

The Holy Qur'an –The Final Testament – Juz 30

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**English Translation: S.V. Mir Ahmad
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SHARES

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The Holy Qur'an –The Final Testament – Juz 30 This text is the thirtieth volume of the translation and commentary of the Holy Qur'an by Mir Ahmad Ali and Ayatullah Agha Hajj Mirza Mahdi Pooya Yazdi. It covers the thirtieth Juz of the Holy Qur'an, from Surah An-Naba to Surah An-Nas.

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For these reasons, the online text is not an exact reproduction of the original published work.

Readers wishing to see the translation as it was published should refer to printed copies available in bookshops.

Miscellaneous information:

The Holy Qur'an –The Final Testament – Juz 30 Arabic Text, With English Translation And Commentary With Special Notes From Ayatullah Agha Haji Mirza Mahdi Pooya Yazdi Translated By S.V. Mir Ahmed

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Surah An-Naba – The Great News

(Revealed at Mecca)

40 Verses in 2 Sections

Sections Of Surah An-Naba

1. The Great Announcement.
2. Everyone shall receive what he has sent forth.

[1] [1]

SHARES

An-Naba Section 1 – The Great Announcement

- The Great Announcement of the Day of Decision and the scene of it

An-Naba Verses 1 – 30

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

عَمَّ يَتَسَاءَلُونَ

“Of what ask they one another?” (78:1).

عَنِ النَّبَاِ الْعَظِيمِ

“Of the Great News¹” (78:2).

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ

“That which they therein differ” (78:3).

كَأَلَّا سَيَعْلَمُونَ

“Verily! they shall soon come to know” (78:4).

ثُمَّ كَأَلَّا سَيَعْلَمُونَ

“Verily, Verily, they shall soon come to know” (78:5).

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا

“What! Made We not the earth a wide expanse²? (78:6).

وَالْجِبَالَ أَوْتَادًا

“And the mountains as bolts³?” (78:7).

وَخَلَقْنَاكُمْ أَزْوَاجًا

“And We created you in pairs” (78:8).

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

“And cause your sleep a rest” (78:9).

وَجَعَلْنَا اللَّيْلَ لِبَاسًا

“And caused the night a covering” (78: 10).

وَجَعَلْنَا النَّهَارَ مَعَاشًا

“And caused the day for (your) seeking livelihood” (78: 11).

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

“And We have erected above you the seven⁴strong ones” (78: 12).

وَجَعَلْنَا سِرَاجًا وَهَّاجًا

“And We made therein a lamp⁵burning” (78: 13).

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا

“And send We down from the clouds water in torrents” (78: 14).

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا

“That We may bring forth by it, corn and herbs” (78: 15).

وَجَنَّاتٍ أَلْفَافًا

“And gardens of thick foliage” (78: 16).

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا

“Verily the Day of Decision is a time appointed” (78: 17).

يَوْمَ يَنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

“The Day when the Trumpet shall be blown⁶, and ye shall come forth in (huge) groups” (78: 18).

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا

“And (they will find) the heaven opened, full of portals” (78: 19).

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا

“And (they will find) the mountains set in motion⁷, as if they are a mere vapour⁸” (78:20).

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

“Verily (they will find) the hell in waiting” (78:21).

لِلطَّاغِينَ مَأْبًا

“(Being) for the transgressors the destination” (78:22).

لَا يَبْثِنَ فِيهَا أَحْقَابًا

“To abide therein for ages⁹” (78:23).

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا

“They shall taste not therein any coolness nor any drink” (78:24).

إِلَّا حَمِيمًا وَغَسَّاقًا

“Save boiling water and running pus” (78:25).

جَزَاءً وَفَاءً

“A recompense fitting¹⁰(their evils)!” (78:26).

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا

“Verily they looked not forward to their reckoning” (78:27).

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا

“And belied Our Signs with a (persistent) falsification” (78:28).

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

“And everything have We recorded in a book¹¹” (78:29).

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا

“Taste ye then! And never will We increase for you aught but chastisement!” (78:30).

Commentary

Verse 1-2

‘Naba’ al-Adheem’ announcement of great importance – Some say it is the apostleship of the Holy Prophet about which the people differed in their views, for some said he was an apostle of God, while the others said he was a sorcerer and some others said he was a mad man. Some say, it is the announcement about the Day of Judgment. Some commentators say it is the Holy Qur’an¹². Hafiz Abu Nayeem a Sunni Scholar in his book *Hulyat al-Aulia* says that the Holy Prophet said that by ‘Naba’ al-Adheem’ is meant Ali Ibn Abu Talib and his succession to Apostolic office as the First Imam or the divinely chosen ‘Guide’ which fact was announced in *Ghadir Khumm* about which the people differed.

The Fifth Holy Imam Muhammad Ibn Ali-al-Baqir said by ‘Naba’ al-Adheem’ is meant Ali Ibn Abu Talib. The same interpretation is given by the Holy Ahl Al-Bayt. Alqama says that on the day of the battle of Siffin, a man fully armed came out of the army of Mu’awiyah reciting this Surah. Ali went to him and asked him “Knowest thou the meaning of ‘Naba’ al-Adheem?” He said “No” Then Ali said, “Know thou, I am the ‘Naba’ al-Adheem’. It was about my position as the first divinely chosen successor to the Last

Apostle of God that you doubted”.

A similar event took place on the day of the battle of Jamal at Basra when similarly, a man came out of Ayesha's army reciting this Surah. Ali asked him if he knew the meaning of '*Naba' al-Adheem*' and said, "Know thou I am the '*Naba' al-Adheem*'" (MS.) Besides Amr Ibn Aas, a deadly enemy unable to resist the truth exposed it in a couplet about Ali saying: "He is the '*Naba' al-Adheem*' and '*Babullah*', (i.e., the Gate of God) – "This is a decisive word¹³".

Regarding the Great Message, News, Information, mentioned here and in 38:67 the commentators have suggested different views – saying, it refers to the Resurrection – the Qur'an, about the Apostleship, but a thorough study of the Holy Qur'an proves beyond doubt that though all the three views given above, are great and important and people held different view about each – viz. Some deny the Resurrection Day while some believed in it – Some deny Qur'an to be the revealed Word of God, while some believe in it. The same is the case with the prophethood of the Holy Prophet and that of the other prophets and the question of the existence and the Unity of God, is disputed, yet the controversy about these questions according to Qur'an, was confined only to the human circle and was not extended to the angelical realm, except the question of man's capacity to represent God on the earth in exercising His authority. It was the question of man's Vicegerency about which even the angels objected, though later they submitted, and Satan and all the Satanic forces refused to submit to His authority entirely.

Therefore, as here and also in 38:67, immediately after mentioning the Great '*Naba*', i.e., News – it's being disputed is mentioned, is the best evidence that the great '*Naba*' is the '*Khilafat al-Ilahia*', i.e., the Vicegerency of God, in the extent of the dispute no other religious questions can be compared with. Even people who have accepted all the fundamental articles of faith in Islam such as '*Iman Billah*', i.e., Faith in God, the Revealed Scriptures and His apostle and the angels and the Resurrection Day, have failed in believing in the fact that God is always represented by a man on the earth who is the closest one to God by His Absolute submission (*Abdiyat*) and the closest one to each individual soul by virtue of annihilation of limitations and temporal tendencies. In short, the man who has attained the state of '*Fana Fillah*' – The absolute absorption, '*Baqia Billah*' (Re-asserting himself as entirely God's instrument)¹⁴. Ali being the first man declared by the Qur'an and the Holy Prophet to be of this attainment and the holder of the Absolute Vicegerency of God (*Khilafat* and *Wilayati Mutlaqa*). Some commentators such as Mohi'uddin al-Arabi and others have suggested that the great news here and in 38:67 refers to 'Wilayah' or the Vicegerency of Ali-Ibn Abu Talib, and no wonder this is the Last Vital Test of man's submission to God's authority.

Thus, in verse 4 and 5, Qur'an assures that man shall come to realise about the importance of that news. In the subsequent verses forwards the process of creation as the evidence of the divine designs and the purposefulness of the creation which shall be achieved and the Resurrection, from which, can easily be inferred that such an important process of bringing up the matter from the lowest stage of its pre-nebular form to the highest stage of the human form, cannot be without the ministry of a central

entity as the medium between the Absolute and the finite realms, species and entities.

No society in its scientific sense is possible to take shape without a centre of gravitation as the medium and man the highest organism which is termed to be a microcosm is in process towards the resurrection which means a formation of a greater society wherein each man or a microcosm shall function as a part, cannot be left without a centre and the centre of every society is formed prior to the formation of its satellite. On this basis the Imamatus or the Khilafat of man was started first and then the propagation of humanity followed and this Imamatus will continue till the human society assumes its final form.

Thus, Ibn Arabi says: “The Resurrection Day and ‘*Wilayati*’ Ali are two different aspects of one reality” He is the Great News, and he is the Ark of Noah, he has confined in him, rather he is the embodiment of perfection in theory and practice. (A.P.)

Verse 3

This verse clarifies the meaning further. It is an undeniable historic fact that it was the announcement of the succession of Ali to the Holy Prophet made at Ghadir Khumm with which the people differed the most and also doubted if what the Holy Prophet did, was in fact at God’s command or at his own instance out of his love for Ali¹⁵. Relating the instance of Harith Ibn Nu’man al-Qahri questioning the Holy Prophet about the announcement he made at Ghadir about Ali and how he, at his own choice received the wrath of God¹⁶.

What is said in this verse about the great announcement is true for even to this day the announcement made by the Holy Prophet about Ali succeeding him, is still the topic debated by some of the Muslims, although it is a historic fact acknowledged on all hands that the Holy Prophet acted only in response to the command from God¹⁷ at the announcement of which, Islam was declared by God. He Himself to have perfected the religion and the bounties of God to have been perfected and God having been pleased, Islam to be the religion of mankind¹⁸.

Verse 6

Refers to the surface of the earth on which things develop. (A.P.)

Verse 7

The existence of lofty mountains effects in changing the course of earthquake¹⁹. (A.P.)

Verse 12

Meaning²⁰ strongly fixed in a fixed systematic constitution, without any defect or without any weakness to give way to any failure.

May refer the seven planets above the earth in comparison to their distance to the sun and it may also

refer to the seven non-physical spheres beyond the material and the starred realms. (A.P.)

Verse 13

Reference is to the sun in the centre of the solar system²¹. This is a metaphorical reference to the Holy Prophet.

Verse 14

'Mo'sirat' the State when the cloud is transformed from a vapour into a liquid shower by the pressure of the temperature – Squeezing. (A.P.)

Verse 17

That day, the True and the False, the Good and the Bad, will be separated – Everything will be laid bare in its reality²².

Verse 18

The angel will be the one who will blow the Trumpet which will give effect to all the violent changes in the present state of existence, heralding the dawn of the day or the hour of the Final Judgment²³. People will rise from their graves and run to report to the seat of judgment in hosts, under their respective religious leaders²⁴.

Once when the Holy Prophet was in the house of Abu-Ayub Ansari, Ma'aaz Ibn Jabal asked him about the 'Naba' al-Adheem' the Holy Prophet said, "Certainly it is a very great thing" Then with tears in his eyes continued: "Ma'aaz! Ten kinds of my followers will be presented for judgment:

1. Some will be with the face of monkeys, and they will be the back-biters and the tale bearers.
2. Some with the face of swine and they will be those who ate the forbidden things.
3. Some walking on the heads and they will be the usurers who earned interest on their lendings.
4. Some blind who have acted unjustly.

5. Some deaf and dumb who had been proud of their righteous deeds.
6. Some biting their tongues which will be hanging on their breasts with a liquid giving out the foulest smell, flowing out of their tongues which will be tormenting the people assembled there, and they will be unjust judges, the hypocrites among the 'Ulema', i.e., the scholars who preached piety and goodness to the others, but they themselves behaved otherwise, i.e., contrary to their own admonition to the others.
7. Some with their hands and legs severed. They will be the ones who teased their neighbours.
8. Some will be hanging on the gallows of fire, they will be the critics who sought the defects and the shortcomings of the others.
9. Some from whom will be coming out a very foul smell and they will be those who defying the limits of the law prescribed by God, in seeking enjoyment of their carnal desires and passions, the fulfilment of their selfish desires and those who obstructed the dispensation of the rights of others and depriving the others from getting their legitimate due.
10. And some will be clad in the garments made of '*Qataran*' a kind of oily matter which will be sticking to one another, and they will be the proud and the haughty ones.

It has already been given under the concerned verses that '*Sour*' is plural of '*Soorat*' the blow in the forms mean the time when everything will assume its final form and according to authentic traditions narrated by both schools of thought, that on the Resurrection Day, people will be grouped in accordance with their deeds and characters, formed in the present life and each group will assume the form after its character. Some will assume the form, worse than the form of swine and dogs and that shows the body in the hereafter will be the manifestation of the soul.

However, it has nothing to do with the doctrine of the Transmigration, i.e., the return of the departed soul to a physical body through re-birth in this terrestrial realm. All these sorts of references in the Qur'an deal with the life hereafter which is beyond the terrestrial realm. (A.P.)

Verse 20

Mountain means something firm and stable. But when its moving and the transitory condition is realised, it appears that the idea of a mountain was only a mirage. (A.P.)

Verse 23

‘*Ahqab*’ is the plural of ‘*Huqub*’, and the Holy Prophet said that a ‘*Huqub*’ is the duration of Eighty and more years and each year of an especially long duration of thousands of years in the terms of our present calculations. The First Holy Imam Ali Ibn Abu Talib was asked by Bilal as to the length of a ‘*Huqub*’ which is ordinarily taken and he replied, “that a *Huqub* is of Eighty years and each year of twelve months and each month of thirty days and each day of thousand years!” Then Ali said that ‘*Huqub*’ which will continue one after the other before those committed to hell are taken out of it.

About the duration of the stay in hell and heaven see 11:107 and 11:108.

The continuous chain of the ‘*Ahqab*’ is for the disbelievers who will never be out of the hellfire (MS.)

According to the Ahl Al-Bayt ‘*Ahqab*’ is for those who ultimately, will be released. (A.P.)

Verse 25

‘*Ghussa*²⁵’ is a liquid with intolerable foul smell.

Verse 27

They did not believe in the Day of Judgment and hence they hoped not to be called to account for their faith and their deeds.

Verse 28

They impudently ridiculed and belied the signs of God, called the truth as falsehood. They treated the admonition of the apostles and the holy ones with disdain and ridiculed and persecuted and martyred the apostles of God and their divinely commissioned deputies, i.e., the Holy Imams.

Verse 29

Every deed has been preserved in its exact originality which will itself speak out.

This Book and the Imam al-Mubeen in 36:12 and the Imam in 17:71 – are one and the same entity or two separable entities as already pointed out – thus they are well connected with the Great News here. (A.P.)

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- [1.](#) Refer to Verses 6:67, 38:67.
 - [2.](#) A preparatory ground – Refers to the surface of the earth on which things develop. (A.P.).
 - [3.](#) Refer to Verses 13:3, 41:10.
 - [4.](#) Refer to: 23:17, 65:12, 71:15, 67:3.
 - [5.](#) The Sun.
 - [6.](#) Refer to: 6:73; 18:99; 20:102; 23:101; 27:87, 36:51; 39:68; 50:20; 69:13; 74:8.
 - [7.](#) Refer to: 81:3.
 - [8.](#) Mirage.
 - [9.](#) ‘Ahqab’ See note.
 - [10.](#) Refer to: 10:4, 38:57.
 - [11.](#) Refer to: 36:12, 6:59, 34:3.
 - [12.](#) See 38:67.
 - [13.](#) See 6:67.
 - [14.](#) Refer to: 8:17, 5:57.
 - [15.](#) See note on 70:1.
 - [16.](#) See Bd., D.M., MS.
 - [17.](#) Vide 5:67.
 - [18.](#) Refer to: 5:3.
 - [19.](#) See 21:31; 31:10; 16:15.
 - [20.](#) See 65:12, 23:17, 67:3, 71:15.
 - [21.](#) See 25:61, 33:46, 71:16.
 - [22.](#) See 37:21, 36:59.
 - [23.](#) See 21:1, 39:68, 69:13 and 6:73, 36:54, 50:20.
 - [24.](#) See 17:71, See notes on 16:84, 17:89, 4:41.
 - [25.](#) See 10:4 and 38:57.

[1] [1]

SHARES

An-Naba Section 2 – Everyone Shall Receive What He Has Sent Forth

- The reward awaiting the righteous,
- Every soul shall be repaid what he has earned in this life,
- The disbeliever shall repent in vain.

An-Naba Verses 31 To 40

إِنَّ لِلْمُتَّقِينَ مَفَازًا

“Verily for the pious ones is a great realization. [1](#)”(78:31)

حَدَائِقَ وَأَعْنَابًا

“Gardens enclosed and vineyards” (78:32)

وَكَوَاعِبَ أُنْرَابًا

“And mates, maidens beautiful” (78:33)

وَكَأْسًا بِهَاقًا

“And a cup full” (78:34)

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا

“They shall hear not therein vain words nor any falsehood” (78:35)

جَزَاءً مِنْ رَبِّكَ عَطَاءٌ حِسَابًا

“A recompense from thy Lord, an award according to the reckoning [2](#)”(78:36)

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ ۚ لَا يَمْلِكُونَ مِنْهُ خِطَابًا

“The Lord of the heavens and the earth and whatever is between them two, the Beneficent God, they shall possess not the right of addressing [3](#)” (78:37)

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۚ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

“On the day whereon shall stand the spirit and the angels arrayed, they shall speak not save he

whom the Beneficent God giveth leave⁴, who spoke (only) the truth” (78:38)

ذَٰلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا

“That is the day certain, whoso then desireth, may take refuge unto his Lord.⁵” (78:39)

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

“Verily have We warned you of a chastisement nigh at hand, the day when man shall see what have sent before his two hands, and when the disbeliever shall say, “Oh! would that I were dust!” (78:40)

Commentary

Verse 31

For the ‘*Fawz ul-Adheem*’, i.e., the Great Achievement⁶.

Read the verse with ‘*Waja’lan lil muttaqeen Imam*’ it will mean that the *Muttaqeen* or the pious ones shall have their salvation through their Imams. (A.P.)

Verse 36

The recompense from the Lord will not be in the degree equal to the goodness, but more, as the gift and the grace from God in addition to it.

Verse 37

None will have any power or right to question the decision of the Lord⁷.

‘Addressing Him’ as a pleader or addressing the others (7:46–49) or as explained in the next verse. (A.P.)

Verse 38

‘*Rooh*’, i.e., spirit – reference to the Messenger Angel Gabriel, being superior to all the angels and the nearest one to God and the one who conveyed messages from God to His Apostles and who after the conclusion of the apostleship with the Holy Prophet Muhammad stayed with the Holy Imams. The chief of the angels⁸.

It is clear by this verse and chapter 97:4 that ‘*Rooh*’ and ‘*Malaika*’ are two different intellectual entities of

the non-physical sphere.

It will give as to who is permitted by God to address⁹ Him for blessings and address the others to convey His blessings. (A.P.)

Verse 39

Read this Verse with 25:57 – the only way to Salvation is the ‘*Mowaddat*’ or love of those attached in body and mind to the Last Apostle of God. (A.P.)

Verse 40

When a disbeliever and the sinner will see the wrath of God and the punishment they had to meet and the blissful life, the reward for the believers and the righteous, this is what the souls of the wicked ones would desire.

¹. Refer to: 44:57, 45:30, 25:75.

². Refer to: 11:105, 70:4, 97:4.

³. To Plead or addressing God, refer to: 7:46 – 49 as explained in the next verse.

⁴. He whom the permission will be given, will be the one who spoke nothing but Truth – the Holy Prophet. Refer to: 53:3, 53:4. Refer to: 4:85, 19:87, 20:101, 21:28, 34:23, 39:44, 74:48, 10:3, 43:86.

⁵. Refer to: 25:57.

⁶. See 44:57, 45:30.

⁷. See 11:105.

⁸. See 70:4, 97:4, 16:2

⁹. Refer to: 53:2–4, 43:86, 2:143, 3:18.

[1] [1]

SHARES

Surah An-Nazi'aat – The Draggers

(Revealed at Mecca)

46 Verses in 2 Sections

Sections Of Surah An-Nazi'aat

1. There is a lesson in the fate of Pharaoh

2. The Doom

[1] [1]

SHARES

An- Nazi'aat Section 1 – There Is A Lesson In The Fate Of Pharaoh

- The Resurrection sure
- There is a lesson in the fate of Pharaoh

An-Nazi'aat Verses 1 – 26

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

وَالنَّازِعَاتِ غَرْقًا

“By those¹ who drag forth violently²” (79: 1)

وَالنَّاشِطَاتِ نَشْطًا

“And those³ who untie (the knot) briskly” (79:2)

وَالسَّابِحَاتِ سَبْحًا

“And those who glide on (Swiftly)” (79:3)

فَالسَّابِقَاتِ سَبْقًا

“Then those who go ahead with a foremost speed” (79:4)

فَالْمُدَبِّرَاتِ أَمْرًا

“Then those who (submissively) manage the affairs” (79:5)

يَوْمَ تَرْجُفُ الرَّاجِفَةُ

“On the day on which shall quake⁴the quaking” (79:6)

تَتَّبِعُهَا الرَّادِفَةُ

“Shall follow it the quake (by the second trumpet) which shall follow” (79:7)

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

“Hearts⁵that day shall palpitate” (79:8)

أَبْصَارُهَا خَاشِعَةٌ

“Their eyes shall be cast down” (79:9)

يَقُولُونَ أَأَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ

“They shall say (then): “What⁶! Shall we indeed be restored to as (we were) at first?” (79: 10)

أَإِذَا كُنَّا عِظَامًا نَخِرَةً

“What! When we are (even) bones rotten⁷?” (79: 11)

قَالُوا تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ

“They said: “That then will be a return in vain⁸” (79: 12)

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ

“Verily⁹, it shall be but a single (violent) blast¹⁰” (79: 13)

فَإِذَا هُمْ بِالسَّاهِرَةِ

“When lo! they shall (all) be in the awakened state¹¹” (79: 14)

هَلْ أَتَاكَ حَدِيثُ مُوسَى

“Hath not come unto thee the story¹²of Moses?” (79: 15)

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

“When called him his Lord in the Holy Valley (called) ‘Tuva’¹³” (79: 16)

اذهبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

“(Saying)–. “Go thou (O’ Moses!) unto Pharaoh¹⁴! verily, he hath transgressed the bounds!” (79: 17)

فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ

“And say (unto him)’. “Hast thou¹⁵(a desire) to cleanse thyself (of thy disbelief)?” (79: 18)

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ

“And I will guide thee unto thy Lord so that thou mayest fear him” (79: 19)

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ

“And he showed him the greatest sign (miracle)¹⁶” (79:20)

فَكَذَّبَ وَعَصَى

“But belied he and disobeyed” (79:21)

ثُمَّ أَدْبَرَ يَسْعَى

“Then turned he his back hastily” (79:22)

فَحَشَرَ فَنَادَى

“And gathered (the people) and proclaimed” (79:23)

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى

“And said “I am your Lord, the most High!” (79:24)

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى

“So seized him God¹⁷, with the chastisement in the hereafter, and the life before (it)” (79:25)

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى

“Verily in this there is a lesson unto him who feareth (God). ¹⁸” (79:26)

Commentary

Verse 1

The Arabic alphabet is used to indicate the swearing, i.e., by the angels who tear out the souls of the disbelievers from their bodies. The beginning of this Surah is like that of Surah 77.

The swearing by the angels and the other forces and the elements in nature, might not give the true sense of the gravity of the act to those ignorant of the greatness of the things or the phenomenon but those who know how great and mysterious are the things and the functioning of the natural phenomena would realise the seriousness or the importance of the occasion for God to do it – and how great and vital the thing must be to mankind that the Gracious God announces of it with so much stress. Though the souls of the disbelievers are loath to part with their physical body, they are dragged out violently by

force.

In the first, second and the third verses the reference is to the forces which are working preparatory to put an object into motion, i.e., to draw forth to remove obstacles, to put into motion. Then in verse 4, competition starts. Hence the need of administration referred to in verse 5. The question is whether the forces are angelic, natural or human. Considering the fact that the chain of the forces working in the universe reverts to God and one proceeds the other harmoniously, there is no reason for restricting to any particular force¹⁹. The same is throughout these verses. (A.P.)

Verse 2

By the angels who gently cause the soul of the righteous ones to get released of their confinement of their bodies. In contrast to the disbelievers and the wicked ones, the souls of the believers and the righteous ones, only await their release from the material bodies and its commitments. Hence the souls themselves pass out of their bodies willingly and the angel makes the task easy and pleasant.

Verse 3

By the angels who are busy moving about briskly in executing their duties in the management or the administration of the universe.

Verse 4

By the angels which race with each other in executing the will of the Lord to His satisfaction and pleasure.

Verse 5

By the angels who manage the affairs of the universe in a systematic way.

Verse 6

The reference is to the violent commotion, the greatly agitated state of convulsion that will be affected at the dawn of the Day of Judgment which everything in the universe shall experience.

Verse 7

The change that the whole of this present world will undergo. A new state of life will be established in the place of the present one.

Verse 10-11

This refers to the deniers denying such a sure event which shall take place.

A parenthetical sentence referring to what people sat now in this life – doubting about resurrection. (A. P.)

Verse 14

Said the Holy Prophet: – “*Annas Niyammon Fai’za Maatoo intabaho*”, i.e., People are asleep, they will awake when they die. To which reference is made in 50:22. (A.P.)

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- [1.](#) Angels.
 - [2.](#) Refer to: 51:1–4, 77:1–5, 37:1–3.
 - [3.](#) Angels.
 - [4.](#) Commotion convulsion.
 - [5.](#) Every heart.
 - [6.](#) Parenthetical sentence referring to what people would say.
 - [7.](#) Refer to: 36:78, 23:35, 23:82, 34:7, 13:5, 32:10, 19:66, 17:49.
 - [8.](#) Losing – With lose.
 - [9.](#) Refer to: 36:29, 49, 53, 37:19.
 - [10.](#) Or a cry – or a shaking.
 - [11.](#) Refer to: 50:22, 78:40, 75:22.
 - [12.](#) Story of Moses is recollected. Refer to: 20:9–73.
 - [13.](#) Refer to: 20:12, In a sudden change.
 - [14.](#) Refer to: 20:24.
 - [15.](#) Pharaoh.
 - [16.](#) Refer to: 20:20, 22:23, 17:101, 7:133, 20:70, 20:73.
 - [17.](#) Refer to: 20:78, 20:79, 7:135 – 137.
 - [18.](#) Refer to: 24:44.
 - [19.](#) Refer to: 77:1–5; 51:1–4; 37:1–3.

[1] [1]

SHARES

An-Nazi’aat Section 2 – The Doom

- The great bounties of God to mankind,
- The Doom,

- The sufferings and the enjoyments awaiting for the wicked and righteous respectively

An-Nazi'aat Verses 27 – 46

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ ۖ بَنَاهَا

“Are ye the harder to be created, or the heaven which built He¹?” (79:27)

رَفَعَ سَمَكَهَا فَسَوَّاهَا

“Raised He its heights and established²it” (79:28)

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا

“And He darkened its night, and brought forth its noon light” (79:29)

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

“And the earth, afterwards he stretched forth” (79:30)

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا

“He brought forth from it, its waters and its pasteurage” (79:31)

وَالْجِبَالَ أَرْسَاهَا

“And the mountains, He set them firm” (79:32)

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

“A provision³for you and your cattle” (79:33)

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ

“When cometh the Great Calamity. [4](#)” (79:34)

يَوْمَ يَنْذَكُرُ الْإِنْسَانُ مَا سَعَى

“The day when man shall recollect [5](#)(all) that he strove for” (79:35)

وُيَرَّزَتِ الْجَحِيمُ لِمَنْ يَرَى

“And the hell shall be displayed unto him who seeth” (79:36)

فَأَمَّا مَنْ طَغَى

“Then, as for him who hath transgressed the bounds” (79:37)

وَأَثَرَ الْحَيَاةِ الدُّنْيَا

“And preferreth the life of this world” (79:38)

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى

“Then, verily, Hell, that shall be his abode” (79:39)

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ

“And as for him who feareth the standing [6](#)of his Lord, and forbiddeth (his) self from (following) his inclinations [7](#)” (79:40)

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

“Then, verily, the Garden (of Paradise), that shall be his abode” (79:41)

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا

“They ask thee of ‘the Hour’ whereto (is) anchorage [8](#)?” (79:42)

فِيمَ أَنْتَ مِنْ ذِكْرَاهَا

“Wherein art thou of its notion⁹?” (79:43)

إِلَىٰ رَبِّكَ مُنْتَهَاهَا

“Unto thy Lord (alone) is its termination!” (79:44)

إِنَّمَا أَنْتَ مُنْذِرٌ مَّنْ يَخْشَاهَا

“Thou (O’ Our Apostle Muhammad!) art only a Warner unto him who feareth it” (79:45)

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

“It shall seem unto them, on the day when they see it, as though they tarried not in (their graves) but a (single) evening, or the following morning¹⁰” (79:46)

Commentary

Verse 27

Man is reminded of his insignificant physical position in the universe. When the heavens with all their heavenly bodies will succumb to the will of the Lord and vanish at His will – of what consideration could be man who is nothing more than an insignificant germ in the set-up of the universe.

Verse 28

The mystery of the existence of the heavens and the wonderful heavenly bodies in them, with the perfection in their form and the perfect harmony, with which each one works with the other, was brought into existence by God, and is worked at His will.

Verse 30

‘Dab.’ here means further expansion¹¹ of its surface long after the creation of the earth and the heavenly bodies. It may refer to the last layer of the earth which produces food for men and the animals. (A.P.)

Verse 31

The ready supply of water through the underground springs and wells and the wonderful arrangement of

rain from heaven and the evaporation of the water from seas; all these are the unquestionable proofs of the Wisdom and Might of the Creator.

Verse 35

Every act and motive of every one, will be laid bare to each individual to account for.

This confirms the awakening state referred to in Verse 79:14 (A.P.).

Verse 37–39

Those who wilfully persisted in transgressing the prescribed limits, will have the abiding chastisement and those who were the victims of the common weakness in the human being and who yielded to the human frailty, will have to face the balancing of their evil with their goodness^{[12](#)}.

Verse 40

Note the key to heaven and the blissful life therein, has been shown and that is the control of the self and refraining from low desires, abstaining from the forbidden.

Verse 43

The time limit in terms of the state of existence after life or on the Day of Judgment, is quite different from that of our calculation in the present life. God alone knows the extent or its duration. The whole matter lies in the will of the Lord^{[13](#)}.

You are far away from grasping its ultimate significance. (A.P.)

Verse 44

The duty of an apostle of God ends with warning those who want to avail of the message and the admonition. No apostle of God is responsible for the conduct and character of the people.

It indicates that the whole system of universe is in motion and in the state of ever becoming. It is He to Whom the motion terminates. There is nothing in the whole system of the Universe to be termed eternal. Hence '*Hudoose Zamani al-Aalam*', i.e., The universe being as a whole and past being created from naught. (A.P.)

Verse 45

None knows the extent of the passage of time^{[14](#)}.

Verse 46

Refers to the last state of the awakening when the conscious self gets out of the bounds, time and space, the whole system of the four-dimensional state will appear to him and even less than a part of an ordinary day – to which Eqbal says: Referring to the stars addressing man – saying “*Thy century unto Us is only a moment and thine Ocean unto Us is only a drop. We are seeing and passing*”.

Qur'an says the day shall come – man will be in a position to say the same to the whole heavenly bodies. (A.P.)

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- [1.](#) Refer to: 2:29, 41:9–12.
 - [2.](#) Put in an established position.
 - [3.](#) Refer to: 80:32.
 - [4.](#) The day of final Judgment.
 - [5.](#) This confirms the awakening slate mentioned in Verse 79: 14.
 - [6.](#) The justice.
 - [7.](#) Submitting to God's will.
 - [8.](#) Refer to: 53:42, 7:187.
 - [9.](#) You are far away from grasping its ultimate significance. Refer to: 11:107, 11:108.
 - [10.](#) Refer to: 10:45.
 - [11.](#) Refer to: 2:29, 41:9–11.
 - [12.](#) See 101:6–9.
 - [13.](#) See 11:107, 11:108.
 - [14.](#) See 10:45.

[1] [1]

SHARES

Surah Abasa – He Frowned

(Revealed at Mecca)

42 Verses in 1 Section

Sections of Surah Abasa

1. The Day of Requit.

Abasa – The Day Of Requital

- The righteous shall appear with faces radiant, happy and joyous, and the wicked with darkened faces, sorrowful, with dust on them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

عَبَسَ وَتَوَلَّى

“He frowned and he turned away” (80: 1)

أَنْ جَاءَهُ الْأَعْمَى

“Because came unto him the blind man” (80:2)

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى

“And what maketh thee to know that he would cleanse himself” (80:3)

أَوْ يَذْكُرُ فَتَنْفَعَهُ الذِّكْرَى

“Or he warned, and profiteth him the warning?” (80:4)

أَمْ أَمَّا مَنْ اسْتَغْنَى

“As for him who thinketh himself independent (on account of his wealth)” (80:5)

فَأَنْتَ لَهُ تَصَدَّى

“Unto him dost thou attend” (80:6)

وَمَا عَلَيْكَ أَلَّا يَزَكِّيَ

“It shall be no blame on thee if cleansed not himself” (80:7)

وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ

“But as to him 1 who cometh unto thee striving in earnest” (80:8)

وَهُوَ يَخْشَىٰ

“And feareth he (at heart)” (80:9)

فَأَنْتَ عَنْهُ تَلَهَّىٰ

“From him wilt thou be indifferent” (80: 10)

كَأَلَّا إِنَّهَا تَذْكِرَةٌ

“Nay! but it (the Qur’an) is a reminder” (80: 11)

فَمَنْ شَاءَ ذَكَرْهُ

“So, let whosoever pleaseth, mind it” (80: 12)

فِي صُحُفٍ مُّكَرَّمَةٍ

“(It is written) in the Books 2 greatly honoured. 3” (80: 13)

مَرْفُوعَةٍ مُّطَهَّرَةٍ

“Exalted high, purified” (80: 14)

بِأَيْدِي سَفَرَةٍ

“In the hands⁴ of the deputy⁵ angels” (80: 15)

كِرَامٍ بَرَرَةٍ

“Noble, virtuous” (80: 16)

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

“Cursed be man! How ungrateful is he?” (80: 17)

مِنْ أَيِّ شَيْءٍ خَلَقَهُ

Of” what⁶ thing did He⁷ create him?” (80: 18)

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ

“Of a Seminal – a drop⁸; He created him, then fixed its measure” (80: 19)

ثُمَّ السَّبِيلَ يَسَّرَهُ

“(And) then the way (for him) He made it easy⁹” (80:20)

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ

“Then He causeth him to die, and got him buried” (80:21)

ثُمَّ إِذَا شَاءَ أَنشَرَهُ

“Then, when He willeth, He will again raise¹⁰ him (to life)” (80:22)

كَأَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ

“Nay! he hath fulfilled not what He¹¹ bade him” (80:23)

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

“Then, let man look at his food” (80:24)

أَنَا صَبَبْنَا الْمَاءَ صَبًّا

“That it was We Who poured down water in an abundant pouring” (80:25)

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا

“Then We cleft the earth, with a (necessary) cleaving” (80:26)

فَأَنْبَتْنَا فِيهَا حَبًّا

“And caused We to grow’ therein the grain” (80:27)

وَعِنَبًا وَقَضْبًا

“And grapes and the vegetables” (80:28)

وَزَيْتُونًا وَنَخْلًا

“The Olive and the Palm” (80:29)

وَحَدَائِقَ غُلْبًا

“And gardens enclosed, thick with trees” (80:30)

وَفَاكِهَةً وَأَبًّا

“And fruits and the herbage” (80:31)

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

“A provision [12](#) for you and your cattle” (80:32)

فَإِذَا جَاءَتِ الصَّاعَةُ

“But when cometh the deafening Trumpet Blast” (80:33)

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ

“That day man will fly from his (own) brother” (80:34)

وَأُمِّهِ وَأَبِيهِ

“And (from) his mother and (from) his father” (80:35)

وَصَاحِبَتِهِ وَبَنِيهِ

“And (from) his wife and (his) children” (80:36)

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

“For every man [13](#) of them on that day will have a concern enough to make him heedless (of others)” (80:37)

وُجُوهُ يَوْمَئِذٍ مُسْفِرَةٌ

“(there shall be) faces on that day radiant” (80:38)

ضَاحِكَةٌ مُسْتَبْشِرَةٌ

“Laughing, joyous” (80:39)

وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ

“And (there shall be) faces on that day on them shall be dust” (80:40)

تَرْهَقُهُمْ ظِلَالٌ

“Darkness shall cover them” (80:41)

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ

“These are they who are the disbelievers, the wicked” (80:42)

Commentary

Verse 1

The occasion for the revelation of this chapter was a historic incident which took place. Once the Holy Prophet was with some chieftains of the Quraish when Abdullah Ibn-Maktoom who was blind and was one of the intimate companions of the Holy Prophet came to the Holy Prophet. The Holy Prophet received him with honour and pleasure and gave him the place closest to him. Since Abdullah was poor and blind, the chieftains of the Quraish looked down upon him, and did not like the honour done and the place given to him by the Holy Prophet in their own presence and one of them frowned at Abdullah and sat turning his back to him. This displeased God, and Gabriel brought this Surah and revealed it to the Holy Prophet then and there.

This Surah commends Abdullah's position, though poor and blind and condemns the loathsome attitude of the companions. The pity is that some commentators just to align the Holy Prophet along with the ordinary mortals, attempt to say that he was not free from the weaknesses of character and conduct which insulted Abdullah, whereas the one who insulted the poor man was the companion. This is in the first place a gross betrayal of the ignorance of the facts of the historic event and secondly a falsehood uttered against the divinely set up fountainhead of the best of ethics, as a model for mankind to copy. It is the doubtless fact of history that it was not the sword of the Muslims that spread Islam but the sublime ethics of the Holy Prophet.

The sword which Islam used was only to defend its existence and to protect its early adherents against the unprovoked aggression from its enemies. It is opposed to the announcement of the sublime morals and the ethics of the Holy Prophet by God Himself:

“Verily thou (O’ Our Apostle Muhammad!) is on sublime morals or ethics” (68:4)

How could such a defect in the morals be accepted when God Himself commends mankind to follow the example of the Holy Prophet in his ethics:

“Verily ye (Mankind) have in the Apostle an excellent exemplar who hopes in God, and the

Hereafter and remembers God much” (33:21)

The conduct referred to here is that the companion enacted out of his tribal pride and personal position as a wealthy one (MS.) and Qummi’s commentary.

The commentators who have depended on the sources other than the Ahl Al-Bayt had the view that the nominative pronoun in the two verbs in verse 1 and the subjective pronoun in verse 2 refer to the Holy Prophet and subsequently the other pronoun in second person in verse 3 and in verse 6 and verse 7 and verse 8 also refer to the Holy Prophet and hold this as one of the examples where God censured the Holy Prophet for his mistake but according to the interpretation of the Ahl Al-Bayt the reference in all these places is to somebody else who was present in the meeting in question and resented the presence of the blind man (Abdullah Ibn Maktoom) who interrupted the discourse between the Holy Prophet and the dignitaries. So the man who resented is the one referred to, directly, and also the other dignitaries indirectly showing that what is wanted, is the sincerity of the faith, irrespective of any worldly position or status.

Otherwise, the Holy Prophet attending to the dignitaries with the intention of bringing them to the right path, as new converts and not attending to an old believer is not a wrong procedure to be blamed, for God orders Moses to go to Pharaoh¹⁴ knowing that Pharaoh would not submit to Moses and even in other place, orders Moses and Aaron to go and talk to Pharaoh in a gentle and lenient tone. (A.P.)

Verse 2

The blind man is the reference to Abdullah Ibn Maktoom. Note the address is to the second person, i.e., to the Holy Prophet, but it is meant for the companion.

Verse 3

The questioning in this verse clearly indicates that the doubt about Abdullah being benefited by the talk with the Holy Prophet or not, could have been in the mind of one who had not yet embraced the faith, and which could never have occurred to an Apostle of God who has been sent to preach the faith to one and all, irrespective of any worldly position of the people. The questioning clearly indicates that the addressee was someone other than the Holy Prophet. The factor which this verse wants to preach, i.e., no spiritual value should be assigned to material wealth and the prospects of guidance being effective or not, should not be measured by any one’s economic position in life or his influence in the society.

Verse 4

What is wanted to acquire knowledge is the will to learn. This essential urge in any poor man, may help him to grow more in spiritual excellence than the arrogant self-exalting wealthy one puffed up of his riches and position.

Verse 5

It is the poor who by nature or necessity, turn to God and become godly to earn His grace and mercy which they need very badly. The arrogant wealthy ones in their self-sufficiency always rebel against the laws of God and transgress the prescribed limits and if they ever join the ranks of faithful, it would be only when it profits them and gives them an advantageous position in their life and society or for the promotion of their worldly interest. Faith needs humility and naturally goes with meekness and the humble.

Verse 6

The divine will is opposed to any attention paid to such arrogant one who looked down at Abdullah Ibn-Maktoom for his poverty and being blind and helpless.

Verse 7

It was not the concern of anyone if the poor man did not benefit himself by the preachings of the Holy Prophet.

Verse 8

The reference is to Abdullah Ibn-Maktoom.

Verse 9-10

Attention should be paid first to the one who comes striving with earnestness, be he poor and lowly in his position, it is nothing to do with his receiving the knowledge, he comes for.

Verse 11

The Reminder (The Holy Qur'an) from God or the faith it preaches, is universal in its application – none should be excluded on the merit of any worldly calculation of wealth or poverty, the individual being high or low. The craving for spiritual growth, if with the necessary earnestness, must be given preference if it be needed.

Verse 12

The choice to accept the Holy Qur'an as the Word of God and to abide by it, is left to every individual man and woman.

Verse 13

The truth about the Unity of God had been in all the previously revealed scriptures which are

undoubtedly the honoured scripts.

Verse 15

i.e., The Holy Books have been either in the hands of the angels who conveyed them to the apostles of God or in the hands of those who have been purified by God Himself [15](#). i.e., the purified ones are only the Holy Ahl Al-Bayt, i.e., the Holy Prophet, his godly daughter Lady Fatimah and the Twelve Holy Imams viz., Ali, his two sons, Hasan and Husayn, and nine Holy Imams in the seed of Husayn.

The angels or those pious ones who preserved the Word of God in its original purity, recorded in writing.

The divine representative entities are either angels, prophets or the Imams. (A.P.)

Verse 16

The quality of the scribes. There can never be any other than those whom God Himself purified [16](#), i.e., the Holy Ahl Al-Bayt.

Verse 17

The trend of the address, which is to those who disbelieve the Holy Qur'an, clearly indicates that the matter of this Surah is an admonition to the disbelievers or those half-hearted converts who still, even after embracing the faith, lacked conviction, as one of them proved and himself declared to be the doubter about bonafide of the Holy Prophet's position as the apostle of God on the day of Hudaibiyya.

Verse 18-22

Man is reminded of his humblest origin as a life germ and the ultimate and as the dust, to be raised again at the will of the Lord. About the origin of man [17](#) – About man's rising again [18](#).

Verse 23

Refers to man's deviating from the right path of the faith and the prescribed conduct of life.

Verse 24-32

Man is reminded of the bounties of God, showered on him, upon which rests his life and the life of all the creatures serving Him.

About the provision made for man, of the cattle [19](#).

The Sixth Holy Imam Ja'far Ibn Muhammad as-Sadiq says concerning verse 24: "*Man should also look at the knowledge which he obtains and not to see from what source he gets it*" The Creator who was so careful about providing man with physical sustenance undoubtedly will be much more careful about

providing proper nourishment for his mental and spiritual development. (A.P.)

Verse 33–37

This verse repeats the warning to man against the great Day of Judgment, which is sure to come, relating how violent will be the dawn of the day and in what agony and tumult will be mankind that everyone will be for himself forgetting the closest ties of even the nearest relations, his own parents, spouses and issues. No friend will even enquire about a friend²⁰.

Verse 38–39

This will be the state of the happiness and the joy of the faithful and the righteous ones.

Verse 40–42

This refers to the fate of the disbelievers and the wicked ones.

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- ¹. Abdullah ibn Makhtoom.
 - ². Sohof.
 - ³. Refer to: 56:77, 56:78.
 - ⁴. Scribes.
 - ⁵. The divine representative entities – either angels, or the prophets or the Imams.
 - ⁶. What an insignificant thing.
 - ⁷. God.
 - ⁸. Refer to: 76:2, 86:6.
 - ⁹. Refer to: 76:3.
 - ¹⁰. Refer to: 22:55.
 - ¹¹. God.
 - ¹². Refer to: 79:33.
 - ¹³. Every one of them.
 - ¹⁴. See 79:16–19.
 - ¹⁵. See 33:33.
 - ¹⁶. See 33:33.
 - ¹⁷. See 76:2.
 - ¹⁸. See 20:55.
 - ¹⁹. See 79:33.
 - ²⁰. See 70:10–14.

Surah At-Takwir – The Folded Up

(Revealed at Mecca)

29 Verses in 1 Section

Sections of Surah At-Takwir

1. The Day of Judgment.

At-Takwir – The Day Of Judgment

- The symptoms or the signs of the approach of the Day of Judgment

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

إِذَا الشَّمْسُ كُوِّرَتْ

“When the sun is folded. [1](#)” (81:1)

وَإِذَا النُّجُومُ انْكَدَرَتْ

“And when the stars darken [2](#)” (81:2)

وَإِذَا الْجِبَالُ سُيِّرَتْ

“And when the mountains are removed (as scattered dust) [3](#)” (81:3)

وَإِذَا الْعِشَارُ عُطِّلَتْ

“And when the ‘Ishaar’ (she camel) shall be abandoned” (81:4)

وَإِذَا الْوُحُوشُ حُشِرَتْ

“And when the wild beasts are herded together” (81:5)

وَإِذَا الْبِحَارُ سُجِّرَتْ

“And when the oceans are caused to boil and burn⁴” (81:6)

وَإِذَا النُّفُوسُ زُوِّجَتْ

“And when souls shall be reunited⁵(with their bodies)” (81:7)

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ

“And when the femal al-baby buried (alive) shall be asked (about)” (81:8)

بِأَيِّ ذَنْبٍ قُتِلَتْ

“For what sin (of hers) was she put to death” (81:9)

وَإِذَا الصُّحُفُ نُشِرَتْ

“And when the Books (of the deeds of mankind) shall be unfolded⁶” (81: 10)

وَإِذَا السَّمَاءُ كُشِطَتْ

“And when the heaven shall be removed⁷” (81: 11)

وَإِذَا الْجَحِيمُ سُعِّرَتْ

“And when the Hell shall be made to blaze” (81: 12)

وَإِذَا الْجَنَّةُ أُنزِلَتْ

“And when the Garden (Paradise) is brought nigh” (81: 13)

عَلِمَتْ نَفْسٌ مَّا أُحْضَرَتْ

“Every soul shall (then) know⁸ what it hath presented” (81: 14)

فَلَا أُقْسِمُ بِالْخُنُوسِ

“And I swear by the (turning) planets” (81: 15)

الْجَوَارِ الْكُنَّسِ

“The running and the gliding ones” (81: 16)

وَاللَّيْلِ إِذَا عَسْعَسَ

“And (by) the night when it endeth” (81: 17)

وَالصُّبْحِ إِذَا تَنَفَّسَ

“And (by) the dawn when it brighteneth” (81: 18)

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

“Verily it (the Qur'an) is the word of an Apostle the most Honoured” (81: 19)

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ

“Gifted with Mighty Power⁹, Honoured in the presence of the Lord of the ‘ARSH’ (Universe)” (81:20)

مُطَاعٍ ثَمَّ أَمِينٍ

“The Obeyed One (by all creation) and above all the Trustworthy” (81:21)

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ

“And (O’ ye people!) your Companion (Muhammad, is Our Apostle; he) is not gone mad” (81:22)

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ

“And indeed, he saw him (Gabriel¹⁰ the Messenger Angel) on the clear horizon” (81:23)

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

“And he is not avid about the unseen” (81:24)

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ

“And nor is it the word of the Cursed Satan (the Outcast of the heavens)” (81:25)

فَآيْنَ تَذْهَبُونَ

“Whither then go ye?” (81:26)

إِنْ هُوَ إِلَّا نَذْرٌ لِّلْعَالَمِينَ

“It (the Qur’an) is naught but a Reminder unto (all) the worlds” (81:27)

لِّمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ

“Unto him of you who willeth, to go straight” (81:28)

وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

“And ye willeth not save that willeth God¹¹, the Lord of the worlds” (81:29)

Commentary

Verse 1

Verses 1–13 mention the signs which will herald the dawn of the Day of Judgment. It is a well-known fact that the sun is the centre, controlling the solar system and it is the sun that gives all the light, heat and energy. With the sun losing its essential property, will naturally cease to maintain the present order in the heavenly bodies and every heavenly body will consequently lose its native property and will necessarily be decomposed and lose its form, its use and the usual functioning.

Verse 2

With the fate of the sun mentioned in the preceding verse, the stars will naturally lose their lustre.

Verse 3

With the sun ceasing to be what it is and consequently losing its hold on the solar system as a whole, the fate of the earth itself can be easily imagined and with the earth, the mountains will naturally suffer the fate mentioned in this verse [12](#).

Verse 4

As the she camel when it is about to deliver a young one is, a very precious asset to the Arabs, even that will be unattended. So terrible will be the mental agony at the dawn of the Day of Judgment. It means to say that man will not care for anything of any value or worth to him.

‘*Ishaar*’ has been used for the she camel which had delivered its young one after ten months of pregnancy. She is the symbol of wealth and communication among the Arabs – any suspense of ‘*Ishaar*’ to an Arab is similar to the usage of the market coming to a standstill, meaning stoppage of social progress and transaction.

It may also mean when the social life is suspended, and the wild beings are gathered [13](#). (A.P.)

Verse 5

It is said that even the animals will be collected together to give an account of their sufferings and to receive justice for their sufferings.

Verse 6

The whole equilibrium of the natural control at the flow of the water and its level will be lost and oceans will have no bounds and consequently surge and boil [14](#).

The presentation of the oceans in 82:3 – as to be made to burst is the result of its being made to boil. It is not that both verses convey the same meaning. (A.P.)

Verse 7

The souls will be sorted, separated and r al-classified or paired with the others of corresponding, equal or the identical value. The three general or main classifications of the people on the Day of Judgment¹⁵.

The translators and commentators have given different views of '*Zowarijat*' – reunion of the Soul with the body. Association of each human individual with its spiritual match or it means the souls are assorted into groups as indicated in Surah 56:7. The last one is more comprehensive and in conformity with the well-known sayings of the Holy Prophet. Souls are made into various hosts. Those familiar with others will be allied together and those who are unfamiliar with each other will differ from each other. (A.P.)

Verse 8 & 9

The Arabs used to bury alive their female children out of the feeling of the false degradation or shame of allowing their daughters to be enjoyed by the others as their spouses. Such female children which were buried alive will be questioned about the cause for their being killed, i.e., to say that the heinous crime of burying female babies also will have to be accounted for.

In some recitation instead of '*Ma'oodah*' meaning buried, '*Mawaddat*' meaning love has been recited, in which case the meaning remains the same, but the expression will be more rhetoric, because the one who buries his child, destroys affection entirely. (A.P.)

Verse 10

The recourse of the deeds of each individual will be laid open to man and woman. Every secret will be laid bare, and everything will be seen in its original or the true value. 50: 17–18, 82: 11–12.

Verse 11

After the solar system had disappeared, there will naturally be an open space in the place of the present skies.

Verse 15

It is to impress the statement with strength and stress that the powerful bodies of mysterious existence are used in the swearing¹⁶.

Verse 16–18

These are the five planets:

1. Zohal
2. Mushtari
3. Zohra
4. Otarad
5. Mirreekh.

They are termed as wandering stars. They appear in their course to return back and become stationary for some time and again start their course – And for *Mushtari* in its yearly revolution eleven backward movements and for *Zohal* there are 29 backward movements, have been recorded. The Astronomers have given causes for it and of the Muslim scholars Ali is the first to give this interpretation. (A.P.)

Verse 19

i.e., The Angel Gabriel – who occupies the highest place of honour among the angels, who receives the messages from God and conveys them to God's apostles on earth.

These attributes are true of both the Holy Prophet as well as the Angel Gabriel and verse 23 asserts that both were in communion in the Clear Horizon – the Clear Horizon here is different from the highest horizon is 53:7, which is lower than the Highest Horizon mentioned. Hence whatever is asserted for one is true of the other. The Holy Prophet has a further stage of attainment beyond the reach of Gabriel. (A.P.)

Verse 20–21

Mankind is once again informed that the Holy Prophet Muhammad is the true apostle of God and not a mad man as some of his enemies thought about him.

Verse 23

It is said that the Holy Prophet saw the Angel Gabriel in the different places in the horizon manifesting his strength and power.

Verse 24

What the Holy Prophet preaches is nothing but that which has been revealed. He would not grudge revealing to you what he receives from the unseen.

Verse 25

The pronoun '*Howa*' repeated in the verse 25, 27 – may refer to one and the same object, '*Qur'an*', and may here refer to Gabriel or the Holy Prophet in the 25th and 27th undoubtedly refers to Qur'an. The significance in any case remains the same – as these three entities are identified in complete communion in the higher stages. (A.P.)

Verse 26

Why then the people leave the right path, do not repent and accept the truth.

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- [1.](#) Ceaseth to radiate.
 - [2.](#) Refer to: 82:2.
 - [3.](#) Refer to: 56:5, 56:6, 78:20.
 - [4.](#) Refer to: 82:3, 52:6.
 - [5.](#) Refer to: 56:7, or assorted.
 - [6.](#) Laid open.
 - [7.](#) Refer to: 21:104.
 - [8.](#) Refer to: 82:5, or prepared – or send in advance.
 - [9.](#) Refer to: 53:5.
 - [10.](#) Refer to: 53:7.
 - [11.](#) Refer to: 74:54–56, 76:30.
 - [12.](#) See 78:20.
 - [13.](#) Refer to Verse 81:5.
 - [14.](#) See 52:6.
 - [15.](#) See 56:17.
 - [16.](#) See 56:75.

[1] [1]

SHARES

Surah Al-Infitar – The Cleaving

(Revealed at Mecca)

Sections of Surah Al-Infitar

1. None shall be able to help the other.

Al-Infitar – None Shall Be Able To Help The Other

- On the Day of Judgment, no soul shall own anything helpful to another, The Command Supreme shall be God's alone.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

إِذَا السَّمَاءُ انْفَطَرَتْ

“When the heavens cleave asunder¹” (82: 1)

وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ

“And When the stars²disperse³” (82:2)

وَإِذَا الْبِحَارُ فُجِّرَتْ

“And When the seas⁴be comingled” (82:3)

وَإِذَا الْقُبُورُ بُعْثِرَتْ

“And when the graves be overturned (to be vacated)” (82:4)

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

“Then shall every soul know⁵ what it hath sent forth and left behind⁶” (82:5)

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

“O’ thou man! What hath beguiled thee from thy Lord, the Most Gracious One” (82:6)

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

“(He) Who created thee, and fashioned⁷ thee and (gave thee a body) justly proportioned⁸” (82:7)

فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ

“In whatsoever form He willeth He casteth⁹ thee” (82:8)

كَأَلَّا بَلٌ تُكَذِّبُونَ بِالذِّينِ

“Nay! but ye belie the Reckoning” (82:9)

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ

“While verily over you are posted the Watchers¹⁰” (82:10)

كِرَامًا كَاتِبِينَ

“Recorders Honourable¹¹” (82:11)

يَعْلَمُونَ مَا تَفْعَلُونَ

“Know they whatever ye do¹²” (82:12)

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

“Verily, the righteous shall be amidst bounteous bliss” (82:13)

وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

“And verily the wicked shall be in the flaming fire” (82: 14)

يَصْلَوْنَهَا يَوْمَ الدِّينِ

“They shall be committed to it on the Day of Judgment” (82: 15)

وَمَا هُمْ عَنْهَا بِغَائِبِينَ

“Nor they shall themselves be absent from it” (82: 16)

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ

“And what will make thee know what the Day of Judgment shall be?” (82: 17)

ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ

“Then what maketh thee know what the Day of Judgment is?” (82: 18)

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

“(It is) The day on which soul shall own not anything (helpful) for another soul; and the Command Supreme that day shall be God’s (alone)” (82: 19)

Commentary

Verse 1

Here is another Surah about the happening of the Day of Judgment. It can be easily imagined how important and essential is for man, the belief in the Day of Judgment and how much he must fear the Day of Requitel and how much he must be concerned about his getting ready for the day before the respite given to him in this life comes to an end or before death, which comes and often times overtakes unawares.

The first four verses relate the events of the dawn of the Day of Judgment¹³. The collective meaning of all these events will be that the Day of the Final Judgment will begin with the total destruction of the

present physical world which we See and its disappearance, giving place to a new state of pure spiritual nature, laying bare everything in its essential reality.

The first two verses here and the first two verses of the previous Chapter and the first two verses of Chapter 84 clearly indicate the split, scattering and the disintegration of the heaven and the heavenly bodies which was completely against the prevailing and undisputable astronomical theory of the age and a thorough study of Qur'an supported by authentic statement of Imams of Ahl Al-Bayt will prove beyond doubt that the physical universe, with all its terrestrial and celestial bodies is subject to disintegration and reintegration. God knows, how many millions of solar systems had come into being and were disintegrated; after completing their terms of development and how many are now functioning and are completing their course and how many are still in the primitive state of development and how many as yet to come into beings in the future.

However, nothing of dimensional character can be said as eternal. All were not and they come into being and will become naught, and also never there was a time when no dimensional being was in existence. Some succeeded the others. The example is of an evergreen garden wherein no tree is eternal, but the garden is always evergreen and fresh as long as the gardener's attention is there. (A.P.)

Verse 2

Note that in 81:2 for the stars the name '*Nojoom*' is used, and verb used there is '*Inkadu*' i.e., getting covered with darkness, i.e., losing their lustre and here for stars the name '*Kawakib*' is used, and the verb used is '*Intasarat*', i.e., getting scattered. The state of the change meant there, was as to what will have happened to the native property or the function of the stars and here is meant the disturbance which their usual position will suffer, i.e., in the symmetry, i.e., the arrangement in the great constellations.

Verse 3

When all kinds of the barriers withholding the rivers and the seas¹⁴, natural as well as artificial, preventing the great waters from overflowing, will go. The rivers and seas will burst forth and boil. The fresh and the saltish waters will be mixed, and the flood will cover the whole globe.

Verse 5

Note, in 81:14 is said that man will know what he has put forward, i.e., what provision of good and evil deeds he has done and what a recompense for his own deeds are in store for him and here there are two verbs used, i.e., what he has sent before and what he left over behind him, i.e., what good or evil he himself committed during his life time and what arrangements or what consequences his life created for good and evil to be done after him on his behalf. It might mean also what spiritual prospects he earned and what physical things he prided over he left behind.

This clearly indicates that it is man's individual responsibility to see that good is done and evil is shunned not only during this life by him personally and also after him, here in this world on his behalf. If one leaves any issue, he must see that they are duly educated and made godly and if he leaves wealth or literature or any other charitable work, and man must see that only good is done on his behalf and not any evil, even after his departure from this world.

Verse 6

Note that God has referred to Himself with His attribute 'Kareem', i.e., the Most Charitable, the Most Noble, the Most Gracious. It is this divine attribute of God that Satan uses to instigate man to sin, encouraging him saying that God is 'Kareem'. He will surely pardon hence why not enjoy life even with the evils in it. Man is warned not to be beguiled by such rebellious belief or confidence in God's grace and mercy.

Some say that it is an indirect guidance to man, i.e., man is taught that when he fails in his duties, i.e., if he involved in sins and if he is questioned by God "What made thee rebel against My authority?" Then man may say "Thy great charitable disposition my Lord" Once the First Holy Imam Ali Ibn Abu Talib called one of his servants and he did not respond to the call. Ali called him again and when he was before him asked him: "What makes thee not to reply to my calls?" The servant said, "Thy forbearance and the charitable disposition which I am sure will not punish me for my shortcomings" Ali liberated the servant who was a slave and told him "Thou art a free man, now have thine own way" (MS.)

Verse 7

Reference to God's creative authority over man and His grace in giving man the well-formed perfect body with harmoniously active organism which He did as a grace, of His own accord and not in return for any obligation from anyone. It will be quite sufficient if man only reflects on the great gifts he has received from the Great Author of his very existence with the wonderful native endowments, physical, mental and spiritual¹⁵.

Verse 8

'Surat', i.e., shape personality with the gifts of the physical strength and the mental faculties.

Verse 19

No soul has the least power to anything for or against the other. The law of strict equity, i.e., of cause and effect for the individual or the personal responsibility, will be fully enforced as the decreed order of the day¹⁶. The whole mastery of the day will rest in God's will Who at His own independent choice, would grant anyone of His own chosen beloved ones to intercede on behalf of anyone they please and this will be in recompense to their perfect surrender to the Lord's will during their life on earth and their suffering persecution, death, and destruction in God's way – viz. the Apostles of God, their divinely

chosen deputies, the Great Martyrs who surrendered their all for this cause. There will be none to question His authority and grace.

As regards the right of intercession see 2:255; 10:3; 19:87; 20:109; 21:28; 34:23; 39:43, 39:44; 40:18; 53:26.

It is narrated from the Fifth Holy Imam that after reciting the last portion he told his disciples present (Jabir al-Jo'fi) "O' Jabir! The command, then and today, alike is His, but on the Resurrection Day, the subordinate authorities disappear in a certain stage" This statement indicates that the last stage of the Collective Resurrection is the state wherein man realises the absolute authority and the hold of God over everything and being. The manifestation of His Absolute Authority is like the rise of the Sun where all the stars disappear though they are there – and deriving the light from the sun. (A.P.)

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- [1.](#) Refer to: 84: 1.
 - [2.](#) Refer to: 81: 1–14.
 - [3.](#) Scatter.
 - [4.](#) Refer to: 81:6.
 - [5.](#) Refer to: 81: 14.
 - [6.](#) Refer to: 81: 1–14, 99:6.
 - [7.](#) Gave shape.
 - [8.](#) Symmetrical.
 - [9.](#) Refer to: 6:2, 87:2.
 - [10.](#) Refer to: 50: 18.
 - [11.](#) Refer to: 50: 18.
 - [12.](#) Refer to: 50: 18.
 - [13.](#) See 81: 1–14.
 - [14.](#) See 81:6.
 - [15.](#) See 15:29 and 6: 1.
 - [16.](#) See 2:48, 6: 164, 17: 15, 35: 18, 39:7, 53:38.

[1] [1]

SHARES

Surah At-Tatfif – The Deceivers In Measuring

(Revealed at Mecca)

36 Verses in 1 Section

Sections of Surah At-Tatfif

1. Everyone's Record is preserved.

At-Tatfif – Everyone's Record Is Preserved

- The record of the deeds of the wicked as well as the righteous, is preserved

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

وَيْلٌ لِّلْمُطَفِّفِينَ

“Woe unto the defrauders in measuring!” (83: 1)

الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

“Who, when take they by measure from the people, demand 1it full2“ (83:2)

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

“But when they measure unto them, or (when) they weigh unto them, minish3they (i.e. deceive)” (83:3)

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ

“What! Think they not that they shall4be raised” (83:4)

لِيَوْمٍ عَظِيمٍ

“For a Mighty Day5“ (83:5)

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

“On the day when mankind shall stand before the Lord of the worlds?” (83:6)

كَأَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِّينٍ

“Nay! the record of the wicked⁶ has been preserved in the ‘Sajjin’” (83:7)

وَمَا أَدْرَاكَ مَا سَجِّينٌ

“And what will make thee know what ‘Sajjin’ is?” (83:8)

كِتَابٌ مَرْقُومٌ

“It is a Book Written” (83:9)

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

“Woe on that day unto the beliers” (83: 10)

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ

“Those who belie the Day of Judgment” (83: 11)

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ

“And beliest it not (any one) save every transgressor, a sinner” (83: 12)

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

“When, are recited unto him Our signs⁷, sayeth he: (These are only) the stories of yore!” (83: 13)

كَأَلَّا ۚ بَلْ ۚ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

“Nay! rather, has rusted their hearts, what they used to do” (83: 14)

كَأَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

“Nay! verily that day they shall be shut⁸out away from the mercy of their Lord” (83: 15)

ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ

“Verily, they shall be committed to the flaming fire” (83: 16)

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

“Then shall it be said (unto them): “This is that which ye belied⁹!”” (83: 17)

كَأَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّينَ

“Nay! The record of the righteous shall be in the ‘Illiyun’¹⁰” (83: 18)

وَمَا أَدْرَاكَ مَا عَلَيُّونَ

“And what will make thee know what the ‘Illiyun’ is¹¹? (83: 19)

كِتَابٌ مَرْقُومٌ

“(It is) a book written” (83:20)

يَشْهَدُهُ الْمُقَرَّبُونَ

“See it those who are the near ones unto God” (83:21)

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

“Verily the righteous ones shall be in bounteous bliss” (83:22)

عَلَى الْأَرَائِكِ يَنْظُرُونَ

“On exalted couches will they view [12](#)(the delightful sights)” (83:23)

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ

“Thou (O’ Our Apostle Muhammad!) wilt recognise in their faces, the (delightful) radiance of the bliss [13](#)!” (83:24)

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْنُومٍ

“They shall be provided to quaff of pure drink (which shall be) sealed [14](#)(to others)” (83:25)

خِتَامُهُ مِسْكٌ ۚ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

“The seal (being) of musk; For that may aspire (all) those who (wish to) aspire (for bliss)” (83:26)

وَمِزَاجُهُ مِنْ تَسْنِيمٍ

“Mixed therewith shall be the water of ‘Tasnim’” (83:27)

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ

“(Which is) a spring from which drink the Near Ones [15](#)” (83:28)

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ

“And verily they who are the guilty ones, used to laugh [16](#)at those who believe” (83:29)

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ

“And when they pass by them, wink [17](#)they at one another” (83:30)

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ

“And when return they unto their people, return they jesting” (83:31)

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ

“And when they see them, say¹⁸they: “Verily these are the straying ones”” (83:32)

وَمَا أَرْسَلُوا عَلَيْهِمْ حَافِظِينَ

“While they are sent not over them to be the watchers” (83:33)

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ

“So, today, those who believe shall be at the disbelievers laugh” (83:34)

عَلَى الْأَرَائِكِ يَنْظُرُونَ

“On couches (exalted they shall be) seeing (the delightful sights)” (83:35)

هَلْ تُؤِيبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ

“Shall not the disbelievers be (also) recompensed for what they used to do?” (83:36)

Commentary

Verse 1

Note the perfect justice & fair play Islam stresses in matters of dealing with men. What is meant here by ‘*Mutaffifeen*’ are those who exact their dues in full but when they pay their dues to the others, they commit fraud and disburse less. One must give in full what is due from him even if the other side returns the same in full or not.

Commentators have given the root of the word and its meaning in details, but Qur’an itself

defines what it means by this term. (A.P.)

Verse 2

Considering what has been given to them is less, i.e., holding others’ measure as less. (A.P.)

Verse 3

When this Surah was revealed, the Holy Prophet went to the open market and amidst the merchants there, read it out and said that the following five evils in the conduct of men, invite the calamities mentioned against each of them:

1. Breaking a promise or any solemn undertaking – Invites the triumph of the enemy.
2. Enjoining on people that which God has not enjoined – Brings poverty and need.
3. Immorality – Brings abundant death.
4. Fraud in measure and weight – Famine, drought and restraint on the produce of foodgrains.
5. Failure to pay the poor-rate and uncharitability – Brings deprivation of the grace and the mercy of God.

The First Holy Imam Ali-Ibn Abu Talib, after his official work as the Kalif or the Ruler of the Muslim empire, used to go to the market place and preach to the merchants *“O’ people, Fear God, and in the measure and the weight of the goods, practice equity. Deprive not men of their dues, commit no mischief in the earth”* Once he found a merchant weighing saffron in a defective balance. He went to him, threw down the saffron from the pan, and ordered the merchants to correct the balance first and then weigh the commodity. (MS.)

Verse 4

Men are admonished to know and remember that there is the All-Knowing One above all, who knows everything even though people may know it or not – and there is a Day of Judgment when each one has to account for one’s own thoughts, words and deeds. Those who think or speak or act wrongly will be disgraced openly on that day and suffer the grievous punishment even for the least evil done by him.

Verse 6

It is said that men will be made to stand in the sun brought over their heads perspiring profusely

according to the degree of their individual position in their sins. The heat will be so scorching and strong that it will be melting the elements in the body of the wicked.

Verse 7

‘*Kalla*’, i.e., No! Never. Will they, the people be able to deny any of the evils they had committed? Hence, they should not commit any fraud in the measure or in the weight.

Verse 8

‘*Sijjin*’ is from *Sijn*, i.e., a prison. It is a place in heaven where the reports or the records of the deeds of men are stored.

Verse 9

It is a written record. It should not be imagined to be a record written by any pen and ink on any paper of the kind we have in our use. It means it is perfect in every detail with regard to the motive, words, needs, attitudes and everything connected with the good and evil of each and every individual sinner and his sins without any exception whatsoever. For example, the tap al-recording of speeches may be taken. Everything spoken is recorded in all its details with regard to words as well as the sound, but nothing is written in the tape. If we mortals could affect such a wonderful implement, what is the thing that the Almighty and All-Wise Lord could not do?

Verse 12

Those who were lost in sinning would only deny such an inevitable event.

Verse 13

They ridicule the Word of God, the Holy Qur’an – and attribute it to the narration of tales of the ancients borrowed from the folklore¹⁹.

Verse 14

The Holy Prophet said that when a man commits any sin a black dot is created on the heart of the individual and if the man does not repent and continues to sin, the dot covers the whole heart and the whole heart is blackened. The Fifth Holy Imam Muhammad Ibn-Ali Al-Baqir said: *“On the heart of every believer there is a white dot and when he commits any sin, a black dot is created and when the individual repents the black dot disappears and if the individual does not repent and continues to sin, the black dot spreads and gradually covers the whole heart and the white dot disappears and then the individual is totally lost to the evils and gets un-amenable to any amount of admonition”*.

The Sixth Holy Imam said that *“By being unmindful of God and by sinning, the heart rusts. Hence*

always remember God and be prayerful to Him so that the divine light might reflect on the heart, and it gets enlightened more and ever more”

This clearly gives out that the evils of man themselves become the rust, thus their own doings are responsible for their sufferings and privation on the Day of Judgment. (A.P.)

Verse 15

It never means that God will hide Himself behind any veil, for such a conception would mean God being confined to a place. He is the Omnipresent. He is the Universally Manifest One. None can hide Him or His glory save the stain of one's own disbelief and evil deeds which sully the heart and destroys its reflectivity so that the heart fails to receive the light and it is the stain on the heart of the individual that disables it to realise the existence of God and enjoy the view of His glory.

Verse 18

i.e., The highest places and most exalted in grades, the nearest approach to divinity. It is in contrast to 'Sijjiyeen' in verse 7 above. It is the place where the records of the righteous ones are preserved.

The high stage or state or the right side of the Universe towards the Absolute as appeared to the left side tending towards the material realm and whatever is recorded there is witnessed by conscious entities termed as 'Moqarraboona', here the Near Ones and as 'Aaleen' in 38:75 and as Qur'an expressively asserts the prophets and their Vicegerents – who attain the same purification are also included in the witnesses of 'Illiyeen' and this witnessing is not confined to the beings of the angelical order as some commentators think. (A.P.)

Verse 19

i.e., None can even imagine correctly what those high places of greatest exaltation could be. They are inconceivable for the intellect of any mortal.

Verse 20

As in the case of the recording of the evils of the disbelievers and the sinners, mentioned in verse 9 above. The record of the deeds of the ones righteous are perfect in every detail of every motive, words and the deeds of every individual one of the doers of good²⁰.

Verse 21

The Nearest Ones to God witness these records of the righteous ones. Witnessing the records can be interpreted into being present at the recording itself.

The nearest to God is said to be the angels highest in purity and excellence but it does preclude to mean

the highest spiritual dignitaries who can encourage and help goodness intended to be done by the righteous ones. Who could be nearer to God than the Holy Prophet, the most loved one of God in His whole creation, the Holy Imams whom the Holy Prophet had said to be of the Divine Light of which he himself is. This verse testifies to the truth in the statement that on the Day of Judgment a witness will be called for each people and the Holy Prophet will be called as witness above all these witnesses²¹.

This recording of the deeds good and bad, could not have started after the advent of Islam. It must have naturally and necessarily begun with the beginning of the universe. Thus, the nearest ones to God must also have existed in some spiritual state, since the creation of the world. The Holy Prophet says: *“I was the Apostle of God when Adam was yet between the water and the clay”*. (Hadith Qudsi).

Meaning man, the first man was created only to serve as a medium for the manifestation of the excellence of the nearest one to God, i.e., the Holy Prophet²².

Verse 25

Could be interpreted as of the maximum purity, and the most delicious in taste.

Verse 26

Refers to the extraordinary and special aspect of the value and the flavour.

Verse 27

‘*Tasneem*’ – The name of a spring in heaven whose drink is of super excellence in purity, flavour and taste, purer than the purest of the drinks in this world.

Verse 28

This verse speaks of the water of the spring being used for the drink of the Nearest Ones to God. It indicates that among the nearest ones are also the human souls like those of the Holy Prophet and the Holy Imams, otherwise, the conception of the need for food and drink for the angels nearest to God does not agree with the nature of the angels who are spirits and energies who need no food or water, and nowhere in the Holy Qur’an is there any statement about the angels eating and drinking. It must be remembered that when the angels appeared to Abraham on the way to Sodom to punish the people of Lot, and when Abraham taking them to be mortals and as his guests prepared a feast for them, they disclosed their identity and said that they, the angels, neither eat nor drink.

Verse 29–32

According to the well-known commentator Kashshaf, once the First Holy Imam Ali–Ibn Abu Talib along with a group of some poor men of the believers, while going to the Holy Prophet passed a party of the

hypocrites who seeing Ali and those with him winked to each other mocking at them. Those hypocrites said: “We saw today the bald-headed one (Ali was bald in the front portion of his head)” and mocked at him. Ali had not even reached the Holy Prophet; the Messenger Angel Gabriel revealed these verses condemning the conduct of the hypocrites and praising Ali. (M.S.)

According to Ibn-Abbas – by ‘Those who are sinful’, the reference is to the hypocrites and by ‘those who believe’ is meant Ali²³ – a sinner commenting on the Holy Qur’an. And Maqatil, a great Sunni scholar relates the same story. And according to another great Sunni Scholar Sayeed Ibn Sa’d al-Balkhi, a Sunni traditionist of repute, by ‘those who are sinful’ are meant Bani-Ummayya and by ‘those who believe’ is meant Ali. (MS.)

Verse 33

The reference is to those who mocked at Ali and also those who mocked at the other believers – that they had no business to behave as they did for, they were not posted by God to watch the movements of those righteous ones.

Verse 34

Those who mocked at the righteous ones among the believers – will be made to be mocked at on the Day of Judgment by the believers.

Verse 35

The righteous ones or believers will be seen on exalted position enjoying the bliss in heaven seated on the exalted thrones of dignity and excellence.

Verse 36

The evil return for the conduct of the disbelievers is sure and certain. The arrogant braggarts will certainly be brought low – a recompense for their own disbelief and wickedness.

This is an expression in terms of the feelings of an opponent for the adversity of the other just for the sake of warning the disbelievers, that on the Day of Judgment their position will be such that if the believers would be in a retaliative state they would be justified to laugh at them, but in fact it is far above the believers to enjoy the sufferings of the others. (A.P.)

^{1.} Considering what has been given to them as less. i.e. holding other’s measure as less.

^{2.} Refer to: 74:6.

^{3.} Diminish – reduce – give less.

^{4.} Bound to be raised.

^{5.} The Day of the Final Judgment.

- [6.](#) Destiny.
- [7.](#) Refer to: 6:25, 68:15.
- [8.](#) As a result of their deeds.
- [9.](#) Refer to: 36:63.
- [10.](#) Refer to: 56:10.
- [11.](#) Refer to: 85:21–22.
- [12.](#) Refer to: 36:56.
- [13.](#) Refer to: 75:22, 76:11.
- [14.](#) Exclusively reserved for them, not allowed to the others, or with sealed purity.
- [15.](#) Refer to: 56:11,88, 3:45, 96:19, 19:52.
- [16.](#) During their life in the world.
- [17.](#) While in the world.
- [18.](#) While in the world.
- [19.](#) See 6:25, 68:15.
- [20.](#) See note on verse 9 above.
- [21.](#) See 4:41, 16:84, 16:89.
- [22.](#) See Notes on 4:41, 16:84, 16:89, 2:143, 17:71.
- [23.](#) See Shawahid ut-Tanzeel.

[1] [1]

SHARES

Surah Al-Inshiqaq – The Rending Asunder

(Revealed at Mecca)

25 Verses in 1 Section

Sections of Surah Al-Inshiqaq

1. The Day of Reckoning.

Al-Inshiqaq – The Day Of Reckoning

- The receivers of the Deed–Book in their right hand and those who will receive their Deed–Book from behind them,
- The happenings on the Day of Judgment,

- Respect and obeisance to Qur'an,
- Announcement of severe punishment to the disbelievers and the righteous getting an unending reward.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

إِذَا السَّمَاءُ انشَقَّتْ

“When the heaven shall rend asunder¹” (84: 1)

وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ

“And it shall hearken unto its Lord, and (as) it ought to do!” (84:2)

وَإِذَا الْأَرْضُ مُدَّتْ

“And when the earth shall be stretched out (flattened)²” (84:3)

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

“And shall cast forth whatever is in it and becometh empty³” (84:4)

وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ

“And it shall hearken unto its Lord, and as it ought to do!” (84:5)

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ

***“O’ man! Verily thou art in strive unto thy Lord, (with) a striving, and thus thou art meeting Him!”
(84:6)***

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ

“And he who is given his Book in his right hand. [4](#)” (84:7)

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

“Soon shall he be reckoned (with) an easy reckoning” (84:8)

وَيُنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا

“And he shall return unto his people delighted” (84:9)

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ

“And he who is given his Book (from) behind [5](#)his back” (84: 10)

فَسَوْفَ يَدْعُو ثُبُورًا

“He shall invoke destruction” (84: 11)

وَيَصْلَى سَعِيرًا

“And shall be committed to the flaming fire” (84: 12)

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا

“Verily he was joyous [6](#)among his people” (84: 13)

إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ

“Verily he thought that never will he return (unto God)” (84: 14)

بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا

“Yea! Verily his Lord was always vigilant of him” (84: 15)

فَلَا أُقْسِمُ بِالشَّفَقِ

“And I swear by the Glow of the sunset” (84:61)

وَاللَّيْلِ وَمَا وَسَقَ

“And (by) the night and what it enshroudeth” (84: 17)

وَالْقَمَرِ إِذَا اتَّسَقَ

“And (by) the moon when at her full” (84: 18)

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ

“That ye shall certainly march 7 from state to state” (84: 19)

فَمَا لَهُمْ لَا يُؤْمِنُونَ

“But what then hath happened unto them that they believe not?” (84:20)

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ

“And when is recited unto them the Qur'an, they prostrate not in obeisance 8?” (84:21)

Sunnat Sajdah – Prostration Recommended

بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ

“Nay! those who disbelieve belie (the Truth)” (84:22)

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ

“And Verily God knoweth best what they hide (in their hearts)” (84:23)

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

“So announce thou unto them the tidings of a painful chastisement!” (84:24)

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

“Save those who believe and do good deeds, for them shall be a recompense unending” (84:25)

Commentary

Verse 1

Refers to what will happen to the sky at the dawn of the Day of Judgment, i.e., when the sky will be rent asunder – to manifest the state of reality.

Verse 2

The heavens with their greatness, and limitless extent, only await the command of the Lord which shall be carried out.

Verse 3

The earth will be changed from its global form to a flat levelled plain.

Verse 4

All the things – minerals, metals and the bodies of the innumerable generations buried in it, i.e., all its contents, will be thrown out, i.e., the earth will vanish with all its contents destroyed, and reduced to nothing.

In this verse and 99:2 points out the time for the disintegration, i.e., when the earth’s productive capacity gets exhausted, and this principle is applicable to all growing and evolutionary movement in every part and particle of the Universe. (A.P.)

Verse 6

The path of righteousness, i.e., the path of those who earnestly wish to get nearer to the Lord, is full of toil and misery. It is the godly ones that scorn and forego the pleasures of this life and choose the life of want and difficulties. Those who toil in the sincere hope of meeting the Lord, are assured of their success so that they may not fall victims to dejection and give up their quest for Him.

Verse 7

Those who suffered, and yet led pure lives of faith and righteousness and suffered miseries in the way of the Lord [10](#) and yet toiled continuously to earn His pleasure for which they avoided the pleasures of this life and chose for themselves and remained contented with the miseries and sufferings. They avoided evil in spite of its strong attractions and earned goodness at all costs.

Verse 8

The reckoning will be affected without the least difficulty. The Holy Prophet said that he who has these three qualities shall meet a very easy accounting at the judgment. He said: –

1. To provide the one who hath deprived thee of the legitimate due.
2. Meet the one who shuns you.
3. Pardon him who has been unkind to you.

Verse 9

To his people, i.e., to his kith and kin and the others spiritually on the same level with him without the restriction of the age, i.e., preceding or succeeding him in time.

Verse 10

The disbelievers and the wicked will have their hands tied at their back and hence they will be given their records from behind them. He would wish that he had not been given any record at all [11](#).

Verse 11

The wicked would wish for death and annihilation once for all but they will be in a state which will be neither life nor death [12](#).

Verse 13

While in this life the wicked one was happy rejoicing and enjoying the pleasures of the world among his people, i.e., relatives and friends, without any regard to the pleasure or the displeasure of the Lord.

Verse 14

Man is led into the evil ways of life mostly of his self-complacency and self-conceit and getting himself intoxicated of the enjoyment of his carnal desires in his lower life, forgetting his personal responsibility and his accountability on his return to the Lord in the ultimate. He must remember the inevitability of his return to Him.

Verse 15

Man forgets that the Lord is ever watchful of him for his motives as well as his deeds.

Verse 16

The beautiful and wonderful show of the radiance of the sun in the evening which is the work of nature.

The note on this verse by a commentator¹³ is another example of a wishful distortion of the Qur'an narrowing its original significance to the rise and the fall of the Arabs in power. (A.P.)

Verse 17

Man's attention is drawn to the mystic functioning of the great and the wonderful phenomena of nature in the daily life in this world, the functioning of the wonderful organization of the universe being before man's eyes all the while he takes these great events of the life, to be so common and so easy that he does not think of ever pondering over the secret of the genetic factors in the functions of nature which every moment passes from one stage or state into another or regulated and controlled that the daily repetition is maintained with perfect success without the least failure.

Verse 20

With so much of the guidance from heaven through the wonderful manifestation of the Might, and the Wisdom and the Existence of God and so much of the exertion to bring home to man the Truth, through a long line of God's inspired men, His apostles, if man still fails to believe in the reality, it is naturally a matter of wonder and surprise.

Verse 21

The Prostration means respect, reverence and the humble submission to God¹⁴ – Prostration on the part of the reciters of this verse is only '*Sunnat*', traditional, and not '*Wajib*', i.e., compulsory.

Verse 22-24

It is said that when above verse 21 was revealed, the Holy Prophet went into prostration and the believers present there followed his example. The disbelievers got over the backs of the believers lying

in prostration and standing on the heads began clapping their hands. It was then these verses were revealed.

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- [1.](#) Refer to: 82: 1.
 - [2.](#) Refer to: 71:26 or disintegrated.
 - [3.](#) Refer to: 99: 1–2.
 - [4.](#) Refer to: 17:71, 69: 19.
 - [5.](#) Left Side, Refer to: 69:25.
 - [6.](#) In his life in the world before death.
 - [7.](#) Ride.
 - [8.](#) Refer to: 7:206, 13: 15, 22:77, 32: 15.
 - [9.](#) Refer to: 41:8.
 - [10.](#) See 17:71, 67: 19.
 - [11.](#) See 69:25.
 - [12.](#) See 20:74.
 - [13.](#) Note 2702– M.A.
 - [14.](#) See 7:206, 13: 15, 22:77, 32: 15.

[1] [1]

SHARES

Surah Al-Buruj – The Celestial Stations

(Revealed at Mecca)

22 Verses in 1 Section

Section of Surah Al-Buruj

1. Qur'an Secured in the Guarded Tablet.

Al-Buruj – Qur'an Secured In The Guarded Tablet.

- Those who persecute the believers, shall be punished,
- The righteous shall be rewarded

- The fate of the hosts of Pharaoh and Thamood referred to,
- The glorious Qur'an is secured in the Guarded Tablet the '*Lauh Mahfooz*'.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

“By the heaven full of Constellations¹” (85: 1)

وَالْيَوْمِ الْمَوْعُودِ

“By the Day²promised!” (85:2)

وَشَاهِدٍ وَمَشْهُودٍ

“By the witness and the witnessed!” (85:3)

قُتِلَ أَصْحَابُ الْأُخْدُودِ

“That (Self) destroyed were the fellows of the ditch” (85:4)

النَّارِ ذَاتِ الْوَقُودِ

“Of the fire with fuel” (85:5)

إِذْ هُمْ عَلَيْهَا قُعُودٌ

“When facing it sat they” (85:6)

هُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ

“While they witnessed what they did unto the believers” (85:7)

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

“They³ tormented (them) for naught but that they⁴ believe in God, the Ever-Prevalent, the Most Praised” (85:8)

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

“He, unto Whom belongeth the Kingdom of the heavens and the earth; and God is, over all things, a Witness” (85:9)

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

“Verily, those who persecute the believer men and the believer women, and yet they repent not, for them shall be the chastisement of the hell and for them is a burning torture” (85:10)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ

“Verily, those who believe and do good deeds, for them shall be the gardens ‘neath which flow rivers; That shall be a great achievement” (85:11)

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

“Verily the Grip of thy Lord is terrible” (85:12)

إِنَّهُ هُوَ يَبْدِئُ وَيُعِيدُ

“Verily, He it is Who originateth (everything) and causeth it to return” (85:13)

وَهُوَ الْغَفُورُ الْودُودُ

“He is the Oft-Forgiver⁵, the Most Loving One” (85:14)

ذُو الْعَرْشِ الْمَجِيدُ

“Lord of the ‘Arsh⁶’ Glorious” (85: 15)

فَعَالٌ لِّمَا يُرِيدُ

“The Mighty Doer of whatsoever He willeth” (85: 16)

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ

“Has not come unto thee the story of the hosts⁷” (85: 17)

فِرْعَوْنَ وَثَمُودَ

“Of Pharaoh⁸ and Thamood⁹?” (85: 18)

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ

“Nay! Those who disbelieve are (used) to belie¹⁰” (85: 19)

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ

“While God is the Encompassing One, over them” (85:20)

بَلْ هُوَ قُرْآنٌ مَجِيدٌ

“Nay! It is Qur’an the Glorious¹¹” (85:21)

فِي لَوْحٍ مَحْفُوظٍ

“(Inscribed) in the ‘Lauh al- Mahfuz’ (the Guarded Tablet)” (85:22)

Commentary

Verse 1

‘Buruj’ the twelve celestial stations through which the celestial bodies, the planets annually pass through

– ‘*Buruj*’ are also interpreted as the Big Stars¹². The twelve stations of the system of the constellations indicated by the following Zodiac signs are: –

1. Hand – (Ram) – Aries.
2. Thaur – (Bull) – Taurus.
3. Jauz – (Twins) – Gemini.
4. Sarihan – (Crab) – Cancer
5. Asad – (Lion) – Leo
6. Sumbula – (Virgin) – Virgo
7. Meezan – (Balance) – Libra
8. Aqrab – (Scorpion) – Scorpio
9. Qaus – (Archer) – Sagittarius
10. Jadi – (Goat) – Capricornus
11. Dalv – (Water-bearer) – Aquarius
12. Hooth – (Fishes) – Pisces.

‘*Buruj*’ is since been used for Zodiac signs or Constellations. (A.P.)

Verse 2

The Day of the Final Judgment which every man is warned of – to be mindful of the inevitable requital in the ultimate even if respite is given for the whole of this life.

Verse 3

The terms are very comprehensive – Taking the meanings in terms of the legal proceedings of the administering of justice of the Day of Judgment, the following are the position interpretations.

For ‘Shahid’ the witness – the following can be meant: –

1. God Himself – See 3:81, 10:61.
2. The Apostles of God – See 31:81.
3. The Recording Angels – See 50:21.
4. The Limbs or the sinners – See 24:24.
5. The Records of deeds – See 7:14.
6. The Sinner himself – See 7:14.

The subject witnessed may be:

1. The deed or the crime.
2. The sinner against whom the witness gives the evidence.

The verse means that no sinner can ever possibly escape the consequence of the sins committed by him. He must avail of the respite and immediately repent and amend his life and seek God’s merciful

pardon for his sins.

There are several views about the (witness and the witnessed – given by the commentators. The most comprehensive one, is given by the Second Imam Hasan Ibn Ali al-Mujtaba who said: “*Shahid stands for the Holy Prophet*” and recited the verse 33:45 and “***Witnessed stands for the Resurrection Day***” (11:103) – all that has been said about the witness and the witnessed can be included in this. (A.P.)

Verse 4-7

The wording of this verse seems to refer to the conduct of some particular people. A commentator takes it to be of an illustration of general application. It is no doubt a fact that in ancient history of the world, particularly the Medieval Europe, people who did not conform to the religion of the people in power, were mercilessly sacrificed at the stake. There is the reference to Nimrod’s treatment to Abraham¹³. There is the history of catholic Christendom enacting the Edict of Milan which victimised numberless Jewish men, women old and young and even innocent children.

There is the case of Zu-Nawas the last Himyarite king of Yamen, a Jew by religion, mercilessly persecuting the Christians of Najran burning them at the stake. This is reported to have occurred in the latter half of the sixth century of the Christian Era. (MS) gives the following story to have been referred to in these verses. The Fifth Holy Imam Muhammad Ibn–Ali Al–Baqir says that once the First Holy Imam Ali–Ibn Abu Talib sent a man to the religious head of the Christians of Najran asking them about the people of Ditch – and on receiving their reply sent word saying “What ye say about those people, is not the true story but the story runs as follows” – he related the following story.

God had sent an Abyssinian as His Apostle to the Abyssinians. The Apostle had to fight the forces of the king whose name was Zu–Nuwas who was a pagan who claimed himself to be a deity and wanted the people to worship him.

Most of the companions of the Apostle were killed. The king took the Apostle and his surviving believers as captives and gathered them along with the followers of the Apostle at a place. A huge pit was prepared with fire burning in it and it was announced that all those who believed in God which the Apostle claimed to have been sent from, may throw themselves into the burning pit. A believer woman with a small baby in her lap also came to fall into the pit but as she came near the fire, her love for her baby, held her back. The baby by God’s command cried out to its mother saying “*Mother! Jump thou along with me into the fire for this is too small a test in the way of the Lord*” The woman jumped into the fire along with her baby. But by God’s command, the Apostle, all the believers, the woman and the baby were safe in the pit, unhurt with the fire (MS.) M.B. gives a detailed note of a story quite similar to the above.

A question would arise in the mind of any intelligent one that will there not be a requital or accounting for inflicting persecution and causing the worst miseries and tortures to those poor souls for being faithfully

attached to the Holy Ahl Al-Bayt of the Holy Prophet. How hundreds and thousands of men, women and children were persecuted and put to death for being the Shias of Ali and how many were asked to pay a merciless tax for visiting the shrine of the Holy Imam Husayn and of the martyrs of Karbala.

There are several anecdotes of the believers being mercilessly persecuted and burnt by their opponents and the scene being observed and enjoyed by the spectators. Qur'an's scope is to condemn not only the persecution of the believers but even those who witnessed such cruelties and did not attempt to prevent and object to it and this was a warning to the people of Mecca who were persecuting the Muslims for their embracing Islam, and the same would apply to the persecution and massacre and the ruthless treatment of the believers who firmly adhered to the cause of the Ahl Al-Bayt.

This is why in the Ziarat it is said: *“La’anallaho Ummatan Zalamatka ma La’anallho Ummatan Same’at bezaaleka wa raziat beh”* “Cursed be the people who did injustice to you and cursed be the people who heard this and were pleased with it” (A.P.)

Verse 21

This verse condemning the disbelievers who belie the divine origin of Qur'an. It asserts that it is the glorious Qur'an, the original of it is in the Well-Guarded Tablet which has 56:78 as *‘Kitab al-Maknoon’*, i.e., the Hidden Book which in 13:39 have been termed as the *‘Ummul Kitab’*, i.e., the Mother Book and that is which is not within the reach of anyone save those who are purified by God 33:33 vide 56:79 and this is what is termed as *‘Illiyoon’* – in 83:19–22. (A.P.)

Verse 22

Tablets¹⁴ mentioned are not of any material of this world. The tablets are only a figurative expression to mean that the Holy Qur'an is the Final Word from the Lord which is fully guarded and preserved in the heavens. Even the Qur'an on earth is a Book protected, God Himself having taken the responsibility of guarding or protecting it from being made extinct or getting corrupted in its form or meaning by any wicked hands. Before departing from this world, the Holy Prophet declared that:

“I leave behind me Two important things, The Book of God, i.e., the Holy Qur'an and my Ahl Al-Bayt. If ye be attached to these Two, ye will never get astray, for these Two will never be separated from each other until they meet me at the Cistern of Kawthar.”

The *‘Lauh al-Mahfooz’* in this world, is the heart of these Holy ones in whom has been secured the Book of God, i.e., the Final Word of the Lord, i.e., the Holy Qur'an.

^{1.} Zodiac. Refer to: 15:16.

^{2.} Of judgment.

^{3.} The disbelievers.

- [4.](#) The believers.
- [5.](#) Covering the defects.
- [6.](#) The Throne of Supreme Authority.
- [7.](#) Refer to: 79:15–26, 7:73–79.
- [8.](#) Refer to: 7:73–79.
- [9.](#) Refer to: 79:15–26.
- [10.](#) The Truth & the Apostles.
- [11.](#) Refer to: 56:77–79.
- [12.](#) See 15:16.
- [13.](#) See 21:68.
- [14.](#) See 3:7, 15:9.

[1] [1]

SHARES

Surah At-Tariq – The Nightly Visitant

(Revealed at Mecca)

17 Verses in 1 Section

Sections of Surah At-Tariq

1. Man reminded of his Origin.

At-Tariq – Man Reminded Of His Origin

- Let man to reflect upon his own Origin, God is well able to resurrect man,
- Qur'an a Decisive Word,
- The disbelievers' plot,
- God also plans,

- The disbelievers respited.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

وَالسَّمَاءِ وَالطَّارِقِ

“By the heaven and the Nightly Visitant” (86: 1)

وَمَا أَدْرَاكَ مَا الطَّارِقُ

“What will let thee know what the Nightly Visitant is?” (86:2)

النَّجْمِ الثَّاقِبِ

“(It is) the Star of piercing radiance” (86:3)

إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ

“There is not a soul is set a Watcher¹” (86:4)

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

“Let man then reflect, of what he is created” (86:5)

خُلِقَ مِنْ مَّاءٍ دَافِقٍ

“He is created a water (drop) ejected” (86:6)

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

“Coming forth from between the backbone and the ribs²” (86:7)

إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ

“Verily, He is Well-Able to resurrect him³” (86:8)

يَوْمَ تُبْلَى السَّرَائِرُ

“On the day when all things hidden shall be tried” (86:9)

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ

“Then for him shall not be any power, and nor any helper” (86: 10)

وَالسَّمَاءِ ذَاتِ الرَّجْعِ

“By the heaven endued with rotation” (86: 11)

وَالْأَرْضِ ذَاتِ الصَّدْعِ

“And by the earth endued splitting⁴” (86: 12)

إِنَّهُ لَقَوْلٌ فَصْلٌ

“Verily, it (the Qur'an) is a decisive word” (86: 13)

وَمَا هُوَ بِالْهَزْلِ

“And it is not a jest” (86: 14)

إِنَّهُمْ يَكِيدُونَ كَيْدًا

“Verily scheme they (against the truth), a scheme” (86: 15)

وَأَكِيدُ كَيْدًا

“And I too do scheme (against them), a scheme” (86: 16)

فَمَهْلِ الْكَافِرِينَ أَهْمَهُمْ رُؤُودًا

“So respite thou the disbelievers; let them alone a while” (86: 17)

Commentary

Verse 1

The mention of the Night-visitant is a mystic expression. There are various interpretations of the word ‘*Tariq*’. Some take it to be a particular star, some say it is the Morning Star, some say Sirius, and some take it to be the star in general for the stars shine in the nights, all through the year.

‘*Tariq*’ lit. Hammering – figuratively has been used for a visitor at night who knocks at the door by a hammer hanging at it. Furthermore, it has been used for a constant traveller who hammers or tramples the ground at the time. Here as expressed in Verse 3, is used to mean a piercing or shining star. According to a tradition from the Ahl Al-Bayt it refers to a star which traverses all the seven spheres above, one after another and returns, which means, it crosses all the orbits of the planets. Thus, it could be true only of a comet which crosses all orbits, and in this sense, it can be applied figuratively to the Holy Prophet whose piercing and radiating mind, traverse all the spheres of the Universe, physical and spiritual.

Vide verse 4, The Holy Prophet with his penetrating and piercing spirit, would be over-all vigilant, over and above every soul. This is in conformity with all the verses of Qur’an which assert the Holy Prophet as a Universal Witness over all witnesses⁵. (A.P.)

Verse 2

The query itself suggests the mystic nature of the reference and meaning of it having been kept a secret, and all interpretations being mere conjectures.

Verse 4

It is only said that it is the star of piercing brightness. It is not said which star – for it is a figurative reference to the great personality. Some commentators take the reference to the First Holy Imam Ali Ibn Abu Talib, for he used to get in communion with the Lord in getting himself absorbed in the All-Divine, in his prayers that Salman and the others had more than once taken him even to be dead. Besides, Ali used to get out in the night enquiring about the needs of the poor and the helpless and help them. It is said that even soul has been preserved or guarded or protected by a number of angels, but for this grace of the Lord no soul would be able to escape the various kinds of the calamities which the body

and the soul faces in this world.

The First Holy Imam Ali says, *“It is no wonder if a man dies, it is a wonder, how he is kept alive for so many are the dangers to his existence for there are in every element, things which can cause his death – Man is living amidst innumerable dangers and yet he is kept alive. It is nothing but God’s will that makes man live or die”*

Verse 6

The sperm issued from between the back and the ribs⁶.

Verse 7

The stimulant for the discharge of the matter is generated in the brain and is conveyed through the spinal cord, continued with the Medulla Oblongata. The kidneys thus passing from the back from between the ribs and the hip bones.

The ejected water referred to here, with a mention of backbone (the Spinal Cord) and ribs evidently refers to the part which the breast and the spinal cord play a joint role in the process of the meeting of the sperm and the ovum which result in the formation of the embryo. (A.P.)

Verse 8

See 85: 12, 36:77–82, particularly 36:81 wherein is given the greatest argument “What! Is not He who created the heavens and earth, able to create the like of them? Yes, He, is the Creator (of all) the Knower.’

He who created the physical body with all its Psychic forces with the wonderful harmony in the working of the various kinds of forces, can bring back the same at His will.

God who caused the union of the sperm and the ovum out of which the most complicated form of an organic being comes into evidence, is naturally able to make a higher complicated soul to proceed towards its Maker by undergoing trial after trial to unfold the possibilities endowed in it. (A.P.)

Verse 9

When asked what are the secrets that will be disclosed, the Holy Prophet said *“All your deeds good and bad, open and hidden”* (MS.)

Verse 10

On the Day of Judgment, which will be the day of reality and truth, none shall have any help from anyone else. Everybody for himself. None shall bear the burden of the other⁷.

Verse 11

'*Raj'*, i.e., return. Here the return of the same action or function again and again in a prescribed order or cycle – the return of the monsoonic functions and their relevant changes in the working of the heavenly bodies and the consequent effects on the earth. Though the Firmament above, is always the same yet the change in its function takes place quietly, secretly, smoothly and regularly without any voice of anyone else in the matter save the will of the Almighty Author of the Universe. The revolving and the change in the activities of the heavenly bodies, goes on constantly and it is ever true to its Centre.

It indicates the rotational and revolutionary nature of the heavenly bodies. (A.P.)

Verse 12

The earth is made amenable to opening itself or yielding to the gushing out of the springs and the sprouting of the vegetation, necessary for every kind of life on earth.

Refers to the reciprocity and the productivity of the earth. (A.P.)

Verse 13

The Holy Qur'an is the Final Word of God, complete and perfect to be current for all times until the end of the world for the human race as a whole.

Verse 14

It is not a collection of mere tales of the ancient people as imagined by the disbelievers⁸.

Verse 15

It is a reference to the scheming activities among the disbelievers and the hypocrites. The immediate reference is said to be to what the pagans of Mecca did, in their preparation for the battle of Badr. But the reference has the common application also that the disbelievers will always exert to the utmost, plotting to thwart the spread of the truth or to make it totally extinct.

God undertakes to Himself to fight the disbelievers and hypocrites, i.e., the enemies of the truth. This indicates the continuous effort against Islam and the perpetual help from God, to save and spread it⁹.

Verse 17

Thus, the disbelievers and the wicked ones, are granted a respite. It is the mercy of the Lord that has given a chance for those who reject the truth to reconsider their decision and amend it. At the end, their doom shall overtake them and bring everyone to account individually for each, of the good and the evil, even the motives as well as the deeds.

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- [1.](#) Refer to: 2: 143, 22:78, 16:89, 33:45.
 - [2.](#) Refer to: 36:77, 76:2, 80: 19.
 - [3.](#) Man. Refer to: 85: 13.
 - [4.](#) With power or the capacity of recipiency and productivity.
 - [5.](#) See 2: 143; 33:45.
 - [6.](#) See 36:77; 76:2; 80: 19.
 - [7.](#) See 2:48, 6: 164, 39:7, 53:38.
 - [8.](#) See 6:25, 68: 15, 78: 13.
 - [9.](#) See 48:28, 61:8.

[1] [1]

SHARES

Surah Al-A'la – The Most High

(Revealed at Mecca)

19 Verses in 1 Section

Sections of Surah Al-A'la

1. He who purifieth his self is successful.

Al-A'la – He Who Purifieth His Self Is Successful

- The disbelievers committed to hell, shall neither die nor live,
- The life in the hereafter the best and lasting,
- This is in the past sacred books, the Books of Abraham and Moses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

“Hallow thou the name of thy Lord, the Most High” (87:1)

الَّذِي خَلَقَ فَسَوَّى

“He Who createth and fashioneth¹(all things)” (87:2)

وَالَّذِي قَدَّرَ فَهَدَى

“And He Who planned, and guideth them” (87:3)

وَالَّذِي أَخْرَجَ الْمَرْعَى

“And He Who bringeth forth the herbage” (87:4)

فَجَعَلَهُ غُثَاءً أَحْوَى

“And then reduceth it to dusty stubble” (87:5)

سُنُقْرُكَ فَلَا تَنْسَى

“And We make thee to read so that thou shouldst not forget” (87:6)

إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى

“Save what willeth God²; Verily He knoweth the declared and what is hidden” (87:7)

وَنُيَسِّرُكَ لِلْيُسْرَى

“We shall ease (thy way) unto an ease (for thee)” (87:8)

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى

“And thou go on reminding, for it profiteth (mankind) reminding it³” (87:9)

سَيَذَكَّرُ مَنْ يَخْشَى

“He that feareth (God) will mind the warning” (87: 10)

وَيَتَجَنَّبُهَا الْأَشْقَى

“And will avoid it, the most reprobate one” (87: 11)

الَّذِي يَصِلَى النَّارَ الْكُبْرَى

“Who shall be committed to great fire” (87: 12)

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

“Then he shall die not therein, nor shall he live (in it)⁴” (87: 13)

قَدْ أَفْلَحَ مَنْ تَزَكَّى

“Indeed he (alone) succeedeth who purifieth himself⁵” (87: 14)

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

“And remembereth the Name of his Lord and (regularly) prayeth” (87: 15)

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

“Nay! prefer ye the life of this world” (87: 16)

وَالْآخِرَةَ خَيْرٌ وَأَبْقَى

“Although the hereafter is better and more lasting” (87: 17)

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى

“Verily, this is in the scriptures earlier” (87: 18)

صُحُفِ إِبْرَاهِيمَ وَمُوسَى

“The Scriptures of Abraham and Moses” (87: 19)

Commentary

Verse 1

The word “Rabb” in the Arabic language covers a very wide field implying: nourishing, sustaining, protecting from harm, providing opportunities and means for the fullest possible development and taking care as the Owner and the Guardian of a being. The word ‘Lord’ of the English language is to be used helplessly for the unavailability of any other word to suit the sense of the term “Rabb” . Hence, wherever ‘Lord’ has been used in the place of the Arabic “Rabb” it is to mean all the qualities of the “Rabb” as used in the Qur’anic language.

This verse pleased the Holy Prophet so much that very often he repeated it and the First Holy Imam, Ali Ibn Abu Talib, used often to recite this Surah in his prayers⁶. (MS.).

It is narrated by Oqbat Ibn Aamir that when the last Verse of Chapter 56:96 was revealed, the Holy Prophet said, ‘Put it in your ‘Roko’, i.e., Bowing during prayers, i.e., recite in it that state and when this verse was received, he said ‘Recite it in your ‘Sujood,’ i.e., Prostration. ‘Ism’, i.e., name – means the aspect by which a being is identified, recognised and known. God’s Name means, the attributes of His Excellence through which He is known to His creature, as His Essence, far beyond being known to anyone directly, save to Himself. The glorification of His Name means, when using the names, one should be alive to the fact that there is no resemblance whatsoever in reality between the use of these attributes about the Absolute One and the use of the same, about the finite and dependent beings. (A.P.)

Verse 2

The existence of man has several different aspects⁷. Each time a reference has been made in the Holy Qur’an to the creation of man, it refers to a particular aspect of it. Man has been referred to, as having been brought into existence from nothing. His creation being passed through process after process in his being endowed with the various faculties and then being endowed with the conscience. Here the reference is to the perfect proportion in which everything is given to man.

Verse 3

Everything has been provided in the degree essential to suit the need of every individual.

Everything in the world has been controlled by fixed laws of growth and decay, and affected the necessary guidance through instincts, conscience, revealed scriptures, Apostles and the Holy Imam.

The divine guidance is according to a planned process. (A.P.)

Verse 5

In the decay of the vegetable world, a regular resurrection of the decayed matter has also been ordained by preserving the seeds and the roots to keep the supply of the stuff continuous.

Verse 6

The Holy Qur'an was revealed in stages⁸ to facilitate people learning the truth gradually leaving the margin of time for the people to remember each commandment so that the knowledge of it may have a gradual growth.

This indicates that the Holy Prophet was divinely endowed with the wonderful memory to remember the very text of the Word of God even though it was revealed to him only once.

There is another aspect of the meaning '*Tansa*', i.e., forget or forsake. It may mean, that the Holy Prophet was divinely protected against any forgetfulness.

The Holy Prophet was made to read – by God and the divine agencies. Hence, he never forgets. The tradition which indicates that the Holy Prophet while conducting a congregational prayer, forgot performance of certain necessary parts of the prayer and it was brought to his notice by some of the praying ones behind him is totally spurious and against this verse. Some would take the exception in the next verse 7 as the proof of the possibility of the Holy Prophet forgetting his duty but this would affect the Holy Prophet being the absolute example to be followed by mankind. Therefore, exception here is the same as the exception in 11:108 which is just to assert that everything depends on His will whether He exercises it or not, is a different matter or the exception refers to the orders which later on have been abrogated by Him. Otherwise, the Holy Prophet is saved from forgetting his duties. (A.P.)

Verse 8

The declaration is prophetic about the easy march of Islam from success to success, in its spread.

Verse 9

Commentators consider '*In*' here as to mean certainty and not conditional, but it may also mean 'when'

or 'if' denoting condition but in the sense that reminding should be when there is some use, either for or against. It would mean that reminding should correspond with the capacity of the audience either to accept or to reject it. (A.P.)

Verse 13

This is the state in which the wicked in Hell will be committed to. There will be no death in Hell for death means the extinction of life, i.e., the state of absence from a state, the sinner will be there in Hell suffering the consequences of his own deeds and motives⁹.

Verse 14

'*Aflaha*', i.e., successful achievement of the cherished goal, attainment of the Eternal Bliss or Salvation.

The purification of the self means to be pure and clean against any disobedience or rebellion against any of God's commands, to keep the soul always in submission to the Divine Will and never allowing it to get astray from the path of righteousness and piety.

Verse 16

Man is often beguiled by the powerful attraction front the enjoyment of the pleasures of this world which are the common tools of Satan to lead man astray.

Verse 18

Every scripture that was revealed prior to the Holy Qur'an to the earlier apostles, contained only the truth about God, be that in any language for the apostles were sent in the languages of the respective people. See 14:4 and naturally the scriptures given to the apostles must have been in the language spoken and understood by the respective people.

The contents from verse 14 downwards, i.e., it is the gist of what all the prophets came or and man's attitude towards their teachings. (A.P.)

Verse 19

The book given to Abraham has not been definitely named. According to the Old Testament also, Abraham is recognised as one of the Apostles of God¹⁰. Mr. G. H. flux has brought out a translation of Greek text, in the name of the Testament of Abraham, published by the CPCK, London in 1927. The Greek version might be a translation from the Hebrew language.

The Book of Moses referred to here, its original is called Taurat or the Pentateuch.

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- [1.](#) Refer to: 15:28, 15:29, 18:37, 6:2, 82:8.
 - [2.](#) Refer to: 11:108.
 - [3.](#) Refer to: 88:21.
 - [4.](#) Refer to: 20:74.
 - [5.](#) At least by giving alms.
 - [6.](#) See 82:8, 6:2.
 - [7.](#) See 15:28, 29, 18:37.
 - [8.](#) See 76:23.
 - [9.](#) See 20:74.
 - [10.](#) Gen. 20/7.

[1] [1]

SHARES

Surah Al-Ghashiyah – The Overwhelming Event

(Revealed at Mecca)

26 Verses in 1 Section

Sections of Surah Al-Ghashiyah

1. The Overwhelming Event.

Al-Ghashiyah – The Overwhelming Event

- The overwhelming event is the Doom of the disbelievers and their punishment in the hereafter,
- Man can draw lessons and get guided by the natural phenomena at work in the creation of the world

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ

“Hath not come unto thee the tidings of the Overwhelming Event?¹” (88: 1)

وُجُوهُ يَوْمَئِذٍ خَاشِعَةٌ

“(Some) faces on that day shall be downcast” (88:2)

عَامِلَةٌ نَاصِبَةٌ

“Toiling, weary” (88:3)

تَصْلَى نَارًا حَامِيَةً

“Entering into the fire, blazing” (88:4)

تُسْقَى مِنْ عَيْنٍ آبِيَةٍ

“Made to drink from a spring (fiercely) boiling²” (88:5)

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ

“For them there shall not be (any) food but of the bitter-thorny fruit ‘Zaree’” (88:6)

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ

“Which will neither fatten nor give any relief³ from hunger” (88:7)

وُجُوهُ يَوْمَئِذٍ نَاعِمَةٌ

“(Other) faces on that day shall be happy” (88:8)

لِسَعْيِهَا رَاضِيَةً

“With their efforts past, well pleased” (88:9)

فِي جَنَّةٍ عَالِيَةٍ

“In a grand garden” (88: 10)

لَا تَسْمَعُ فِيهَا لَاغِيَةً

“They shall hear not therein any vain talk” (88: 11)

فِيهَا عَيْنٌ جَارِيَةٌ

“Therein a spring flowing” (88: 12)

فِيهَا سُرُرٌ مَرْفُوعَةٌ

“Therein are couches⁴exalted” (88: 13)

وَأَكْوَابٌ مَوْضُوعَةٌ

“And goblets ready placed” (88: 14)

وَنَمَارِقُ مَصْفُوفَةٌ

“And cushions ranged in order” (88: 15)

وَزَرَائِبُ مَبْنُوتَةٌ

“And carpets spread forth” (88: 16)

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

“What! See they not unto the camels, how they are created?” (88: 17)

وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ

“And Unto the heaven, how it is raised” (88: 18)

وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ

“And unto the mountains, how they are set up?” (88: 19)

وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ

“And unto the earth, how it is spread out?” (88:20)

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ

“So, thou⁵(go on) reminding; Thou art only a Reminder⁶” (88:21)

لَسْتَ عَلَيْهِمْ بِمُصِطِرٍ

“Thou art not, over them, a compeller⁷” (88:22)

إِلَّا مَنْ تَوَلَّى وَكَفَرَ

“But whosoever turneth back and disbelieveth” (88:23)

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ

“Then will chastise him God with the greatest chastisement” (88:24)

إِنَّ إِلَيْنَا إِيَابَهُمْ

“Verily unto Us is their return” (88:25)

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

“Then verily, upon Us is to reckon with them” (88:26)

Commentary

Verse 1

‘Ghashiyah’, i.e., that which covers or overshadows or overwhelms, i.e., a terrible thing or event which confounds the people and sends them off their senses. The Day of Judgment will be a state of such reality that what we think and see in this life will have been lost in our realisation of the reality which will be laid bare before us⁸. The Day of Judgment.

The enjoyments referred to in this Surah are all figurative presentations of the heavenly entertainment in the heavenly assemblies of the souls. (A.P.)

Verse 2

The feeling of humiliation in a man is manifested only on his face. On the Day of Judgment, the disbelievers and the wicked will be humiliated for their arrogance and pride. Their faces will be awful and terror-stricken and downcast.

Verse 3–5

Those who were striving in the life here in hostility against the godly ones. (A.P.)

Verse 6

‘Zaree’ a kind of dry thorny shrub, so bitter in taste that none of the animals even go near it, it is also loathsome in appearance. This tree will be the food of the fellows in hell.

Verse 8–16

The state of bliss which the righteous will be placed in.

Verse 17–20

Man’s attention is invited to the four things which he sees every day.

1. The Camel, the ship of the desert. The usefulness of the animal, its build and its peculiar traits.

2. The Skies, with their unlimited heights, their wonderful bodies and their mystic functioning with the tremendous control over their regulated activities.
3. The Mountains, their huge sizes, their fixed immovable stand, the usefulness of its material, the stone.
4. The Earth with its extent, being a globe yet serving a wide plane, and its amenability to the growth of the essential produce out of it, and the great store of minerals, metals and the liquids treasured in it.

M.A. translates (*Ibil*) to mean 'clouds' – and in his notes refers to – Tajul Arus and some Arabic Lexicon – saying it is the view of Abu Amr Ibn al-Ala (one of the well-known early reciters of Qur'an), but Maj'ma ul-Bayan mentions the name of the same Abu Amr here as one of the exponents of the passage who gives the reason why God has referred to the creation of the camel here and does not give any indication of Abu Amr's interpreting. '*Ibil*' as clouds, nor any other lexiconist – even the modern standard Arabic dictionary 'Al-monjid' does not give any such interpretation although 'Tajul Arus' is one of the sources of 'Almonjid'. However, there is no justification whatsoever for the interpretation of '*Ibil*' into clouds.

There are two questions here

- (1) The connection of the verse 18–20 to the previous verses,
- (2) What is the justification of bringing these sentences into conjunctive clauses.

The answer to No. 1 is that it is connected with the first verse of the Surah in conveying a warning and the answer to No. 2 is that these four wonders of nature referred to, in the verses, were the most familiar scenes to the people of the driest regions of the earth. The camel and its wonderful structure and utility in the desert with the heavens raised over it, the raised mountains, the plain desert, being within the observation of everyone while the other sceneries of nature might not be available to all. Thus, Qur'an draws the attention of man to the simplest verses of the Book of nature, showing that even there are sufficient signs to prove the purposefulness of creation. (A.P.)

Verse 21–22

The duty of an apostle of God is only to preach the faith and teach the people its practice and show them the right ways of life. It is not for the apostle of God to watch the people against their wickedness or to punish them.

‘*Musaitir*’ here is used in sense of compelling one to any action, i.e., Compeller⁹, as otherwise the Prophet and his successors represent God as His Vicegerent to execute the divine legislative will and it is in absolute conformity with it. (A.P.).

Verse 23–24

Chastising those who turn back and disbelieve in the truth rests only with God.

Here and elsewhere God refers to Himself in plural, the totality of His Authority is implied. Thus, all the entities functioning in the machinery of His authority are included¹⁰. (A.P.).

¹. Refer to: 12:107, The Total Resurrection.

². Or a humiliating stuff.

³. Sufficing – satisfying.

⁴. Exalted – joyful seats raised.

⁵. The Holy Prophet.

⁶. Refer to: 87:9.

⁷. Refer to: 2:256, 10:99.

⁸. See 12:107.

⁹. Refer to: 10:99.

¹⁰. Viz. the Angels, the Spirits, the Prophets and their successors the Imams are included

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SHARES

Surah Al-Fajr – The Daybreak

(Revealed at Mecca)

30 Verses in 1 Section

Sections of Surah Al-Fajr

1. The soul at rest.

Al-Fajr – The Soul At Rest

- The punishment given to the disbelievers in the past referred to,
- Only the soul at rest shall be able to get admitted to the servants of the Lord and the reward of blissful life.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

وَالْفَجْرِ

“By the Daybreak” (89: 1)

وَلَيَالٍ عَشْرٍ

“And (by) the Ten Nights” (89:2)

وَالشَّفْعِ وَالْوَتْرِ

“And (by) the even and the odd” (89:3)

وَاللَّيْلِ إِذَا يَسْرِ

“And (by) the Night as it passeth away” (89:4)

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ

“Verily there is in this an oath for those who possess understanding” (89:5)

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

***“Hast not thou (O’ Our Apostle Muhammad!) seen how did deal thy Lord with the (people) ‘Ad’¹?”
(89:6)***

إِرَمَ ذَاتِ الْعِمَادِ

“(Of) Iram with tall statures²” (89:7)

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

“The like of which were not created in any of the (other) cities (of the world)” (89:8)

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

“And the (Tribe) Thamood³who hewed out the rocks in the valley” (89:9)

وَفِرْعَوْنَ ذِي الْأَوْتَادِ

“And Pharaoh the owner⁴of the stakes” (89: 10)

الَّذِينَ طَغَوْا فِي الْبِلَادِ

“Who (all) transgressed in the cities” (89: 11)

فَأَكْثَرُوا فِيهَا الْفَسَادَ

“And multiplied wickedness therein” (89: 12)

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

“So, thy Lord let fall on them the whip of a chastisement” (89: 13)

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

“Verily, thy Lord is (ever) on watch” (89: 14)

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

“And as for man, when trieth him his Lord, and honoureth him, and is bounteous unto him, then saith he: “My Lord hath honoured me!” (89: 15)

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ

“But when trieth him, and then straiteneth unto him his sustenance, then saith he: “My Lord hath disgraced me!” (89: 16)

كَأَلَّا ۚ بَلْ لَا تُكْرِمُونَ الْيَتِيمَ

“Nay! rather ye honour not the orphan” (89: 17)

وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ

“Nor urge ye one another to feed the poor!” (89: 18)

وَتَأْكُلُونَ التُّرَاثَ أَكَالًا لَمًّا

“And ye devour heritage, devouring (everything) in greed (indiscriminately)” (89: 19)

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

“And ye love wealth with exceeding love” (89:20)

كَأَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

“Nay! when the earth shall be pounded to powder” (89:21)

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

“And cometh (the Command of) thy Lord⁵, with the angels in ranges arrayed” (89:22)

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَىٰ

“And the Hell shall be made to appear that Day, (and) that Day shall man get awakened, but of what avail unto him shall be the awakening?” (89:23)

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَىٰ

“He shall say: “Oh! Would that I had sent before (provisions for) my life!” (89:24)

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا

“For, on that day shall chastise not any one like unto His chastisement” (89:25)

وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا

“And shall bind not any one like unto His binding” (89:26)

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

“(It will be said unto some) “O’ tranquilised soul at (complete) rest!” (89:27)

ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً

“Return thou unto thy Lord! well-pleased (with Him), (and) His being well-pleased with thee” (89:28)

فَادْخُلِي فِي عِبَادِي

“Thus, enter thou amidst My Servants⁶” (89:29)

وَادْخُلِي جَنَّتِي

“And enter thou into My Garden⁷!” (89:30)

Commentary

Verse 1-2

There are many interpretations of this mystic swearing in the Holy Qur'an and one of them is that the day break referred to here in this verse and the Ten Nights are the First Ten Days and the lunar month of Zul Hajjah, the Twelfth month of the lunar year, preceding the pilgrimage. The Holy Prophet said that fasting, feeding the poor, and the similar other deeds of righteousness during those days earn a special grace and reward from God.

Some commentators say the reference could also be to the First Ten nights of the month of Muharram in which is the great eventful day of 'Ashoora'.

Once it was reported to the Holy Prophet that a young man fasts during the first ten days of Zul Hajjah. The Holy Prophet sent for the young man and said: *"Glad tidings unto thee O' young man, for whosoever honours the sanctity of those Ten Days, it will be equal to his liberating ten slaves daily, and fasting consecutively for two days, is equal to sacrificing a hundred camels in the way of the Lord and giving a hundred horses to defend the faith in God. He who goes to enquire about a sick man, it will be equal to go enquiring the welfare of an apostle of God. He who takes part in the funeral of any one during these days, it will be equal to attend the funeral of an apostle of God or a martyr. And he who feeds any one in these ten days it will be equal to feeding an apostle of God".*

Besides the mystic importance of the day and the Ten Nights given above, on the authority of the Holy Prophet, there is the fact that a mere mention of the break of a day may sound too simple and without any significance but those who reflect intelligently on the phenomenon of the daybreak and passing away of the night, with regard to the functioning of the earth in harmony with the other heavenly bodies in the solar system and the great change in time affected regularly every day without fail resurrecting the world once again for the fulfilment of the great plan of the Almighty Author of the Universe, will know the significance of the occasion.

The commentators have different views regarding the Dawn – Ten Nights and the passing of nights. Most of them are of the opinion that reference is to the pilgrimage period from the break of the dawn of the first day of Zul Hajjah, up to the 30th night of the month, but the point is that from the first up to the 8th of Zul Hajjah, no particular rite is to be performed therein. The 'Omra al-Tamattu' can be performed in one of these days or even before the commencement of the month of Zul Hajjah. Some have taken the reference to the month of Ramazan and its last ten nights that is also arbitrary. Some have given a different interpretation of esoteric character referring to the Fourteen Infallible Ones of the House of the Holy Prophet. "Fajr", the Dawn, the Holy Prophet and 'Shaf' i.e., Two – The two brothers Hasan and Husayn and 'Watr' Fatimah, Ten nights, Ali and the other Imams of the House, who have been termed here as nights because, in spite of their being in the highest esteem with God, most of the people were

in darkness about them. The passing away 'night,' would be a prophecy about the ending of the period of darkness and the appearance of the last Imam. This interpretation has no authentic support from the Ahl Al-Bayt. (A.P.)

Verse 3

This is another mystic expression. It may mean all things, for in them are the even and odd ones, or it may mean the opposites in sexes and energies and the other qualities in men, material and the natural phenomena active in the universe.

Verse 4

The state invites attention to the great change in the effect of the daily functioning of the heavenly bodies, brought on earth regularly in a system ordained by the Almighty Creator lord of the Universe.

Verse 5

This verse clearly indicates that the above expressions are purely mystic for the deeper consideration of those endowed with higher intellect, to know the secrets treasured in them and hold them for the proper use by them in their endeavour for spiritual progress.

'Hal' here stands for assertion, similar to Surah 76.

'Higr' controlling power – relating to that aspect of intellect which prevents man from wishful and fanciful thinking. (A.P.)

Verse 6-7

This is a reference to what befell the people 'Ad of the city Iram, who were the people of the Arab antiquity the 'Ad and Thamood, they were powerful but rebelled against God's laws and were persistent in their arrogance and godlessness. The people were of tall stature and were proud of their strength and power⁸.

Verse 8

The story of 'Ad is said to be that – 'Ad, son of Awz, son of Iram, son of Sam, son of Noah the people were called after 'Ad.

'Ad had two sons, Shaddad and Shadeed – Shadeed died and Shaddad became the ruler in the earth with several governors under him and claimed himself to be God, and his people had to worship him. God sent an Apostle to admonish Shaddad, but he did not amend his faith and conduct. The Apostle said that if he gets obedient to God he would be admitted to Paradise. Shaddad asked the apostle what was meant by Paradise. The Apostle gave a description of the blissful place and the enjoyments that are

there for the righteous. Shaddad said that he also could prepare one like it and exhausting all his resources prepared a vast garden with special attractions and a large number of beautiful buildings with beautiful women therein. When the Garden got ready Shaddad named it Iram and started to go and see it. As he approached the outer gate of it and only one step of his he had put across the threshold, a violent shout made him shiver with dread and he found a dreadful face before him and said that he was the Angel of Death come there to take his soul out of his body. Shaddad pleaded for a respite just to see the garden, but the angel said “*No! Now and here*” Shaddad wanted to get down from his horse and when one foot of his was in the stirrup and the other was about to touch the ground, his soul was out of his body. The garden was caused by God to disappear. (MS.)

The city of the people was so beautiful and so great that there did not exist the like of it anywhere in the world.

Verse 9

The Thamood, used to carve buildings out of the huge rocks in the mountains⁹. The apostle sent to them was Saleh. Reference to Pharaoh and the fall he met¹⁰.

Verse 10

Pharaoh used to kill everyone who believed in the True God and disbelieved in his godhead, by nailing them to the ground or a post. Hence, he is called the Nailer. Among the victims were Ezkiel's wife with her six children and Asia the Pharaoh's wife, all were martyred – Ezkiel who is popularly known as the ‘*Momin al-Aale Fir'awn*’ i.e., the Believer among the people of Pharaoh, escaped into the mountains.

Verse 11–13

Generalise the previous examples – meaning, anyone who commits inordinacy and commits civil disturbance and creates mischief in the society and in verse 13, gives the consequence and in verse 14 warns man to be careful, to beware that God is vigilant. (A.P.)

Verse 14

Though God's punishment for the disbelievers and the wicked might have been delayed, the delay is only a respite. It never means that God has neglected or left the rebellious ones once for all. It is His grace that does not make haste in the punishment and when ultimately it has to come it surely comes.

Verse 15

It is commonly seen in the world that man in spite of God's grace and mercy done to him and the bounties showered on man, man, when given prosperity forgets the Beneficent Lord, the Giver of all his wealth and happiness and gets puffed up with his prosperity and thinks that what was given to him was

his due and will last for ever.

Verse 16

And when man is given in the measure, restricted to his actual needs or according to the situation circumstanced by himself, but not up to his own lust and expectation, he is depressed in the adversity putting the blame upon God's grace not having been granted to him, and complains to have been degraded and lowered in the eyes of the others.

Verse 17

Even when favoured by fortune and granted prosperity with abundant wealth, man does not think of the destitute orphans, the helpless poor ones struggling hard under the pressure of the needs of their life and the life of their poor family and innocent children. Man wastes his wealth on his lust for luxury and enjoyments but does not supply the needs of the needy.

It is a denial of God being responsible for the straightness, the actions of man himself being responsible for it. (A.P.)

Verse 18

When a man is under the grip of his own hard-heartedness and is void of a charitable disposition, he finds plausible excuses for his own shortcomings and defects and even obstructs the others from being charitable and kind to others.

Verse 19

People used to deprive women and children of their dues in the property and used to devour their share also. It implies in general the misappropriation of any trusts entrusted by the trustees.

Verse 22

Coming of the Lord, means issue of His command¹¹, and the coming of the angels' arrival of the punishment through the angels concerned with the act of chastisement.

This is one of the verses which the anthropomorphists quote in favour of their doctrine but when the irrefutable reason supported by Qur'an proves the absolute unity of God in His essence and attributes, such expressions should be interpreted in such a way to be in conformity with reason. The Absolute One is far from being subject to motion. Therefore, His coming means His Final manifestation of His Authority. (A.P.)

Verse 23

When the decree will have been passed and the punishment is to be executed, the respite had ended and the time for repentance would have gone. No amount of repentance would be of any avail.

Verse 24

The repentant will wish for having sent good deeds to be of avail to him on that occasion. But the time given for action had gone.

This indicates that the life hereafter is not only a continuation but a development which actually deserves to be called life [12](#). (A.P.)

Verse 25–26

The chastisement and the torture that will be affected will be such that none else would have had inflicted such a punishment as any one before.

Verse 27

The human soul passes through states or stages. The state in which the soul seeks the fulfilment of his lower desire crossing the limits prescribed by God's laws is called *Ammura* (12:53) and the soul which reproaches against the rebellious intentions is called '*La Wama*' (75:2). And the soul which has conquered all desires and surrendered itself to the Lord is called '*Mutmainnah*' the satisfied one, i.e., at rest in peace and perfect harmony with the divine will, triumphed over every kind of passion, desire, sorrow, pain, disappointment, for the sake of any enjoyment of this life getting totally mindful of pleasing the Lord and none else. This is the highest stage of the spiritual progress the human soul in this world achieves, must strive for.

The Soul which has achieved complete confidence in God by absolute submission to His Will. (A.P.)

Verse 28

God's devotee – Once, one becomes God's devotee – he gets in him the divine attributes reflected and the one who reaches this stage of spiritual development, he gets mindful only of the Lord and not of anybody or anything else, and he does not aspire for any enjoyment even in heaven, except the pleasure of the Lord. This is the stage in which the Holy Prophet and his Ahl Al-Bayt were.

Verse 29

God's heaven – is God's pleasure, i.e., the soul is admitted to God's pleasure – thereafter divinity gets reflected in it.

This is in conformity with verse 51:56 wherein '*Ibadat*' is given as the ultimate purpose of creation. (A.P.)

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- [1.](#) Refer to: 7:65, 53:50, 38:12, 46:21.
 - [2.](#) Or many columned.
 - [3.](#) Refer to: 7:73, 11:61, 51:43, 44.
 - [4.](#) Ar. an idiom for arrogance, obstinacy and might may also refer to Tyrants binding his victims to the posts and punishing them.
 - [5.](#) Refer to: 2:210.
 - [6.](#) Those exclusively submitted themselves to God's service, unmindful of anything else beside them and His pleasure.
 - [7.](#) Eternal bliss.
 - [8.](#) See 7:65, 11:60, 38:12, 46:12, 53:50.
 - [9.](#) See 7:73, 11:61, 51:44.
 - [10.](#) See 20:9-80, 38:12.
 - [11.](#) See 2:210.
 - [12.](#) Refer to: 29:64.

[1] [1]

SHARES

Surah Al-Balad – The City

(Revealed at Mecca)

20 Verses in 1 Section

Sections of Surah Al-Balad

1. The Two Highways.

Al-Balad – The Two Highways

- Man guided to the Two Highways of Good and Evil
- The Highways explained

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

لَا أُقْسِمُ بِهَذَا الْبَلَدِ

“Nay! Swear I by this City (Mecca)!” (90: 1)

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

“While thou (O’ Our Apostle Muhammad!) hath been settler¹ in this City!” (90:2)

وَوَالِدٍ وَمَا وَلَدَ

“And the Begetter²(Adam) and whom he begat (mankind)” (90:3)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

“Indeed We have created man (to dwell) amidst hardship” (90:4)

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ

“What! Thinketh he³ that over him none, ever hath (any) power?” (90:5)

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا

“Saith he⁴: “I have wasted, wealth enormous!” (90:6)

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ

“What! Thinketh he that no one seeth him⁵?” (90:7)

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ

“What! Made We not for him, (his) two eyes? (90:8)

وَلِسَانًا وَشَفَتَيْنِ

“And a tongue and two lips” (90:9)

وَهَدَيْنَاهُ النَّجْدَيْنِ

“And we showed him the two high-ways⁶(of good and evil)” (90: 10)

فَلَا اقْتَحَمَ الْعَقَبَةَ

“But he strove not unto (crossing over) the Ascent steep⁷” (90: 11)

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ

“What would make thee know what is the Ascent steep?” (90: 12)

فَكَ رَقَبَةً

“(It is) the freeing a slave or a captive” (90: 13)

أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ

“Or feeding in the day of hunger” (90: 14)

يَتِيمًا ذَا مَقْرَبَةٍ

“To an Orphan⁸, being near of kin” (90: 15)

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ

“Or to the poor one lying in the dust” (90: 16)

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

“Besides this, to be of those who believe, and enjoin⁹steadfastness on each other, and enjoin mercy on each other¹⁰” (90: 17)

أُولَئِكَ أَصْحَابُ الْمِئْمَنَةِ

“These are the people of the Right Hand¹¹” (90: 18)

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ

“And those who disbelieve in Our signs, they are the people of the Left Hand¹²” (90: 19)

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ

“On them shall be the fire closed over” (90:20)

Commentary

Verse 1

City, i.e., Mecca – The people were already aware of the sanctity of the place which was chosen by the great prophet Abraham where at the command of the Lord he left his wife Hagar and his son Ishmael. For the connection of Ishmael’s name with Arabia is historic fact through Kedar, son of Bhima. This is vouched by the Old Testament: Gen. 25/13, 18 ps. 120/5, Isa. 42/11, 60/7. Abraham and Ishmael had built the Holy Ka’ba which they raised, dedicating it exclusively for the remembrance of the Lord¹³ and Abraham in his prayers to the Lord wanted a Prophet to be raised in his seed and to raise some holy one¹⁴ who would uphold the sanctity of the House and maintain it in purity and glorification¹⁵.

The sanctity of the Ka’ba was a fact even before Abraham which is given out in 3:96. wherein the first House of God was in Mecca¹⁶.

Verse 2

It is given as an exclusive privilege to the Holy Prophet to act freely in the city irrespective of the conventional observance of the sanctity of the place, i.e., to use force, arrest the disbelievers, punish them, deal with them as he deems necessary in the execution of his duties as the Apostle of God, which freedom none else had or would ever have, till the end of the world.

This refers to the freedom that God gave the Holy Prophet when he had to enter Mecca by force to free the Holy Place from the control of the pagans who had desecrated the Holy House by turning it into the centre of idol worship and all kinds of barbaric customs and rituals and restored it once again to be exclusively used as the Holiest of the Holy for worshipping none but the One True God, the Lord of the Universe. None else thereafter was allowed even to pluck out a plant or even a blade of grass or kill any living being, to drag out even anyone who takes shelter therein – Refer '*Fiqh*'.

The interpretation of the word 'Hill' has also been taken as having descended, i.e., the Holy Prophet had been born at Mecca, by which also the sanctity of the place is established because he was the one prayed for by Abraham. Deut 18/18, 2:129 and promised by God to send as the Final Deliverer of mankind, who would convey to the human race God's Final Word, the Holy Qur'an, and teach them the most Perfect Code of life, i.e., the religion Islam, to be current for all times until the end of the world 2:129 and who would be the Mercy to the worlds, 21:107. This establishes the natural phenomenon that the Honour, the Regard or the Reverence of a premises is due to its occupant and not that the occupant receives the grace on account of the premises.

The swearing in the name of the city of Mecca has been done to disclose to mankind the excellence of the holy personality of the Holy Prophet and the greatness of its position in view of the Lord [17](#).

The commentators give different interpretation of 'still', the most appropriate one is the 'settler' and the next is 'unfettered' as the passage indicates that the respect or the importance of the city is due to his being a citizen of it or due to his being the sole person who has the right to exercise authority in the city which is not allowed for anyone else. Thus, wherever the chosen personalities– settle down, the place shall have its importance and sanctity. (A.P.)

Verse 3

The Begetter, i.e., the First begetter of man, i.e., Adam, and the begotten, the human race as a whole or Abraham the Begetter of Ishmael who assisted Abraham in building the Holy Ka'ba, the House of God, and in whose seed is the Holy Prophet.

Refers to Adam as a Chosen one and what he begot, of the chosen ones of God. (A.P.)

Verse 4

It is a well-known fact that man has been mysteriously created with distress and difficulties, pangs and pains connected with his birth and is placed in the world to face distress, difficulties and miseries to live in toil and labour and also in mental worries of which not a single human soul, could be free since the birth of the first man on earth till the end of the world, and with the burden of the responsibility of his accountability in the ultimate [18](#).

“For all his days are sorrows, and his travail grief, yea, his heart taketh not rest in the night. This is also

vanity” Eccles. 2/23.

Verse 5

Let no man even for a while imagine that there is none over him to control or to take an account of his motives and deeds – verse 89: 14 clearly warns man to beware saying “Thy Lord is watchful”

Verse 6

This is what the disbelievers said when they saw Islam progressing in spite of all their wealth which they exhausted to obstruct its march¹⁹. They at last felt their spending away the wealth to stop the Holy Prophet from preaching the Truth, (i.e., Islam from spreading) was all a waste, being of no avail at all. And what some hypocrites felt and said that at their embracing Islam they had been made to spend in dispensing the prescribed poor-rate and the other charities which they deemed as a waste of their wealth.

It is clearly indicated here that wealth is given to man as a trial to test his disposition with it.

Verse 7–10

The way of righteousness has been shown and explained by Islam and the way of evil has been pointed out and warned against, informing man of the evil consequences if it – Both the ways have been shown and man has been given eyes and mouths – With the eyes man can see the facts and differentiate between the right and the wrong and the mouth is given to speak, i.e., to enquire about the truth and also to speak it out, tongue to taste the right food and the wrong one, before he devours anything and everything. The eye and the mouth are the two highways shown to man A proper pondering over this will disclose the significance of this reference to the great gifts of the All-Merciful Providence²⁰.

Verse 10

Refer to 76:3 and 91:8 and this verse clearly assert that man has been gifted with the power of discrimination and discretion between right and wrong, i.e., one should depend on this native endowment to some extent, independent of the guidance from without, through the apostles – or rather it can be said that without the inborn guidance, i.e., the power of reason, there would be no use of the external guidance. (A.P.)

Verse 11 & 12

The path of righteousness is well-known to be an uphill task for it needs to conquer one’s self, fighting one’s own passion of the carnal desires which go on forging luxuries which are forbidden, and thus lead a restrained life in this world. See Math. 7/14, and man is least inclined to adopt it. This has been referred to also by the Holy Prophet Jesus:

“Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” Math 7/14.

Verse 13

Note the setting free of the slave has been so highly commended. Islam controlled slavery in such a graceful and practical way that it made the maintaining of a slave, a great responsibility for the Master and at the same it enjoined so much care and kindness to the slaves that when they were duly maintained, the slaves themselves, in many cases when they were freed did not like to have the freedom and to leave their masters. For the facilities to be given to the slaves to earn their freedom – See ‘*Fiqh*.’

Verse 14–17

Note the care of the orphans, the needy, the destitute prescribed in all the acts of charity, as the test of the degree of the sincerity of the one in the faith.

Verse 17

Here, patience and compassion is stressed upon whereas in 103:3 endurance and adherence to the Truth. Taking both together, indicated that man’s perfection in theory and practice is intended. (A.P.)

Verse 18

Those who achieve their cherished goal of salvation^{[21](#)}.

Verse 19–20

Those who would lose the game of life and thus be committed to the hell–fire which will encompass them from all sides^{[22](#)}.

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- ^{[1](#)}. Unfettered – (A.P.).
 - ^{[2](#)}. Refers to Adam as a chosen one and what he begot of chosen ones of God. (A.P.). Refer to: 3:32; 3:33.
 - ^{[3](#)}. Man.
 - ^{[4](#)}. Man.
 - ^{[5](#)}. Refer to: 8:36.
 - ^{[6](#)}. Refer to: 76:3, 91:8.
 - ^{[7](#)}. To ascend the steep.
 - ^{[8](#)}. Refer to: 4:2, 4:127, 2:220.
 - ^{[9](#)}. Recommend (A.P.).
 - ^{[10](#)}. Refer to: 103:3.
 - ^{[11](#)}. Refer to: 56:8.
 - ^{[12](#)}. Refer to: 56:9.
 - ^{[13](#)}. See 2:127.

- [14.](#) See 2:125.
[15.](#) Refer to: 2:125–129.
[16.](#) See also 22:29 and 22:30.
[17.](#) See 2:127, 22:29, 3:96, 22:33.
[18.](#) See John 5/7, Ecclesiastes 2/23 and 65/7 and 94/5 and 6.
[19.](#) See 8:36.
[20.](#) See 76:3.
[21.](#) See 56:27–40.
[22.](#) See 56:41–56.

[1] [1]

SHARES

Surah Ash-Shams – The Sun

(Revealed at Mecca)

15 Verses in 1 Section

Sections of Surah Ash-Shams

1. Purifying the soul.

Ash-Shams – Purifying The Soul

- The one who purifies his soul, succeeds and the one who corrupts it, fails
- The fate of the people of Thamood, recapitulated

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

وَالشَّمْسِ وَضُحَاهَا

“By the sun and his radiation!” (91: 1)

وَالْقَمَرَ إِذَا تَلَاهَا

“By the moon when she followeth after it!” (91:2)

وَالنَّهَارَ إِذَا جَلَّاهَا

“By the Day when it unfoldeth its 1light!” (91:3)

وَاللَّيْلَ إِذَا يَغْشَاهَا

“By the Night when it enshroudeth it!” (91:4)

وَالسَّمَاءَ وَمَا بَنَاهَا

“By the heaven as it is built!” (91:5)

وَالْأَرْضَ وَمَا طَحَاهَا

“By the earth as it is expanded forth!” (91:6)

وَنَفْسٍ وَمَا سَوَّاهَا

“By the soul as it is perfected2!” (91:7)

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

“And inspired unto it (against) its vices and (about) its piety3!” (91:8)

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

“Indeed, succeedeth he who purifieth4it!” (91:9)

وَقَدْ خَابَ مَنْ دَسَّاهَا

“And indeed, faileth he who polluted it!” (91: 10)

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا

“Belied (the truth the Tribe), Thamood, due to their rebellious impiety!” (91: 11)

إِذِ انْبَعَثَ أَشْقَاهَا

“When rose up the worst wretch among them (with mischief⁵)” (91: 12)

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا

“Then said unto them (Saleh) the Apostle of God: “It is the She Camel of God, (leave her) and its drink!” (91: 13)

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا

“But they belied him⁶ and hamstrung her, so crushed them their Lord for their sins, and levelled them (all with the ground)” (91: 14)

وَلَا يَخَافُ عُقْبَاهَا

“And He feareth not (any one against) the consequences (they met)” (91: 15)

Commentary

Verse 1

In the verses 1–7 the solemn appeal is made to the reflective faculty mankind has been endowed with. Each one of the objects in whose name the swearing is done, if studied intelligently is one of the manifestations of God’s might and wisdom which none else besides Him could ever be imagined to effect.

The sun even to this day with the boasting of the human intellect about the progress it has made, is a mystery. None could ever even presume definitely what the matter is that burns so continuously for all

the unknown millions of years of its age. The sun with its natural properties and the influence it has over the other heavenly bodies and the blessing it is, to the earth, is nothing but a mystery which has proved itself insolvable for man.

Some commentators interpret saying the mystic aspect of the mention of the sun in this verse and the moon in the next, is that the sun stands for the Holy Prophet and the moon for Ali, who, succeeded him as the First Holy Imam spreading the light of the truth as it emanated from the Holy Prophet. (MS.)

Verse 2

The moon following the sun, and its native reflective property, its acting as the substitute of the sun in illuminating the world as the sun's vicegerent – the contrast in its effect of the coolness, in its light quite different from the heat producing light of the sun, though the light reflected by the moon is nothing else other than the light of the sun, and what makes the same light of the sun to become the opposite in effect and nature, to its original properties it possesses before the reflection, is another mystery left till now for the scientist to only speculate and imagine and to go on revising their own theories, one after another.

'*Tala*' meaning – following of a thing as a consequence of another one as antecedent, i.e., the former is next to the latter deriving its strength from it. In this sense it has been used⁷. (A.P.)

Verse 3

The day – its duration with fully regulated working of the phenomenon of the dawn and the dusk – the revealing aspect of the sun's glory and effect on earth and all the earthly beings and their activities in it – its end and its fully regulated repetition of the renewals and its closure, is a mystery to any intelligently active mind. It is a proof positive to tell man that as the day is renewed and the sleeping world is once again resurrected, the Lord will one day effect the Final Death and the Final Resurrection for the Final Judgment.

Verse 4

The disappearance of the sun concealing the light, making man and animal to rest, restore once again the quietude to make man thoughtful that as the day has disappeared and the world ceases to be active, there is one day for the world to sleep in its getting extinct at the will of its Almighty Author. The inimitable beauty that the skies manifest in their glorious exhibition of the heavenly bodies, each one of whom is a wonder by itself. The changing phases, the appearance of the starry show in the skies and the gradual increase of the darkness and the cool atmosphere and the return to the dawn – all in a fully regulated cycle, almighty system, even to this day is nothing but a wonder to the human intellect.

Verse 5

The firmament above the skies with the rain-giving clouds – and the wonderful harmony with which the heavenly bodies work, in a wonderfully organised teamwork with the mighty control of the Omnipotent Will, the raising of the water to be stored in the clouds – the distribution of the rain to the various parts of the earth according to mysteriously planned allotment of the fixed annual quota and thousands of the other marvels, are too great and unapproachable for the human intellect to assess the correct value or worth of even a single one of them.

The three passages – verses 5–7, the reference is to the mechanism of heavenly bodies and their functioning harmoniously and the earth: its expansion in a harmonious way and to the soul and the harmonious functioning of its various faculties. (A.P.)

Verse 6

The earth, with the invaluable stores of minerals, metals, liquids and gasses treasured in it and its usefulness to life on it, its rivers and springs, the wide, deep and mighty oceans, its fixed and immovable mountains, the various kinds of climate in the different parts of it, with the variety of its soil in its appearance and its properties, it being in global form and yet serving as a plain to the habitations and the innumerable other wonderful properties and its unlimited usefulness, all these are the great marvels which only an intelligent study can disclose.

Verse 7

The soul, particularly the human, is one of the greatest mysteries of the universe. The different faculties endowed in it, its gradual development or progress in consciousness, the zenith of the same soul which at its birth could not utter even a single syllable and which could not help its body to take a turn of its own accord, becomes the best gymnast, best scholar and the best sage, every soul by itself is a separate wonder.

Verse 8

The soul was inspired by God, its Almighty and All-wise Author – the consciousness and the faculty of discretion to distinguish impiety and piety, the right conduct and the wrong ways of life. This is the most invaluable gift granted exclusively to man.

Make it known to it what is Vice and what is Virtue. Vices are termed as '*Fujoor*' meaning bursts, and Virtue as '*Taqwa*' guarding, to indicate that Vices are the outcome of loose conduct and Virtue is the outcome of self-control and will power. The example is given in verse 12. (A.P.).

Verse 9

The success of every human individual male and female, as achieved the right goal of this life, the salvation, depends upon preserving the soul in its original purity against its getting soiled, polluted and clouded by the carnal desires, by submitting it to the will and the pleasure of the Lord⁸.

Verse 10

Corruption in the faith in the True God, the Lord, and the failure of the control over the self against its rebellious passions towards the realisation of the carnal desires, leads the soul in the march of life, to perdition.

Verse 11-14

The Prophet was Saleh. The above verses invite the attention of man, to the fate of the people⁹ who acted rebellious to the instructions of apostle Saleh and hamstrung the She camel, which was sent as a trial, which conduct of the people brought perdition to them.

Verse 14

Hamstrung with no reason, save the rebellious nature which made them commit the heinous act. The Holy Prophet of Islam said: *“The wicked person among the ancients, is the murderer of the harmless She Camel of Saleh which was endowed to the service of God and the most wicked person of the latter age is the murderer of Ali Ibn Ahi Talib as there is no justification for the heinous crimes but the rebellious spirit against a person who has devoted his life from his birth to death to the service of God”*

This Tradition has been narrated by Usman son of Suhail from his father and from Ammar Ibn Yasir – that the Holy Prophet said this and put his hand on Ali’s forehead and Ali’s beard saying *“that the wicked one will make his beard dyed of the blood of his forehead”* And one can see that the Muslim who did not raise any objection to the crime committed against the one who was loved by God and the Holy Prophet, and his devotees were afflicted with the tortures of civil wars until now. (A.P.).

Verse 15

When the decree of the Lord comes, it cares not for the consequence which the people might meet.

¹. Sun’s.

². Well-harmonised (A.P.). Refer to: 32:9.

³. Refer to: 76:3, 90:10.

⁴. Through abstinence from the forbidden and adopting only the course prescribed by the Lord

⁵. Refer to: 7:73–79, 11:61.

⁶. Saleh.

- [7.](#) See 11:17.
[8.](#) See 32:9, 2:1,2:17
[9.](#) See 7:73-79 and 11:61.

[1] [1]

SHARES

Surah Al-Lail – The Night

(Revealed at Mecca)

21 Verses in 1 Section

Sections of Surah Al-Lail

1. None has done any favour to God

Al-Lail – None Has Done Any Favour To God

- The righteous and the wicked described,
- None has done any favour to bring God under any obligation,
- Men only ask for His favour and whosoever does this, is granted.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

وَاللَّيْلِ إِذَا يَغْشَىٰ

“By the Night when it spreadeth its evil!” (92: 1)

وَالنَّهَارِ إِذَا تَجَلَّى

“By the Day when (the sun’s light) shines!” (92:2)

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى

“By Him Who created the male and the female!” (92:3)

إِنَّ سَعْيَكُمْ لَشَتَّى

“Verily your striving is (unto) diverse (ends)!” (92:4)

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى

“Then as for him who giveth (alms) and guardeth¹(himself against evil)” (92:5)

وَصَدَّقَ بِالْحُسْنَى

“And believeth in the Best (of all religions, Islam)” (92:6)

فَسَنِّيَسِرُهُ لِلْعُسْرَى

“We will smoothen²for him then the path unto bliss” (92:7)

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى

“And as for him who acted niggardly and deemeth himself free from need³” (92:8)

وَكَذَّبَ بِالْحُسْنَى

“And believeth the Best⁴” (92:9)

فَسَنِّيَسِرُهُ لِلْعُسْرَى

“We will smoothen⁵for him then the path unto affliction” (92: 10)

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى

“And will avail him not his wealth when he perisheth” (92: 11)

إِنَّ عَلَيْنَا لَلْهُدَى

“Verily on Us (dependeth) the guidance⁶“ (92: 12)

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى

“And verily Ours is the Hereafter and the Beginning⁷“ (92: 13)

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى

“So I warn you of the fire that flameth” (92: 14)

لَا يَصْلَاهَا إِلَّا الْأَشْقَى

“None shall be cast into it but the most wretched (ones)” (92: 15)

الَّذِي كَذَّبَ وَتَوَلَّى

“(He) who belieth (the truth⁸) and turneth (his) back (unto it)” (92: 16)

وَسَيُجَنَّبُهَا الْأَتْقَى

“And far removed shall be from it, he who guardeth⁹(himself) the most (from evil)” (92: 17)

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى

“(He) who giveth away his wealth, to purify himself” (92: 18)

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ

“And no one hath (done) unto Him¹⁰ any favour, that he should be recompensed” (92: 19)

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ

“Save the seeking of the pleasure of his Lord, the Most High” (92:20)

وَلَسَوْفَ يَرْضَىٰ

“And soon shall he be fully content” (92:21)

Commentary

Verse 1-3

Three things are brought into evidence viz., the Night, the Day and the Phenomenon of Sex Differences. Each of the things, is opposed in its qualities to the other. The darkness of the night is a contrast to the light of the day and two kinds of sexes are the opposites of one another. This contrast in the qualities of the three things is an illustration to what is said in the fourth verse.

Verse 4

People have different or diverse aims of their life – One might be taking the pleasures of this life while the other may be mindful only of the life hereafter. The one who loves this world, sacrifices his prosperity and the happiness in the hereafter and the other who aims at the hereafter sacrifices the luxuries and the ease of this life and bears the miseries and trials patiently and willingly.

Verse 5

He who practices charity and gives away alms and guards himself against evil.

Verse 6

He who has faith in God with conviction of his heart, does good to the World. Note – Islam, wherever it has demanded faith in God, has also made it conditional, its being accompanied with good deeds, i.e., goodness to the others. Mere verbal expression or the observance of any rituals do not prove the faith unless the faith manifests in the sincere acts of goodness to the others in the world. He who loves God will naturally love all that God loves and hate all that displeases Him. The love of good and hatred against evil, is the only and the great proof of the genuineness of the claim to the faith.

Verse 7

The first Holy Imam Ali Ibn Abu Talib says that once the Holy Prophet attending the funeral of a man, with a stick in his hand and striking it on the ground, said: *'For everyone there is space in the heaven and also in the Hell. A man asked "O' Apostle of God, Then, shall we not act?"* The Holy Prophet replied *"You go on discharging your duties. Everyone has been created with an allotment of some work"*. Saying this he recited this verse, i.e., God has provided with the facilities for every kind of work man chooses for himself. If he chooses good deeds he is helped and he creates a place for himself in the heaven and if he chooses any evil, there are the facilities for that also; and having done the evil, he creates a place for himself in Hell.

Wahidi in his famous work *'Asbab un-Nazool'*, narrates on the authority of Ibn-Abbas that a man found a palm tree, a branch of which was bent towards the house of a poor man who had a large family. Sometimes the owner of the palm tree took the fruits and if by chance some date would fall in the poor man's house and his children picked it up, the owner would come and snatch them away from their hands and even from their mouth. The poor man complained to the Holy Prophet who asked the owner if he would give him (Holy Prophet) the tree in question, in return for a palm tree in Paradise. The man declined with the plea that the date of this tree is so delicate that he could not give it up. There was another man named Abu Huddah, who heard what the Holy Prophet promised the owner. He said: "O' Prophet of God! would you promise the same to me if I get the palm tree from the owner and give it to you?" The Holy Prophet said 'Yes'. He got the palm in exchange for forty trees of high quality and presented it to the Holy Prophet who gave it to the poor man. This illustrates the significance of the passage. No illustration or *'Shan al-Nuzool'* restricts any significance of any of the verses of the Holy Qur'an – as said the Sixth Holy Imam: *"It is clear that man's salvation and eternal happiness depends on the strength of the faith and good deeds"* (A.P.).

Verse 8

He who practised niggardliness and became carefree of the life hereafter and did not think of providing for himself for that life by being righteous, doing charity in this world.

Verse 9

He who disbelieved and did not accept the truth willingly, with a sincere heart.

Verse 10

Those described in the above two verses, will not be entitled to any merciful relief from the evil consequences of his own evil, i.e., the miseries and the tortures he will get in the life hereafter and on the day of the Final Judgment.

Verse 11

The occasion for the revelation of this Surah is said to be as follows:

In the house of one of the Ansars (one of those Madinites who helped the Holy Prophet on his migration from Mecca to Madina), was a date palm, the branches of the palm hung in the neighbour's house. Whenever the neighbour used to get up on the palm to take the dates and if any dates fell into his neighbour's house and the neighbour's children picked them up, the man used to get down and snatch away even the one or two dates picked up by the young children and even if the children had put the fruit into their mouths, the man used to put his finger in their mouth, and take it out of their mouths, even the half bitten or already munched parts of the date. Sometimes the man would even beat the children.

The neighbour reported the matter to the Holy Prophet who called the man and asked if he would sell the palm in exchange for a date palm in the heaven. The man refused and said that he would sell it in exchange for forty palms for the palm used to yield profusely. Abu Huddah immediately purchased the palm for the price of forty palms in Madina and sold it to the Holy Prophet in exchange for the palm in the heaven, promised by the Holy Prophet. The Holy Prophet went to the poor neighbour of the niggardly man and gifted the palm to him. This Surah was revealed in praise of Abu Huddah, condemning the niggardly man.

Though the immediate application of the matter of the Surah was for Abu Huddah and the niggard but it has the common application of it. He who acts in any of the positions, will have the return attached to the goodness and the evil respectively.

No amount of wealth amassed in this life, will be of any avail at all on the Day of Judgment when only the purity of faith and goodness in deeds, will be counted.

Verse 15

'*Ashqa*' is the superlative degree '*Shaqi*', i.e., the unfortunate one, thus the punishment mentioned in verse 14 above, will be for the most unfortunate one, i.e., the one who has not availed of the lifelong respite given to seek the pardon of the All-Merciful Lord and went on persistently and deliberately sinning for his whole life.

Verse 17

'*Atqa*' the most guarded one against evil. This is the superlative of '*Taqa*' in contrast to '*Ashqa*' in verse 15 above.

Verse 18

'*Yatazakka*', i.e., seeking purity, i.e., nothing but the pleasure of God and not for any show or fame. Note

the highest degree of the excellence in the motive of charity which Islam demands.

Verse 19

The one who sincerely gives anything in charity or spends in the way of the Lord, not in return for any good already done to him or even in the expectation of any return for it, from the one whom he does the good.

Verse 20

The act of charity or goodness is done merely to earn the countenance, i.e., the pleasure of the Lord, the Most High.

Verse 21

Such a wholehearted devotee of God shall find God's pleasure as he expects.

'*Atqa*', i.e., the most pious ones are those whose, one and the only aim of their life, is explained in 6:164. And the most honourable with God, are also only those who guard themselves the most, against evil^{[11](#)}.

With the variance in the degree of piety and righteousness, will also naturally be the degree of the heavenly bliss that will be meted out. Hence the heaven or Paradise of the '*Atqa*' or those '*Nafs al-Mutmainna*' the perfectly satisfied soul, mentioned in 89:27, will be God's own heaven as He Himself names it in 89:30 which is His absolute pleasure.

In Islam, this degree of piety could be found in the Holy Prophet and his Ahl Al-Bayt who have been granted by God Himself the exclusive excellence of perfect purity – having been purified by God Himself^{[12](#)}.

¹. Who preaches piety.

². Prepare. (A.P.).

³. Independent of God.

⁴. The Truth, Islam.

⁵. Prepare.

⁶. Refer to: 76:13.

⁷. i.e. the last and the first i.e. the end and the beginning.

⁸. Or the Apostle.

⁹. Practices the maximum possible.

¹⁰. God.

¹¹. See 49:13.

¹². See 33:33.

Surah Ad-Duha – The Brightness

(Revealed at Mecca)

11 Verses in 1 Section

Sections of Surah Ad-Duha

1. The Prophet promised to be blessed to his heart's content.

Ad-Duha – The Prophet Promised To Be Blessed To His Heart's Content

- The hereafter for the Prophet better than the present,
- The Prophet promised to be blessed to his heart's content.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

وَالضُّحَىٰ

“(O’ Our Apostle Muhammad!) By the Noonday (Radiation) (Brightness)^{[1](#)}” (93: 1)

وَاللَّيْلِ إِذَا سَجَىٰ

“By the Night when it darkeneth^{[2](#)}” (93:2)

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

“Hath forsaken not thee thy Lord, nor hath He been displeased (with thee)!” (93:3)

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

“And verily the end is better for thee than the beginning (of life)[3](#)!” (93:4)

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

“And soon will give thee thy Lord that thou shalt be well pleased!” (93:5)

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

“What! Found He not thee an orphan, and sheltered (thee)[4](#)?” (93:6)

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

“And (He) found thee in loss (and immediately) guided thee” (93:7)

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

“And (He) found thee in need, and (immediately) made thee independent” (93:8)

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

“So, unto an orphan, oppress[5](#)not!” (93:9)

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

“And as to the beggar, chide him not!” (93:10)

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

“And as to the bounties of thy Lord, thou announce⁶(them unto others)” (93: 11)

Commentary

Verse 1

‘Doha’, i.e., the glory of the earliest moments of the dawn that heralds the arrival of the light of the sun, which gradually increases in its brightness and heat⁷. It is practically the resurrection of the light of the day and its activities when after dark, stillness or quietness of the night, the life on earth is once again quickened. The darkness of the night does not mean that God has forsaken the light for all times and similarly the stillness or the quietness of the night does not mean that the daily life and its activities have once for all been forsaken.

The darkness, and its quietness, has to go and in its place light and activity has again to be returned. The darkness and its quietness is in its own place essential to give those who labour hard during the light and the heat of the day, to rest, and those who are eager after any spiritual development or progress are also given an opportunity of solitude and silence to concentrate and meditate and develops the latent faculties endowed in them to get into communion with the All-Divine. The earliest hours of the dawn are best hours for man’s getting God-minded.

Verse 2

Things or qualities are understood better by the contrast with their opposites. The darkness, the silence, the stillness of the night is mentioned to compare and contrast with the light, the life and the activity of the day. An insight into the marvels of the phenomenon active on the wonderful forces of nature, will help man to realise the real significance of bringing such daily occurrences to witness the greatness and the Glory of the Almighty Author of the Universe.

Verse 3

In the early stages of the ministry, there was some suspense or a short interval between a revelation and another. The pagans of Mecca taunted that God had forsaken the Holy Prophet and started a slander to the effect. But neither this nor even the worst of the torturous persecution had in the least affected the feelings of the Holy Prophet, though an apostle of God like Jesus is reported by the Christians themselves to have cried in the agony, “My God, my God, why hast thou forsaken me?”⁸ the Crier was not in fact Jesus, the Spirit of God, but the one crucified in his stead.

The brief pause is said to be only of a short duration viz. two or three days (SB.). The occasion was as follows:

At the open declaration of Islam, the pagans of Mecca had written to the Madinites most of whom were Jews and Christians about the apostleship claimed by the Holy Prophet, to verify the matter with their

scriptures and inform them of the truth or the fallacy in the claim with regard to any prophecy they might find about the advent of any one like him. The reply came telling them to put the three questions to the Holy Prophet and if he answers all the three or even two of them, he would surely be the Promised Apostle of God.

The three questions were:

1. The story of the fellows of the eave.
2. The double horned one.
3. What is a soul?

The Holy Prophet replied that he never spoke anything but only that which was revealed to him, and he would wait for the revelation of the answers from God. For some days together, no revelation came, and the pagans started slandering and taunting that God has forsaken the Holy Prophet. The revelation came after a few days. The delay in the communication from God was obviously a divine plan to put the people to a trial and to disclose how eager they were and how impatiently they only waited for the least opportunity to persecute God's apostle. It is also misinterpreted that since the Holy Prophet, while promising the replies to the questions, did not say '*If God wills*' (i.e., he did not rely upon God) the consequence was the delay. This story is an untenable conjecture because the very fact that he said that he would reply only when God reveals to him the answers, which clearly implies dependence or reliance only upon God's will.

This verse was revealed not by way of any solace to relieve the Holy Prophet of the burden of any effect of the taunts of the disbelievers on his divinely conditioned mind, but it was only in reply to the taunts and slander and to remove the evil effect of it on the mind of the common man, this declaration was made. It is paradoxical to imagine that the one conditioned by God Himself for the fulfilment of His own plan to deliver His Final Word to mankind and to reform the human race as a whole in all aspects and all walks of life and who was purified to the maximum extent possible, to have still laboured under the common weakness of the mind to be affected by mere taunts from an ignorant and degenerate people like the pagans of Mecca, which even ordinary man with the common sense intact, would patiently bear.

Regarding the occasion for the revelation of this passage, commentators have given different accounts. All that the passage itself implies is that due to some delay in revelation, the opponents remarked that God has forsaken him and God getting tired of him, which is negated by the passage – and from reading this with the subsequent verses the justification of the oath to begin with, is obvious to mean that “the life

might have ups and downs, but this does not affect the fact that thou art in the constant care of the Lord” (A.P.)

Verse 4

This refers to the great promise of the Lord to the Holy Prophet that greatness in this world and also in the hereafter, will be his.

Because in spite of the ups and downs, he is in constant progress towards infinite perfection⁹. (A.P.).

Verse 5

The grant to the utmost satisfaction or the pleasure of the Holy Prophet, could never be restricted to anything of this material world, which is low, mean and strictly temporary. It is the right of intercession for the sinners. It is said that the Holy Prophet said that he will not be pleased even if a single believer in God, is left unredeemed of his sins and admitted to the bliss in the heaven. The granting mentioned, is indefinite, anything indefinitely mentioned means everything possible under the term. The grant or the gift is always according to the position or the greatness or the excellence of the giver. The one who grants here is the All-Merciful, All-Mighty and All-Divine and the Omnipresent Being with all His divine attributes. The grant from Him when mentioned indefinitely, would mean the grant of the reflection of all His excellence and glory. Hence it is granted under promise to the Holy Prophet, to receive all the divine attributes in his divinely purified personality and manifest them to mankind as His Vicegerent on earth. People ignorant of the actual position of the Holy Prophet and his Ahl Al-Bayt, imagines them as ordinary mortals like themselves, whereas a proper study of the Holy Qur'an, discloses the degree of the divinity endowed in these holy ones. It is said that the Holy Prophet was so much pleased at the revelation of this verse that he went to his daughter Lady Fatimah's house and happily recited it giving here the glad tidings of the life in the hereafter. (DM.). The Holy Prophet was extremely happy to receive this promise from God for the authority was to save the sinners to his heart's content.

This is an unequivocal assurance that he will be given whatever may satisfy him. The following- verses illustrate his being in the constant care of the Lord. This point should be noted that three subsequent verses wherein is used the term '*His being found.*' The conjunctive particle – '*fa*' is used to show the action taken by God as the consequence of His finding was immediate without any lapse of time between His finding and the action taken. The commentators have given different interpretations and accounts for the use of the word '*Zo*' here, to answer.

Some criticise but there is no need of any deviation from the literal meaning of the verse, i.e., whenever God found thee lost or in loss in whatever direction it may be physical or spiritual, He guided thee immediately, that means there is no lapse of time between God's finding and His guidance, and it is obvious that there cannot be any lapse of time between God's creation of Muhammad and God's finding Muhammad's need. Therefore, God's guidance is with Muhammad from the commencement of his

existence whether in this physical or pre-physical spiritual realms. Thus, this verse is one of the Qur'anic proofs of the Holy Prophet being infallible in absolute conformity with – 53:2 and 55: 1–4. (A.P.).

Verse 6

Commentators say that this is a reference to the providential protection which was divinely arranged for the Holy Prophet through guardian after guardian when he was orphaned. Only a few days after the Holy Prophet's birth his father Abdullah passed away and he was taken into the care of his grandfather Abdul Muttalib and when he was only of two years, his mother Amina Bint Wahab also left this world. And when he was of eight years his grandfather Abdul Muttalib departed handing over the charge of his grandson the Holy Prophet, to his son Abu Talib (Ali's father). And it was the protection of Abu Talib (Ali's father) that was a providential plan to give the Holy Prophet the protection he needed from the evil hands of the wicked pagans of Mecca, to start his ministry and proceed with his mission until he could bear the hardships and also manage the affairs of his ministry. Abu Talib was a father, a guardian, the strongest protector of the Holy Prophet who suffered the brunt of hostilities of his people but never left the side of the Holy Prophet and never allowed Islam's progress to be stopped or marred by its enemies.

He was the shield with which the Truth (Islam) could start and its progress despite the heavy attacks from falsehood. The year Abu Talib passed away, was called the '*Aam al-Huzn*', i.e., the Year of Grief. It was after the death of Abu Talib that the pagan hostilities against the Holy Prophet took the most aggressive turn. Abu Talib left the world donating his son Ali, the Lion of God, to the Holy Prophet to be his protector and the ever-triumphant victor in all the battles that were fought to protect Islam and the Muslims. It needs one only to know the peculiarly adverse circumstances through which the Holy Prophet was made to pass through safe and was allowed to start the mission and how he was providentially helped by the miraculous strength, dauntless valour, the inimitable courage, the indefatigable and the unshakable faith of Ali under the circumstances when far from achieving any victory the very survival itself was impossible and how the most unconquerable enemies were captured and crushed never to rise again.

It will be only with the correct knowledge of the facts about the services of Abu Talib and his godly son, the Lion-hearted Ali, that the extent to which the Holy Prophet was helped by God on earth, will be properly assessed and understood. History bears the clearest testimony to the fact that it was Abu Talib and his son Ali that stood by the Holy Prophet and Islam, in all the most adverse and the most difficult circumstances with none else to match them in this regard.

History says that Abu Talib took special care about the safety of the Holy Prophet when still a boy he was entrusted to his care. It is reported that Abu Talib used to make the Holy Prophet sleep in his bed for half the night and the other half, he laid Ali in it, shifting the Holy Prophet to Ali's bed. The question arises, when the Holy Prophet was yet a boy and had not started his mission, none knew or could even say that one day he was to be the apostle of God and there was no necessity for anyone to be an enemy to him, Abu Talib's special care of the Holy Prophet could never be without some inspired

knowledge of the actual position of the Holy Prophet beforehand, even while he was yet a boy.

The attitude which Abu Talib had adopted, was that of the Momin al-Aale Fir'awn.

مُؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ

“The believer of the people of Fir'awn who hid his faith” (40:28).

To speak the truth, Abu Talib was the first believer in Islam and Khadija and Ali come only after him.

Since an apostle of God is the supreme authority of God as His Vicegerent on earth, he cannot be subjected to any authority excepting that of the Lord. Hence all the elders, the father, the mother, the grandfather, were withdrawn from this world and the uncle Abu Talib was kept only until it was necessary for the mission and when Ali was there to take the place of his father to defend the Holy Prophet and the faith, even the uncle was withdrawn from this world.

The Christian missionary force is ever vigilant, not to know any truth about Islam or the Holy Prophet but to avail of even the least falsehood which could be coined against Islam and its Holy Teacher.

Verse 7

Mere common sense would suggest to any learned one to take the meaning of every word in its proper context or study any event with its background. The meaning of the word ‘Zall’ is taken as ignorant, whereas it means also lost and in view of the common story connected with the interpretation of this verse, it means only lost. What the common story says is that when Halima the nurse to the Holy Prophet, started on her journey to Mecca to restore the young Muhammad to his grandfather, she left him at a place at the outskirts of the town and went into the desert to answer the call of nature. When she returned, she did not find the holy child in the place where she had left. Getting perturbed, the lady reported the matter to Abd al-Muttalib the grandfather of the Holy Prophet. Abd al-Muttalib apprehended some foul play on the part of some enemies, came out with a drawn sword and collecting all his tribesmen carried out a thorough search for the child, but everyone returned disappointed.

Halima ran hither and thither and met an old man and implored him to give her the whereabouts of Muhammad. The moment the Holy name Muhammad was pronounced, in the Ka'ba Habl with all the other idols, fell headlong to the ground. The old man seemed to be troubled. Meanwhile arrived Abdul Muttalib with his tribesmen and offering his prayer to God, to be informed of the whereabouts of the child.

A voice came saying “Go! he is in the valley of Tahumah” Abdul Muttalib started for the place and on his way, he met Waraqa Ibn Nawfil who told him that he saw the boy in the valley of Tahumah. Abd al-Muttalib went there and found the boy playing with the branches of a tree. Abd al-Muttalib had not seen

Muhammad since he as a baby was handed over to Halima. He could not recognise the boy and asked the boy if he had seen the child Muhammad. The boy replied, I am Muhammad. Abd al-Muttalib took his grandson and pressed him to his heart and brought him home. The verse is said to refer to his having been taken for lost and the people having been guided towards him.

The verse may also mean that whatever knowledge the Holy Prophet possessed, it was not that which he acquired in this world but that which was gifted to him by God Himself, in his very genesis, i.e., he was only the mouthpiece of God. Let none think that whatever is said of the Holy Prophet, is his own, but the revelation from the Lord. The Eighth Holy Imam interprets this to mean that “the people did not know the actual position, i.e., thou wert lost in their ignorance and God guided mankind to know thee and thus raised thee in their knowledge”

The word ‘Zall’ has been used in the Holy Qur’an given different meanings in the different places¹⁰.

Let those who interpret ‘Zall’ as gone astray refer to 53:2 wherein God emphatically asserts that the Holy Prophet is the one who has not gone astray.

Verse 8

Commentators interpret this verse as a reference to the pecuniary provisions which the Holy Prophet received from the wealth of his wife Khadija and what he got through the leftover of the enemies, he dedicated for the defensive battles. But it would be too low and even a very mean estimate of the provision which God says that He has made for the Holy Prophet. God’s provision would be in accordance with God’s Greatness and glory. The Eighth Holy Imam Ali Ibn Musa ar-Riza says that the word ‘Yateem’ here means lonely. The Holy Prophet was lonely, alone without any friends or sympathisers and God directed the hearts of men and got the people around him as his devotees.

Verse 9

The address is to the Holy Prophet, but it is an ordinance for the believers in particular and mankind as a whole.

The Holy Prophet said that “*he who pleases an orphan, I shall be pleased with him on the day of Judgment*” Again the Holy Prophet said “*He who maintains an orphan in honour, he and I will be together in heaven*”. While saying this he raised his palm and showed his two fingers and said “*as these two fingers are together*”.

Verse 10

‘Sayil’, i.e., a seeker need not always be a Beggar asking for any pecuniary charity. It may as well refer to the seeker of knowledge. Taking the meaning as a Beggar, we are warned against rebuking them or treating them with the least hardship or scorn.

The Holy Prophet said that *“If any seeker comes to thee even mounted on a horse even then, return him not disappointed. Even then he has a right over thee to help him as much as thou canst do it”*

Though begging is condemned in Islam, yet as the Holy Prophet has suggested in one of his sayings – If a person gives up his self-respect and stretches out his hand in begging, he should not be further humiliated by being chided. (A.P.).

Verse 11

Man is enjoined to be always grateful and thankful to God’s grace and bounties and be mindful of his grace and mercy. He who does not thank for a little will not thank for much also. Man must always be celebrating the grace and the bounties he receives from the Lord, before the others.

To make it known to the people by contribution – not boastfully. (A.P.).

[1.](#) Refer to: 94:5, 94:6.

[2.](#) Refer to: 94:5, 94:6.

[3.](#) For in spite of the ups and downs, he is in constant progress towards infinite perfection. See 20:114.

[4.](#) Refer to: 4:113, 53:2.

[5.](#) People addressed through the Prophet.

[6.](#) Or remember or Let mankind know that it is God who bestows bounties and grace and none else.

[7.](#) See 91:1.

[8.](#) Mark 16/34.

[9.](#) See 20:114; 94:5–8; 84:6, 20:82.

[10.](#) See 53:2, 12:8, 12:95, 32:10.

[1] [1]

SHARES

Surah Al-Inshirah – The Expansion

(Revealed at Mecca)

8 Verses in 1 Section

According to the Ahl Al-Bayt this Surah, though separated front the previous Surah, by ‘*Bismillah’ir Rahmanir Rahim*’, yet from the point of view of its contents, is the supplementary of the preceding one. Hence, if the former is recited in the compulsory daily ‘*Fareeza*’ it should be combined with the latter, because according to the Ahl Al-Bayt, the first and the second ‘*Rak’ats*’ (units) it is necessary that a complete Surah is recited after the Surah Fateha (Opening Chapter). The same treatment has been

given by the Ahl Al-Bayt to Suras 105 and 106. These subtle and minute considerations about this and Suras 105 and 106, is the best proof that according to the Ahl Al-Bayt, no disarrangement or misarrangement had been affected in the order of the Suras of Qur'an. Refer to note on 'Tahreef' in introduction. (A.P.).

Sections of Surah Al-Inshirah

1. Prophet ordained to appoint one in his place.

Al-Inshirah – Prophet Ordained To Appoint One In His Place

- The special favours of God upon the Prophet,
- The Prophet ordained to appoint one in his place when he completes his Mission.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

“(O’ Our Apostle Muhammad!) What! Have We not expanded for thee thy breast¹?” (94: 1)

وَوَضَعْنَا عَنْكَ وِزْرَكَ

“And We took off from thee thy burden²?” (94:2)

الَّذِي أَنْقَضَ ظَهْرَكَ

“Which weighed down thy back³?” (94:3)

وَرَفَعْنَا لَكَ ذِكْرَكَ

“And exalted we for thee, thy fame⁴?” (94:4)

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

“Verily with (every) difficulty (there) is ease” (94:5)

إِنَّ مَعَ الْعُسْرِ يُسْرًا

“Verily with (every) difficulty (there) is ease⁵” (94:6)

فَإِذَا فَرَغْتَ فَانصَبْ

“And when thou hast finished⁶(the duties of thy ministry), then thou establish it⁷!” (94:7)

وَالِإِلَىٰ رَبِّكَ فَارْغَبْ

“And unto thy Lord, return with fervour⁸” (94:8)

Commentary

Verse 1

In spite of the simple and clear words, this Surah, as a whole, has been most erroneously misinterpreted by some commentators. The misinterpretations mislead the common people who blindly follow their pet religious leaders without any scrutiny or verification, readily accepting whatever is told to them. ‘*Sharh al-sadr*’ means expansion of the breast, i.e., heart. It is an acknowledged term, to mean the broadening or the extending of the faculty of conscience, reasoning and understanding for the accommodation of wider, greater or higher knowledge. The verse means an assertion from God that He has given the heart of the Holy Prophet, the greatest expanse for knowledge. When Moses was commanded by God to proceed to Pharaoh, to preach to him the truth and to admonish him against his wicked and evil ways of thought and action and to warn him against his rebellious attitude toward the true Lord of the Universe, he prayed for the extension or the expansion of his breast or heart, meaning to increase him in knowledge⁹.

The same words occur in 6: 125, wherein it is mentioned that whomsoever God pleases, He extends or expands the individual’s breast, i.e., heart, for Islam, and in contrast to this it is said that whomsoever God wills, He straitens and narrows the individual’s breast. In spite of what the expression ‘Expansion of

a breast' clearly means, some commentators have coined a very insulting and very offending story about the native purity of the divine personality of the Holy Prophet saying that the Messenger Angel Gabriel took hold of him and performed an operation of his breast by cutting it open, washed the heart and then placed it in its place and closed the breast and interpreted this verse illustrating their explanation referring to their own fabricated story which is not only fantastic but grossly degrading the holiest of God's creation.

The expansion meant here is the illumination of the heart or the soul with the vastness of the great extent of the knowledge affected, not in this world but in the very creation of the soul and in the very make of the body. Referring to this inherent or native purity of the soul and the body of the Holy Prophet and of those of his family who had to play his role in his place after him, as the guides to mankind, viz. his Ahl Al-Bayt (i.e., the Lady Fatimah and the Twelve Holy Imams), God has declared in 33:33, The advent of the Holy Prophet, was the fulfilment of the divine promise to give mankind a Perfect guide, a fully accomplished prophet referred to in the Old Testament^{[10](#)}, who would be the Spirit of Truth, who would give the All-Truth, the Holy Ghost, prophesied by Jesus^{[11](#)}. He actually acted as the Best and the Greatest:

1. Apostle of God, i.e., a Religious Teacher and Leader.
2. Spiritual Guide.
3. Judge.
4. Legislator.
5. King.
6. Administrator.
7. Military Commander.
8. A Citizen.

9. Kind Husband.
10. Affectionate Father.
11. Guardian of orphans and the poor.
12. Protector of woman's rights.
13. A friend and companion.
14. A philosopher and Saye

and the various other positions in life. He was the one who was destined by God to convey to mankind the All-Truth, i.e., the truth as a whole about the All-Divine One and the ways of approaching Him (i.e., earning the Salvation) which even Jesus the immediate forerunner of the Holy Prophet could not do for humanity then could not bear it^{[12](#)}. Jesus had only to prophesy about the advent of the Holy Prophet, the Spirit of Truth^{[13](#)} the Holy Ghost^{[14](#)} and the Comforter^{[15](#)}.

Note that the same expansion of the breast or the heart was prayed for by Moses^{[16](#)}, whereas in the case of the Holy Prophet it is granted unasked for.

The verse clearly refers to the Holy Prophet being given the helper in his cousin Ali Ibn Abu Talib. The appointment of Ali as the Vazier, i.e., the Bearer of the Burden, was announced at the very outset of the Holy Prophet's ministry, in the historic assembly of the leaders of the Quraish, which meeting is known in history as the '*Da'wat al-Asheera*', i.e., the Feast of the Kith and Kin^{[17](#)}.

Note Moses also prayed to God to strengthen his back with the help of his brother Aaron – and here the back was strengthened without asking. There is a great identity between Moses and the Holy Prophet, and this has also been prophesied by God in the Old Testament^{[18](#)}.

Verse 2

The 'Vizr' means the burden of the apostleship, i.e., ministry^{[19](#)}. (A.P.).

Verse 4

This is a prophetic announcement of the mention, or the eminence of the Holy Prophet being raised to glorious heights both in this world and in the hereafter, high above the mention of any one in the world. Bringing into account the 'Salawat' or the salutation, every Muslim is obliged to recite it at least in each of the five times daily prayer. There is none in the world to be compared to the Holy Prophet in this regard for the name of no other apostle of God, is mentioned in such abundance. This prophecy was made when the Prophet was a solitary figure, not much recognised even by the people of his own place and when most of the people in his environment were hostile to him.

None can correctly enumerate the number of times the Holy Prophet along with his holy Ahl Al-Bayt, is remembered even in a single day of the year.

Verse 5

The whole life of the Holy Prophet was of persecution, difficulties and toil, dangers and worries. The repeated statement here is to give emphasis to the promise and its assurance of the ultimate triumph of the cause even though in the earlier stages the situation was utterly hopeless and the survival of the Holy Prophet, the Muslims and the very name of the faith, Islam, seemed to be an impossibility.

By making his name to be mentioned in the 'Azan' the Call for prayer – in the '*Tashah'hud*' in the prayer itself and in the form of 'Salawat', i.e., the Salutation – on him and his Ahl Al-Bayt wherever his name is mentioned²⁰. (A.P.).

Verse 6

This is in conformity with the first and second verses of the previous chapter. (A.P.).

Verse 7

This refers to the instruction to the Holy Prophet, to fix up the one already notified by him at the '*Dawat al-Asheera*', (i.e., Ali Ibn Abu Talib). See note on verse 2 above and 5:67, in his place. By the time and wording of the verse 5:67 it gets evident that it was the instruction through this verse, i.e., about appointing Ali as his successor that the Holy Prophet was waiting to execute. The verse 5:67 clearly states "Convey that which has already been sent down to thee", i.e., appointment of Ali the instructions for which had already been received.

The concluding words and the tone of the same verse 5:67 show that the matter was of vital importance to the faith and no further delay in executing the will of the Lord was desirable even under the apprehension of any mischief, for God, in the same verse 5:67 promises to save the Holy Prophet from mischief. The matter was so important and essential to be enacted that at its enactment was declared the completion or the perfection of Islam as the religion and the perfection of God's bounties see 5:3.

See note in 5:67 which gives the details about the revelation of the verse when the Holy Prophet was at Ghadir Khumm along with the huge number of the pilgrims, on his return from Mecca after performing the last Haj of his life on earth.

This verse is a clear instruction to the Holy Prophet, i.e., to say, when he has completed the work of his ministry, to appoint Ali in his place as the Commander or the Master of the Faithful.

This is the most appropriate literal translation of this verse, but the other commentators have given various interpretations, none is appropriate with the context of these two chapters. The Holy Prophet has been burdened with the task of conveying the Last Word of the Lord or the Last Divine Message to mankind.

Here in this early Meccan chapter the Holy Prophet is commanded to prepare himself for another task more vital than the mere preaching, i.e., the establishment, and the perpetuation of the chain of the words of God (28:51), the last link of which he was entrusted with – by nominating the person who would succeed him as a guardian and the exponent of all that he had preached. It was the same duty which the Holy Prophet was commanded to execute. In the last Chapter revealed to him, in the closing days of his ministry 5:3, 67, after the execution of which, verse 5:3 was revealed, after finishing all the tasks referred to in verses 5 and 6, the Holy Prophet has been commanded to return unto the Lord. One should realise how this small chapter of the early Meccan period deals with the most important stages and the different functions which the Holy Prophet had to undergo and to performing of which, is in complete conformity with the Last Madanite Chapter of the Qur'an. (A.P.).

Verse 8

'Farghab', i.e., get inclined – This was the instruction to the Holy Prophet – When he had finished his work as God's apostle, i.e., completed the duties of his ministry, to fix up Ali in his place and then get ready to return. Note the sublime words in which God expresses His will that the Holy Prophet should retire from this world. There is no mention of death. The instructions are to incline himself, i.e., to return to Him at his own choice and pleasure for it is quite evident from this, that death to the Holy Prophet is not as it is to any other mortal, but it is a willing return for which he was eagerly waiting to do. The fact is that those who fear the retribution for their life deeds, naturally dread death and for those who are always in communion maintaining their original purity, would naturally long to return to enjoy the bliss, of which, they are sure.

[1.](#) Refer to: 20:25.

[2.](#) Ar. 'Vizr, the burden of apostleship – The ministry.

[3.](#) Refer to: 73:5.

[4.](#) Eminence Remembrance.

[5.](#) Refer to: 5:3, 5:67.

[6.](#) While concluding the task of the apostleship establish or perpetuate.

- [7.](#) Refer to: 28:51.
- [8.](#) The guidance to mankind by appointing the successor ‘Imam’ (guide) and the Maula (guardian) of the people in thy place – which the Holy Prophet did at Ghadir Khumm. Refer to: 5:3, 5:67.
- [9.](#) See 20:25.
- [10.](#) Deut. 18/18.
- [11.](#) John 16/7–8, 14/16, 16/15–25.
- [12.](#) John 16/12.
- [13.](#) John 16/13.
- [14.](#) John 14/26.
- [15.](#) John 16/7.
- [16.](#) See 20:25.
- [17.](#) Gibbon by W. Smith, Tabari – Ibne Athir, Abul Fida and EHI.
- [18.](#) Dent. 18/15 and 18.
- [19.](#) Refer to: 73:5.
- [20.](#) Refer to: 33:56.

[1] [1]

SHARES

Surah At-Tin – The Fig

(Revealed at Mecca)

8 Verses in 1 Section

Sections of Surah At-Tin

1. Man created in the best stature.

At-Tin – Man Created In The Best Stature

- Man has been created with the best of endowments in the best proportion.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

وَالَّتَيْنِ وَالزَّيْتُونِ

“By the Fig and the Olive!” (95: 1)

وَطُورِ سَيْنِينَ

“By the Mount Sinai¹” (95:2)

وَهَذَا الْبَلَدِ الْأَمِينِ

“And by this City (declared) Inviolable²” (95: 1)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

“Indeed, We created man in the best structure” (95:3)

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

“Then We reverted³him to the lowest of the low⁴” (95:5)

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

“Save those who believe and do good deeds, for them shall be a recompense incessant” (95:6)

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ

“(O’ Man!) What then can make thee belie after this the Final Judgment? (95:7)

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

“What! Is not God the Judge of the judges⁵? (95:8)

Commentary

Verse 1

The names of the things and the events which have been used in the solemn statements in the Holy Qur'an, are mostly symbols of some latent objects, the knowledge of which God has willed to keep it away from the common minds.

'Teen', i.e., Fig, but commentators have given many alternate interpretations which are only conjectures. Ibn-Abbas says i.e., the Fig stands for the Mosque of Noah, and 'Zaitoon', i.e., the Olive, for Jerusalem. 'Balad al-Ameen', i.e., the City of Security, City of the Trusted One the Holy Prophet i.e., Mecca.

Fig is known to be the finest, the most wholesome and also the most nutritious fruit used not only as food but a remedy for several bodily complaints. It is taken as a symbol for man's destiny. In its origin, i.e., in its existence, as a seed, it is full of worms and maggots and insipid in taste, but in its full and healthy growth, it is the best fruit as said above. Similarly, man when he deteriorates, becomes the lowest of the low and when he develops or rises, he excels even the angels in excellence.

Jesus coming from Bethany, feeling hungry, went to a fig tree and finding it standing without any fruits dropping only dry leaves, cursed it and it immediately withered to its roots⁶. Prophet Jeremiah has also used figs as symbols in comparing the good ones of the Jews to good figs and the bad ones among them to vile ones of the fruit⁷.

For the symbol of the Olive – see 24:35 refer the lamp lit by God – It might refer to Jerusalem. See 52:2 and Math. 24/3–4.

Verses 2 and 3 refer to Holy Places wherefrom the Word of God, Torah and Qur'an, were given to the two prominent Law-giver Prophets – So the fig and the Olive in the first verse must appropriately refer to the places where the Word of God was revealed. It is said that 'Teen' is the name of a mountain in Damascus and 'Zaitoon', another mountain in Palestine. They were named after the fruits that grew on them, and these were the places where Jesus and Moses and the other Israelite Prophets used to retire for communion with God. (A.P.).

Verse 2

'Seneen', i.e., Sinai – where the Law was given to Moses – See 19:52 and on the Mount Sinai God manifested His glory to Moses and the men who came there asking for the manifestation of God's glory.

Verse 3

'Balad al-Ameen' – The city of security – Mecca, where the Final Word of God, the Holy Qur'an, had the start of its revelation. But some say 'Ameen' stands for the Holy Prophet – then it will mean the city

(Mecca) where the Holy Prophet, the Last Apostle of God, was born. The people themselves called the Holy Prophet as 'Ameen'.

Verse 4

'*Ahsan*', i.e., the best. '*Taqweem*', i.e., the make, the constitution, structure, form, pattern. One who knows the wonderful wisdom with which every part of the human body, with its form, its structure, its faculties and its constitution, which manages the function of each part in perfect harmony with every other and the marvellous faculties, the brain is endowed with, will know the significance of man being referred to in invoking the recognition of the existence of the One with the supreme Wisdom, Power and the Authority who has affected such marvels in the Universe. The make of everything in God's creation is so perfect that there is no room for any change or alternative in it⁸. Man has been made with such supreme endowments that with the maintenance of these gifts in their original purity, he is the Vicegerent of God on earth, superior even to the greatest of the angels in the heavens. It is only to man that is given the wonderful endowment or gift of conscience or discretion, a tool with which there is no height to which man cannot reach. In short, if man keeps his soul safe against getting polluted or getting covered with the dust and the dirt of the low desires and loathsome passions, he can get the divine attributes of the Creator Lord reflected in him and which is the highest level and the final goal of the human life on earth.

Verse 5

When man, the same wonderful and the great work of the Almighty and All-Wise Providence, loses the equilibrium of his conscience and gets lost into the wrong tracks of low passions seeking the satisfaction of the carnal desires, is thrown in the abyss of degradation and ignominy, and fits himself only for the flames of the hell-fire.

The same Almighty and All-Wise Author of the laws of nature, Who creates man with such marvellous and excellent gifts of the wonderful strength of mind and body, again manifests the function of His will on the reverse side of the existence that as man advances in age, after reaching the zenith of the development of the endowed faculties, he begins to deteriorate and is ultimately reduced to the stage of helplessness of his babyhood with which he started his life and returns to the dust from which he was brought forth.

Verse 6

It is far from real charity to give a thing and take it back. When we give anything to the needy, we do not take it back from them. Would God, having given life to man, take it away from him? No! Man has been created for eternity. He has to work in this world, for the life eternal of his, in the hereafter, to be either in bliss and enjoyment or in misery and suffering. The life in this world is only the chance given to every individual man and woman to prepare or build his or her own heaven or hell. He who believes in the

True Lord and does good to others in this life shall get the unending blissful life in heaven and if he fails, he gets the same life eternal of horrible suffering and terrible tortures.

Never to be cut off. This is a clear assertion that man of Faith and Virtues is the Topmost in the order of creation in absolute conformity with the Vicegerency of man and thus this discards the doctrine of Original sin and the fall of Adam, for Adam as the chosen one and the rest of the chosen issues of his, all come under this exception. The reversion applies to those who fail to follow the divine guidance after Adam settled on earth⁹.

Another point is that the human structure being the best one in the Order of Creation, the man of Faith and Virtues shall retain their forms in all the stages in their movement towards the Absolute and even in the Final Resurrection. Hence the tradition that the martyr's soul will have the form of a green bird hanging under the Arsh! has been pointed out by the Sixth Holy Imam as spurious. (A.P.)

Verse 7

In spite of so much clear evidence given and the doubtless proofs presented, none can ever contradict what the Holy Prophet preached about the Day of Judgment.

Verse 8

God is the Best of judges to know the truth about each individual being, be that open or concealed. Justice will be meted out to each one according to the individual's merits and demerits. None can ever escape the law of requital which will be strictly followed both in this life as well as in the hereafter.

¹. Refer to: 52:1.

². Refer to: 14:35, 3:97.

³. Rendered.

⁴. Refer to: 25:44, 7:179.

⁵. Refer to: 10:109; 6:57; 2:284; 4:40; 18:49; 21:47.

⁶. See Math. 21/19.

⁷. Jer 24/1–10. See also Math. 24/32–35 for the parable of the fig tree.

⁸. See 30:30.

⁹. Refer to: 2:38.

Surah Al-Alaq – The Clot

(Revealed at Mecca)

19 Verses in 1 Section

Sections of Surah Al-Alaq

1. The Prophet commissioned to preach

Al-Alaq – The Prophet Commissioned To Preach

- The Holy Prophet (Muhammad) commanded to read or to convey the message of Islam i.e., Surrender of the self to the Creator Lord Cherisher of the Universe who taught man what he knew not.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

“Read thou! (O’ Our Apostle Muhammad!) In the name of thy Lord Who created (Everything in the Universe)” (96:1)

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

“He created man from a clot¹!” (96:2)

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

“Recite (Thou O’ Our Apostle Muhammad!) And thy Lord is the Most Honourable!” (96:3)

الَّذِي عَلَّمَ بِالْقَلَمِ

“(He) Who taught (to write) with the Pen²” (96:4)

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“(He) taught man what he knew not!” (96:5)

كَأَلَّا إِنَّ الْإِنْسَانَ لِيَطْغَىٰ

“Nay! Verily man is wont to rebel!” (96:6)

أَنْ رَّاهُ اسْتَغْنَىٰ

“As he deemeth himself needless³” (96:7)

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ

“Verily unto thy Lord (alone) is the return!” (96:8)

أَرَأَيْتَ الَّذِي يَنْهَىٰ

“Hast, thou seen the man who forbiddeth?” (96:9)

عَبْدًا إِذَا صَلَّىٰ

“A servant when he⁴prayeth?” (96: 10)

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ

“Hast, thou seen if he were rightly guided⁵?” (96: 11)

أَوْ أَمَرَ بِالتَّقْوَىٰ

“Or enjoined piety?” (96: 12)

أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّى

‘Hast, thou seen if he believeth the Truth and turneth (his) back?’ (96: 13)

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى

“Knowest he not that God seeth?” (96: 14)

كَأَلَّا لَتَنٍ لَّمْ يَنْتَه لَنْسَفَعًا بِالنَّاصِيَةِ

“Nay! (let him beware!) if he desisteth not, We shall surely drag him by the forelock!” (96: 15)

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

“A forelock, lying, sinful!” (96: 16)

فَلْيَدْعُ نَادِيَهُ

“Then let him summon his fellows in council” (96: 17)

سَنَدْعُ الزَّبَانِيَةَ

“We too will summon the Angels of the Hell (to punish)” (96: 18)

كَأَلَّا لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ

“Nay! Heed him not! Prostrate thou in obeisance (unto thy Lord) and draw thyself near (unto Him)!” (96: 19)

SAJADAH – Prostration – Wajib – Compulsory.

Commentary

Verse 1

The popular report of the commentators is that this Surah or the first five verses of it were the first revelations received by the Holy Prophet through the Messenger Angel Gabriel in the cave of Hira. Formerly the Holy Prophet used to receive the communion through dreams and the voices while he was alone in lonely places and did not see the speaker.

In the fortieth year of his life on the 27th night of the month Rajab when the Holy Prophet was busy in his meditation and prayers in the cave on the Mount Hira, in deep silence and the calm atmosphere, all of a sudden, he heard a voice calling him by name and a flood of light broke in upon him with dazzling splendour. He composedly beheld a human form approaching. It was the Messenger Angel Gabriel, who, coming quite near, held a silken scroll before him and asked him to read what was written thereon. He felt his mind fully illumined with the Divine Light and his eyes were opened to the writing on the scroll and he recited the first five verses of this Surah. When he had finished the recitation, the Angel announced “O’ Muhammad! verily thou art the Apostle of God and I am His Angel Gabriel!” The address with the designation was the signal to start the ministry. The Angel saying this disappeared.

Besides the Holy Prophet getting charged with the reading of the Word of God, his memory was divinely conditioned with retention and what he recited only once, before the Angel, remained graven on his heart. Returning home the Holy Prophet who was now to start his mission as the Apostle of God, preaching the Gospel of the divine Unity and inviting the erring humanity to the right path of worshipping none but the One and the only True God, the Greater Lord of the Universe, and to mould the human life according to the divinely prescribed code of morals, he first informed his righteous wife Khadija of his receiving the heavenly commission and his being charged with the ministry. Khadija immediately believed in what the Holy Prophet said and along with Khadija the young Ali was the first to join the Holy Prophet in the faith. Thus, these two were the first followers of the Last Apostle of the Lord.

The story of the Holy Prophet getting fright-stricken, returning home trembling, Khadija con-soling him, his being taken like a frightened child to be consoled by Waraqa Ibn Naufil, are all mere stories of some Jewish fabrications against the Holy Prophet. The Holy Prophet says “I was the Apostle of God when Adam was still amidst water and the clay”. Besides the one who was destined to be the Last Apostle, or the Final Warner and his advent was prophesied in all the ancient scriptures, could never have been in the least perturbed at meeting the Angel. All such stories about the personality of the Holy Prophet are fabricated with such dramatic art that even many among the Muslims have been deluded, to themselves relate them. The word ‘Iqra’ means, Read, Recite or Proclaim.

Now the Holy Prophet was in direct communion with God through the Messenger Angel Gabriel, charged with the open declaration of his ministry to mankind as a whole.

Note: God is introduced to Man, first with His attribute of ‘*Ruboobiyyat*’, i.e., Fostering. A Fosterer continues his careful patronage until the person attains the ability to manage his own affairs and reaches the goal of his life. Therefore, God’s care is always with man until he attains salvation.

It is also announced to man that His Creator is none but God, Who being the “Rabb” did not create him and left him to himself but takes care of him.

“Rabb” has been mentioned in relation to the Holy Prophet. Since the “Rabb”, is the “Rabb” of one and all in the universe, the Holy Prophet is a representative not only of mankind but the Creation of God, as a whole.

Now the messages which were conveyed through the previous apostles were meant for the particular units of the human race and for the particular ages⁶. But the message now given to the Holy Prophet, is a Universal Message for the human race as a whole, in every part of the globe and for all times. He, the Holy Prophet, is the Vicegerent of God on earth and it was this fact that was announced to the angels when God willed to create Adam that He intended to appoint a Vicegerent of His, in the earth⁷. The vicegerent mentioned by God, was not Adam but the one, God intended to create in the seed of Adam, i.e., the Holy Prophet Muhammad whom He willed to be the Guide for the human race as a whole⁸ and as His Mercy for the worlds⁹.

According to M.B. the particle ‘*Ba*’ here is superfluous¹⁰, thus the actual meaning would be ‘*Read the name of thy Lord*’ and not ‘*Read in the name of thy Lord*’ then the meaning would be the same as given in verse 17:110.

The first five verses of this Chapter are generally considered to be the first part of Qur’an revealed to the Holy Prophet. There are several stories about the way and manner which the Angel Gabriel brought these verses and the Holy Prophet’s reaction to the first appearance of Gabriel with the revelation, including reference to Waraqa Ibn Naufil – and his giving assurance to the Holy Prophet or to Khadija that what was experienced was certainly divine are the mixture of some facts with wishful imagination of those who were far from appreciating the Holy Prophet’s communion with God or the angels. The description of the Holy Prophet’s life from his birth up to the age of forty when he was commissioned to deliver the last Word of God to mankind, given briefly by Ali, mentioned in ‘*Nahj al-Balaaghah*’, discredits all these stories.

The Holy Prophet was under the divine care, being taught and trained, since his birth he was fully alive to the task of the ministry which awaited him, blest with Divine Light and guidance in all aspects of his life. Not only the Holy Prophet was aware of the whole situation, even the young disciple Ali who used to follow the footsteps of the Holy Prophet, since his birth, would experience the light of revelation and would sense the task which his Master was about to be commissioned with. There was no question of the Holy Prophet being surprised, fearing or doubting or shivering or in need of Khadija’s or Waraqa’s consolation or certification. The very verses itself ‘*Eqra*’ implies that he was in the Know- of all the

names of God and that they implied the various aspects by the creation and legislation. In short, he was in the Know of the Book of God. He was just ordered to read.

Otherwise, it is not reasonable to order a person who cannot read, to read [11](#). In the third verse again repeats the order to read, and in verses 4 and 5 expressively says that God has taught by the means of the divines, Pen – taught man whatever he did not know, and if this is read with 55:1–4, it becomes clear that the person who was sent to represent the universal grace (as the Rahmatun lil-Aalameen) for all the worlds was already taught by Rahman simultaneously with his creation.

Thus ‘*Be’tat*’ or ‘*Be’sat*’ does not mean the beginning of his prophethood, but it means the beginning of his ministry. Otherwise, he was the prophet when Adam was yet to be made. (A.P.)

Verse 2

Man is reminded of the lowly origin of the animal in him, in contrast to the great heights of intellectual, moral and spiritual excellence, open to him to reach, with sincere will and the faithful endeavour, essential for the rise [12](#).

Verse 3

This is the grant of the commission to the ministry with the command to proclaim only the Truth to mankind and to start openly, the invitation to the people to the right way to salvation.

Verse 4

‘*Qalam*’, i.e., pen is a mystic symbol [13](#). In this outer world also pen, is the source of learning and knowledge. Reading needs some inscribed matter and pen is the first need to inscribe. Inscription needs no ink for pen could create the inscription on any matter without any liquid. Permanent inscription is that which is graven deep on any matter without the risk of the figures, made of some liquid, fading away or getting wiped out. The commandments given to Moses, were on Tablets of stone with the matter engraved on them.

Verse 5

Reference to the humblest origin of man and the gradual growth of consciousness and knowledge in him with the development of the wonderful faculties endowed in him [14](#).

Verse 6–7

Having received the grace and the bounties from his Creator Lord, man gets rebellious – forgets his origin and his inherent helplessness, and thinks that he is self-sufficient and can-do things without any help and without the fear of any one to check or control him or his being) accountable to the Lord.

Though this is a general statement, but its immediate application was meant for Abu Jahl one of the leaders of the enemies of the Holy Prophet and Islam. It is said that once Abu Jahl told some men *“You see Muhammad praying, placing his forehead on the ground and you do not stop him. I swear that if I see him again doing it, I will stand on his neck until he is choked to death”*

One of his men said *“He (the Holy Prophet) is now in his prayers in his own fashion”* Abu Jahl started for the place but hating approached very near the Holy Prophet returned with an aw al-stricken face struck with some dread, and reported that while he intended to get near the Holy Prophet, he saw a big ditch filled with flaming fire between him and the Holy Prophet with a huge dragon ready to pounce upon him. These verses refer to the conduct of Abu Jahl.

Man having received everything he possesses, from God, gets lost in his vanity and insolence and imagines all the gifts of God as his own achievements and becomes inordinate.

Verses from verse 6 downward are of much later period but the Holy Prophet ordered to be put here and this is the best proof that the arrangement was not on chronological consideration. There is no single tradition to show, to present this chapter as misarranged. (A.P.).

Verse 8

Man should remember that ultimate, for the return of everything in the Universe is to the Lord.

Verse 9–10

Reference to Abul Jehl’s conduct See note on verse 6 and 7 above – ‘The one who prayed’ is the reference to the Holy Prophet.

Abu Jahl the inveterate enemy of the Holy Prophet and Islam, in the early days of the Holy Prophet’s ministry, used not only to tease the Holy Prophet but also to obstruct the others joining the faith or listening to the Islamic preachings and persecuted those who did not yield to his obstruction.

Verse 11–12

He (Abu Jahl) would not have done it if he had been guided aright.

One should always guard himself against getting misled by wicked minds, by a careful study– and scrutiny of the bonafide of their claims.

Verse 13

With the consideration enjoined in the two verses above, here it is said, that man must always be on his guard against the crooked minds who mislead others.

The great Muslim Mystic Roomi says:

Ai basa Iblees Aadam rooyi hast

Pas bahardasti nashayad daad dast

i.e. “Often times Satan appears in human form. Thus, one should not give his hand (surrender) into the hand of every one that appears to be human”

Verse 14

Does not man know that God is ever vigilant and sees and knows his deeds and his motives? Man should always be conscious and mindful of God’s presence and his being seen by his Lord.

Verse 15

This prophecy was fulfilled even in this life at Badr where Abu Jahl was smitten on his forehead. But the warning here is about the punishment, Abu Jahl will receive in the life hereafter and on the Day of the Final Judgment.

The other instance which is said about Abu Jahl’s earning this punishment for him was – that once Abu Jahl met the Holy Prophet and warned him for offering the prayers in the Islamic way and threatened him saying that he had the great number of leading personalities of the people on his side. This verse was revealed saying that if Abu Jahl does not desist from his disbelief and the aggressive and wicked ways, on the Day of Judgment he will be dragged by his forelock and thrown in the flaming hell–fire.

Verse 16

This is the description of the qualities of the man Abu Jahl. The parts of his body are taken for his personality.

Verse 17

When Abu Jahl will be receiving the return for his disbelief and wickedness, i.e., when on the Day of Judgment, he will be committed to the hell–fire, let him then call his council of assembly to his aid, i.e., his council will be of no avail to him then.

Verse 18

Abu Jahl will not be able to call any one to his help nor will any one of his councils be able to be of any avail to him. On the other hand, angels will be called to execute the punishment to him.

Though the reference is to Abu Jahl and the address is to the Holy Prophet, in fact the Holy Prophet was

not the one to have been even in the least affected or influenced by Abu Jahl's threats in having his own way. It is a command to mankind never to adhere or care for such threats or any evil influences in the execution of the prescribed duties, particularly in the matter of paying obeisance to the Lord but to go on with the prayerful way of getting nearer and nearer to the Lord, earning His pleasure.

The recital of this verse must be followed by a '*Sajdah*', i.e., prostration which is compulsory for each reciter and everyone who listens to the recital.

Verse 19

According to Shafayi, none of the verses of Qur'an recommending Sajdah is compulsory and according to Abu-Haneefa all the places, where the Sajdah is mentioned is Wajib – and according to the School of Ahl Al-Bayt '*Sajdah*' is '*Wajib*' only in four places:

- (1) Alif, Lam, Sajdah,
- (2) Ha Meem. Sajdah,
- (3) 'An-Najm' and
- (4) Iqra and in the other places, it is optional. (A.P.).

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- [1.](#) Refer to: 23:14.
 - [2.](#) Refer to: 68:1.
 - [3.](#) Free from need, independent of God, This is a warning.
 - [4.](#) The Holy Prophet.
 - [5.](#) Reference to Abu Jahl's conduct.
 - [6.](#) Math. 15/22–26.
 - [7.](#) See 2:30.
 - [8.](#) See 4:79, 34:28.
 - [9.](#) See 33:48, 34:28.
 - [10.](#) Refer to: 87:1.
 - [11.](#) Refer to: 20:114; 75:16–19.
 - [12.](#) See 23:14.
 - [13.](#) See 68:1.
 - [14.](#) See 18:65, 53:5, 76:3.

[1] [1]

SHARES

Surah Al-Qadr – The Grandeur

(Revealed at Mecca)

5 Verses in 1 Section

Sections of Surah Al-Qadr

1. The Night of Qadr.

Al-Qadr – The Night Of Qadr

- Qur'an sent down in the night of 'Qadr'
- The importance of the night
- Angels and Spirit descend with the decrees of the Lord about all affairs
- Peace rules all through the night until the dawn.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

“Verily, We sent it (The Qur'an) down in the Night of 'Qadr'¹” (97: 1)

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

“What can make thee know what the Night of 'Qadr' is?” (97:2)

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

“The Night of ‘Qadr’ is better than a thousand month!” (97:3)

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

“The Angels and the Spirit descend therein by the permission of their Lord, with (decrees) of all affairs²” (97:4)

سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

“Peace is (the whole Nighty)! till the breaking of the dawn!” (97:5)

Commentary

Verse 1

The word ‘Qadr’ may mean – Power, Grandeur, Majesty.

‘Lailat al-Qadr’, i.e., the Night of Grandeur of the Lord – is kept a secret. The verse 2 below clearly means that none knows, what the night is, i.e., which night in the year it is and the special value of it, to its fullest extent.

The various statements of the commentators are:

1. Some say it is concealed in the whole month of Shahan.
2. Some say it is the 14th of Shaban.
3. Some say it is one of the nights of Ramadhan.

But the majority of the commentators agree on its being one of the odd nights in the latter half of the month of Ramadhan – commonly agreed to be 19th, 21st, 23rd, 25th, 27th and the 29th night of the month. The fact is that it is a Mystic Night of special value and worth allotted for men to spend the whole of it, awake and praying to the Lord seeking His forgiveness for the sins, and His grace and mercy. It is said that it is announced in the heavens, “Who is there among the mankind to seek tonight the

forgiveness and the grace of the Lord and have it” It is said that the Holy Qur’an was sent down on that Night to the heavenly centre (*Bait al-Ma’moor*) from where it was issued to the Messenger Angel Gabriel, in portions to be conveyed to the Holy Prophet. Some say that the whole of the Holy Qur’an was revealed to the Holy Prophet in that night³.

But he was ordained to convey it to the people as and when it will be revealed to him through the Messenger Angel Gabriel. This conception agrees to what is said in 20: 114, and 75: 16 wherein there is the indication of the Holy Prophet’s eagerness to release the matter in haste in his anxiety to let people be informed of the Word of God. Unless the matter was already with him there is no question of the haste in conveying the thing if he had yet to have it through revelation.

However, it is an acknowledged fact, that the night referred to is a Mystic Night and it has been kept a secret so that people in their eagerness to realise the special value of the prayers in that night might be ever busy in seeking it. Some similar important factors of special grace and particular value to mankind are kept concealed:

1. According to some reports this night (the Night of Grandeur) is concealed in the years as a whole – so that men be ever seeking His grace every night as much as they possibly can. Similarly, one of these several nights in the months of Shaban and Ramadhan have been thought to be the Night of Grandeur.
2. The ‘*Ism al-Azzam*’ or the Greatest Name of God with which one could have everything he desires, is concealed in several names, so that man may remember and recite all the divine names of the Lord.
3. The ‘*Salat al-Wusta*’, i.e., the Middle one of the prescribed daily prayers, to observe which without fail, man has been enjoined – is kept concealed in the five daily prayers so that man may offer every one of them with eagerness to earn the special return for it.
4. In one particular hour of Friday every week it is said, prayer of a man is heard without fail, but the hour is not disclosed, so that man may be prayerful the whole of the day as much as he can.
5. God’s pleasure is concealed in prayers so that man may be ever prayerful to the Lord.

6. The displeasure of the Lord is mentioned to be in sinning in general – so that man may abstain from all kinds of sins.
7. The most honourable with God is said to be the most pious, so that man may acquire piety for himself and seeking the friendship of the most honourable ones with the Lord, he may love the pious and the righteous one and. hate impiety and be away from the unrighteous.

Every believer in God has been enjoined to keep awake the whole of '*Shab al-Qadr*' i.e., the Night of Grandeur and spend it in prayers to the Lord seeking pardon for his sins and the grace of the Lord and His bounties he desires for.

The night of '*Qadr*' is undoubtedly in the month of Ramadhan⁴. Wherein Qur'an was revealed in total. Thus '*Beth'at*', i.e., the commencement of the ministry being in the month of Rajab does not clash with this. The descension of the Angels and the Spirit in that night continues since the creation of Adam up to the Resurrection Day, and the place of the descent is nothing but the human heart which is purified from all dirt of the temporal life. Therefore, the existence of such purified heart should also continue. On this ground the Fifth Holy Imam says: "*Argue against those who deny the continuity of the divine Vicegerency on the earth, with this Chapter*" (A.P.).

Verse 2

The question put in this verse, is a clear indication of the mystic nature and value of the Night of Grandeur which none else but the Lord knows. The succeeding verses only defined the night with its value and do not say which night in the year it is.

Verse 3

The announcement here in this verse about the night, refers to the greatness of the Night.

The Second Holy Imam Hasan Ibn-Ali says that he heard from his grandfather, the Holy Prophet, that once he dreamt of monkeys getting upon his pulpit, and the Messenger Angel Gabriel informed him of the significance of the dream saying that "*Those whom thou dost see get upon thy pulpit are the Bani-Umayyah who would rule the Muslim Empire after thee for a thousand months*" And revealed this verse.

Quoting 32:4-5 and 70:4, a commentator says that the term "A Thousand, must be taken in an indefinite sense, i.e., a timeless time – and interprets it to mean that one moment of enlightenment under God's light is better than thousands of months or the years of animal life and such a moment converts the night of darkness into a period of spiritual glory"

The renowned Sunni Scholar in his well-known commentary '*Durr al-Manthur*' says that "the term '*Lailat al-Qadr*' stands for the Holy Prophet and his Ahl Al-Bayt" (D.M.).

Regarding the boon of forgiveness of sins and the grant of grace and mercy endowed in the *Shab al-Qadr* which is said to be in the concluding days of the fasting month of Ramadhan, there is a justification attached to this special grant of grace by the Lord. After fasting for forty days by Moses, the Lord granted him the Law⁵ and after a similar fasting for an equal period, Jesus was commissioned with his office⁶. There is a justification in the special grant of the grace in forgiving the sins and bestowing His special favours on the Muslims who fast in obedience to His command for thirty days continuously.

Verse 4

It is said that angels and holy spirits descend on earth with the special blessings from God and peace for those who seek them through prayers, supplications to the Lord⁷.

Verse 5

Taking the mystic word 'Night of Grandeur' as one of the sacred nights, in any of the months mentioned above, this verse would mean that the shower of the special boon and the great blessings of God, promised to the sincere devotees that night, continues until the dawn of the succeeding day.

¹. Grandeur. Refer to: 2:185, 44:3.

². Refer to: 16:2, 78:38.

³. See 2:185, 44:3.

⁴. Refer to: 44:1-3, 2:185.

⁵. Exodus 24/18.

⁶. Math. 4/2.

⁷. For Angels and Spirits see 16:2 and 78:38.

[1] [1]

SHARES

Surah Al-Bayyinah – The Clear Evidence

(Revealed at Mecca)

8 Verses in 1 Section

Sections of Surah Al-Bayyinah

1. Qur'an, the Clear Evidence.

Al-Bayyinah – Qur'an, The Clear Evidence

- Qur'an is clear evidence distinguishing Truth from falsehood
- Qur'an contains the Pure and the Essential Words of God

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

“Those who disbelieved from among the people of the Book and the polytheists could not have separated themselves (from the falsehood) until came unto them the Clear Evidence” (98:1)

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

“(In the) Apostle from God reciting (unto them) the Purified Scripture¹” (98:2)

فِيهَا كُتِبَ قِيمَةٌ

“Wherein are the decrees (correct and) strong” (98:3)

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ

“Nor were divided those who were given the Book but after had come unto them the Clear Evidence²” (98:4)

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقِيَمَةِ

“Yet Was not enjoined on them but that they should worship God (alone) in perfect sincerity, in religion (only) unto Him, and that they give away the poor-rate, and that³ is the religion (correct and) strong” (98:5)

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ

“Verily, those who disbelieve from among the people of the Book and the polytheists shall be in the fire of hell, to abide therein. And it is they who are the worst of creatures” (98:6)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

“Verily, those who believe and do good deeds, it is they who are the best of creatures” (98:7)

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۖ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

“Their recompense⁴ unto their Lord shall be gardens everlasting, ‘neath which flow rivers, to abide therein for ever. Well pleased is God with them and they are well-pleased with Him; That is for him who feareth his Lord” (98:8)

Commentary

Verse 1

‘Munfakkeen’, i.e., separated, i.e., separated from falsehood.

It is a fact that the people of the Book, i.e., the Jews and the Christians of Arabia were relieved of their false dogma; the Jews about the false belief in Moses being the son of God and their rituals and the Christians of the inconceivable Trinity, i.e., of God being the one in three and three in one, by clear evidence the Holy Prophet presented through the Holy Qur’an.

The Jews and the Christians who are addressed here as the people of the Book (the Scripture) had already had clear prophecies in their Holy Books.

The scriptures given to Moses and Jesus, speak about the advent of the last Apostle from God⁵.

“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto thee; unto him ye shall hearken”

“I will raise them up a Prophet from among their brethern, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him”[6](#) and the Spirit of Truth[7](#) . But when the promised Apostle came from God, they rejected him. And if the Holy Prophet the promised Final Reformer from God had not brought the clear evidence through the revelation of the Holy Qur’an, the disbelievers would not have left their pagan thoughts and conduct. The Jews would not have been relieved of their false belief and their hypocritical rituals and the Christians would not have been informed of the misconception about Jesus and their mistaken belief in the Trinity and God having begotten a son.

Verse 2

The Holy Prophet was none else but the Apostle from God and what he recited, the Holy Qur’an, was not any collection of ancient tales or anything of the creation of his own mind but it was the Truth, the original Word of God in its purity without any corruption having polluted it[8](#).

‘*Sahof*’ plural of ‘*Safh*’ literally mean pages – but Qur’an used this term for the collection of the divine revelation[9](#) and the term ‘*Mushaf*’ was used for the complete collection of the Holy Qur’an. (A.P.).

Verse 3

What is contained in the Holy Qur’an is exactly the Word of God relating to His ordinance, meant for the human race. It (the Holy Qur’an) contains all the good or the truth mentioned in the previous scriptures with the necessary regulations to serve the purpose of its being the final code for a universal religion for the human race as a whole for all times.

‘*Qaiyyim*’ – Straight – Strong – Confirmed – Standardised – Definite and Permanent[10](#). When the truth was revealed through the Holy Qur’an the disbelievers got themselves divided in two groups, one accepting Islam and the other rejecting it.

Verse 5

In the scriptures given to Moses and Jesus the Jews and the Christians were ordained only to worship the Only God exclusively to have their faith only in Him and none else – as ‘*Hanifs*’, i.e., as those devoted exclusively, to none but the One God[11](#).

‘*Deen al-Qaiyyim*’ the Right Religion.

The passage may mean that mankind has not been ordered to do anything but to worship, which is in conformity with 16:36. It may also be interpreted that they have not been commanded for any reason hut to enable them to obey. It would be in conformity with the significance of 2:143 which asserts that the reason for the change of Qiblah is the test of obedience.

However, this passage has been quoted in favour of the view that in carrying out all the divine orders,

the '*Niyyat*' the divine motive is necessary. (A.P.).

Submission to God and service to mankind is the standing Religion¹². (A.P.).

Verse 6

Those who disbelieve in their Creator Lord their true Benefactor and refuse to worship Him and believe in false deities and worship them and are devoted to falsehood rejecting the truth, are certainly the worst of the creatures.

Verse 7

Ibn Abbas says by the term '*Khair al Bariyya*' is meant Ali Ibn Abu Talib and the Holy Ahl Al-Bayt. Hafiz Abu-Nayeem Isphahani in his book *Holyat al-Aulia* reports on the authority of Ibn-Abbas that the Holy Prophet said "O' Ali, Thou and thy Shias (devotees') will be in the heaven" (MS.)

It is narrated by Haskani in his work '*Thawahidut Tanzeel*' – from Yazeed Ibn Sharaheel al- Ansari – Ali Askarani – from Ali – that the Holy Prophet told him at the time of his departure when, his head was lying on my breast quoting this verse and said: "*Khair al-Bariyya*" "are thy Shias (followers) and the place for me to meet them is the '*Houz*' the Cistern (of Kawthar) when the people will be gathered for accounting – and thy followers will be called '*Ghorral-Mohajjaleen*' – and Haskani narrates from '*Maqatil-Ibn Suleman*', one of the well-known earliest commentators on Qur'an from Ibn Abbas that '*Khair al-Bariyya*' was revealed for Ali and those of his family. (A.P.)

Verse 8

The great quality mentioned to be of those who would be pleased with God and God being pleased with them, could be found only in those who would have led the life of perfect faith in God and complete submission to His will and there could be no other than the Holy Ahl Al-Bayt whose purity God Himself had affected 33:33 and whose faith and righteousness even the enemy would bear testimony to – under any case there can never be those who doubted in the apostleship of the Holy Prophet and who deserted him in times of danger to the very life of the Holy Prophet and the existence of Islam in the world.

Not restricted to any class of the believer of any particular age. (A.P.).

¹. 'Suhof' plural of Sahf, i.e. page – Lit. Pages – See note.

². Refer to: 3:19, 4:163–165.

³. Submission to God and service to mankind is the Standing Religion Refer to: 25:30–33.

⁴. Not restricted to any class of the believers of any particular age. (A.P.).

⁵. See Deut. 18/15 and 18.

⁶. See Deut. 18/15 and 18.

- [7.](#) See John 16/13.
[8.](#) See 2: 151, 80: 13–16.
[9.](#) Refer to verses: 80: 13–14, 53:36, 37, 87: 18, 19, 20: 133.
[10.](#) See 9:36, 12:40.
[11.](#) For Hanifs – See 2: 135.
[12.](#) See 25:30–33.

[1] [1]

SHARES

Surah Al-Zilzal – The Quaking

(Revealed at Mecca)

8 Verses in 1 Section

Sections of Surah Al-Zilzal

1. Everyone shall see his own deeds.

Al-Zilzal – Everyone Shall See His Own Deeds.

- Whatever man earned of good and evil, will be shown to him on the Day of Judgment and shall be duly recompensed for it, be it even of an atom's weight.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

“When the earth shall quake with her (terrible) quaking¹” (99: 1)

وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا

“And the earth bringeth forth her burdens” (99:2)

وَقَالَ الْإِنْسَانُ مَا لَهَا

“And man shall say: “What hath happened to her²?” (99:3)

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

“On that day she shall relate her news (about all that happened on her)” (99:4)

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

“That thy Lord hath revealed unto her³” (99:5)

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ

“On that day shall come out people (from their graves) in (scattered) groups, to be shown their own deeds⁴” (99:6)

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

“Then he who hath done an atom-weight of good shall See it⁵” (99:7)

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

“And he who hath done an atom-weight of evil shall see it⁶” (99:8)

Commentary

Verse 1 & 2

These verses 1–4 refer to the violent effects of destruction and disaster the earth will suffer on the Day of Judgment. See Chapter 88.

The whole earth will be quaked and getting reduced to nothing bursting and throwing out all its contents, even the heaviest of them.

Verse 3

Since the disaster will overtake the world all of a sudden, the sudden upheaval and the uprooting of the mountains and the strongest structures on earth and the convulsion of the earth as a whole will only confound man who will be plunged into a terrific surprise.

Verse 4

The earth will declare aloud what all had happened on it.

Tamim Ibn Hatim says *“Once we went to Basra and while we were about to camp, a quake of earth was felt. We were all panicky, but Ali got down from his camel and placing his hand on the ground addressing the earth, said, ‘What hast happened to thee.’ The quaking stopped.*

Lady Fatimah reports that once in Madina an earthquake was felt and the people got panicky and rushed to Abu-Bakr and Omar who took the whole multitude to the door of Ali and Ali came out with perfect peace of mind and took the people outside Madina and sitting on a mound, addressed the huge crowd and asked them, saying, *“Ye are panicky at this quaking of the earth, what will you do when it will quake before the Day of Judgment?”* Saying this, Ali placed his hand on the ground and addressing the earth, said, *“What hast happened to thee?”* The quaking stopped and the shaking of the houses of Madina suddenly ceased. Then Ali turned to the multitude and asked *“Do ye wonder at this? I am the one to whom the earth will speak on the Day of Judgment”* and recited this Surah. (M.S.).

The Holy Prophet is reported to have said that *“Save yourselves from calamities by always being clean with ablutions. Save yourselves by always being regular in your prayers. Beware of your good and evil deeds on earth, for it will disclose everything on the Day of Judgment”*

Verse 5

The word of command from the Almighty Lord would have brought the dissolutive and disastrous effect and the deeds done openly or secretly will be laid bare in the full light of the day.

‘*Wahi*’ or the revelation or instruction or command need not always be through an angel⁷.

This verse indicates the extent of the divine revelation and that even the earth shall have some sort of receiving the revelation. (A.P.).

Verse 6

Since the day of the Final Judgment will be the day of sorting out the good and the evil stuff in humanity – the dead will be divided into groups of good and bad according to the various levels of their merits and demerits, and rising from their graves, rush to see to know what is there for them by way of their own earning in this world, in the records of their own deeds⁸.

This is the first stage of the Total Resurrection. (A.P.).

Verse 7

Note: how man is warned of the strictness with which he will be dealt with in the accounting for his deeds. Even the smallest deed, good or evil, will not escape the accounting and will be duly recompensed, and no one will be able to bear the burden of the other⁹.

In this state every individual will realise his own deeds – good or bad – and the last stage of the resurrection is the judging of the actions, as a whole, i.e., the last stage of ‘*Shafa’at al-Kubra*’.

These verses have been taken as to signify that our action here, assumes concrete forms on the resurrection day, causing pleasure or pain. (A.P.).

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- ¹. See 70:7–9.
 - ². Earth.
 - ³. Earth – See note.
 - ⁴. Refer to: 82:4 – This is the first stage of the total resurrection.
 - ⁵. Note: – What a great encouragement. Refer to: 55:60.
 - ⁶. Note: – What a great Warning – Refer to: 55:60.
 - ⁷. See 16:68.
 - ⁸. See 82:4.
 - ⁹. See 2:48, 6:164, 35:18, 39:7, 53:38.

[1] [1]

SHARES

Surah Al-Adiyat – The Chargers

(Revealed at Mecca)

11 Verses in 1 Section

Sections of Surah Al-Adiyat

1. Man’s ingratitude to God.

Al-Adiyat – Man’s Ingratitude To God

- Against the innumerable bounties, favours and blessings of God, man is ungrateful to his Lord
- He shall be raised once again to requite for what he has wrought in this life
- God is well aware of what all men do

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

وَالْعَادِيَّاتِ ضَبْحًا

“By the snorting chargers!” (100:1)

فَالْمُورِيَّاتِ قَدْحًا

“And those that dash off (their hoofs) striking fire” (100:2)

فَالْمُغِيرَاتِ صُبْحًا

“And those that scour to the attack at morn!” (100:3)

فَأَثَرُنَ بِهِ نَقْعًا

“And stir thereby the dust aloft” (100:4)

فَوَسَطْنَ بِهِ جَمْعًا

“And penetrate through (the foe) all of them” (100:5)

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

“Verily, man unto his Lord is ungrateful” (100:6)

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

“And verily, He is a witness unto that” (100:7)

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

“And verily, in the love of wealth, he is violent²” (100:8)

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

“What! Knoweth he not when, what is in the graves is raised (to life)” (100:9)

وَحُصِّلَ مَا فِي الصُّدُورِ

“And shall be made manifest whatever is in the breasts (hearts)?” (100: 10)

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

“Verily, their Lord, that day concerning them, will be fully aware!” (100: 11)

Commentary

Verse 1

Verses 1–5 are the mystic symbols of some event of special importance. Commentators have given some imaginary interpretation to the symbolic use of the words. The truth is that the Surah as a whole was revealed on a particular occasion of special importance. The Sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq says that the tribes of Bani Saleem collected a huge force to make a sudden and a very heavy attack on Madina, to kill the Muslims and to arrest the Holy Prophet and then to torture him. On receiving the news of this gathering of the hostile forces the Holy Prophet sent an army under one of his companions who ran away from the field and returned utterly defeated suffering a heavy loss and owing to his running away from the field, many of the Muslims were killed. The Holy Prophet gave the Banner

of Islam to another companion and sent him, and he also ran away from the field, with a disastrous defeat and the heavy loss suffered by the Muslim army.

Umar al-As offered himself to go, to fight the enemy boasting that he would see the enemy is duly punished and he was sent, and he also returned with the same result as on the previous two occasions. At last the Holy Prophet called Ali and handed over the Banner of Islam to him and placing the defeated companions under him, despatched him to meet the enemy, himself accompanying Ali up to the Mosque of Ahzab outside Madina, the army marched at night and kept it self-concealed at day and thus he reached the place and made a sudden attack on the enemy's forces at the early hours of the dawn and won an easy victory, most of the enemy's men were killed, and those remaining, Ali put them in chains and brought them to the Holy Prophet in Madina.

When the news of the victorious Ali approaching Madina reached the Holy Prophet, he went out of the city to receive Ali and the victorious soldiers of Islam. Kissing Ali on his forehead, the Holy Prophet said: "O' Ali, if there had not been the risk of the people misled to raise thee to the position, as the Christians have done in the case of Jesus, I would have disclosed certain things about thee, after which, people would have sought the dust under thy feet to get the cure for their ailments" The Holy Prophet and the Muslim army had not even entered Madina that the Messenger Angel Gabriel conveyed this Surah to the Holy Prophet. (MS.) The first five verses of this Surah describe the event praising the activity of the move of the army to defend the Truth and its believers under its ever-victorious Commander who saved the faith and the faithful by defeating the enemy and not running away, leaving the Muslim soldiers to their fate in the hands of the triumphant foe to suffer death and destruction. As regards the companions who ran away from the field and returned defeated on the first two occasions – refer to History.

Reference is to the glorious march of the chargers of the brave defenders of the faith, running fast panting.

Besides the reference to the particular expedition known as '*Zatus-Salasal*' – the first five verses may refer to the (camel, or horse) cavalries which were used by the Muslims against the disbelievers – or for pilgrimage. (A.P.)

Verse 2

The march being in the night, creating bright sparks of fire by the striking of the hoofs of the chargers on the rocky soil on which they marched.

The reference is to the expedition of the believers led by 'Ali, surrounding the enemy by surprise in the early hours of dawn – for this justification of the action explains the ungrateful attitude of the enemy who treacherously violated the Treaty of Peace with the Holy Prophet and killed in cold blood several Muslims (*Ghazwa al-Zatus-Salasal*). (A.P.).

Verse 3

The chargers of those who attacked the enemy at dawn, for Ali had made the attack on the enemy in the early hours of dawn and had taken the enemy by surprise.

Verse 4

The dust raised by the rush of the chargers, on the enemy, all of a sudden.

Verse 5

The actual fall of the believers on the enemy's forces, with the consolidated heaviest pressure on them.

Verse 6

The Holy Prophet said the '*Kanud*' is the one who eats alone and obstructs others receiving anything from anybody, i.e., grossly selfish – He who receives gifts and wages, war against the benefactor himself – reference to the enemies of Islam – who though under the obligation of the grace of God, reject the belief in Him and wage war on the believers.

Verse 7

The selfish and the ungrateful disbeliever proves his selfishness and ingratitude by his own deeds without the necessity of evidence from anybody else.

Verse 9

The interrogation is for an emphatic assertion that man will surely be raised from the grave and let man know and remember that everything will be resurrected.

Grave stands for the place which covers the corpse from the sight of mankind. And the verse shows that whatever may be the nature of the grave, it retains something of the deceased one – whether it is soul or body – is subject to the resurrection. (A.P.).

Verse 10

Whatever is hidden, be that the motives and the thoughts concealed in the minds, will be made manifest.

'*Sodoor*' used by Qur'an is the seat of the feelings and emotion. The passage shows that our feelings and emotions develop into concrete form in the life form. (A.P.).

Verse 11

On the Day of Judgment everything will be open and known to the Lord Who is ever Vigilant and

Knowing everything, manifest and concealed.

[1.](#) God.

[2.](#) Vehement – Hard. The Arabs called a Niggard ‘Shadeed’ (MS).

[1] [1]

SHARES

Surah Al-Qari’ah – The Calamity

(Revealed at Mecca)

11 Verses in 1 Section

Sections of Surah Al- Qari’ah

1. Deeds weighed.

Al-Qari’ah – Deeds Weighed

- Those whose good deeds weigh heavy will rejoice in a pleasant life, and those whose good deeds weigh light will have the abyss as their abode.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

الْقَارِعَةُ

“The Striking Calamity!” (101: 1)

مَا الْقَارِعَةُ

“What is the Striking Calamity?” (101:2)

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

“What maketh thee know what the Striking Calamity is?” (101:3)

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

“The day when people shall be like moths scattered” (101:4)

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

“And the mountains shall become like wool carded¹” (101:5)

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

“Then as for him whose scales²(with good deeds) are heavy” (101:6)

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

“He shall be in a life, well pleased with” (101:7)

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ

“And as for him whose scales (with good, deeds) are light” (101:8)

فَأُمُّهُ هَاوِيَةٌ

“His home shall be ‘Haviah’ (a burning abyss³)” (101:9)

وَمَا أَدْرَاكَ مَا هِيَ

“What maketh thee know what ‘Haviah’ is?” (101:10)

“It is a Raging Fire” (101: 11)

Commentary

Verse 1

‘Qariah’, i.e., a tremendously clamorous striking noise which will accompany the inauguration of the great calamity, the earth will suffer at the dawn of the Day of Judgment when the whole of the present order of the world will undergo a thorough change giving place to a totally new atmosphere of a new state of the existence of a new world of a new order of realities with total wiping out of all false appearances and false values.

Verse 2-3

Since anything similar to the terrible experience of the clamorous noise mentioned here, has never been experienced by anyone in the world, it is an impossibility even to correctly imagine what the noise would be like.

Verse 4

Out of the terror, the clamorous voice will create in the minds of the people they will be running bewildered on all sides in tumultuous multitude – out of the fear and the tumult each falling over the other, like the tiny insignificant being, the moths scattered by a violent stormy wind. This is to give an imaginable view of the confusion and distress and helplessness man will be thrown into, all of a sudden.

Verse 5

When even the solid and immovably and unshakably fixed huge mountains will be scattered in the atmosphere, like the insignificant flakes of the carder’s wool⁴.

Verse 6

On that day nothing but the deeds, good and bad will be counted. The appraisalment, valuation measuring or the weighing, will be strictly to the real value of each deed and deed means any deed of the physical body given to man and as well as the activity of the mind, i.e., the various faculties he has been endowed with. Every action physical and mental will be weighed viz., the motives, passions, thoughts, imagination, feelings, aspirations, love, hatred, the degree of faith in God and the extent of the disbelief in Him, and the attitudes etc. And whosoever’s measure of his good deeds will exceed the measure of his evils, will receive the blissful life with which he will naturally be pleased.

Verse 8-9

And whosoever's evils will exceed his good deeds will be thrown into the abyss –and '*Haviah*' is interpreted to be the abyss or the depth the bottom being immeasurably low in an unfathomable depth.

Verse 10

As man in this life cannot rightly imagine the like of what the '*Qariah*' mentioned in the verse 1 above, will be, he cannot correctly visualise the likeness of the abyss called '*Haviah*' which will be the abode of the wicked.

Verse 11

The simplest note of description of the abyss '*Haviah*' is that it is a blazing fire and the rest of it to be experienced and known when it is given to the wicked on the Day of Judgment.

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- [1.](#) Loosened. Refer to: 70:9.
 - [2.](#) Refer to: 57:25, 55:8, 42:17, 77:20–21.
 - [3.](#) It may also mean tending towards the abyss.
 - [4.](#) See 77:20–21.

[1] [1]

SHARES

Surah At-Takathur – Vying In Exuberance

(Revealed at Mecca)

8 Verses in 1 Section

Sections of Surah At-Takathur

1. Exuberance Engages Men.

At-Takathur – Exuberance Engages Men

- Exuberance engages man, diverting him from the real object of life
- Man will know his folly when he will reach his grave

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

أَلْهَاكُمْ التَّكَاثُرُ

“Engageth¹you (your) vying in exuberance” (102: 1)

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

“Until ye come to the graves” (102:2)

كَأَلَّا سَوْفَ تَعْلَمُونَ

“Nay! Soon shall ye know (your folly)” (102:3)

ثُمَّ كَالَّا سَوْفَ تَعْلَمُونَ

“Nay! Nay! Soon shall ye know (your folly)” (102:4)

كَأَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

“Nay! Would that ye knew it with the knowledge² of certitude nature” (102:5)

لَتَرَوُنَّ الْجَحِيمَ

“(That) Ye shall certainly see the hell” (102:6)

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ

“Then, ye shall certainly see it with the vision³of certitude” (102:7)

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

“Then shall ye be questioned on that day, about the bounties (ye enjoined)” (102:8)

Commentary

Verse 1

The occasion for the revelation of this Surah has been reported to be that the people of Bani Abd al-Manaf, Bani Qusai and Ibn-Sahm Ibn Omar, got busy in a mutual contest of priding over each other, the strength, their number and the matter went to the extent of counting even the dead among them, to the sides and once when one of the parties fell short of one to win over the others, a grave was opened and the dead lying therein was counted. This Surah was revealed.

Refers to the total indulgence into the material acquisitions in this world which, not only d al-generates the moral and the spiritual aspect of the individual but also takes away all the time more and more, it is leaving no time for seeking the higher objects of the real and the permanent value in the life hereafter which is eternal while every material acquisition has only an imaginary and timely value and which one leaves behind when he or she passes away from this world. Besides, everything of the material wealth is liable to pass away from the acquirer to somebody else but every spiritual and moral or intellectual acquisition, is inseparable from the individual, and goes along with the acquirer when he passes away from the world to the next.

In this chapter, reference is made to the different stages of human realisation of the life of the hereafter corresponding to the degree of one's disengagement from the attractions – towards accumulation of the material stuff of which the first stage common to all, is the visits to graveyards which have been commended by Islam and prevented by some fanatics. (A.P.).

Verse 2

To the extent of the people counting the dead in the graves or that man gets involved in vying with each other, and the people are lost in it and for the best of acquisition engage themselves in piling wealth over wealth until they meet death, being fit for nothing but to be laid in the grave.

Verse 3 & 4

The repetition in the same statement, is to lay stress and to give to force it, that surely without fail will men know the real value of the wealth with which they vie with each other and spend their whole life in acquiring it, for it will be of no value or avail to them when they meet death and in the life hereafter – For

the fate of those who pile wealth in this life⁴.

Verse 5

Men will know the real value of their motives and deeds as certainty of their knowledge, when they pass from this life to the hereafter and on the Day of Final Judgment.

Certainty of knowledge has been described to have stages: –

1. What one only hears about – '*Ilm al-Yaqeen*', i.e., the mere information about what is said to a certainty.
2. What one sees with one's eyes – the visual knowledge of that which exists '*Ain al-Yaqeen*' as said in verse 7 below in this Surah – seeing the Hell with the eyes.
3. The realisation or the knowledge proper is the personal experience with the thing, is '*Haqq al-Yaqeen*', i.e., the realisation of the Truth about the thing as said in 69:51.

Verse 6

The deniers of the Day of Requit, shall themselves see Hell.

Verse 7

They will see it with their own eyes, and they will know about it as certainty and when they will be thrown in it, they will then know what it actually is, i.e., the realisation of the Truth about Hell.

Verse 8

Man will be questioned about the bounties of God which had been granted to him.

Some commentators say that man will have to account for everything which he was given in this world. It is reported to have been told by the Holy Prophet that man will not be asked about:

1. The garments he used to cover his shame.
2. The food he took in hunger.

3. What he spent in the way of the Lord.

The Eighth Holy Imam Ali Ibn Musa Ar-Ridha' told a man that *"a man does not like burdening anyone with any obligation about what is gifted to him, how could God ask for everything. He has Himself granted out of His grace. But what God will ask man to account for, is about the belief in Him and the belief in the truthfulness of the Holy Prophet and the Ahl Al-Bayt"*.

Shafayi reports in his mark 'Hayatul Hayawan' saying that Abu Hanifa said that once when he was in Mina (for the pilgrimage) the barber who sat to give him a shave, wanted him first to turn the right side of his head, turn to the direction of the Holy Ka'ba and say 'Bismillah', i.e., *"In the name of God"* Abu Hanifa said that he learnt the doctrines from the barber for the first time in his life. On being asked his identity, the barber said that he was the slave of the Sixth Holy Imam Jafer Ibn Muhammad As-Sadiq. Abu Hanifa wanted to know the residence of the Holy Imam but was not given admittance into his audience.

When some Kuffees got the admittance, he got in, joining the Kuffees and while talking to the Holy Imam, said *"O' Son of the Holy Prophet (every Holy Imam was known and addressed as the son of the Holy Prophet) why dost thou not send someone on thy behalf to Kufa where a multitude of the people abuse the companions of the Holy Prophet?"* The Holy Imam replied *"The people would not listen to me"* Abu Hanifa in a wonder asked *"What? to thee, the son of the Holy Prophet, the people would not listen?"* The Holy Imam said *"One of them is thyself" I had not permitted thee and yet thou hast entered the house and I hear that thou doth decide matters based upon thine own gestures"* Abu Hanifa accepted and said *"Yes, I do guess in matters of doubt and decide about them as I guess to be right"*

The Holy Imam replied *"Woe unto thee O' Nu'man (that was the name of Abu Hanifa) the first one to guess was 'Iblees' the Satan who defying the Lord's command to pay obeisance to Adam, had said Thou didst create me with Fire and Adam with Clay," and did not carry out the Lord's command"* Saying this the Holy Imam continued *"Tell me O' Nu'man which of the two is graver and more serious. Murder or adultery?"* Abu Hanifa said *"Murder"* 'Then' said the Holy Imam *"Why did God's law demand two witnesses to prove Murder and four for Adultery?"* Has your guessing any reason for this?" Abu Hanifa said *"No"* The Holy Imam continued *"Which of the two is greater or superior "Salat" (prayer) or fasting"* Abu Hanifa said *"Salat,"* i.e., prayer "Then said the Holy Imam *"why has it been demanded of a woman under her monthly course to overtake the number of fasts left over during her unclean slate, when she gets cleansed and not the prayers – Can thou guess the reason?"*

Abu Hanifa said *"No"* Then asked the Holy Imam *"O' Nu'man who is weaker, man or a woman?"* Abu Hanifa said *"Woman"* 'Then' said the Holy Imam *"why has God allotted, two shares to man, and to woman only one? has thy guessing any reason."* Abu Hanifa said *"No"* The Holy Imam continued *"I hear O' Nu'man that thou doth interpret the Holy Qur'an by your guess"* Abu Hanifa said *"Yes"* Then said the Holy Imam, *"Tell me if by the verse (this verse) what is meant providing one with cold water in a hot*

season with some delicious food? Abu-Hanifa ‘Yes’

The Holy Imam continued “*Tell me if a man entertains thee with some good food and good drink and thereafter places an obligation on thee, what would thou think of such a man?*” Abu Hanifa said: “*I would call him a niggard, a miser*” Then asked the Holy Imam “*Thinkest thou God to be niggard or a miser to question about the food granted to man when such a conduct man do hate?*” Abu Hanifa asked “*Then what doth thou thinkest O’ son of the Holy Prophet?*” The Holy Imam said “*O’ Nu’mān! God would question men about their faith in Him, their acceptance of the Holy Prophet and their obedience to we, the Ahl Al-Bayt*” (M.S.) .

Questioning mankind about these three matters comprehends the accounting about everything man did feel and act whether what was thought and acted, was within the limits of the sanction of God, His apostle through whom God’s will was conveyed to man and the Ahl Al-Bayt the Holy Imams, who were the only authentic and the divinely commissioned interpreters of the Word of God.

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- [1.](#) Diverts.
 - [2.](#) ‘Ilm al-Yaqeen’.
 - [3.](#) Ainul Yaqeen.
 - [4.](#) See 9:34, 9:35.

[1] [1]

SHARES

Surah Al-Asr – The Age

(Revealed at Mecca)

3 Verses in 1 Section

Sections of Surah Al-Asr

1. To Preach Truth and Endurance.

Al-Asr – To Preach Truth And Endurance

- Preachers of truth and endurance are successful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

وَالْعَصْرِ

“By the Time¹” (103: 1)

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

“Verily, man is in loss!” (103:2)

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

“Save those who believe, and do good deeds, and exhort each other to truth and exhort each other to endurance²” (103:3)

Commentary

Verse 1

‘Asr’, i.e., Age, which is the continuity of time. The word ‘Asr’ meaning age or time is used in a mystic use. Commentators say it is a reference to the Age of the Holy Prophet, i.e., a period when the Lord’s Promised Last Reformer and Final Law-giver was sent into the world and stayed preaching the truth and taught men the correct ways and means by which man can rise from the ignoble and the loathsome depth of the material world into the glorious heights of spiritual bliss. Some commentators take the word ‘Asr’ to mean the ceremonial afternoon prayer and the Sixth Holy Imam Ja’far Ibn Muhammad As-Sadiq says it is a reference to the age when the Last one of the promised Guide or Imam, in the seed of the Holy Prophet who bears the same name Muhammad who is the son of the Eleventh Holy Imam Hasan Ibn Ali Al-Askari, who is titled ‘Mahdi’. Taking the reference to either the age of the Holy Prophet or his Last Deputy on earth, the last Holy Imam, it will mean one and the same significance to say that those who will be benefited by the teachings or the guidance of the Great Teacher, will be the ones guided aright and those who reject any one of these two, the Last Apostle from the Lord or the Last one of the Lord’s commissioned Guides or Imams, is lost.

‘Asr’, literally means ‘Squeezing’ or the squeezed object. It has been figuratively used for Time – in the sense of its becoming – meaning the squeezed of the past which unfolds as future. The other two verses give the justification of this meaning.

The state of ever-folding and the unfolding ascribed to time in its relation to the events falling within it, represents the state of the Imam as a microcosm and a medium between the Infinite One and the finite ones and as such the Imam has been termed in the language of the Ahl Al-Bayt as the '*Madaarud Dahr*', i.e., the Axis of the age and the actuating factor behind it. (A.P.)

Verse 2

It is needless to go into the details that man amidst innumerable temptations, is always caught in the lust for the satisfaction of his carnal desires, thus under the risk of being easily beguiled by the innumerable and the most powerful and irresistible attractions. And if man, is not on his guard against all the formidable forces of Satan who is ever active to lead man astray, man suffers the loss, the loss of the pleasure of his Lord which is the loss of his own salvation, the loss real.

It is said that this is, as well a reference to the taunt of Abu Jahl and Walid Ibn Moghaira who said that the Holy Prophet and his followers are the losers, for they have abandoned the worship of their ancestral gods and have given up themselves to someone God. This verse clearly addressing the one who holds any such false idea says that he who says that the Holy Prophet and his followers are in a loss, is himself in the loss.

Verse 3

'Those who believe' may include every believer to the extent or the degree of the strength of his conviction or faith and those who will be meant here with the fullest application of the term, will be only those who satisfy to the fullest extent the owning of the several great qualities of a believer mentioned by God³.

The believers are those from whom God has purchased their wealth and their lives in exchange for His pleasure with them 9:111. Those who hold the Holy Prophet in preference to their own souls 33:6.

The perfection or the purity in the faith can never be found in any other than those whom God Himself has purified (33:33) to be the models of purity in every aspect of goodness in the life on earth. Thus, those who are referred here immediately are the Holy Ahl Al-Bayt.

When asked the explanation of this Surah, the Holy Prophet said that "*those who are safe and whose faith and deeds are totally correct and perfect are my Ahl Al-Bayt,*" i.e., Ali and the Imams in his seed "*and those who reject me or them, are in the loss*" (MS.).

As regards the preaching of the Truth, who else could do it duly, save those who must themselves be fully conversant with it and even realised it by their own conviction and the strength of faith. The Holy Prophet had said that "*I and Ali are of one and the same Light*" and "*Ali is always with the Truth and the Truth will always be with Ali*". The preaching of the Truth needs knowledge of it, and the Holy Prophet had said "*I am the City of Knowledge and Ali is its Gate*"

The preaching of the Truth needs the knowledge of the Final Word of God, i.e., the Holy Qur'an and the Holy Prophet had said *"I leave behind me Two weighty (very important) things: The Book of God, (i.e., the Holy Qur'an) and my Ahl Al-Bayt, if ye be attached to these Two, never, never shall ye get astray and never, never, will these Two get separated from each other until they meet me at the 'Hous' or (Cistern) of Kawthar"* in heaven. Thus, the immediate application of this reference could rightly be only to Ali or the Ahl Al-Bayt collectively and those according to their attachment to these holy ones.

As far as the enjoining of patience is concerned, the preachers themselves must have the quality of patience to the maximum degree possible, and who else could be compared to have exercised more patience in this world than the Holy Ahl Al-Bayt who suffered untold miseries, tortures and even a wholesale massacre of all their dear ones. None of the Eleven Holy Imams left this world with a natural death – all of them suffered martyrdom.

Enjoining of goodness and preaching abstinence from evil has been referred to as the qualities of the Best of the nations, i.e., the Holy Ahl Al-Bayt⁴ and this has also been prescribed and made incumbent on the believers⁵. The Best of the people can be only those whom God Himself had purified (33:33). The others, according to the degree of the purification they would have achieved.

¹. Lit. Squeezing.

². Refer to: 90:17.

³. See 2:177, 6:163, 9:20, 9:26.

⁴. See 3:110.

⁵. See 3:104.

[1] [1]

SHARES

Surah Al-Humazah – The Slanderer

(Revealed at Mecca)

9 Verses in 1 Section

Sections of Surah Al-Humazah

1. One Who Amasseth Wealth

Al-Humazah – One Who Amasseth Wealth

- Those who amass wealth and think that their wealth will keep them alive for ever, shall be thrown into Hell.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

“Woe unto every slanderer, defamer!” (104:1)

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

“Who amasseth wealth and hoardeth it” (104:2)

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ

“Deemeth he that his wealth will make him live forever¹” (104:3)

كَأَلَّا ۖ لَيُنْبَذَنَّ فِي الْحُطَمَةِ

“Nay! verily, he shall be flung into the ‘Hutama’²!” (104:4)

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ

“What maketh thee know what the ‘Hutama’ is? (104:5)

نَارُ اللَّهِ الْمَوْقَدَةُ

“It is the fire God hath kindled” (104:6)

الَّتِي تَطْلُعُ عَلَى الْأَفْنَدَةِ

“Which shall mount above the hearts³” (104:7)

إِنَّهَا عَلَيْهِمْ مُّصَدَّدَةٌ

“It shall be upon them, closed over” (104:8)

فِي عَمَدٍ مُمَدَّدَةٍ

“In columns outstretched” (104:9)

Commentary

Verse 1

Akhnas Ibn Quraish Saqfi used to backbite the Holy Prophet to Walid Ibn Moghaira who listened to Akhnas with special interest and used to spread all sorts of falsehood against the Holy personality in order to obstruct the outsiders coming to Mecca during the annual pilgrimage period, from coming in contact with the Holy Prophet or listening to the preaching of the truth. Akhnas was also very wealthy and very avaricious to pile up wealth and was very much infatuated of his extraordinary economic position and his social influence. Akhnas was busy slandering the Apostle of God and spreading false notes against the truth preached by him. This Surah was revealed with the immediate application of the reference to Akhnas and his comrades, but it applies to everyone among the believers, warning them against the evil qualities, mentioned in it.

‘Wail’ means ‘Woe he unto’ but is said to be a place in Hell with the worst degree of torments or a deep, woeful pit. ‘Humaza’ – one who taunts and ‘Lumaza’, i.e., one who backbites or defames or does slandering.

The immediate reference applies to Akhnas and also to Omayya Ibn Khalaf. Both of these mischief-mongers were busy spreading slanders against the Holy Prophet and his mission as the Apostle of God.

The quality of avarice, the lust for amassing wealth, was in the slanderers, Akhnas and Omayya Ibn Khalaf. Though the immediate application of the reference may be to those particular ones, but the condemnation of the quality applies in general to everyone who might be a victim to the evils.

‘Counting’ mentioned here indicates the anxiety on the part of the owner to know that his wealth has not been diminished and also to be repeatedly assured of the extent of his acquisition, for he thinks that

more the wealth he owns, the safer and happier he would be.

Verse 3

The question here is a warning to the one who avariciously piles up wealth that whatever amount of it, one might possess, it shall go, and shall not remain with him for ever, for he has to pass away from here empty-handed as a destitute. Hence, if anyone thinks that his wealth will abide with him for ever, he is fooled by his imagination for it is a matter of certainty that it is only a passing show, with a great many commitments with it, in its disposal, why should man toil more than what he must reasonably do and why should he be proud of a thing which is of only a temporary value and of no permanent worth or use to him. And if he acquires it even by the right means, he is accountable to the Lord about its proper disbursement and disposal and if he acquires it by any foul means, he is to be surely punished for it.

The First Holy Imam Ali Ibn Abu Talib says *“What ye bring forth (the children) is for dust – (to die and get buried). What ye amass (i.e., wealth) is to be left behind. What ye construct (buildings) is to be demolished by time. But what ye act (the deeds) is to be recorded and piled up for the day of the Final Requital”*

Verse 4

The root of ‘*Hutama*’ is ‘*Hatima*’, i.e., getting rendered or broken into pieces, i.e., it will be crushed, destroyed and thrown into Hell before the eyes of those who spent their lives in amassing it and prided over it and got intoxicated of it, thinking it to be of a permanent value to them – deprived the others of their share, did not spend of it for the benefit of the others who suffered miserably for want of something of it. Besides they had been so much maddened by the acquisition of their wealth they had forgotten God who had allowed them to have it, and thought themselves totally independent of Him and acted as their devilish passions dictated to them, never cared for the limits prescribed by the Lord.

‘*Hutama*’ that which will break or destroy it, is the Hell-fire.

Verse 5

The question put in this verse about ‘*Hutama*’ means to signify that man in this life, not having seen anything like it, cannot correctly visualise or understand what ‘*Hutama*’ would actually be.

Verse 6 & 7

The fire which will not be restricted to effect only the outer body of the individual but penetrating to the innermost parts of the individual’s existence as well as cover the whole of him, enveloping him in huge columns from all sides. It will be a fire kindled by God Whose existence was disbelieved and Whose authority was rejected and disobeyed.

Verse 8 & 9

It will cover the individual, all around him, i.e., the punishment will be to every part of the individual, outer or the innermost, which will be drowned in the fire, and the columns of the fire will be rising even high above him.

1. Eternal.

2. Consuming or a crushing disaster.

3. Indicates that it is not a fire coming through physical channels otherwise it would not mount to the hearts – (A.P.).

[1] [1]

SHARES

Surah Al-Feel – The Elephant

(Revealed at Mecca)

5 Verses in 1 Section

Sections of Surah Al-Feel

1. The Fellows of the Elephants.

Al-Feel – The Fellows Of The Elephants

- How the hosts of the infidel enemy was crushed to death by small stones of baked clay thrown upon them by tiny creatures, the birds.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

“What! Hast thou not seen how thy Lord dealt with the fellows of the Elephant?” (105: 1)

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

“Didst He not cause their device to err¹” (105:2)

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

“And sent He down upon them birds in flocks” (105:3)

تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ

“Pelting them with stones of baked clay” (105:4)

فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ

“Thus rendered them like straw, eaten up (by cattle)?” (105:5)

Commentary

Verse 1

The whole Surah refers to the memorable, miraculous event in the history of Arabia and particularly about the providential survival of the Holy Ka’ba against the unrepulsable attack of a formidable army of a very strong and fully equipped foe. Abraha, the Christian Viceroy of the king of Abyssinia at Yaman invaded Mecca with the determination to destroy the Holy Ka’ba for it stood in the way of his giving the desired prominence to his own built church at San’aa, which he wanted to make a centre of commerce and a place of pilgrimage for the people.

This was in the very year of the birth of the Holy Prophet Muhammad. Abraha’s army consisted also of Elephants, which the common Arabs could have hardly had any opportunity to see one in their lives. Hence the army of Abraha is called in the history as ‘*As’haabul Feel*’, i.e., the fellows or those who were accompanied with Elephant. Approaching the outskirts of Mecca Abraha’s men captured 700 camels belonging to Abdul Muttalib, the grandfather of the Holy Prophet, which were grazing in the open fields outside the city.

Abraha sent an ultimatum to Abdul Muttalib who was the Supreme Chief of Mecca, intimating to him his intention of destroying the Holy Ka’ba. Abdul Muttalib said that he would meet Abraha in person and talk

to him. When Abdul Muttalib approached the military camp, he was received respectfully and Abraha gave him an honourable seat near him and asked the purpose of his visit. Abdul Muttalib said that he had come to complain to Abraha about his (Abraha's) men taking away his camels, and to request him to restore his animals to him. Abraha laughed and said "What? I have come to destroy your place of worship, the House of your God and you instead of pleading to save the Holy House, you speak of your camels" Abdul Muttalib replied "Look! the camels belong to me and I, as their owner, have come for them. The Ka'ba belongs to God, and it is the concern of the owner of the Ka'ba to save it or to leave it to its fate in your hands".

Abraha was stunned at the reply and allowed Abdul Muttalib to have his camels and Abdul Muttalib returning to the city advised the citizens to take refuge in the mountains around the city to be safe from being hurt by the invaders. As Abraha entered the city a huge flock of tiny birds, like a patch of a cloud, appeared in the sky, each bird with a small stone in its tiny beak and dropped it on the invading soldiers, and the stone fell exactly on the men, and they were instantaneously killed and fell lifeless. Abraha was left to escape but one bird followed him over his head until he, reaching the king at Abyssinia reported the matter to him and the king asked him what kind of birds were those that acted so miraculously. Abraha raised his eyes to the sky and saw the bird and pointed out the bird to him; the bird dropped a stone and Abraha was also killed. After the miraculous event Abraha's army was found lying on the ground dead as bits of some withered and munched grass rendered useless for any purpose.

The question here to the Holy Prophet signifies that the Holy Prophet could visualise the event by the will of the Lord.

This is a clear miracle which proves the sanctity of the Ka'ba and the people who were really attached to it such as Abdul Muttalib and his house who showed his utmost confidence in God and he would Himself take care of the Holy Shrine. There is no room for anyone to discredit the story as Qur'an narrates it because this Chapter was revealed to the Holy Prophet and recited by him to his enemies who were the eye-witness of the event, and they were watchful to find the slight fault to expose the Holy Prophet.

Regarding the relation of the chapter with its subsequent one, refer to our note on Surah 93 and 94.

The following verses of Abdul Muttalib – the grandfather of the Holy Prophet and Ali – give out his Unitarian faith:

1. Ya rabbi la arjuo lahom Siwaka – Lord! I hope not against them save Thee.
2. Ya rabbi Famna' minhomu himaka – Lord! Withdraw thou therefore thy protection for them.

3. Inna Addoowal Bait man Aadaaka – Verily He who is the enemy of this House, is Thine enemy.
4. Innahum lam yaqhuro Quwaka – Verily they have not defeated Thy forces. (A.P.)

The event besides being a miraculous heavenly act, is also a clear indicative to show as to who the ancestors of the Holy Prophet, particularly Abdul Muttalib was, what was the degree of his faith and conviction about God, and his advising the people to get out of the town, was nothing but his knowledge of what was to happen to the invaders, and to save his people from the coming calamity. Those who speak nonsense about the holy personality of Abu Talib the father of Ali, to note.

Verse 2. (3160) This refers to the great confusion that the action of the tiny birds created in the army of Abraha. Those who received the shots from the birds, immediately fell dead, and the survivors began taking to their heels, confused in a great chaos created among themselves. Thus, the plan of Abraha was totally frustrated and ended in the perdition of his own forces. This was God's doing.

Verse 3

God sent upon the army, a huge host of some tiny birds with small stones in their beaks.

Verse 4

The birds dropped the stones which they had brought in their beaks upon the soldiers. '*Sijjeel*' a stone of baked clay².

Verse 5

'*Asfin Makool*', i.e., straw eaten up, i.e., rendered lifeless, useless and loathsome – like the refuse of an eaten food.

¹. To end in confusion.

². See 11:82, 15:74.

Surah Quraysh – The Quraysh

(Revealed at Mecca)

4 Verses in 1 Section

Sections of Surah Quraysh

1. The protection of the Quraysh.

Quraysh – The Protection Of The Quraysh

- To serve God to earn protection against the seasonal inconveniences.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

لِإِيلَافِ قُرَيْشٍ

“For the union¹ of the Quraysh” (106:1)

إِلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

“Their union during their journey in the winter and the summer” (106:2)

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

“So let them worship the Lord of this House” (106:3)

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

“(He) Who fed them against hunger², and secured them against fear” (106:4)

Commentary

Verse 1

‘*Quraysh*’ – The noble tribe constituted by the descendants of Nazr Ibn Kunanah, settled in Mecca. They were the descendants of Abraham through Ishmael. To this tribe belonged the Holy Prophet Muhammad. The Quraysh held the charge of the Holy House which was constructed and dedicated exclusively for the worship of the Only True God, by Abraham and Ishmael. The Quraysh were honoured all over Arabia because of the Holy Ka’ba being in their City Mecca and their being its guardians and custodians.

In summer they used to go to Syria and in winter to Yaman for purposes of trade and it was through God’s grace that they travelled safe and undisturbed in their journeys, otherwise the routes were not safe, and none could travel without being plundered and suffering death and destruction or suffering heavy losses. It was the position of the Quraysh with regard to their connection with their services to the Holy Ka’ba, that they received the security and honour from the people.

This chapter is the supplementary to the preceding one describing the blessings the Quraysh were given to enjoy. What was done with the owners of the Elephant to bring about the unification of the Quraysh – Their unification in their journeys.

The political and the economic importance of the Holy Shrine of the Ka’ba for the Quraysh then secure from the attacks of the hostile tribes settled in the Arabian Peninsula and thus made them monopolise the trade of the land from North to the South and vice versa. The main cause of their opposition to the advent of Islam was the fear of losing their supremacy in the political and the economical fields. (A.P.).

Verse 2

The protection, safety and the honour, the Quraysh enjoyed was due to the Holy Ka’ba being in their city and their being its guardians.

Verse 3

The Quraysh, under the great obligation, in duty bound, should worship or serve the Lord of the Ka’ba who is the True God and not their own made idols and their other fanciful deities in His place, who could neither hurt nor profit anyone.

Verse 4

When the Quraysh have been granted such great blessings they must gratefully worship the Lord of the

Ka'ba, who in spite of their land being only a desert and thus unproductive, provides them with every kind of good food and the other provisions of life through merchandise and the pilgrimage which brings to their very door, their needs through the great multitudes of the visitors who come there also to buy and sell, and God had protected them from the most formidable enemy Abraha, but for God's help they would have been destroyed and their city would have been lost, the Ka'ba, on account of which they are honoured and respected, their city would have been laid waste by the enemy, they with their wives and children would have been taken as captives, and enslaved and sold away to the others and thus they would have been torn away from their kith and kin and their tribe as a whole would have been disintegrated and wiped out of existence.

This was an open admonition to the Quraysh who had been in the start of the ministry of the Holy Prophet, the most inveterate enemies of the Apostle of God and the message of the Unity of the Lord which he preached. It was as well a warning inviting their attention to the Mighty power of God who could also destroy them and humiliate them as he did act with their mighty foe Abraha³.

¹. Protection – Security.

². Refer to: 2:126, 14:37, 28:57, 29:67.

³. See chapter 95.

[1] [1]

SHARES

Surah Al-Ma'un – Alms

(Revealed at Mecca)

7 Verses in 1 Section

Sections of Surah Al-Ma'un

1. He who cares not for Prayer and withholds alms.

Al-Ma'un – He Who Cares Not For Prayer And Withholds Alms

- Woe unto those praying ones who pray but care not for the prayer, do good to show to

others, and refuse alms to the poor.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْءَدِينِ

“What! Hast, thou seen him who belieeth the Final Judgment¹” (107:1)

فَذَلِكَ الَّذِي يَدُعُّ الْءَيْتِيمَ

“That is he who repelleth the orphan” (107:2)

وَلَا يَحْضُرُ عَلَى طَعَامِ الْمِسْكِينِ

“And urgeth not others to feed the poor” (107:3)

فَوَيْلٌ لِّلْمُصَلِّينَ

“And woe unto those praying ones” (107:4)

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

“Who are heedless of their prayer” (107:5)

الَّذِينَ هُمْ يُرَءَوْنَ

“Who do (a good deed only) to be seen” (107:6)

وَيَمْنَعُونَ الْمَاعُونَ

“And (also) withhold alms” (107:7)

Commentary

Verse 1

‘*Deen*’, i.e., religion, but here it means the Day of the Final Judgment as given in the opening chapter². The reference is to disbelieve in the Day of Judgment. Those who deny the faith, the doctrines of the religion consequently become irresponsible and take even the most serious and grievous acts lightly and commit them with arrogance and impunity which not only degrades the individuals but also leads to disturb peace and harmony among the people. They treat the poor and the helpless with contempt and even practise cruelty to the poor souls.

The first three verses are about the disbelievers who rejected the belief in the Day of Judgment and behaved arrogantly. This condemns the belying attitude. (A.P.)

Verse 2

Those who disbelieve in the Day of Judgment, rebuke and keep away the helpless orphans repulsing their approach. It is said, Abu–Sofyan and Walid Ibn Moghaira and Abu Jahl and Aas Ibn Wail used to do this, and the reference applies directly to those who at the time of the revelation of these verses, were the disbelievers who did not believe in the Day of Judgment and behaved arrogantly, but its application is ever current to everyone who qualifies for it.

Verse 3

They neither themselves feed the poor nor do they encourage the others to do it. This is as well a warning to the true believers against the conduct.

Verse 4–5

Those of the worshippers who are careless about the prescribed daily canonical prayers. Those who sometimes pray and sometimes do not. Those who do not offer the prescribed daily prayers punctually and allow the exact time for the prayers to pass away in idleness or in the worldly business and enjoyments. Those who pray to show their prayerfulness and piety to the public and do not do it when they are alone.

The Holy Prophet said that the prayer is the central pillar of the faith, he who neglected it has destroyed the faith, and in another place, he said *“If prayer is accepted all other deeds of righteousness of the individual will also be accepted, and if the prayer is rejected all the other deeds of goodness, be they of any degree and of any quantity, will be rejected”* The first Holy Imam Ali Ibn Ali–Talib said: *“Hypocrites are those who carelessly allow the prayer time to pass away”* In one place he says: *“I do not pray or serve God for fear of His chastisement, for it will be the prayer of the slave – nor do I pray or serve God*

to get the bliss in heaven which God promises, for it will be a trade; but I pray to Him and serve Him for it is due to Him and He alone deserves to be prayed to, and to be served”

This passage shows that even among the early Muslims of the Meccan period there were some who were negligent of their prayers and hypocrites in their religious practices and niggardly in charity. (A.P.).

Negligent of their prayers. This applies to the negligence in the observation of the time and attention during prayer – to attribute such a condition to the Holy Prophet amounts to blasphemy. (A.P.).

Verse 6

Those who offer prayers or do good deeds only to be seen and known as good men among the people, i.e., the hypocrites. This is a warning to all believers to see that whatever good they do, is exclusively to please the Lord and not to earn any name or fame.

Verse 7

‘*Maun*’ – The poor-rate – Alms – but it actually means things of insignificant price like water, fire, and salt which are the necessities of life. According to Ibn Abbas, Sayeed Ibn Jubair and Ibn Mas’ood they are the things of domestic use including even the vessel of daily use.

The Holy Prophet said “*He who gave salt to anyone who needed it, it will be equal to liberating sixty miserable slaves and he who gave water to one who needed it, will be equal to giving life to a dead man*”.

[1.](#) This condemns the belying attitude

[2.](#) See 1:3.

[1] [1]

SHARES

Surah Al-Kawthar – The Abundance Of Good

(Revealed at Mecca)

3 Verses in 1 Section

Sections of Surah Al-Kawthar

1. The Abundance given to the Prophet.

Al-Kawthar – The Abundance Given To The Prophet

- The Abundance in good and in offspring granted to the Prophet
- Prophecy that his enemy shall be deprived of the continuity in issues

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

“Verily We have given thee (O’ Our Apostle Muhammad!) The ‘Kawthar’ (Abundance)” (108: 1)

فَصَلِّ لِرَبِّكَ وَانْحَرْ

“So pray thou unto thy Lord! and offer sacrifice” (108:2)

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

“Verily, thy enemy shall be the one cut off (in his progeny)¹” (108:3)

Commentary

Verse 1

The Holy Prophet’s son Tahir, born of the Lady Khadija, died and there was no male issue of the Holy Prophet. People viz., Omar Ibn Aas and Hakam Ibn Aas, taunted the Holy Prophet calling him ‘*Abtar*’ i.e., the animal whose tail is cut off, meaning, the one whose succession in his seed has ceased, i.e., the one who has none to inherit. To console the Holy Prophet, this Surah was revealed with the glad tidings of the greatest amount or the highest degree of the grace of God, bestowed on him.

'Kawthar' is said to be a stream in heaven which is meant exclusively for the Holy Prophet. When this Surah was revealed, the Holy Prophet was asked as to what 'Kawthar' actually meant. He said that it is a stream of super excellence, exclusively meant for him and the righteous ones who will be served with the drink of it. Saying this the Holy Prophet struck his hand on the hand of Ali who stood beside him and said "*Thou shall be the 'Saqi',*" i.e., Distributor or the supplier of the drinks from 'Kawthar' and from that day Ali is popularly called 'Saqi al-Kawthar', i.e., the 'Distributor of Kawthar.'

The Holy Prophet said that "*on the Day of Judgment I will see some of my companions being driven like cattle, away from Kawthar, I will ask 'Why are they driven away?'* They are my companions. The reply to me will be "*Thou knowest not that after thy departure from the world, those are they that turned away from the truth and created their own innovations in the faith*"

This is said in SM., SB., MIH. and the other Sunni authorities on the Tradition of the Holy Prophet. This is a clear and an unquestionable reference to those who after the departure of the Holy Prophet, usurped the position which they were not entitled to and deprived Ali and the Ahl Al-Bayt of their legitimate rights and started their own schools of thought with their own innovations in the faith – called after their names and many other diversions for the universal course of the faith preached and practised by the Holy Prophet.

It is said 'Kawthar' means the abundance of the descendants. It is a fact that none can correctly count the number of children of Ali and Fatimah who are recognised as the children of the Holy Prophet, called Syeds, whereas those who taunted the Holy Prophet as 'Abtar' or the one without a succession had gone into oblivion.

'Kawthar' also means the abundance of good given to the Holy Prophet in this world as well as in the next. The regeneration of the human race affected by the Holy Prophet through the faith, Islam, is unparalleled in the history of the world and the abundance of the goodness of the Holy Prophet in the other world and on the Day of Judgment will be so much that everyone faithfully attached to him and his Holy Ahl Al-Bayt as he commanded, will also be able to get himself profited by it as he would get the drink from the 'Kawthar.'

These people of the character referred to in the preceding chapter would naturally think of the Holy Prophet's being short of wealth and issues and even the number of the clan (*Hashimite*) to which he belonged and to which Abu Talib refers:

1. 'Yaloozo behi alhullaak min Aale Hashimi' – The one to whom the Hashimite Knights take shelter
2. 'Fahahom indahu fi ne'matin wa fawadili' – Thus they are in abundant bounties and

blessing, being with him.

This Chapter assures the Holy Prophet of the abundance in all aspects and productivity here and hereafter. (A.P.).

Verse 2

Though this verse is addressed to the Holy Prophet to mean that in return for the greatest blessings and the greatest amount of the grace of God which has been showered on him, he should pray and offer sacrifices, but it is a command or instruction for everyone, saying that he who aspires for the special blessings from God should get them through prayer and sacrifices. As a matter of fact, it is the common man who needs such guidance, not an Apostle of God who is sent duly conditioned with the spiritual excellence and the necessary knowledge of the means to achieve goodness, to show those ways to mankind.

‘*Nahr*’ may mean sacrifice – or may mean the raising of hand in prayer wherever ‘*Allaho Akbar*’ is to be said – Refer to ‘*Fiqh*’ (A.P.).

Verse 3

There is a consolation as well as a prophecy that it is the one who taunted the Holy Prophet as ‘*Abtar*’ who would go into oblivion and not the Holy Prophet, for the issues which he will be blessed with through Ali and Fatimah, will be in such abundance that none will be able to enumerate them or know their number correctly. Today the ‘*Sadaat*’ or the issues of the Holy Prophet are found in every part of the world, and this wonderful abundance was granted by God through the one single daughter Lady Fatimah who was married to Ali.

No king or any other prophet can claim this grace of having his lineage continued for centuries together with the innumerable members of it.

¹. Left unproductive.

Surah Al-Kafirun – The Disbelievers

(Revealed at Mecca)

6 Verses in 1 Section

Sections of Surah Al-Kafirun

1. One's Religion to one's self

Al-Kafirun – One's Religion To Oneself

- The disbelievers not to worry about the believers, who will have their own religion.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

قُلْ يَا أَيُّهَا الْكَافِرُونَ

“Say thou (O’ Our Apostle Muhammad!) “O’ ye who disbelieve!” (109: 1)

لَا أَعْبُدُ مَا تَعْبُدُونَ

“I worship not what ye worship!” (109:2)

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

“Nor worship ye Whom I worship!” (109:3)

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ

“Nor shall I worship whom ye worship,” (109:4)

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

“Nor will worship ye Whom I worship” (109:5)

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

“Unto ye be your religion, and unto me my religion¹” (109:6)

Commentary

Verse 1

The disbelievers viz, Omayya Ibn Khalaf, Walid Ibn Moghaira, Aas and Aqbuh Ibn Rabi’a and a party of the Quraysh had told the Holy Prophet to worship what they worship, and they will worship what he worshipped, so that each might have a share in the truth or the falsehood of the other. This Surah was revealed.

It is said that Abu-Shakir asked Abu Ja’far why is the same proposition repeated in this Surah which act is opposed to the excellence of eloquence. Abu Ja’far went to the Sixth Holy Imam Ja’far Ibn Muhammad As-Sadiq and asked the answer for it. The Holy Imam said, *“the repetition in the Surah is just in reply to repetition in the proposal by the disbelievers who told the Holy Prophet that he should worship for one year what they worship and the other year they will worship what he worshipped”*.

The statements in this Surah are purely logical, that the Holy Prophet having himself preached the truth, can never naturally or reasonably yield to falsehood and the disbelievers being attached to their own fancies and vested interest could not act according to the truth they were ever opposed to.

As religion or faith, is a matter exclusively of conviction and not a matter to be adjusted to suit any exigencies of any social or political situation, or any material advantage or for fear of any loss or any worldly gain. The one with the knowledge of the truth, can never give way for any other consideration or purpose.

The Chapter declares that there is no way for any compromise between the right and the wrong nor there could be any compulsion in conviction. This conforms with 2:256. (A.P.).

¹. Refer to: 2:256, 10:41.

Surah An-Nasr – The Help

(Revealed at Mecca)

3 Verses in 1 Section

Sections of Surah An-Nasr

1. God's help brings multitudes to God's Religion.

An-Nasr – God's Help Brings Multitudes To God's Religion

- It is with God's help that mankind enters God's religion
- God is Oft-Turning merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

“When cometh the help of God and the Victory” (110:1)

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

“And thou seest people entering the religion of God in multitudes” (110:2)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا

“Celebrate then the praise of thy Lord and seek thou His protection¹, (for) verily He is Oft-Turning (merciful)!” (110:3)

Commentary

Verse 1 & 2

The great prophecy was wonderfully fulfilled in the bloodless conquest of Mecca, and the other Arab tribes sent their deputations to the Holy Prophet and entered the folds of the faith, Islam, one after another.

The world knows that the one, the Holy Prophet who was persecuted and hunted out of his birth-place Mecca, and who took refuge in Madina, could not be defeated or stopped from having his godly way, even by the most formidable forces of the Meccans and their confederates. His mission gradually made its way and all the wickedness and the treachery of the enemy, recoiled on the enemies themselves. Now this prophecy and the promise came from the Lord with which all the outlying parts of Arabia ranged themselves under the banner of Islam. This was the return for the conviction, sincerity, perseverance and sacrifice, in the way of the Lord. Now the tribes together offered their collective adherence, paving the way for further triumph of the faith in the outer world to its limits, remaining in store for the future.

It is said that this chapter was the last of the revelations from which people sensed the closing days of the ministry of the Holy Prophet were approaching.

The 1st and the 2nd verse refer to the apparent progress of the religion throughout Arabia and it also refers to the spiritual state of the realisation where the Holy Prophet saw every being in submission to the will of God – conforming with 3:83. (A.P.).

Verse 3

It is indirectly an ordinance for mankind to celebrate God's grace and glory, at each event of success in life and seek His grace through prayer and earn the protection through God's forgiveness of the shortcomings.

'*Istighfar*' in the case of a sinful being, means seeking the pardon of God and the same '*Istighfar*' on the part of a sinless infallible one like the Holy Prophet and His Ahl Al-Bayt who have already been purified by the Lord Himself (33:33) will mean seeking further grace and the greater blessings or the further protection of the Lord against the Satanic forces. Here '*Istighfar*' means the Holy Prophet's asking for the protection of the Lord for himself and his followers against the satanic forces of evil, and seeking pardon of the Lord on behalf of his faithful adherents who might have been the prey of the human weakness as did Moses for his people who had yielded to the worship of the Calf.

It is said that this Surah was revealed on the occasion of the bloodless capture of Mecca. The Holy Prophet standing at the entrance of the Holy Ka'ba said, "There is no god but God the One and the Only, He has fulfilled His promise and has helped His servant (the Holy Prophet)" and then entered it, and to each idol which was there in it, he pointed with his staff and the idol fell headlong into pieces and for those which were fixed higher into the walls, he asked Ali to mount up on his shoulders and Ali mounted and put his hand with his miraculous strength and pulled each one of the idols and dashed it to the ground. It is said that even the largest and the most strongly fixed ones also were easily plucked out and even the idols of strong metals, broke into pieces.

When the Holy Prophet recited this Surah before his uncle Abbas, Abbas began shedding tears and said that the matter discloses the departure of the Holy Prophet from this world. The Holy Prophet said "It is so my dear uncle!" Two years later departed the Holy Prophet from this world.

[1.](#) Refer to: 48:2 – Refer to note on 'Istighfar'.

[1] [1]

SHARES

Surah Al-Lahab – The Flame

(Revealed at Mecca)

5 Verses in 1 Section

Sections of Surah Al-Lahab

1. Abu-Lahab Cursed.

Al-Lahab – Abu-Lahab Cursed

- Abu-Lahab along with his wife cursed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

“May perish both the hands of Abu-Lahab, may perish (he himself)” (111:1)

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

“Shall avail him not his wealth nor what he earneth” (111:2)

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

“Soon shall he burn in the flaming fire” (111:3)

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

“And his wife, the bearer of the firewood” (111:4)

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

“Upon her neck shall be a halter of twisted rope” (111:5)

Commentary

Verse 1

‘Abu-Lahab’, i.e., the father of the flames whose name was Abd al-Uzza, was a man of a fiery temperament. The Holy Prophet as commanded by God gathered all his relatives to announce for the first time openly, that he was the apostle of God. Abu-Lahab was also in the assembly, for he was the uncle of the Holy Prophet (he was a cousin of Abdul Muttalib, the Holy Prophet’s grandfather). When the Holy Prophet addressing the assembly asked “If I tell you that there is a huge army of an enemy camping at the foot of this mountain on the other side of it, will ye believe me?” The whole assembly unanimously said “Certainly we will believe, for thou hast never told a lie.” “Then” said the Holy Prophet “I have come from God as a Warner to preach the Unity of the Lord!” Hearing this Abu-Lahab exclaimed “Perdition to thee!” Was it for this thou summoned us all?” This verse refers to the heavenly curse invoked on the two hands of Abu-Lahab with which he raised the stone to throw it on the Holy Prophet.

Abu-Lahab was one of the worst enemies of the Holy Prophet for preaching Islam. Once Abu-Lahab was found going behind the Holy Prophet passing through the market-place called 'Zul Mujaz' shouting behind, to the people not to listen to the Holy Prophet saying that he was a mad man and pelting stones on him, the Holy Prophet walked with bleeding wounds in his heels.

Abu-Lahab died a week after the defeat of Meccans at Badr with some contagious disease and since his body gave out an unbearable foul smell, was left unburied for three days and at last some slaves were hired to bury it.

The verse prophesies perdition for Abu-Lahab both in this life and in the hereafter.

Abu-Lahab and his wife being specifically mentioned as the cursed ones among the enemies of Islam, is just to emphasise that no relationship whatsoever even with the Holy Prophet can be of any avail when the person lacks in faith. It is well said:

Certainly, did cause fall to Abu-Lahab, the noble Shirk, polytheism.

And certainly, raised Salman al-Farsi – his Islam – to the state of being one of the Holy Ahl Al-Bayt. (A.P.).

Verse 2

When Abu-Lahab was warned against the Hell-fire he said that he would purchase the Hell with his wealth and escape it.

This verse refers to what Abu-Lahab had said, and means to say that all his wealth would be of no avail to him at all on the Day of Judgment. This is a warning to all the wealthy ones who are proud and puffed up of their wealth.

Verse 3

When Abu-Lahab will be in the hell-fire and then he would realise the return for his disbelief and tyranny and know of what value was his wealth.

Verse 4

Umme Jamilah, the sister of Abu-Sofyan was the wife of Abu-Lahab. She was also equally mischievous and grossly wicked. She was a squint-eyed woman of equally bad temperament like her husband. She used to collect thorny sticks the whole day, bundle them up with some rope made of fibre of the date palm, and in the night, she used to spread the collected thorns in the path which the Holy Prophet usually used at night or very early before dawn to go to the Mosque for prayers so that the thorns may wound his feet or get stuck into his clothes. The Holy Prophet used to collect them aside. Hence, she is called the bearer of the wood.

Verse 5

An angel got her strangled by the very rope she used to hang around her neck, and she died. On the Day of Judgment, the wicked woman will be with a rope of the hell-fire hanging around her neck.

[1] [1]

SHARES

Surah Al-Ikhlās – The Unity

(Revealed at Mecca)

4 Verses in 1 Section

Sections of Surah Al-Ikhlās

1. Unity of God.

Al-Ikhlās – Unity Of God

- God is One (alone) He is Needless, besides Him there is no other God.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

قُلْ هُوَ اللَّهُ أَحَدٌ

“Say: “He, God, is ONE (alone)” (112: 1)

اللَّهُ الصَّمَدُ

“God, the Needless¹” (112:2)

لَمْ يَلِدْ وَلَمْ يُولَدْ

“He begetteth not, nor is He Begotten” (112:3)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“And there is none like unto Him” (112:4)

Commentary

Verse 1

The Jews asked the Holy Prophet to describe the identity or to relate the genealogy of God and the Messenger Angel brought this Surah.

There is a vast difference between the two Arabic words “*Ahad*’ and ‘*Wahid*’ both commonly thought to mean Oneness. To indicate the Unity of God, it is said in this verse that God is ‘*Ahad*’ i.e., One, One in the sense of the Absolute Oneness of His Essential Existence, not in the numerical sense of the numeral which has its second and third but the One which has no second of it. The expression one, is in the sense of being the ONLY in conceiving Whose existence all the faculties of the human intellect are helpless. He is such a one that even His attributes are His Essence and not separate and never separable from Him. It is a death-blow, Islam rendered to all imaginary conception of any kind of polytheistic doctrines and the phenomena of plurality about the All-Divine². He is One with none comparable to Him, without any beginning or end, Unlimited by time, space or circumstances. A reality before which all others have no existence. He is the Creator, One and everything is His creation.

This chapter with all its brevity is considered to contain the gist or the spirit of the Absolute Unity of God which is the fundamental of the fundamentals of the faith, Islam. It is considered that one third of Qur’an is revealed as an explanation to this Synthesis. It is said that the Holy Prophet was asked to give the idea of Godhead which he preached, and this Chapter was revealed.

It begins with pronoun – third person – Singular – Ar. ‘*Hu*’, i.e., He which refers to something– known to all but not identified with any, as against the usual reference in the term of first-person singular ‘I’ of the conception of the Absolute in the Aryan creeds – saying the ‘*Athma*’ and the ‘*Brahma*’ both are one. For the word Refer to: 1:1 – ‘*Ahad*’ stands for Unity of His Essence, i.e., He is not of composite nature. ‘*Samad*’ stands to denote that He is all-compact in His Unity in the sense that He cannot be described or defined to be void of any excellence or any excellence to be void of Him. Thus, He is all in all in the true sense of the term discarding every possibility of incarnation. Thus proves His all-pervadingness and all-comprehensiveness which means His being infinite – as such the question of His being in the sense of something separated from Him as his issue or His being separated from anybody from any origin, i.e.,

His being born – does not at all arise – and it is self-evident that there cannot be a second or a match or a rival for such a being. It is unimaginable because the very idea of the existence of two, implies the finiteness and the limitation of both which is contradictory to the very idea of the Absolute unity of the Essence. (A.P.).

Verse 2

‘*Samad*’, i.e., independent of any one – All perfect – The One to Whom recourse is made by everything Eternal for its needs, both for existence and for perfection. The One who needs no subsistence of any kind – Self existing to understand Whose existence every mind is drowned in marvel and wonder. Nothing is hidden from His all-enveloping Knowledge – Is not accommodable in anything not even in intellect, Infinite in all aspects of the existence and attributes.

In fact, the names or the attributes mentioned to describe His existence or its nature, are unconveyable in their fullness hence cannot be translated to give the correct or the fullest sense or the meaning of the terms.

All the meanings attached to this term ‘*Samad*’ are the necessary properties of the actual meaning given in the note on the authority of Holy Imam Ali Ibn al-Husayn Az-Zain al-Abideen of the Ahl Al-Bayt. (A.P.).

Verse 3

Nothing has come out of Him, i.e., He has not begotten any issue. There is no son or daughter born of Him. To assign a son or a daughter to Him, is the greatest blasphemy. Nor is He born of any other being. There is no match or equal to Him in any aspect, in any meaning or in any sense of any of the divine qualities. To assign any wife or mate to Him is a gross blasphemy against His All-Divine Being.

Since man is a limited being and he with his inherent limitations cannot correctly conceive of things unknown to him but through some examples in the terms used for the things physical, certain terms have to be helplessly used, otherwise the essence or the qualities of God are beyond any description or definition with any amount of human knowledge with the maximum wealth of the linguistic expressions which man can ever coin in the mine of his intellect. Anything man coins would be incomparably insignificant and hopelessly imperfect and miserably inadequate to deal with the matter connected with the knowledge of the Infinite.

¹. Perfect – the compact – independent– on Whom all depend. See the note.

². See 59:22–24.

Surah Al-Falaq – The Dawn

(Revealed at Mecca)

5 Verses in 1 Section

Sections of Surah Al-Falaq

1. Seeking protection of God.

Al-Falaq – Seeking Protection Of God

- To seek protection of God against the mischief of every kind and envy

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

“Say: “I seek refuge in the Lord of the Dawn¹” (113:1)

مِنْ شَرِّ مَا خَلَقَ

“From the evil of what He hath created” (113:2)

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

“From the evil of the dark night when it overtaketh” (113:3)

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

“And from the evil of blowing on knots (of the malignant witchcraft)” (113:4)

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

“And from the evil of the envious when he envieth!” (113:5)

Commentary

Verse 1

‘*Falaq*’ i.e., cleaving, here means cleaving of the darkness, i.e., dawn – it may mean destroyer of the evil effects of black art, i.e., the darkness or the calamitous effect of witchcraft. This Surah was revealed to undo any evil effects of any witchcraft or sorcery.

The Tradition, the Holy Prophet being enchanted by the sorcerers in such a manner that he was himself unconscious what he was actually doing – reduces the Last Prophet of God to such a state that the Rod of Moses would be superior to him to undo the sorcery.

These sorts of Traditions undoubtedly have been fabricated by the mischievous elements who wanted to reduce the sublime position of the Holy Prophet to their own level of character and belief. Of course, there are traditions about the utility of the recitation of this and the previous, and the next suras in dispelling the possible effect of any witchcraft. (A.P.).

Verse 2

Creation of all kinds – visible to the human eye and also invisible – creatures on earth below it or above it – known to man or unknown to him – physical or spiritual – even the psychological disturbances.

Verse 3

‘*Ghasiq*’ or intense darkness – The miserable difficulties and calamities which can also be compared to darkness against the jovial case in prosperity which can be compared to light (Difficulties include physical, mental and spiritual).

Verse 4

Those who practise magical arts of blowing on knots–the favourite witchcraft generally practised by perverted woman which creates psychological disturbances.

Verse 5

The evil of envy which affects the prosperity of the envied one. The matter of this Surah suggests that man in difficulties, physical or spiritual, should seek refuge in the Omnipotent Lord Who alone and of none else can give him the relief needed.

[1.](#) Refer to: 52:49.

[1] [1]

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Surah An-Nas – The People

(Revealed at Mecca)

6 Verses in 1 Section

Sections of Surah An-Nas

1. Seeking Refuge against the Jinn and the Men.

An-Nas – Seeking Refuge Against The Jinn And The Men

- To seek refuge in God from the mischief, be it of the Jinn or man

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

“Say: “I seek refuge in the Lord of the people!” (114: 1)

مَلِكِ النَّاسِ

“The King of the people!” (114:2)

إِلَهِ النَّاسِ

“The God of the people!” (114:3)

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

“From the evil of the Satan (slinking whisperer,)” (114:4)

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

“Who whispereth into the breasts (hearts) of the people” (114:5)

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

“From among the Jinn and the Men” (114:6)

Commentary

Verse 1

This Surah is identical with the previous one, Surah 113. The matter is supplementary to that of the previous Surah.

Man is asked to seek refuge in God with His name as “Rabb”, i.e., the Lord of Men – i.e., the Cherisher and Sustainer. Invoking this great attribute, man can expect an especially paternal treatment.

Verse 2

To seek refuge in God, invoking His authority over the affairs of men, as their King, i.e., He is the One Who can independently act over His creation.

Verse 3

To seek the protection invoking the divinity of the Lord as the God of mankind – for it is God’s authority

which must necessarily be obeyed, i.e., it is His command or His will which is always done.

Verse 4

‘*Khannas*’, i.e., the one who gets back or withdraws. This is a reference to Satan who withdraws himself, the moment he hears the name of the Lord mentioned.

Verse 5

Satan Who whispers evil into the minds of men and leaves them to suffer the consequences of obeying his instigations to evil.

Verse 6

Be the evil doers, the Jinns or human beings. It is a well-known fact that among the forces hidden from the human eye, which are active in the world, there are good and also bad ones among them. Jinns, like Satan are spiritual beings¹.

The End

¹. See 6: 112, 41:29.

[1] [1]
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Note

All my notes from the beginning up to here, may be considered as a crude attempt to understand what the literal wording of the Qur'an, appears to our limited mind, and to convey. Otherwise, the whole life of the most learned divines would not do justice to what Qur'an contains and conveys. It is the Final Word of God, to mankind as a whole, for all times until the Day of Judgment. If there be any mistake it will be mine. (A.P.).

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

“And Perfect is the Word of thy Lord in Truth and Justice. There is none who can change His words and He is the All-Hearing, the All-Knowing” (6: 116)

Prayer After Completion Of Qur'an

اللَّهُمَّ اشْرَحْ بِالْقُرْآنِ صَدْرِي

“O’ my lord! Expand thou my breast with Qur’an”

وَاسْتَعْمِلْ بِالْقُرْآنِ بَدَنِي

“Actuate thou my body with Qur’an”

وَتَوَرَّ بِالْقُرْآنِ بَصَرِي

“Enlighten my sight with Qur’an”

وَأَطْلِقْ بِالْقُرْآنِ لِسَانِي

“Liberate my tongue by Qur’an”

وَأَعِنِّي عَلَيْهِ مَا أَبْقَيْتَنِي

“And help me to mould my life according to Qur’an, so long as thou maketh me live”

فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

“For verily there is neither any power. Nor any might, save by Thee!”

Salutation To The Holy Prophet

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مَجِيدٌ

Allahumma Salli ala Muhammadin wa aaley Muhammad, wa Baarik Muhammadan wa aaley Muhammad, Warham Muhammadan wa aala Muhammad, Kama sallaita, wa baarakta wa tarah'hamta ala Ibrahim wa aale Ibrahim, hmaka Hameeduit Majeed.

“O’ Lord! Let Peace be on Muhammad and his Family, and Blessings be on Muhammad and his Family and Mercy be for Muhammad and his Family, in the same manner as Thou didst bestow Peace, Blessings and Mercy on Abraham and his Family, Verily Thou art the Most Praised, the Lord of Glory”

Note: – After completing the recital of the Qur’an and this Prayer at the end, the Reciter may seek the Peace, Blessings and the Mercy of the Lord for himself and the dear and near ones of his, for God is the Beneficent and the Most Merciful.

[1] [1]

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