—they don't pray on time, but rather rush through it as if trying to get rid of a burden. This is described in a hadith from Anas, who reported that the Prophet said: "This is the prayer of the hypocrite, he sits watching the sun until it is between the two horns of Satan (at sunset), then he stands and pecks four times (in a hurry), and he mentions Allah very little in it." (Sahih Muslim)

Another interpretation is that these are Muslims who do not have hope for the reward of prayer and do not fear punishment for not praying. Another meaning is to perform the prayer after its appointed time has passed. A further interpretation is that they do not perform the bowing and prostration correctly, doing them very quickly as if pecking. They are not focused during prayer, rushing through it as if trapped, with their heart and mind somewhere else. The same characteristics are mentioned in other verses of the Quran (Al-Nisa: 142). Neglecting the etiquette of prayer, such as not wearing appropriate clothing, is also a form of being unmindful.

Negligence in Prayer:

Sometimes, and often, during prayer, our thoughts wander. This is not included in the verse because forgetting during prayer is a natural thing. Satan also whispers during prayer. It's difficult to avoid, but it's important to try to focus on the prayer. The Prophet and his companions also forgot during prayer, which is why the prostration of forgetfulness (Sujud al-Sahw) was allowed.

Hypocrisy:

It is essential to reflect on the words and verses of the Quran during prayer so that the worship has focus and is accepted. Another forbidden thing is **hypocrisy**. This is when a person prays not for the sake of Allah's pleasure or command but to gain respect and status among people, or for people to call them pious. For this reason, they might join the congregation or make their prayers long when people are

watching. They may talk about staying away from the world while their heart is attached to it. These things are all against sincerity and the pleasure of Allah, so they have no value in the eyes of Allah.

In Islamic law, it is not a sin to perform compulsory good deeds openly, as doing so promotes the signs of Islam. A person who neglects obligatory prayers is worthy of blame, and performing them openly saves a person from the accusation of neglecting them. However, it is better to perform optional acts of worship secretly so that the heart is not inclined towards hypocrisy because of people's praise. It is also very important that one's livelihood be from a halal source for prayers to be accepted.

وَ يَمْنَعُوْنَ الْمَاعُوْنَ۝٧

107|7| And withhold [simple] assistance.

In the interpretation of the word "Ma'un", scholars like Ali, Ibn Umar, Sa'id bin Jubair, and Qatadah have taken it to mean **Zakat** (obligatory charity). However, many others, including Ibn Abbas, Ibn Mas'ud, and Ibrahim Nakhai, have interpreted it to mean common household items. Examples include pots, buckets, axes, scales, water, fire, or a flint stone (used to make fire), similar to a matchstick. These are items that neighbours commonly borrow and whose existence isn't destroyed by being used. A similar interpretation is also attributed to Ali, Sa'id bin Jubair, and Mujahid. The goal is mutual cooperation, which makes life easier for people in need. All these commands are for the well-being of humanity.

Individuals Lacking a Cooperative Spirit:

It is narrated by Abdullah bin Mas'ud that during the time of the Prophet, Ma'un was understood to mean lending everyday items like pots, axes, buckets, and scales. (Tabarani, Ibn Marduyah, Bayhaqi).

Ma'un refers to small things that benefit people. Neighbours commonly borrow and use these minor items from each other. Asking for them is a normal act and not a sign of humiliation. These items are frequently needed, and they are returned in the same condition. It is a morally contemptible act to be stingy with such items. Some scholars have interpreted Ma'un to mean water and grass, referring to the grass in common pastures. The root word of Ma'un is 'aan, from which 'aana comes, meaning to help or to provide convenience. (Ibn Arabi, Qurtubi).

The following signs are given to identify a hypocrite:

(1) Hypocrisy and negligence in worship. They are not eager to perform acts of worship.

(2) A refusal to cooperate within human society. This includes denying others the use of simple things, being stingy with them, and depriving others. The first act relates to the rights of God (Huqooq Allah), and the second relates to the rights of people (Huqooq ul Ibad).

The hypocrite's character is negative not only in their relationship with God but also with people. They are devoid of courtesy and tolerance. Their primary concern is themselves, which is why they are not willing to cooperate even with simple things. They lack a spirit of cooperation. Such individuals play a negative role in society. For this reason, Islam has counted these as bad traits and has strictly forbidden them.

Surah Al-Ma'un is complete

108 - Surah Al-Kawthar

Introduction

Surah Al-Kawthar gets its name from the word **"Al-Kawthar"** in its first verse. The Surah was revealed in Makka. This is the view of the majority of exegetes, and it is supported by narrations from Aisha, Abdullah bin Abbas, and Abdullah bin Zubair. Hasan Basri, Ikrimah, and Mujahid, however, consider it to have been revealed in Medina, based on a narration from Anas bin Malik, who was a resident of Medina. However, based on its themes and the events surrounding its revelation, it appears to be Makkan. The Prophet saw the river Al-Kawthar during his ascension (Miraj), which took place before the Hijra. The events mentioned in the Surah also correspond to the events of the Makkan period.

After the Prophet Muhammad declared his prophethood, he opposed idol worship, warned people about the Day of Judgment, accountability, and the afterlife, and encouraged the worship of Allah alone. He also commanded compassion for the poor and orphans. As a result, all the leaders of the Quraysh became his opponents. This was a difficult time, which included his journey to Ta'if where he was rejected. The lives of those who embraced Islam were made difficult, and they were subjected to immense cruelty. To console the Prophet during this time, Surah Ad-Duha, Al-Inshirah, and Al-Asr were revealed. These Surahs not only acknowledged the difficulties but also promised future success, so that the Muslims would not be disheartened by the oppression. It was during this period that Surah Al-Kawthar was also revealed to console the Prophet about his opponents and their taunts, assuring him that his opponents would be "cut off."

Occasion of Revelation:

The word "abtar" means "to be cut off." When the Prophet began preaching Islam, the entire Quraysh tribe turned against him. Only a few people who had a close relationship with him converted to Islam. Other Muslims were weak, and the Quraysh oppressed them. Due to these circumstances, the Quraysh used to say, "Muhammad is cut off from his people," because the entire tribe had turned against him.

According to Muhammad bin Ishaq, whenever the Prophet was mentioned in front of As bin Wa'il, a leader of Makka, he would say, "Leave him, he is a man who is 'abtar'." He meant that the Prophet had no male offspring and that his lineage would come to an end, and his name would be forgotten. Uqbah bin Abi Mu'ayt also used to say this.

Ibn Sa'd has written, referencing Ibn Abbas, that the Prophet's eldest son was Qasim, followed by his daughters Zaynab, Um Kulthum, Fatima, and Ruqayyah, and then his youngest son, Abdullah. First, Qasim passed away, and then Abdullah died. Upon this, As bin Wa'il remarked that the Prophet's lineage had ended and that he was "abtar."

"Muhammad is abtar, he has no son to succeed him. When he dies, his name will be erased from the world, and you will be rid of him." Abu Jahl also made similar

comments. The Prophet's uncle, Abu Lahab, whose house was adjacent to his, ran to the Makkan polytheists and gave them the "good news" that "Muhammad is abtar" and that "his line has been cut off tonight."

These were extremely heartbreaking and distressing circumstances, during which Surah Al-Kawthar was revealed. Due to his preaching of monotheism and the teachings of the afterlife, all the Quraysh became his enemies, and he was, in a sense, completely cut off from the Quraysh tribe. The people who converted were also weak and poor, and the Quraysh looked down upon them. In the verses, the Prophet was given the good news of Al-Kawthar. He was commanded to pray and sacrifice, and he was given the glad tidings that his enemies would be the ones to be cut off.

اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ ۝١

108|1| Indeed, We have granted you, [O Muhammad], al-Kawthar.

The word **Kawthar** is derived from *"kathrah*," meaning abundance. It is a superlative form, and its meaning is difficult to convey in a single phrase. It refers to an abundance of goodness and blessings of every kind. The word "Inna" (Indeed, We) highlights the greatness of this gift.

After the Prophet began his mission, his life and the lives of his followers became extremely difficult. They faced ridicule and insults from their enemies. At the time, no one in Makka or Hijaz could have imagined that a small group of weak individuals could bring about a revolution across the entire Arabian Peninsula, or that the Prophet's name would become the centre of attention in the East and West. The blessings mentioned in this Surah were numerous. While people thought the Prophet had lost everything, Allah granted him immense blessings. These include prophethood, the Qur'an, and the gifts of knowledge and wisdom. The Prophet witnessed the success of these blessings during the later part of his life.

Scholars have offered various interpretations of these blessings:

(1) Ibn Abbas said that Al-Kawthar means "abundant goodness" (khair-e-katheer), encompassing Islam, the Qur'an, prophethood, praise in this world and the hereafter, and rewards in Paradise.

(2) Ikrimah said it refers to prophethood and the scripture.

(3) Hasan Basri said it means the Qur'an, while Al-Husain bin Al-Fadhl said it refers to making the Qur'an easy and softening the religious laws.

(4) Abu Bakr bin Abbas said it refers to the abundance of the Prophet's companions and followers.

(5) Ibn Kisan said it refers to sacrifice.

(6) Al-Mawardi said it means the elevation of the Prophet's mention.

(7) It is also said to be the light in the Prophet's heart that disconnected him from everything other than Allah.

(8) It is said to mean intercession (shafa'at).

(9) Al-Tha'labi said it refers to the Prophet's miracles, through which his community received guidance. (Al-Jami li-Ahkam al-Qur'an, Qurtubi).

(10) Ibn Umar narrated that the Prophet said, "Al-Kawthar is a river in Paradise." (Sunan Al-Tirmidhi).

(11) Al-Kawthar also refers to the Fountain of Kawthar (Hawd al-Kawthar) that the Prophet will be granted on the Day of Judgment. Anas narrated that while sitting with them, the Prophet suddenly dozed off. He then raised his head, smiling, and said, "A Surah has just been revealed to me." Then he recited Surah Al-Kawthar and asked, "Do you know what Al-Kawthar is?" We replied, "Allah and His Messenger know best." He said, "It is a river that my Lord has promised me, in which there is abundant goodness. It is a fountain where my community will come on the Day of Judgment. Its vessels are as numerous as the stars. A person will be pulled away from it, and I will say, 'My Lord! He is from my community.' Then Allah will say, 'You do not know what he innovated after you.'" (Sahih Muslim). On the Day of Judgment, when the heat and thirst are unbearable, the community of the Prophet will quench their thirst from this fountain.

Ibn Umar narrated that the Prophet said, "Al-Kawthar is a river in Paradise. Its banks are of gold, and pearls and rubies flow within it. Its soil is more fragrant than musk, its water is sweeter than honey, and whiter than snow." (Sunan Tirmidhi). Some narrations mention that the water is whiter than milk.

The most authentic interpretation of Al-Kawthar, according to the Hadith, is that it is a river or fountain in Paradise. It was shown to the Prophet in Paradise during his journey of Miraj.

فَصَلِّ لِرَبِّكَ وَ انْحَرْؕ﴿۲﴾

108|2| So pray to your Lord and sacrifice [to Him alone].

After being granted Al-Kawthar, the Prophet was commanded to pray and offer a sacrifice. There are different views among commentators regarding the prayer mentioned here. Some say it refers to the five daily prayers, while others believe it refers to the Eid al-Adha prayer, as it is immediately followed by the command to sacrifice, which is performed after the Eid prayer.

The Command of Prayer:

Some respected elders have interpreted this as placing the right hand over the left on the chest during prayer. Other interpretations include raising the hands at the time of Takbir (the glorification of Allah), or raising the hands (Raf' al-Yadayn) at the beginning of the prayer, when going into Ruku (bowing), and when rising from Ruku. Some also believe it refers to the Eid al-Fitr prayer. The most famous interpretation of "Nahr" (sacrifice) is the slaughter of camels. The Qur'an often mentions zakat with prayer, and the sacrifice of camels is also related to zakat. The Quraysh used to worship idols and slaughter camels for them. Therefore, it is more fitting to interpret the verse as a command to pray and sacrifice for the sake of Allah alone. (Ruh al-Ma'ani).

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ﴿۳﴾

108|3| Indeed, your enemy is the one cut off.

Who is the Nameless and Who is the Renowned?

The word "shani" means to dislike someone based on hatred. "Shanaan qawm" also appears in the Qur'an, meaning a people who have hatred for you. (Al-Mufradat). The root of "abtar" is "batar," which means to have a cut-off root. It is used for a person whose lineage will not continue. The Prophet once said that any task not started with the name of Allah is "abtar," meaning it is incomplete. The disbelievers of Makka spread the rumour that the Prophet's name would be forgotten because he had no male offspring after the death of his two sons. However, Allah refuted this, stating that it is not the Prophet's name but the names of those who harbour hatred and enmity towards him that will be erased. The prophecy of the Qur'an came true word for word within a few years. "Abtar" means to be cut off, to be left alone, to have a bad end, and to be nameless. The Quraysh, due to their hatred and enmity, were making this prophecy about the Prophet. Allah, on the other hand, made a prophecy about the enemies of Islam, saying they would become disgraced, nameless, and alone.

When these verses were revealed, years before the Hijra, no one could have imagined that Makka would lose its influence, as the Quraysh were famous throughout Arabia. Just a few years after the Prophet's migration, the situation turned around. The Quraysh were defeated in the Battle of Badr, their great leaders like Abu Jahl, Utbah, and Shaybah were killed, and their reputation among the Arabs was severely damaged. In the Battle of Uhud, the Muslims suffered greater losses, but the Quraysh failed in their objective. In the fifth year of the Hijra, the Quraysh, with the help of Jews and other Arab tribes, came to attack Medina to destroy the Prophet and the Muslims. The Prophet, by digging a trench, stopped their attack. They camped for many days but could not harm the Muslims and eventually returned in frustration. Two years later, the Prophet went to Makka for Umrah. Although the Makkans prevented him from performing Umrah, they signed a treaty, acknowledging the strength of the Muslims and their right to enter Makka. The very people who wanted to destroy Islam had to submit to it and grant Muslims the right to circumambulate the Kaaba and perform Umrah.

The following year, when the Makkans violated a treaty, the Prophet marched on Makka, and the Makkans had no supporters in all of Arabia. Makka was conquered, and everyone became Muslim. The Prophet's enemies either fled, died, or sought forgiveness and embraced Islam. The Prophet forgave everyone, and the following year, all of Arabia came under his control and became the home of Islam. The Prophet's enemies not only became helpless, nameless, and erased from history, but the Prophet himself is remembered in prayers and greetings (salawat) on the tongues of people from that time until today, and this will continue until the Day of Judgment. The children of Utbah bin Abi Mu'ayt, Shaybah, Abu Lahab, and As bin Wa'il are embarrassed to mention their names, while people take pride in their lineage to the Prophet, calling themselves Sayyid, Hashimi, Siddiqi, Uthmani, Faruqi, Alawi, and Ansari. The Prophet's enemies were indeed humiliated and cut off.

The Surah mentions three ranks or stages, and Sufis have also spoken of three stages in this regard. The first stage is when they are absorbed in the light and glory of Allah with their hearts and souls. The verse **"Indeed, We have granted you Al-Kawthar"** alludes to this, indicating that the Prophet's sacred soul is distinct from all other human souls because it turns to Allah more quickly than others. The second stage is that of the Gnostics and devotees who are always engaged in obedience and worship, and the verse **"So pray to your Lord"** alludes to this, meaning that the Prophet always prays for the sake of his Lord's pleasure. The third stage is that of the Gnostics and devotees who restrain their desires and physical passions from worldly

pleasures. The verse **"and sacrifice"** alludes to this stage, as restraining the self from these pleasures is like sacrificing it. (Tafsir al-Kabir). Surah Al-Kawthar is a testament to the Prophet's beloved status.

End of surah Al-Kausar

---

109 - Surah Al-Kafirun

Introduction:

Surah Al-Kafirun is named after the phrase "Qul Ya Ayyuhal-Kafirun" ("Say, O disbelievers") in its first verse. The Surah contains instructions regarding how to deal with disbelievers, especially the chiefs of the polytheists at that time. It was revealed in Makka, as narrated by Ibn Abbas and Ibn Zubair.

While Surah Al-Kawthar mentioned Allah's blessings and worship, Surah Al-Kafirun explicitly declares a complete disassociation from the worship of the Makkan polytheists. This was intended to end all their efforts at reaching a compromise with the Prophet and stopping his mission through various pretexts and schemes. The Surah was revealed in the early days of Islam when the opposition of the Makkan disbelievers was at its peak. They were trying their best to stop the Prophet's preaching and would present various ploys, temptations, and offers of cooperation.

The Surah very clearly forbids any kind of compromise with the disbelievers' practices or beliefs.

Regarding its virtues, Farwah bin Nawfal al-Ashja'i narrated that a man asked the Prophet for some advice. The Prophet replied, "When you go to sleep, recite *Qul Ya Ayyuhal-Kafirun,* as it is a disassociation from idolatry."

The Surah consists of six verses and one section. In the order of the Qur'anic text, it is the 109th Surah, and in the order of revelation, it is the 18th.

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَۙ ﴿١﴾

109|1| Say, "O disbelievers,

لَآ اَعْبُدُ مَا تَعْبُدُوْنَۙ ﴿٢﴾

109|2| I do not worship what you worship.

وَ لَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُۚ ﴿٣﴾

109|3| Nor are you worshippers of what I worship.

وَ لَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْۙ ﴿٤﴾

109|4| Nor will I be a worshipper of what you worship.

وَ لَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُؕ ﴿٥﴾

109|5| Nor will you be worshippers of what I worship.

لَكُمْ دِيْنُكُمْ وَ لِيَ دِيْنِ ۝٦

109|6| For you is your religion, and for me is my religion."

Occasion of Revelation:

After the Prophet declared his prophethood and began to preach against idols and call people to worship Allah, the Quraysh of Makka vehemently opposed him, considering it a rebellion against the religion of their forefathers. They opposed him in every way possible. When the Prophet continued his mission, they started using various excuses and schemes.

Ibn Abbas narrated that the Quraysh told the Prophet that they would give him enough wealth to make him the richest man in Makka, and they would arrange his marriage to any woman he wished. In return, he had to stop speaking badly about their gods. If he didn't agree, they had another offer. The Prophet asked what it was. They said, "You worship our gods, namely Lat and Uzza, for one year, and we will worship your God for one year." The Prophet replied that he would wait for a command from Allah, and then Surah Al-Kafirun was revealed.

Another narration from Sa'id bin Dunia, a freed slave of Abu al-Bakhtari, states that Walid bin Mughirah, Al-Aas bin Wa'il, Al-Aswad bin Muttalib, and Umayyah bin Khalaf came to the Prophet and said, "O Muhammad, worship our gods, and we will worship your God, and we will be partners in all matters. If our position is more correct than yours, we will have shared in your position." After this, Allah revealed Surah Al-Kafirun.

These verses are a message for those disbelievers who were never going to become Muslims and were destined to die in disbelief. As for the disbelievers who later converted to Islam, they changed their ways and moved from misguidance to guidance. This message is for those who were insistent on their enmity towards Islam and refused to accept it. The command was given by Allah using the word "Qul" (Say). The Prophet himself had once made it clear that even if they placed the sun in one of his hands and the moon in the other, he would never abandon his mission.

The Prophet's stance of waiting for a command was to permanently end the disbelievers' false propaganda and deceitful proposals through a divine decree. This was to prevent them from repeatedly inviting him to a compromise while their hearts were set on disbelief. After the revelation of this Surah, dialogue with any of the disbelieving chiefs about compromise was forbidden. The verses also exposed the hypocrisy of the disbelievers, revealing that they were not worshippers of Allah as the One God, but were merely being deceitful to mislead people and promote their idols.

After these verses, the Prophet was commanded to stop listening to their proposals of reconciliation, which they claimed were for reducing conflict in the community. It was confirmed that the disbelievers would die on their path, so there was no reason to listen to them. The negation was repeated to emphasize this. The Quraysh worshipped multiple gods and idols, while the Muslims worshipped only the one, indivisible God. Therefore, the two paths were fundamentally different. Each would remain on their own path; those on the path of misguidance would receive their punishment, and those on the right path would receive their reward. This same message is given in many other places in the Qur'an. Time has proven that Islam was the right path and was destined for success.

(Surah is complete) Rev.9/25

110- Surah An-Nasr

Introduction:

The name of the Surah is derived from the word **"Nasr"** (help) in its first verse, *"Iza jaa'a nasrullah"* (When the help of Allah comes). The Surah discusses the victory and success of Islam, which was a result of Allah's grace.

Imam Ibn Marduyah narrated from Ibn Abbas and Ibn Zubair that the Surah was revealed in Medina. However, all exegetes agree that Surah An-Nasr is Makkan. This is clarified by the fact that it was revealed in Mina during the Farewell Pilgrimage (Hajj al-Wada'), which took place after the migration (Hijrah), making it "Medinan" in that context. According to one narration, this is the last complete Surah revealed, after which only a few individual verses were revealed. The Prophet passed away later that same year.

Surah Al-Kafirun had declared a complete separation of the two religions, stating that Islam is entirely against disbelief. This Surah, on the other hand, gives glad tidings of victory to the Muslims and commands them to show gratitude and seek forgiveness for this blessing. Most commentators believe this refers to the **Conquest of Makka**, although it also alludes to other Islamic victories that followed. The Conquest of Makka was the greatest victory in the Prophet's lifetime.

Some companions of the Prophet interpreted this victory and the completion of his mission as a sign of his impending death, as his mission was now complete. All the people of Arabia were embracing Islam in large numbers. Following this success, the Prophet was commanded to praise Allah and seek His forgiveness, and he began doing so frequently.

The Surah has three verses and one section. It is the 110th Surah in the order of the Qur'an and the 114th in the order of revelation, making it the last Surah to be revealed.

اِذَا جَآءَ نَصۡرُ اللّٰهِ وَ الۡفَتۡحُ ۙ﴿۱﴾

110|1| When the victory of Allah has come and the conquest,

Victory and Help:

Most commentators have interpreted "help" to mean the **Conquest of Makka**. This was a great success for the Prophet against the people of Makka who had driven him and the other Muslims out of the city. It also alludes to other victories of the Muslims. Before the Conquest of Makka, people were accepting Islam individually. On the day of the conquest, all the people of Makka embraced Islam. Similarly, after their defeat, the entire tribes of Hawazin and Banu Thaqif also converted. The year after the Conquest of Makka was called the "Year of Delegations" (**Am al-Wufood**), as tribe after tribe embraced Islam, and nearly all of Arabia came under the banner of Islam.

The Prophet's life mission was complete after this success. According to some companions, this completion and victory was a signal from Allah to the Prophet,

calling him to the hereafter. The Prophet's own actions seemed to confirm this. This success was a clear sign. Ibn Abbas said in his commentary on this Surah that the Prophet told him, "I have been informed of my death. It is as if my soul will be taken this year." (Jami' al-Bayan, Musnad Ahmad).

Umm Habiba narrated that when the verse "When the help of Allah and the victory come" was revealed, the Prophet said, "Jesus lived for forty years among his people, and my twenty years have been completed, and I will pass away this year." At this, his daughter Fatima began to cry. The Prophet then said, "You will be the first of my family to meet me," and she smiled. (Tafsir Imam Ibn Hatim).

In another narration, Ibn Abbas said that Umar asked him about the verse "When the help of Allah and the victory come" in front of the Prophet's companions. Ibn Abbas said, "It is the time of the Prophet's death." In another version of this narration, Ibn Abbas said, "This is the time of the Prophet's death, which Allah Almighty taught and informed him about. It is a sign of your death, so praise and glorify your Lord and seek His forgiveness, for He is the one who accepts repentance." (Sahih al-Bukhari).

وَ رَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ۙ﴿۲﴾

110|2| And you see the people entering into the religion of Allah in multitudes,

Before the Conquest of Makka, people were entering Islam only as individuals. However, on the day of the conquest, after the Prophet's announcement of a general pardon, the entire city of Makka embraced Islam. A few people fled, but they either died or returned and became Muslim. After the Battle of Hunayn, the surrounding tribes of Ta'if also converted. Following the Conquest of Makka, a delegation of 700 people from Yemen came to Medina and embraced Islam. This year is known as the "Year of Delegations" (**Am al-Wufood**), as entire tribes began to convert to Islam, and almost all of Arabia came under the fold of Islam.

In the Prophet's Mosque, there is a pillar known as "Ustuwanat al-Wufood" (the Pillar of Delegations) where the Prophet used to meet these delegations. The Prophet was now free from the kind of preaching he had to do in Makka. This success was a sign that the Prophet's mission was now complete. And when a mission is complete, and a person has seen its success, it is a sign or hint of their journey towards their true Master. The Prophet mentioned this on some occasions, which caused his daughter Fatima to cry. Within twenty years, the entire Arabian Peninsula had become Muslim.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ اسْتَغْفِرْهُ ؕ اِنَّهٗ كَانَ تَوَّابًا ۠﴿۳﴾

110|3| Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

Tasbih means to declare Allah's purity from anything that does not befit His majesty, while **Hamd** means to praise Allah for His perfect attributes. It is to praise and glorify Allah with the words that He has taught, the best of which is "Subhanallahi wa bihamdihi," which are all-encompassing words.

Repentance and Seeking Forgiveness:

The favour Allah bestowed upon the Prophet, and the success He granted him over twenty-two years, is something that very few prophets have experienced. No one in

Makka could have ever imagined that the son of Aminah, who came into this world as an orphan, lost his mother at the age of six and his grandfather at the age of eight, and was raised by his uncle, would become the one who was known for his truthfulness and trustworthiness. He kept his character pure in the darkness of disbelief. After taking on the responsibility of prophethood, he faced all the difficulties alone, even having to leave his home. He disregarded all temptations, threats, and fears. With Allah's help and support, he migrated from his city to Medina, where the Jews opposed him, and hypocrites emerged among the Muslims themselves. Despite all this, he made all his decisions based on truth and justice, implementing Allah's commands.

He taught humanity the highest morals and demonstrated them through his actions. Despite having all the administrative, legal, and spiritual authority, he lived the life of an ordinary person. He raised the flag of Islam over all of Arabia and transformed an extremely oppressive, tyrannical, and ignorant society into a just, humane, and socially equitable one. He also trained his successors to do great deeds for humanity. All these successes were a result of Allah's grace and favour, for which he would constantly praise, glorify, and seek forgiveness.

Abu Hurairah narrated that the Prophet said, "By Allah, I seek Allah's forgiveness and repent to Him more than seventy times a day." (Bukhari). Al-Agharr al-Muzani narrated that the Prophet said, "Indeed, a veil comes over my heart, and I seek Allah's forgiveness one hundred times a day." He also narrated that the Prophet said, "O people, repent to Allah, for I repent to Him one hundred times a day." (Sahih Muslim).

Aisha narrated that the Prophet often said, **"***Subhanallahi wa bihamdihi, astaghfirullah wa atubu ilayh"* (Glory be to Allah and His praise, I seek Allah's forgiveness and repent to Him). She said, "O Messenger of Allah, I see you saying this often." He replied, "My Lord informed me that I would soon see a sign in my community. When I see that sign, I will say this frequently." He then said, "I have now seen that sign, and it is 'When the help of Allah and the victory come'" (Surah An-Nasr), which was the conquest of Makka and the success of Islam over Arabia. (Sahih Muslim). Some narrations state that he would say, *"Subhanaka allahumma wa bihamdika, astaghfiruka wa atubu ilayk"* (Glory be to You, O Allah, and with Your praise, I seek Your forgiveness and repent to You). (Jami' al-Bayan).

Praising and glorifying Allah is an acknowledgment of His blessings and an admission of one's own shortcomings.

No person can fulfil the rights of Allah as they ought to be fulfilled. The more a person knows Allah, the more he can fulfil His rights. But a knowledgeable person understands that Allah's rights are far greater than what he can fulfil, so they feel a sense of humility about their actions and believe they are falling short. The more they know Allah, the more they fear Him, and the more they feel this humility, the more they seek His forgiveness. (Ruh al-Ma'ani).

The Prophet regarded his acts of worship as very little in comparison to the immense blessings Allah had granted him, and therefore he would seek forgiveness.

Praise and Gratitude:

Allah says that He is the "Accepter of Repentance," meaning He accepts the repentance of those who glorify Him, seek His forgiveness, and repent, and He is merciful to them. The Prophet was infallible, yet he was commanded to repent, which shows how much more others need to repent and seek forgiveness.

Reflecting on Allah's blessings makes it necessary to praise and glorify Him. Praise and glorification are expressions of gratitude, and gratitude brings contentment. Modern research has shown that when a person feels grateful, a chemical called **dopamine** is released in the brain, and the person feels at peace. In the same way, when a person worships or remembers Allah, they find peace. "Indeed, in the remembrance of Allah do hearts find comfort." (Qur'an). The repeated emphasis on gratitude and praise is not only to acknowledge Allah's greatness and favours but also to create a sense of contentment within a person. This is how one can achieve peace in life. It is beneficial for a person in this world and in the hereafter.

(Surah An-Nasr is complete.) Rev,9.25.

111 - Surah Al-Lahab

Introduction:

This Surah is also known as Al-Masad or Tabbat. All three names are taken from words mentioned in its verses. The Surah was revealed in Makka during the early days of Islam. It consists of five verses and one section. In the order of the Qur'anic text, it is the 111th Surah, and in the order of revelation, it is the sixth. This Surah is about Abu Lahab and describes his end.

Abu Lahab means "father of flame" or "father of fire." This was his nickname because his face was radiant. His actual name was **Abdul-Uzza ibn Abdul-Muttalib**, and he was the Prophet's paternal uncle. His wife's name was Arwa bint Harb ibn Umayyah, and her nickname was Umm Jamil. She was the sister of Abu Sufyan. Despite being very close relatives to the Prophet, both husband and wife were his fiercest opponents. They spent their entire lives opposing the Prophet and Islam.

Ibn Abbas narrated that when the verse **"***And warn your closest relatives"* was revealed, the Prophet climbed Mount Safa and called out, "*Ya sabaha!"*—a call used to gather people. He called each relative by name, and when they had all gathered, he asked them, "If I were to tell you that an army is coming from behind this mountain, would you believe me?" They all replied, "Yes, because we have never heard you lie." The Prophet then warned them of the punishment of worshipping idols. At this, Abu Lahab immediately said, "May you be ruined all day! Did you call us for this?" and he walked away. It was after this incident that this Surah was revealed. (Bukhari/Muslim)

It is also narrated that a dispute once took place between Abu Talib and Abu Lahab (who were brothers). Abu Lahab was stronger and sat on Abu Talib's chest. The Prophet pulled him away. Abu Lahab then became an opponent of the Prophet, saying, "I am also your uncle; why did you help Abu Talib against me?"(Fath-ul-Bari)

The Character of Abu Lahab:

After the incident on Mount Safa, Abu Lahab and his wife opposed the Prophet's preaching at every turn. Wherever the Prophet went to preach, they would oppose him. Rabiah ibn Abbad ad-Daylami narrated an event from the market of Dhu'l-Majaz, which took place before he became a Muslim. The Prophet was preaching Islam to the people, and a handsome man with two braids (twist of hair) and a squint in his

eye was following him, saying, "This man has changed his religion and is a liar." Later, the narrator asked who the man was. The people said, "He is Muhammad ibn Abdullah, and he is talking about prophethood." The narrator asked, "Who is the person calling him a liar?" The people said, "He is his uncle, Abu Lahab."(Musnis Ahmed/Al-Majam-ul-Kabir)

The Prophet's two daughters were married to Abu Lahab's two sons, Utbah and Utaybah, due to their family relationship. Umm Kulthum was married to Utaybah, but the marriage had not yet been consummated. His other daughter, Ruqayyah, was married to the elder son, Utbah. When the Prophet declared his prophethood and spoke against idols, and the Surah was revealed, Abu Lahab and his wife told their sons to divorce the Prophet's daughters. Utbah then went to the Prophet and divorced his wife. Similarly, Utaybah also came to the Prophet, behaved rudely, attacked him, and tore his shirt. The Prophet prayed to Allah, "O Allah, set one of Your dogs upon him." At that time, Utaybah was traveling with Quraysh traders to Syria. They stopped for the night at a place called Az-Zarqa. He was afraid due to the Prophet's curse and slept among the other people that night. During the night, a lion came and killed him. The narrator of this event is Qatadah ibn Da'amah. (Al-Majam-ul-Kabir).

According to Allama Al-Alusi, Abu Lahab had three sons. One was killed (in this incident), and the other two (Utbah and Utaybah) embraced Islam through the mediation of Abbas on the day of the conquest of Makka and participated in the Battle of Hunayn. (Ruh-ul-Maani)

The Surah mentions the terrible end of Abu Lahab and his wife, which was later proven by events.

تَبَّتْ يَدَآ اَبِىْ لَهَبٍ وَّ تَبَّ ؕ ﴿۱﴾

111|1| May the hands of Abu Lahab be ruined, and ruined is he.

The word **"tabbat"** means permanent loss or destruction. It also means ruin. When Abu Lahab's reaction to the Prophet's first public call to his relatives on Mount Safa was a swift rejection, and he cursed the Prophet saying, "May you be ruined all day! Why did you gather us?" this verse was revealed in response to him. This verse foretells the ruin of Abu Lahab and other disbelievers.

Abu Lahab's entire life was spent in enmity against the Prophet and the Muslims. When the Prophet's second son, Qasim, passed away, Abu Lahab went to the disbelievers in joy and announced that "Muhammad has become *abtar*," meaning he had no male offspring. Therefore, his name would be forgotten after he died, and no one would remember him. He celebrated this news and congratulated the other enemies of Islam.

When all the Makkans boycotted the Prophet, all the Banu Hashim were confined to the Valley of Abu Talib. However, despite being a paternal uncle and from Banu Hashim, Abu Lahab remained in Makka and continued his opposition, preventing the Makkans from helping the Prophet, Abu Talib, and the rest of the Banu Hashim. His entire life was spent in enmity, even after the Prophet migrated from Makka.

The Qur'an contains many stories and instructions regarding evil and shamelessness. Abu Lahab was a prime example of evil, as he dedicated his life to promoting idolatry and fiercely opposing Islam. His wife fully supported him in this. He even involved his sons in this intense opposition. Due to his actions, this Surah was revealed,

describing his wretched end. It is an expression of Allah's love for His beloved servant, the Prophet, and also a message that anyone who has such a character will meet a similar end. Just as there are good servants of Allah in the world, there are also special agents of Satan whose end will be like that of Abu Lahab.

مَآ اَغۡنٰی عَنۡهُ مَالُهٗ وَ مَا كَسَبَ ؕ﴿۲﴾

111|2| His wealth will not avail him or that which he gained.

سَيَصۡلٰی نَارًا ذَاتَ لَهَبٍ ۖ﴿۳﴾

111|3| He will [enter to] burn in a Fire of [blazing] flame

Abu Lahab was financially strong among the Banu Hashim due to his trade. He was very proud of his wealth and his children. The word **"kasb"** (that which he gained) can also be interpreted as his children. He and his son, Utaybah, would travel to Syria for trade. Once, they stopped for the night at a place called Az-Zarqa, where the locals warned them that wild animals would come out at night. Utaybah was scared because of the Prophet's curse. He said he was afraid a wild animal might kill him. So, they made the camels sit around him, and he slept in the middle of all the people. During the night, a lion or a tiger came, sniffed its way past the camels, and found Utaybah. It bit his head and killed him. This was a terrible end for him. Abu Lahab, who was so proud of his wealth, found that it was of no use to him, and his own death was also tragic.

Abu Lahab was one of the worst enemies of Islam, along with Abu Jahl. He could not go to the Battle of Badr himself, so he hired a man to fight on his behalf. When the disbelievers were defeated, he was so shocked and upset that he had an argument with his wife, Umm al-Fadl. She hit him with a wooden pole from a tent, wounding his head. After this, he was afflicted with a plague-like disease called "*adasa,*" which causes boils that rot the body and produce a foul smell. He died from this disease. His body lay in his house for three days. People avoided his corpse out of fear of the disease. The people blamed his sons for not burying him, but they also feared the disease. Eventually, with the help of others, they pushed the body from a high place, covered it with stones, and threw water on it from a distance.(Qurtabi).

The prophecy of Abu Lahab's entry into hell was fulfilled. He died in a state of disbelief and did not embrace faith, which will surely lead him to the fire of hell. His death was also very tragic. His family members avoided him because his disease was considered as dangerous as the plague. The end of his enmity towards Allah and His Messenger was as terrible as that of other enemies of Islam like Abu Jahl, Utbah, and Shaybah, who were killed in the Battle of Badr. Abu Lahab died shortly after the Battle of Badr.

وَّ امۡرَاَتُهٗ ؕ حَمَّالَةَ الۡحَطَبِ ۚ﴿۴﴾

111|4| And his wife [as well] - the carrier of firewood.

فِیۡ جِیۡدِهَا حَبۡلٌ مِّنۡ مَّسَدٍ ﴿۵﴾

111|5| Around her neck is a rope of [twisted] fiber.

The Surah also mentions Abu Lahab's wife, Arwa bint Harb of Banu Umayyah, as she was just as active in her enmity toward Islam as her husband. She was the sister of Abu Sufyan and was known as Umm Jamil. She was cross-eyed.

After the revelation of Surah Al-Lahab, when she found out about it, she went looking for the Prophet to argue with him. The Prophet was at the Kaaba, and Abu Bakr was with him. When Abu Bakr saw her coming, he told the Prophet that Abu Lahab's wife, who had a bad tongue, was approaching, and suggested the Prophet move aside to avoid her hateful words. The Prophet replied, "Something will come between her and me; she will not be able to see me."

When she arrived, she asked Abu Bakr, "Where is your Prophet? He has satirized us." Abu Bakr replied, "By Allah, he neither composes nor recites poetry." She said, "You believe him, do you?" After she left, Abu Bakr said to the Prophet, "O Messenger of Allah, she did not see you." The Prophet replied, "An angel came between us and concealed me from her."(Musnif Abi-Shabah/Dalail-i-Nabauwa).

The term *"Hammalat al-hatab"* means "the carrier of firewood." Umm Jamil (Abu Lahab's wife) used to gather firewood from the forest and throw thorny branches in front of the Prophet's house, as their houses were adjacent. "Hammalat al-hatab" can also mean "a talebearer" because a talebearer carries the burden of gossip. She was known to carry tales as well.

The word **"jid"** means "neck," and **"masad"** means "a twisted rope." A rope becomes strong from twisting. Ropes were typically made from twisted tree bark, and Abu Lahab's wife used such a rope to tie up her firewood. This rope will be a noose around her neck. This means that her evil deeds will be the cause of her burning in hell. Just as the rope was her tool for carrying firewood, her actions will become a noose around her neck, just as a rope can become a noose. Some commentators have said that in addition to the punishment of the fire of hell, there will be a noose around her neck that will not burn, as it will be made of a different substance. It will be a form of torture.

End of surah Lahab. Rev.9/25.

---

112 - Surah Al-Ikhlas

Introduction:

Surah Al-Ikhlas gets its name from its subject matter: pure monotheism, which is the central theme of the Surah. It is also known as Surah At-Tawhid, Surah Al-Ma'rifah, and Surah Al-Asas (The Foundation). These names refer to the Surah's focus on defining Allah's attributes and knowledge, making it a foundational belief. The Surah was revealed in Makka during the early period of Islam. When the Prophet Muhammad began to preach Islam and warned against idol worship, calling people to worship Allah alone, the disbelievers of Makka asked him to describe his God. This Surah was revealed in response to their questions.

The Surah consists of four verses and one section. It is the 112th Surah in the order of the Qur'an and the 22nd in the order of revelation.

Ubayy ibn Ka'b narrated that the polytheists of Makka asked the Prophet to "state the lineage of your Lord." In the Arab tradition, to learn about someone, people would ask for their lineage, meaning their family and ancestry. The polytheists had the same intention: to learn the details of the God the Prophet was calling them to worship. In response, Allah revealed this Surah, providing information about Himself.(Bukhari/Trimzi/Musnad Ahmed),

Amir ibn At-Tufayl asked the Prophet, "O Muhammad, what are you calling us to?" The Prophet replied, "To Allah." Amir then said, "Tell me about Him. Is He made of gold, silver, or iron?" In response, this Surah was revealed.

Jabir ibn Abdullah narrated that a Bedouin asked the Prophet, "Tell us the lineage of your Lord," and this Surah was revealed.(Tabrani).

Similar questions were posed to the Prophet by the Jews (Ka'b ibn Al-Ashraf, Huyayy ibn Akhtab) and the Christians (the delegation from Najran) after he migrated to Medina. The Jews considered Uzayr to be the son of Allah, and the Christians held the belief of the Trinity. In response to all of them, the Prophet recited this Surah. Due to this, some narrations claim it was revealed in Medina, but it was not a new revelation but a recitation of the already revealed Surah.

Virtues of the Surah:

Due to its subject, the Surah holds great importance.

Abu Ad-Darda narrated that the Prophet asked, "Is any of you unable to recite a third of the Qur'an in one night?" The companions replied, "How can we do that?" He said, "*Qul Huwa Allahu Ahad* is equal to a third of the Qur'an." (Sahih Muslim). Another narration states that Allah divided the Qur'an into three parts, and He made Surah Al-Ikhlas one-third of the Qur'an. (Sahih Muslim).

Scholars have explained this hadith by saying that the Qur'an can be divided into three parts: one part deals with rules and regulations, the second deals with rewards and punishments, and the third deals with the attributes and perfection of Allah. Surah Al-Ikhlas is a summary of this third part, which is why it is also named Surah Al-Ikhlas (Purity).

Sahl ibn Sa'di narrated that a man complained to the Prophet about poverty. The Prophet advised him, "When you go home, say greetings, and if there is no one at home, greet me (supplication), and then recite Surah Al-Ikhlas once." The man did so, and after some time, Allah increased his provision to the extent that his neighbours also benefited from it. (Tafsir Kabir, Qurtubi).

Abu Hurairah narrated that the Prophet said, "Gather together, for I will recite a third of the Qur'an to you." When the people who were to gather had gathered, the Prophet came and recited Surah Al-Ikhlas, then he left. Some of them said, "I think news from the heavens came to the Prophet, which is why he went home." Then the Prophet came back and said, "I told you that I would recite a third of the Qur'an to you. Listen, this Surah is indeed equal to a third of the Qur'an." (Muslim, Tirmizi).

Aisha narrated that the Prophet sent a man on an expedition. He used to lead his companions in prayer, and after reciting the Surah, he would always conclude with Surah Al-Ikhlas. When the expedition returned, they mentioned this to the Prophet. The Prophet said, "Ask him why he does that." They asked him, and he replied, "This Surah describes the attribute of the Most Merciful, so I love to recite it." The Prophet said, "Tell him that Allah also loves him." (Bukhari, Muslim, Nasai).

Anas narrated that a man from the Ansar (Kalthum ibn Hadm) used to lead the prayer in the Quba Mosque. Whenever he would recite a Surah in prayer, he would start with Surah Al-Ikhlas and then recite another Surah. He did this in every unit of prayer. His companions said to him, "You recite this Surah, and you don't find it sufficient, so you add another one. Either you recite only this one, or you leave it and recite another." He replied, "I will not leave this Surah. If you like, I will continue to lead you, and if not, I will stop." The people considered him to be superior and did not want to appoint anyone else as their Imam. When the Prophet came there, they told him what had happened. The Prophet asked the man, "Why do you not agree with your companions? And what is the reason you recite this Surah in every unit of prayer?" He said, "I love this Surah." The Prophet said, "Your love for this Surah has granted you entry into Paradise." (Bukhari, Tirmidhi).

Generally, Surah Al-Ikhlas and the two protection Surahs (Al-Falaq and An-Nas) are memorized so that it is easy to recite them in prayer.

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ﴿۱﴾

112|1| Say, "He is Allah, [who is] One,

Oneness of Allaw (SWT):

Although the address is to the Prophet, the message is intended for every Muslim. The verse was revealed in response to the disbelievers' questions.

The Arabs had a sense of a supreme being. When Abraha attacked Makka, they entrusted their fate to Allah, even with their idols present. While they worshipped idols as representatives of Allah and called angels "daughters of Allah," they still believed in one ultimate power. The Qur'an mentions this belief in several instances. For example, when they faced a storm, they would call out to Allah for help, but once they were safe, they would forget about Him (Surah Yunus 10:22). If asked who created them, they would say "Allah" (Surah Az-Zukhruf 43:87). Similarly, if asked who sends rain and makes the land green, they would reply "Allah" (Surah Al-Ankabut 29:61, 63). This shows that while they had a concept of Allah, it was not clearly defined.

When the disbelievers asked the Prophet to describe the God he was calling them to worship, the phrase **"Allahu Ahad"** (Allah is One) answered their questions. This declared that Allah is not just one (**Wahid**) but uniquely one (**Ahad**). Unlike the word **Wahid**, which can refer to a member of a group (e.g., "one nation"), **Ahad** signifies a unique oneness without any parts, divisions, or equals. This attribute is exclusive to Allah. He is the sole Creator, Sustainer, and Lord. He is the One who brings life and death, creates the heavens and the earth, and provides sustenance. This response clarified that the God they were asked to worship is unique, indivisible, and beyond all human-like concepts of form, space, or direction. He is one, and He will always be one, pure from all imperfections. This verse refutes beliefs such as the Zoroastrian dualism of a good god and an evil god or the Christian concept of the Trinity. The rationality of Allah's oneness is evident in the harmony of the universe; if there were multiple gods, the universe would be in chaos due to conflicting decisions.

اَللّٰهُ الصَّمَدُ ۚ﴿۲﴾

112|2| Allah, the Eternal Refuge.

As-Samad:

The word **"As-Samad"** literally means someone who is sought after to fulfil needs and desires. It describes a master who is needed by all but needs no one. It is an attribute of a great leader from whom no one is superior and everyone is dependent.

The Companions and early scholars offered various interpretations of **"As-Samad"**:

- Ali, Ikrimah, and Ka'b said it is the one who is above all and has no equal.
- Abdullah ibn Mas'ud and Abdullah ibn Abbas said it is the master whose leadership is perfect and absolute.
- Abu Hurairah said it is the one who is free from all needs, while all others are in need of Him.
- Imam Jafar as-Sadiq said it is the one who is eternally dominant and never dominated, pure from all changes and deficiencies, and beyond time and space.
- Ibrahim Nakhai said it is the one to whom people turn for their needs.

All these interpretations clarify the meaning of "As-Samad" as it is used for Allah. The name "Allah" is accompanied by the attributes of **"Ahad"** (Unique Oneness) and **"As-Samad"** (The Absolute). The use of the definite article "al-" in "Al-Samad" further emphasizes His magnificence and veneration. Allah's **"Samadiyyah"** (absoluteness) is perfect and eternal. All things turn to Him for their existence, survival, needs, and necessities. He is worthy of worship precisely because of this attribute, as humans are in need of Him. A being that lacks the power and authority to fulfil needs cannot be worthy of worship.

لَمْ يَلِدْ ۙ وَ لَمْ يُوْلَدْ ۙ﴿۳﴾

112|3| He neither begets nor is born,

Equality with Allah:

This verse refutes all human-based beliefs about Allah. Historically, people have attributed human concepts of physical relationships to God. For instance, the Makkan polytheists called angels the "daughters of Allah." Similarly, the people of the Book created a metaphorical connection to God, such as the Jews who considered Ezra (Uzayr) to be the "son of Allah" or the Christians who called Jesus the "son of Allah."

This kind of relationship, whether metaphorical or physical, is incorrect because Allah has no need for it. Such relationships are a deficiency from which Allah is free. This verse clarifies that He has no offspring, and His "Samadiyyah" (absoluteness) means that He is not dependent on any such connections.

The verse also refutes the idea that Allah was "begotten." While no one believes that Allah has a parent, this statement eliminates any possibility of a lineal or human-like relationship with God. Allah is far high and perfect from such imperfections and limitations. He does not need a family or lineage. The concepts of having offspring or being part of a lineage are tied to the human body and the need for procreation to ensure the continuity of existence. These are all signs of weakness and mortality, from which Allah, being **"As-Samad"** (the Absolute), is utterly free and exalted. All such ideas and concepts lead to polytheism and are therefore refuted.

وَ لَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ﴿۴﴾

112|4| Nor is there to Him any equivalent."

After negating the idea of offspring, the verse also denies any "equal" or "peer" to Allah. The word **"kufu'"** means an equal, a match, or a peer. It is often used to describe equality in social or family status. However, there is no equal or match to Allah in the entire universe. There was never, is not, and never will be anything in creation that is on the same level as Allah, whether in attributes, actions, or authority. No being holds or can hold any resemblance to Him.

Abu Hurairah narrated that the Prophet said, "Allah Almighty says: 'The son of Adam denied Me, and it was not right for him to do so. And he insulted Me, and it was not right for him to do so. As for his denying Me, he said that I will not resurrect him as I created him the first time, even though the first creation was not easier than the second. As for his insulting Me, he said that Allah has taken a son, even though I am **Al-Ahad, As-Samad** (The One, the Absolute), I neither beget nor am I begotten, and there is none comparable to Me.'" (Bukhari).

Surah Al-Ikhlas is a complete and comprehensive summary of Allah's attributes in the Qur'an and a refutation of all possibilities of polytheism. Seeking help through means (e.g., medicine) is not polytheism because Allah created these means and made them part of the system of the universe. However, one should not mistake the means for the Creator. To attribute the outcome to the means themselves and not to Allah is a sin, and if this belief is held as absolute, it constitutes polytheism.

Surah Al-Ikhlas is complete

---

113 - Surah Al-Falaq

Introduction:

The Surah's name is derived from the word **"Al-Falaq"** (daybreak) in its first verse. Its style and content suggest it was revealed in the early Makkan period. This view is supported by Hasan al-Basri, Ata, Ikrimah, Jabir ibn Zayd, and Abdullah ibn Abbas. However, another narration from Abdullah ibn Zubair, Qatadah, and Ibn Abbas claims it was revealed in Medina. The Medinan context is supported by the narration of Uqbah ibn Amir, which says that the effects of Jewish magic in Medina ceased after the revelation of these verses.

The most widely held opinion among scholars is that the Surah was revealed in Makka. The Makkan polytheists used every possible tactic to stop the Prophet's mission, including magic, opposition, and calling him a "madman" or a "sorcerer." It's plausible that they also used magic, though it had no apparent effect on the Prophet until a plot to assassinate him was made, forcing him to migrate from Makka. Abu Jahl once said, "Our competition is with the Banu Manaf. They used to have the custodianship of the Kaaba, and now they are claiming prophethood. We will never accept this." (Tarikh ibn Hisham).

The Surah consists of five verses and one section. It is the 113th Surah in the order of the Qur'an and the 20th in the order of revelation.

Virtues:

The Surah instructs Muslims to seek refuge with Allah. Uqbah ibn Amir narrated that he was once walking alongside the Prophet, holding his hand, and he asked the Prophet to teach him Surah Hud or Surah Yusuf. The Prophet replied, "Nothing is more beneficial for a person than *Qul A'udhu bi Rabbil-Falaq*."

Another narration from Uqbah ibn Amir states that the Prophet instructed him to recite the *Mu'awwidhatayn (*the two Surahs of seeking refuge) after every prayer. (Tirmidhi, Nasai, Musnad Ahmad, Abu Dawud).

Abdullah ibn Abbas al-Juhani said that the Prophet asked him, "O Ibn Abas, shall I tell you the best way to seek refuge with Allah?" He replied, "Yes, O Messenger of Allah." The Prophet then said, *"Qul A'udhu bi Rabbil-Falaq and Qul A'udhu bi Rabbil-Nas.*" (Nasai, Baghawi).

Umm Salamah narrated that the two Surahs most beloved to Allah are *Qul A'udhu bi Rabbil-Falaq and Qul A'udhu bi Rabbil-Nas*.

Abu Sa'id al-Khudri narrated that the Prophet used to seek refuge from the evil eye of jinn and humans until the *Mu'awwidhatayn* were revealed. After that, he began reciting them and left other supplications. (Sunan Tirmidhi, Nasai, Ibn Majah).

The Script of Ibn Masud and Mu’awazatain:

Some companions who were scribes, like Ubayy ibn Ka'b, Mu'adh ibn Jabal, Zayd ibn Harith, and Abdullah ibn Masud, wrote down the verses and Surahs of the Qur'an they had learned. They were also among the best reciters and scholars of the Qur'an. During Umar's caliphate, Abdullah ibn Masud was sent to Kufa to teach Islam. In his personal copy (mus-haf) of the Qur'an, Surahs Al-Falaq and An-Nas were not written down. He used to recite them for protection but believed they were revealed only for that purpose, not as part of the official Qur'anic text. The other companions, however, considered them to be part of the Qur'an and had them written down, just as the Prophet himself had them recited and written as part of the Qur'an.

During Abu Bakr's caliphate, the Qur'an was compiled under the supervision of Zayd ibn Thabit, with every verse verified by two witnesses. This verified copy was then preserved as the official and authoritative text of the state.

During Uthman's caliphate, as the Islamic empire expanded and non-Arab populations increased, differences in recitation arose. To standardize the text, Uthman ordered a new compilation of the Qur'an according to the Quraishi dialect. Copies were made and sent to all the provincial governors. He also ordered all other personal copies to be destroyed to ensure uniformity. Perhaps this is why the copy of Abdullah ibn Masud, who was in Kufa, was not destroyed, or he was not informed of this consensus. However, it is a matter of consensus among all the companions that these two Surahs were part of the Qur'an.

According to Allama Al-Alusi, Ibn Masud later retracted his opinion. This is supported by a narration from Al-Tabarani in "Al-Mu'jam Al-Awsat," where Abdullah ibn Masud was asked about these two Surahs, and he said that the Prophet was commanded to recite them, so he did.

Today, denying that the Mu'awwizatayn are part of the Qur'an is considered disbelief by scholarly consensus. Enemies of Islam often use such abandoned narrations to

attack the integrity of Islam, even though early scholars documented all opinions with honesty, including the final consensus.

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِۙ﴿۱﴾

113|1| Say, "I seek refuge in the Lord of daybreak

مِنْ شَرِّ مَا خَلَقَۙ﴿۲﴾

113|2| From the evil of that which He created

وَ مِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَۙ﴿۳﴾

113|3| And from the evil of darkness when it settles

The address in these verses is to the Prophet, but the message is for all people, as it was conveyed to humanity through him. Seeking refuge means a person admits their weakness and helplessness. Someone seeking refuge is in trouble, difficulty, or distress and cannot solve it with their own strength. They need the help of a higher power. It may also be that a person fears a potential danger they cannot face and needs the support of a greater power to protect themselves. In both cases, there is an acknowledgment of one's own weakness and a belief in the power of the one from whom refuge is sought.

Even with all the powers and blessing granted by Allah (SWT), a person remains weak. Their actions in the world can create difficulties for them. In addition to personal actions, external factors can also cause distress. The primary external source of distress is the deception of Iblis (Satan), whose goal is to mislead people and condemn them to Allah's punishment. Therefore, seeking refuge in Allah is essential. In worldly affairs, human capabilities are often insufficient. Even with ample resources, their use and the resulting outcome may not meet a person's desires. In these matters, too, a person needs Allah's help and protection. The wise and knowledgeable constantly seek Allah's refuge and protection.

The attributes of Allah mentioned in the Surah are related to seeking refuge from calamities. Night exists with its darkness, which renders human sight and that of all other creatures ineffective without light. This increases the dangers and difficulties. Therefore, Allah's power is expressed by His ability to bring forth the daybreak. Through Allah's power and wisdom, the darkness of the night is ended by the light of the morning. People, animals, and birds all begin to move about. They can see their coming troubles or enemies.

By Allah's power, the hard, seemingly solid surface of the earth is split open to allow a plant to emerge from a tiny, lifeless seed. The "Lord of daybreak" is not just a reference to the morning but to the power that can split open or reveal the true nature of all things.

In addition to seeking refuge from physical and material difficulties, this Surah is also a prayer for protection from spiritual difficulties, which can sometimes be greater than material ones. The main cause of spiritual problems is Satan and his human followers, who not only walk on his path but also bring others with them. Seeking refuge from them in the Lord is a great source of protection, whose power is expressed by the light of the morning. His greatness is further revealed by His creation. He is the Creator of all creatures, each with a different capacity. The most active is the human

being, whom Allah has given the capacity for knowledge, reason, and understanding. Allah has given all creatures the capacity for good and evil. He has ordered them to choose good and to avoid evil.

It is essential to seek protection from evil deeds, as they cause spiritual diseases. The only one who can grant refuge from these deeds is the Creator of all creatures. To the wise, seeking refuge from spiritual diseases and dangers is far more important than worldly material gains. Before the revelation of the Mu'awwidhatayn, the Prophet used to make these supplications in his prayers. After their revelation, he would seek refuge through their recitation. The best protection from the oppression, deceit, and treachery of creation is with the Creator of all creation.

The second state mentioned in the Surah is **night**. Allah created both night and day, just as He created good and evil. He has commanded good and encouraged its performance, and He has ordered people to avoid evil. The night has its own importance, but humans often use its darkness for evil. Criminals take advantage of the darkness to commit attacks, thefts, and immoral acts that they would fear to commit in front of people. For this reason, night is often associated with evil and light with good. The deeper the darkness of the night, the more daring criminals become. The verses seek refuge from the evil deeds committed in the darkness of the night and their ill effects.

Due to their intellect, knowledge, and free will, humans sometimes choose evil and become a source of wickedness. The following verses address these moral, religious, and social evils.

وَ مِنْ شَرِّ النَّفّٰثٰتِ فِی الْعُقَدِۙ﴿۴﴾

113|4| And from the evil of the blowers in knots

Magic:

The word **"al-naffathat"** refers to the blowers in knots. This phrase is a reference to magic, which is a malevolent (malicious) human practice and a misuse of knowledge. The Qur'an has previously mentioned magic in Surah Al-Baqarah. Magic was widespread in ancient Arabia and other regions. Modern science does not recognize magic because its causes and effects cannot be clearly and repeatedly verified. In religious texts, it is believed that magic works by using jinn, who are engaged in mischief, and that humans can contact and use them through certain forbidden incantations and rituals. These rituals are often hidden and complex, hence the reference to blowing on knots. The use of the feminine form, "al-naffathat," in the verse is a reference to the fact that women were particularly known for practicing magic in the Hijaz region of Arabia, though both men and women can perform magic.

The feminine form may also hint at the influence of women over men. The natural attraction of a man toward a woman can make him vulnerable, allowing a woman to take advantage of his weakness. This is why cunning people often use unscrupulous men or women for espionage and other illicit purposes, which is a harmful act similar to magic. A man is often enchanted by a woman's beauty and charm.

Magic is forbidden in Islam, and the punishment for a proven sorcerer is death, a punishment that can only be carried out by a government. Magic involves reciting satanic words and performing rituals that nullify one's faith and create a connection with jinn, as mentioned in Surah Al-Jinn, where it states that jinn and humans rely on each other.

A hadith narrated by Abu Hurairah mentions that the Prophet forbade seven things:

(1) Associating partners with Allah (Shirk)

(2) Magic

(3) Unlawful killing

(4) Consuming usury (Riba)

(5) Consuming the property of an orphan

(6) Fleeing from the battlefield in jihad(defence of Islamic stae)

(7) Falsely accusing a chaste woman of adultery

If you examine these, you will see these are all crimes that, if widespread, can destroy any society. The motive for magic is often a person's negative character—envy of another's knowledge, honour, or wealth. When a person cannot achieve his evil intent through normal means, he resort to magic. The motive is always driven by jealousy and hatred.

Magic and the Prophets:

Narrations from Amir al-Juhani and others mention the Jews' use of magic against the Prophet and its effects. This incident has been sensationalized by Western scholars of Orientalism, who tried to use it to cast doubt on the Prophet's mission. After the expulsion of Banu Nadir and the conquest of Khaybar, the Jews sought to harm the Prophet through magic.

Around the 7th year of the Hijrah, after the Treaty of Hudaybiyah, the Jews of Khaybar approached a Jewish magician named Labid ibn Asam, who lived in Medina. They complained that they could not harm the Muslims or the Prophet through warfare and that the only remaining option was to use magic. They insisted that he perform the act, and it is also narrated that his daughters were famous for their magic. They urged Labid to have his daughters perform the magic. After much discussion, Labid agreed, or his daughters agreed to the task.

For magic to be performed on a person, a part of his body or something that has come into contact with him is required, such as hair or a nail. The most difficult part was to obtain something from the Prophet. For this, they chose a Jewish boy who served the Prophet. The Prophet's great character was a source of mercy for everyone, and this boy was somehow convinced to help. He gave them some of the Prophet's hair and a broken piece of his comb, which they used to perform the magic. It is debated whether Labid himself performed the magic or if it was his daughters.

After a considerable time, perhaps a year and a half, the magic began to affect the Prophet. He started to feel a tightness in his chest and began to forget personal matters, such as forgetting something he had seen. His body also became weak. The effects were purely physical, and his religious duties remained unaffected. He continued to meet with delegations, lead prayers, teach lessons, give sermons, and manage administrative affairs without any disruption.

During this period, when the pain and weakness became severe, the Prophet saw angels in a dream who told him about the magic and its location in a well. After waking up, he mentioned this to his companions. He sent Ali, Ammar ibn Yasir, and Zubair to the well to search for the magic. The magician was from the tribe of Banu Zuraiq, so

two members of that tribe were sent along as witnesses to the event. The Prophet always ensured justice and fairness in all matters.

When they arrived, they looked around the well but saw nothing. The Prophet commanded them to drain the water from the well. They found a stone covering a deep recess, and when they lifted it, they found a cloth pouch. Inside were a broken comb with some of the Prophet's hair, a string with eleven knots, and a wax effigy with needles in it. These items were brought to the Prophet. The Prophet recited the verses of the Mu'awwidhatayn, and with each verse, a knot was untied, and the needles were removed.

For the sake of investigation, Labid was summoned, and he confessed. The companions were very angry and sought permission to execute him. The Prophet, however, said that he had been cured and would not seek personal revenge.

Sometimes, Satan casts doubts into the minds of people who are overly fond of the Prophet, making them wonder how a prophet could be a victim of magic like an ordinary person. Some scholars have, for this reason, denied the authenticity of this incident. However, since the hadith is authentic, it is more correct to believe that this event does not diminish the Prophet's status. Rather, it is a great example of his mercy and noble character, as he forgave the person who harmed him.

The lives of the prophets, in accordance with their high status, are filled with struggle, hardship, and difficulty. The Prophet endured physical hardships; he was injured in Ta'if, his shoe was filled with blood, his tooth was broken in the Battle of Uhud, he was stung by a scorpion, and he ate poisoned food. These are normal human ailments and a small part of the trials of prophethood. According to a hadith, the prophets face the greatest trials.

This incident proves the reality of magic and the existence of jinn. It also highlights the importance of seeking medical treatment for illnesses. Relying solely on prayer without seeking treatment is not a sign of great faith; rather, it goes against the system and methods Allah has established. This incident also made clear the blessings and importance of the Mu'awwidhatayn.

The practice of magic is a major sin. According to Imam Abu Hanifa, if a person's magic and its effects are proven, the punishment is death. Reciting magic incantations and blowing on knots is a sin. Some jurists have allowed the study of magic as a form of knowledge, but since the knowledge and its purpose are often evil, most scholars have forbidden it.

Ruqyah (recitation of verses for healing):

In the early days of Islam, the Prophet forbade the practice of ruqyah to prevent people from becoming superstitious. The purpose was to strengthen their willpower in practical matters. Later, when faith in the Qur'an and hadith became strong and old superstitions about magic had weakened, the Prophet allowed ruqyah with Qur'anic verses. This was a method of healing and a way to seek blessings from Allah's words. It was meant to increase faith in Allah's word and was used in situations where medical treatment was not possible, such as during travel. The Prophet advised and prescribed medical treatment. He himself sought treatment through cupping (hijama) and promoted it, which was a form of advanced surgery at the time. Ruqyah is still a form of medical and psychological treatment that modern medicine accepts. Wherever there is a disease, there is a cure. The only thing for which there is no cure is death.

Confirmation of *Dum* (Ruqyah) in Medicine**:(Fiath Healing)**.

In hospitals, individuals of every faith are given the opportunity to perform religious rituals as they are dying. Experience has shown that this allows them to pass away with dignity.

In California, USA, a world-renowned brain expert, Arlene Taylor, has conducted research on this topic for several years. Her findings are available in her lectures and on her website, www.arlenetayler.org. According to her research, when a person prays, it has an immediate effect. The person being prayed for also experiences immediate effects on their mind, which have been observed through experiments. (Flashes of light appear on the brain, and the medical condition improves). This effect is not limited by time or distance; it is a virtual and instantaneous (affective in the same moment) one.

Additionally, reciting various prayers affects the mind of the person praying, depending on their level of focus. This generates energy in the human mind, brings peace to one's life, and can lead to a longer life.

وَ مِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ۝٥

113|5| And from the evil of an envier when he envies."

Jealousy:

Jealousy (**hasad**) is one of the most destructive negative emotions a person can harbour. It is a root cause of corruption, and the Qur'an and Sunnah repeatedly warn against it, along with stinginess, lying, and malice. Jealously is worse than stinginess or malice, as stinginess only deprives oneself and others of blessings, but envy aims to destroy the blessings of another.

The definition of jealousy is a strong desire for a blessing that another person has to be taken away or destroyed. The person who is envied is called *"mahsud."*

A lesser form of jealousy is envoy **"***ghibtah***"** (healthy competition), which is permissible. It is a natural human desire to be better. *Ghibtah* (envoy) is the desire to have the same blessings that another person has, without wishing for them to lose it. A person who is jealous burns in the fire of his own jealousy, but he is punished for any evil actions that result from it. Jealousy is such a terrible emotion that we are instructed to seek refuge from it. It is the beginning of evil thoughts and actions.

Curing jealousy:

The Prophet advised that a cure for jealousy is to transform it into healthy competition. Healthy competition is a positive emotion, while jealousy is negative. The Prophet advised that if a person sees a good quality or blessing in another person, they should strive to acquire it for themselves while acknowledging the other person's hard work. If they can achieve it, they should do so. This is a good practice, especially in seeking knowledge and charity, as it spreads goodness in society. An jealous person is trapped in negative thoughts and intentions, which lead to deceit, hatred, and corruption.

Dealing with the jealous:

If a person who is victim of jealously, becomes aware of the jealous , there are a few important things they can do to end the animosity:

(1) **Ignore them:** Consider it a sign of their human weakness.

(2) **Be humble:** Do not be arrogant about the blessings you have, whether it is knowledge, wealth, or power. Instead, practice humility. Study the character of the Prophet and righteous people (Sufis).

(3) **Trust in Allah's favour:** Believe that your blessings are from Allah and choose to forgive the envious person.

(4) **Be kind:** If there is an opportunity, be kind to the envious person.

A hadith says, "Keep your blessings private, for every blessed person is jealoused (envoyed)." A person who is blessed will have to face these kinds of issues, so it is important for them to be patient.

Scholars have written some important points about the negative effects and destruction caused by jealousy:

(1) Jealousy is the root of all evil. It was envy that led Iblis to become an enemy of Adam and to disobey Allah's command.

(2) Jealousy led to the murder of Abel by Cain.

(3) Jealousy and faith cannot coexist. Abu Hurairah narrated that the Prophet said, "Jealousy and faith cannot be in the same heart." (Nasai). If a jealous person performs acts of worship, their faith is deficient, and their worship will be imperfect.

(4) An jealous person is against the person who has the blessing. The real reason is the blessing itself, which means they are not content with the way Allah has distributed blessings.

(5) An jealous person is a follower of Satan because Satan jealous Adam for his knowledge. A jealous thought should be immediately replaced with a desire for healthy competition. Reciting Surahs Al-Falaq and Al-Nas and pondering their meanings is the best cure for jealousy.

Surah Al-Falaq completed in November 3, 2023, in the blessed city of Medina.

114-Surah An-Naas

Introduction:

Surah An-Nas takes its name from the word "An-Nas" (mankind) in its first verse. The Surah's subject matter and style suggest it was revealed in the early Makkan period, although some narrations suggest it was revealed in Medina. The majority of commentators, however, agree on the Makkan revelation.

The Surah consists of six verses and one section. It is the 114th Surah in the order of the Qur'an and the 21st in the order of revelation. According to tradition, Surah Al-Falaq and Surah An-Nas were revealed together. Their themes are also similar. While Al-Falaq seeks refuge from blowers and darkness, this Surah seeks refuge from

"waswas" (whisperers) and the **"Khannas,"** which repeatedly attacks in a stealthy, internal manner. The darkness and the blowers of Al-Falaq are external factors, whereas the waswas and the Khannas are internal. The Khannas can be either from among mankind or jinn. The Surah instructs believers to seek refuge in Allah from them.

The Surah highlights Allah's greatness by first describing Him as the **"Rabb An-Nas"** (Lord of mankind), who provides all the necessities for human life. He is then described as the **"Malik An-Nas"** (King of mankind), showing His absolute power and dominion over all people. Finally, He is described as the **"Ilah An-Nas"** (God of mankind), emphasizing that He alone is worthy of worship.

The virtues of this Surah are mentioned in many hadiths. Uqbah ibn Amir al-Juhani narrated that the Messenger of Allah said, "Do you not see that tonight verses have been revealed to me the likes of which have never been seen before? They are: Qul A'uzu bi Rabbil-Falaq and Qul A'udhu bi Rabbil-Nas." (Sahih Muslim, Sunan Tirmidhi).

قُلْ اَعُوْذُ بِرَبِّ النَّاسِۙ﴿۱﴾

114|1| Say, "I seek refuge in the Lord of mankind,

مَلِكِ النَّاسِۙ﴿۲﴾

114|2| The Sovereign of mankind.

اِلٰهِ النَّاسِۙ﴿۳﴾

114|3| The God of mankind,

The Need for Refuge:

The beginning of this Surah is very important. Events in a person's life can fill both this world and the hereafter with corruption and problems. The Surah teaches us to seek refuge in Allah from them. Although the address is to the Prophet, its purpose is for the entire community/humanity. A person faces calamities and difficulties, including financial, social, religious, and spiritual issues, which can lead them astray. To overcome these problems, a person needs the help or refuge of a power that is far superior and mightier than their own, and that power is Allah.

Allah is the Lord of all mankind, who provides for them throughout their lives—from birth to death, including their health, sickness, family, shelter, and food. The protection of such a great being is the only true protection. The one who gives refuge must be powerful and majestic for the refuge to be strong.

After seeking refuge and protection, the Surah mentions kingship and power. When the power of sustaining life and kingship reside in a single entity, who could be more worthy of worship? The one who has control over life and death is the only one worthy of worship, and that being is Allah. The previous Surah, Al-Falaq, sought refuge from various calamities, and this Surah also seeks refuge from a different kind of evil.

مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِۙ﴿۴﴾

114|4| From the evil of the retreating whisperer -

الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ النَّاسِۙ﴿۵﴾

114|5| Who whispers [evil] into the breasts of mankind -

مِنَ الْجِنَّةِ وَ النَّاسِ﴿۶﴾

114|6| From among the jinn and mankind."

In life, the greatest dangers often come from those who hide their malice. Like a "snake in the grass," these hidden sources of corruption can be very destructive. The verses specifically mention seeking refuge from the **"waswas"** (whisperer) and the **"khannas"** (the retreating one), which are psychological states that severely affect a person's performance and well-being.

"Waswas" is the act of casting an evil thought or idea into a person's heart (mind), with the goal of making them desire and commit a sinful act. To achieve this, harmful things are made to look attractive, much like a low-quality product wrapped in expensive packaging to deceive a buyer. Incorrect information and deceptive ideas are used to create these whispers and make evil actions seem appealing. The Prophet Muhammad emphasized the importance of verifying information, stating that it is enough to make one a liar to repeat everything they hear without confirmation. Such unverified information can become a source of rumours and misinformation, which spreads corruption in society.

A whisper is a mental state where negative thoughts, which have no factual basis and are often just a figment of imagination or a distant possibility, take root. However, due to their own weakness or external influences like friends and bad information, people give these thoughts importance and adopt a negative path.

Satan is the primary source of evil thoughts in the human mind, and jinn also influence thoughts. Humans who are addicted to crime and possess power and strength become agents of Satan and spread evil. These individuals who are physically human but engage in evil acts are considered "devils among mankind" (**Shayatin al-Ins**), just as jinn who influence human thoughts are "devils among jinn" (**Shayatin al-Jinn**). The devil of mankind is considered more dangerous than the devil of the jinn.

The whisper of the jinn is a feeling that is not seen, but the devil of mankind is seen in human form and action, making it more difficult to escape their influence. This is why many conflicts and corruptions in human history have been caused by humans themselves.

Another form of whispering is when, during worship, a person's thoughts wander and they lose focus on Allah'worship. This can be understood in several ways:

(1) A bad desire entering an idle mind.

(2) Evil intentions leading to evil actions.

(3) Different levels of disregard for Allah's commands:

(4) Complete misguidance or disbelief.

(5) Committing minor sins without feeling guilt.

(6) Hoarding good deeds and not sharing them with others.

(7) Creating conflict with others or using their reactions as an excuse to avoid doing good.

(8) Adopting extremism in love and using violence in the name of religion. This is a very dangerous form of deception where Satan makes corruption or crime seem like a religious act, making seeking refuge in Allah essential. Surah Al-A'raf, verse 200 states, *"And if an evil suggestion comes to you from Satan, then seek refuge in Allah.*"

(9) **Satan's influence on one's thoughts:** Satan affects thoughts from within the mind and from outside, through the opinions and advice of others. The Qur'an also mentions this in Surah Qaf, verse 16, *"And We have already created man and know what his soul whispers to him.*"

The Prophet used to begin his sermons by saying, ***"A'uzu billahi min shururi anfusina"*** (I seek refuge in Allah from the evil of our own souls). This shows that seeking refuge from internal whispers is of utmost importance.

The Khannas:

*The term **"khannas"** comes from the root **"khanasa,"** meaning "to retreat" or "to hide." The exaggerated form, **"al-khannas,"** refers to someone who retreats to save themselves when faced with a strong opponent but then waits for an opportunity to attack again. This retreat is not a sign of defeat but a strategic move to prepare for a future assault. The term implies an entity that constantly lies in wait, stalking its prey without giving up. The perfect example of this is Iblis (Satan) and those individuals he trains to mislead others. An example is secret agent of an enemy.*

Scholars have written about the nature and methods of the Khannas and have strongly advised taking protective measures. The attack is so severe that only seeking refuge in Allah can protect a person. According to scholars, the Khannas takes up residence in the human mind and provokes a person's desires. It instils thoughts of illicit acts like fornication in response to sexual urges and thoughts of theft or robbery in response to the need for food. These are negative thoughts, but they are cloaked in the guise of a need or social norm, and their harmful effects are hidden. When a person seeks refuge in Allah and Allah accepts his plea, angels immediately activate positive thoughts in his mind, which saves him from committing the evil act.

According to scholars, based on various narrations, the Khannas, meaning Satan, is the source of thoughts in the human mind. The jinn who follow Satan also influence a person's thoughts. Most of the time, the Khannas also appears in human form. In society, those who are habitual criminals and possess power become agents of Satan and a source for spreading evil.

Individuals who have power and strength and are engaged in evil acts are considered "devils among mankind" (**Shayatin al-Ins**), and they are more dangerous than the "devils among jinn" (**Shayatin al-Jinn**). When the devil of the jinn puts forth a whisper, a person feels its effect but cannot see it. However, the devil of mankind is seen in human form and action, making it difficult to avoid him, and a person easily falls into his trap. This is why the human form of the Khannas is so dangerous. It is also the reason why humans themselves have been the cause of so much corruption and discord.

The well-being of one's faith and thoughts is more important than the well-being of the body, as the well-being of the body is limited to this life, but the well-being of one's faith and soul encompasses both this life and the hereafter. Neglecting this can lead to eternal punishment.

There is a parable about the Khannas, which states that Al-Khannas was the child of Iblis. Iblis brought his child to the mother of humanity, Hawa (Eve), and asked her to raise him. When Adam came home, he asked who the child was. Hawa told him the story. Adam became very angry, saying that Iblis was their enemy who had deceived them. He tore the child into four pieces and hung them on a tree to anger Iblis. Iblis came back and asked Hawa about his child. She showed him the pieces and told him what Adam had said. Iblis then called out to his child, "O Khannas!" and the pieces responded. Iblis picked them up and gave them back to Hawa, begging her to raise the child. When Adam returned and saw the child, he became furious again. He burned the child and threw the ashes into the pond. Iblis came back, asked about his child, and went to the pond and called out, "O Khannas!" The child emerged from the water. Iblis took him back to Hawa and begged her to take care of him. When Adam found out, he became very angry again. This time he slaughtered the child, roasted his meat, and ate it so that the child's existence would be completely eliminated. When Iblis came back and asked about his child, Hawa told him that he had been killed and eaten, so his existence was gone. Iblis then called out, "O Khannas!" and the child responded from within Hawa's stomach. Iblis said, "This is what I wanted, that this Khannas would live inside the heart of the children of Adam and attack their thoughts. When the children of Adam remember Allah, the Khannas will retreat, and when they become heedless, he will attack again."

The authenticity of this parable is not as important as the lesson; it teaches about the Khannas and the importance of taking precautions. The main points to understand from this parable are:

(1) One must be persistent in achieving their goals. If the method needs to be changed, it should be changed, but the goal should not be abandoned.

(2) Humans can be influenced by others. The attraction between men and women can be a source of weakness. This vulnerability can be exploited for evil purposes, as is often seen in espionage and crime.

(3) Iblis (Satan) enters a person's mind just as blood flows through the veins. He influences human thoughts and constantly attacks them.

(4) In such difficult situations, seeking refuge in Allah is essential; otherwise, it is very difficult to be protected.

Satan uses human desires and thoughts at every moment. To be protected from him, one must recite the Mu'awwidhatayn (surah 113/114) and say, "*La hawla wa la quwwata illa billah al-aliyyil azim"* (There is no power or strength except with Allah, the Most High, the Most Great). May Allah protect us from Satan. Amen.

(Surah An-Nas is complete. May Allah accept this endeavour and make it beneficial for humanity. Amen. Written on Thursday, November 7, 2023, in the Haram of the Allah (SWT) Makka, Saudi Arabia.).Rev.9/25.

In Gratitude to the Most Merciful

Words are not enough to thank Allah Almighty for granting a humble person like me the opportunity to explain and interpret His book, and for the blessing of completing it in the Holy Sanctuaries, the very place where it was revealed.

This good fortune is not from my own strength;

It is granted by the Most Giving God.

May Allah accept this effort, which spans over ten years, and make it beneficial for all of humanity. Amen.

The Aim and Method of This Tafsir

The scientific and intellectual truths pointed out in the Holy Qur'an, toward which modern sciences are progressing, are clear evidence that the Qur'an is the word of God. The interpretations that contradict the Qur'anic references still require further research and completion, while those that align with them are proof of their truth. The purpose of this commentary is to connect and clarify these truths. This subject has been largely overlooked by our later and current traditional scholars, and it has now become essential to include it in our interpretations.

My goal in writing this tafsir is to encourage teachers and researchers who are proficient in modern sciences to study this work, which provides a foundational basis. I hope they will use their knowledge and wisdom to build a towering structure upon it. The eternal truth of Islam and the Qur'an must be conveyed to Muslims and non-Muslims alike, proving that the guidance provided by Islam is the only source of humanity's success and salvation.

The tafsir has been written in an easy-to-understand style so that any Urdu-speaking person can read it. The translation, which is a crucial part, has been compiled from various translators, with a preference for a simple and accessible style. In this tafsir, modern information has been analyzed in the light of ahadith (narrated by early and later commentators). I have also included insights from social, economic, and scientific management.

If anything in this work is correct, it is a result of Allah's grace and mercy. If there are any unintentional or unintended errors, they are a result of my weakness and shortcomings, for which I seek repentance and forgiveness. I hope that Allah, in His grace, will forgive me, as there was no ill intent.

A Request to the Readers

I request that readers share their feedback and inform me of any shortcomings. If there is any mistake or error, please let me know so that it can be corrected if the evidence is stronger.

- I express my gratitude to all the friends and gentlemen who assisted with typing, editing, printing, publishing, and preparing various apps. May Allah reward them. Amen.
- Mobile apps and audio versions of this tafsir will be available soon.

Thursday, Masjid Al-Haram, Makkah Al-Mukarramah

25 Rabi' al-Thani 1445 AH, corresponding to November 9, 2023.

A seeker of prayers,

Muhammad Hafiz Arshad, may Allah the Absolute forgive him.
