

# **The Holy Qur'an -The Final Testament - Juz 7**

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### **Publisher(s):**

[Tahrike Tarsile Qur'an](#) [4]

This text is the seventh 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 seventh Juz of the Holy Qur'an, from Surah Al-Ma'idah Verse 87 to Surah Al-An'am Verse 110.

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While the original publishers aimed to make this work accessible to an English-speaking audience, the editing and digitisation process carried out by the DILP team has revealed several issues.

In light of this, the DILP team has carried out a number of corrections to improve readability and reduce ambiguity; spelling mistakes, typographical errors, and non-standard transliterations of Arabic names and terms have also been addressed. In addition, the layout has been adjusted to enhance clarity and make the text easier to consult online.

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 7 Arabic Text, With English Translation And Commentary With Special Notes From Ayatullah Agha Hajji Mirza Mahdi Pooya Yazdi Translated By S.V. Mir Ahmed “Ali Published by Tahrike Tarsile Qur'an, Inc. Publishers and Distributors of Holy Qur'an 80'08 51st Avenue Elmhurst, NY 11373'4141 Tel: 718'446'6472 Fax: 718'446'4370 email: read@koranusa.org http://www.koranusa.org Eighth U.S Edition, 2019 Library of Congress Catalogue Number: British Library Cataloguing in Publication Data ISBN: (paperbound) 978'0'940368'85'9 ISBN: (casebound) 978'0'940368'84'2 ISBN: (Vinyl) 978'0'940368'524 ISBN: (eBook) 978'0'940368'54'5 The World Federation of KSIMC – Khoja Shia Ithna-Asheri Muslim Communities – helped pay for part of the project

## Al-Ma'idah Section 12: Intoxicants And Games Of Chance Prohibited

- To Acquire And Use Only Things Lawful
- Intoxicants And Gambling Prohibited
- Not To Be Vain In Oaths
- Obedience To God And The Apostle Muhammad Enjoined

### Al-Ma'idah Verses 87 – 93

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

***“O’ ye who believe! Forbid<sup>1</sup>not (to yourselves) the good things that God hath made lawful for you and do not transgress the limits; Verily God loveth not the transgressors<sup>2</sup>” (5:87)***

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

***“And eat ye of what God hath given you (for food) that which is lawful and wholesome, and fear***

**God in whom ye believe<sup>3</sup>.” (5:88)**

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

**“God doth not call you to account for what is vain in your oaths, but He calleth you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the moderate food you feed your families with, or their clothing or the freeing<sup>4</sup> of a slave; but whosoever findeth not means (to do any of these) then (for him) fasting for three days; this is the expiation of your oaths when ye swear; Keep then your oaths; Thus doth God maketh clear to you His signs that ye may be grateful<sup>5</sup>.” (5:89)**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

**“O’ ye who believe! Intoxicants and games<sup>6</sup> of chance (dedication of) stones<sup>7</sup>(i.e. idols) and (divination by) arrows<sup>8</sup>, are only an abomination of Satan’s handiwork, so be ye away from<sup>9</sup> it so that ye may be successful<sup>10</sup>.” (5:90)**

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

**“The Satan only desireth to cause enmity and hatred in your midst through intoxicants and gambling and keep you away from remembering God and from prayer; will ye then abstain<sup>11</sup>(from them).” (5:91)**

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ

**“And obey God, and obey the Apostle<sup>12</sup>, and be ye on your guard, but if ye turn back, know ye then, that Our Apostle (Muhammad) is bound only to deliver a clear announcement (on Our behalf).” (5:92)**

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

**“On those who believe and do good, is no blame for what they ate<sup>13</sup>, (before) when they did**

***guard themselves and did believe, and did good, still (more) they guard themselves and believe (more strongly), still (furthermore) they guard themselves and do (greater) good; and God loveth the doers of good<sup>14</sup>.***” (5:93)

## **Commentary**

### **Verses 87 – 88**

Islam denounces self-imposed restriction upon one’s self of abstaining from the use of things and acts, allowed by God as do the Christian monks.

Due to the vehement zeal of religion, some of the faithful companions including Othman Ibn Maa’oon and also ‘Ali Ibn Abi Talib, decided to give up worldly pleasures altogether and devote the whole time to prayer and fasting and lead an ascetic life. The Holy Prophet intimated of this, sent for them and said:

*“I have not been commanded for this – yourselves also have a right on you – Verily I also stand for prayer and I rest and I meet my women, and he who is inclined against my way of life, he is not of me.”*

And then he ordered for an assembly and gave a sermon saying:

*“Why should people forbid on themselves, women, food, scents, rest and the sensual enjoyments of the world – Verily I command ye not that ye be monks and ascetics – Verily in my religion to give up meat and woman nor to spend lives in monasteries and hermitages. The monasticism for my people is fasting, and asceticism for them is the fight in the way of God – Submit ye yourselves and devote ye yourselves to God and associate not aught with Him – Go ye on pilgrimage to the House of God (The Ka’ba) in Mecca – Establish prayer and give the Zakat (poor-rate) – Fast ye in the month of Ramadhan and be firmly straight, God will support and help you. Verily perished those before you on account of severity in life – They themselves rendered their lives severe and God was severe against them – Here are the relics of the ruins of their monasteries and their ruined hermitages.”*

It was here that this Verse and the succeeding one was revealed.

The tone of this Verse is the same as that of 66:1 apparently reproachful but actually appreciating and admiring the bent of their mind and hearts towards the utmost devotion to God or the utmost consideration of the pleasures of these (women) under themselves to be obliged to that extent. Similar to this is the tone of 20:1; 20:2 and 9:42. This called a halt to all the ascetic practices then in vogue (A.P.).

### **Verse 89**

All kinds of oaths are subject to expiation. There are oaths taken unintentionally as a bad habit, which are vain oaths. Such oaths are used by people who make it their habit such as to say: “*Wallah*”, ‘*Billah*’, etc. i.e., by God.” Unless an oath is taken seriously with the definite meaning and the solemn intention to

swear, it requires no expiation though the profane use of the Holy name of God, is not the less condemnable and resentable indicating the low degree and the weakness of one's faith.

Every single oath is not by itself punishable as a sin, though the habit of careless and vain swearing be sinful – and even punishable for persistence in it. An oath is judged by the intention. It has been reported of a tradition that the Holy Prophet said that if a drunkard falls ill, do not go to enquire about his health and if he dies, do not offer the prayer for him and if he falls in need, do not give him any charity (*zakat*) and if anyone gives his daughter in marriage to a drunkard, it will be throwing the poor helpless woman into the Hell (F.A.).

The oaths, to do what is forbidden and not to do what is enjoined are condemnable. The legal oath is to do or not to do what is optional in the '*Shariat*', i.e., the Islamic law – or to do what is commendable and not to do what is not appreciable. If in the second kind, i.e., the legal oath; if you want to come out, for the condition of the expiation, refer to '*Fiqh*' (A.P.).

### Verses 90 – 91

This prohibits all intoxicants, games of chance and equalizes the use of intoxicants to offering sacrifices to idols and the other acts of infidelity like the diving by arrows and declares the use of intoxicants to be the act of Satan and openly exhorts the people to abstain from it, leaving no room for any excuse for the people to indulge in it. Yet one Sunni School holds '*Nabeez*' (Wine drawn out of dates) to be lawful. Many of those who are given a special position among the companions of the Holy Prophet, including 'Umar and Abu-Bakr were addicted to the use of '*Nabeez*.'

For details about the use of liquor called '*Nabeez*' the reader is referred to the following famous Sunni authorities:

1. Daqaiqul-Mazahib – Nawab Ahmed Husain Khan Bahadur.
2. Musnad – Imam Abu Hanifa.
- 3– Ma' alimat-Tanzeel
4. Kitab Mustatraf Vol. II – Imam Shahabuddin Shabhi.
5. Mustadruk – Hakim.
6. Tabaqat – Ibn-Sa'd.
7. Izalatul Khulafa
8. Al-Farooq – Shibli.
9. Sahih Bokhari

10. Fathul-Bari – Ibn-Hajjr.
11. Istee-aab
12. Zadul-Ma'aad – Ibn Rayyan.
13. Jazhul Qulooh – Shaikh Abdul Huq Muhaddith.
14. Tafsirul Bari – Sharhe-Bokhari – Maulvi Noorul-Haq.
- 15- Sharhe-Bokhari – Allama Ibn Hajjr (K.M.)

Intoxicants and games of chance (gambling) has already been prohibited [15](#).

The Shi'a School (i.e., Islam-Original) unanimously holds spiritous liquors of all kinds strictly forbidden.

It is reported that when this Verse was revealed a crier went through the streets of Madina crying about the Verse and no sooner every Muslim heard about the prohibition than every jar of wine in every house was emptied, and wine flew in the streets of Madina. History cannot show any parallel in its records, of such a deep-rooted evil like drinking, so immediately and yet totally given up by the adherents of any faith on a mere declaration from their leader.

Intoxicants, particularly liquor, though not legally prohibited by Islam before the prohibition was ordered, but abhorred by the pious ones and was detested. Though Jesus is accused as wine imbibers it is evident to avoid liquor was commendable as John the Baptist held it. According to the Ahl Al-Bayt all the apostles of God were free from using it and their school (Shi'ism) refutes the falsehood uttered about them in this regard. And this view is strongly held, particularly about all the direct ancestors of the Holy Prophet, and the historical records show that Hasham, Abdul Muttalib, Abdullah, Muhammad the Holy Prophet, Abu Talib, Ja'far and 'Ali, who were the firm adherents of the creed of Abraham, i.e., strict monotheists and never touched any intoxicants and were never tempted with any of the vices of passion.

However, some new converts were used to it before embracing Islam and they continued it till the fresh prohibitory order in 2:219 was revealed consequent upon which they gave up drinking and gambling but many of them were not satisfied with the tone of the order and continued till the subsequent prohibitory order in 4:43 was conveyed. Then they gave up but that also did not satisfy some of the companions and they continued in it, and an anecdote connected with this is given by the historians and the traditionists in which the names of ten prominent companions are mentioned, that they assembled in the house of Abu Talha wherein Anas Ibn Maalik the youngest of them (18 years) was the cup bearer and some of them at the zenith of the intoxication mourned for the pagan ancestors who were killed in the Battle of Badr. The news reached the Holy Prophet who got angry and called them and recited out this passage, in response to which 'Umar Ibn Khattab exclaimed:

'Intahaina! Intahaina! Ya Rasul Allah!

Desisted we have! Desisted we have! O' Apostle of God!

Though thereafter they gave up liquor and it was called a total prohibition and in spite of the saying of the Holy Prophet, it is unanimously acknowledged by all schools of thought that whatever the large quantity of it causes intoxication, even a drop of it is prohibited. It was the opinion held by 'Umar that there is no harm in drinking a milder drink or a strong one mixed with water to avoid intoxication. According to Iqdul Fareed, even after the total prohibition 'Umar was used to '*Nabeez*' on the plea that without it he could not digest camel's flesh.

During the reign of 'Umar a man drank something from 'Umar's water-jug thinking what it contained was water and was intoxicated and after he returned to his senses 'Umar whipped him. The man pleaded saying: '*I drank only from your own jug*'. "Umar replied: '*Yes! You ought to have mixed it up with water.*'

This instance of 'Umar's seems to have been taken as an authority by some jurist of the Sunni School for the use of '*Nabeez*'. etc.

In spite of the strongest prohibitory terms used by the Qur'an and consequently even those addicted to liquor all their life had discarded it altogether and even 'Umar having understood the implication of the prohibition exclaimed as he did, it will be meaningless to say that Qur'an gives no clear prohibitory ordinance.

However, according to the Holy Ahl Al-Bayt, the use of liquor of any kind, in any shape, or form or quantity, even a drop of it is strictly prohibited [16](#) (A.P.).

### **Verse 93**

Commentators say that this Verse was revealed to allay the fears about those brethren who were used to drink in their lives prior to the prohibition being declared and who had passed away. The Verse was revealed to allay the fears saying that if they really believed in God and guarded themselves against evils and had done good to others, their having used the intoxicants may not harm them spiritually.

The repetition about faith in God, guarding oneself against evils and doing good to others, marks the sole object or chief aim of Islam as regards human life on earth. The repetition means that we should ever be striving for perfection in piety and never be contented with any ordinary degree of any personal virtues. One should be aiming at strengthening his faith in God, upgrading his personal virtues and increasing his being good and doing good to others in his life.

This shows that how intense was the strong prohibitory order that made the people to think of those who had been addicted to it and had passed away for which the conciliatory Verse was revealed, and it may refer to Verse 5:87 in which case it will mean lawful things. However, the question is about the relevancy of the proviso or the conditions of piety, good faith and good deeds for the removal of the responsibility of the food taken. This Verse asserts the importance of the conditions to their continuity and

development as possible objects of improved enjoyment (A.P.).

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- [1.](#) Compare the forbidding of ‘Muta’ Etc. by ‘Umar, under this Ordinance of the Lord.
  - [2.](#) Refer to Verses 66: 1; 20: 1; 20:2; 5:93.
  - [3.](#) Refer to Verses 66: 1; 20: 1; 20:2.
  - [4.](#) Note that Islam’s declaration of freeing of slaves as an act of righteousness sufficient to expiate one’s sins. If a slave wants to purchase his freedom, he can do it & how the ‘Bayt al-Mal’ the public Treasury has to subsidise or aid the slave refer to the Islamic law about it.
  - [5.](#) Refer to Verses 66:2; 2:225; 5:88.
  - [6.](#) Gambling of all kinds.
  - [7.](#) Including sacrifices to the idols and the other false deities.
  - [8.](#) Lottery.
  - [9.](#) Approach it not.
  - [10.](#) Refer to Verses 2:219; 4:43.
  - [11.](#) Desist.
  - [12.](#) The Holy Prophet Muhammad.
  - [13.](#) Or drank or tasted.
  - [14.](#) In Arabic ‘Mohsineen’. Refer to Verse 5:87
  - [15.](#) Refer to Verses 2:219; 4:43.
  - [16.](#) Refer to Verses 2:219; 4:43.

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## Al-Ma’idah Section 13: Security Of The Ka’ba Inviolable

Hunting during pilgrimage period, prohibited, The Inviolable Security of Ka’ba declared.

### Al-Ma’idah Verses 94 – 100

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَبْلُوكُمُ اللَّهُ بَشْيَاءٍ مِّنَ الصَّيِّدِ تَتَّالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ  
ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

***“O’ Ye who believe! God will surely try you with something about the game which your hands can reach and your lances, that God might know<sup>1</sup>(prove) who feareth Him unseen; and whoever exceedeth (the limits) thereafter, for him shall be a painful chastisement.” (5:94)***

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدِيًّا بِالِغِ كَفَّارَةً طَعَامٌ مَسَاكِينَ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

**“O’ ye who believe! kill ye not (any) game<sup>2</sup>while ye are in the pilgrim<sup>3</sup>garb; and whoever among you killeth it intentionally, the compensation (of it) is the like of what he killed from the cattle<sup>4</sup>, as adjudged by two just men from among you, as an offering to be brought to the Ka’ba, or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting, that he may taste the heinousness of his deed; God hath pardoned what is gone by; and whoever returneth (to it); then will God exact penalty from him, and God is Mighty, Lord of Retribution.” (5:95)**

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

**“Allowed unto you is the game of the sea and eating thereof a provision for you and for the travellers; and forbidden unto you is the game of the land so long as ye are in the pilgrim<sup>5</sup>garb; and fear ye God unto Whom ye shall be gathered.” (5:96)**

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

**“God hath made the Ka’ba, the Sacred House, a Sanctuary<sup>6</sup>(place of stay in peace) for mankind, and the Sacred Month and the Offerings and the (animals with the) garlands<sup>7</sup>, this is that ye may know that God knoweth whatever is in the heavens and whatever is in the earth, and that God is the Knower of all things.” (5:97)**

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

**“Know ye! that God is severe in punishing (evil) and that God is Oft-Forgiving, Merciful.” (5:98)**

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

**“Nothing (incumbent) is upon the Apostle but to deliver (the Message<sup>8</sup>); and God knoweth what ye reveal and what ye conceal.” (5:99)**

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

***“Say! (O’ Our Apostle Muhammad!) equal are not the bad and the good though the abundance of the bad may enchant thee<sup>9</sup>; so then fear ye God, O’ ye of understanding that ye may be successful<sup>10</sup>.” (5: 100)***

## **Commentary**

### **Verse 94**

*“God will most certainly try you”* – marks the Verse intensely. The matter is for mere killing of a game while one is on pilgrimage, a thing which any Hajji will ever think of. It is quite obvious that all this speaks of the greatness of the sanctity of the Holy Ka’ba. When killing of even the smallest living being, is so strictly prohibited, what would it mean to think of shedding of any human blood during this period or in the place. What degree of infidelity should be assigned to Yazid who once destroyed the Holy Ka’ba, and to Walid who had a court of debauchees on the roof of the very Holy Sanctuary. ‘Mansur had set up two rival Ka’bas, one at Jerusalem and the other at Baghdad (B.H.).

A question will arise in any rightly thinking mind, when it woefully declares of trying the one who kills even a smallest animal during the pilgrimage, i.e., near the Sanctuary– of the Holy Ka’ba. What grievous chastisement would await for those who desecrated the sanctity of the place by arranging to kill Husain, the grandson of the Holy Prophet. Husain having known the secret plot, just to save the Sanctity of the Holy Sanctuary, changed his intention from the regular timed pilgrimage, i.e., ‘Haji to ‘Umra’, i.e., an untimely pilgrimage and immediately migrated from Mecca lest the sanctity of the place is polluted by his holy blood, since thereafter the Holy Ka’ba would have been for ever desecrated and ceased to be a sanctuary for anyone at all.

### **Verse 97**

Ka’ba has been made, i.e., declared as the ‘Sacred House’ not by any mortal but by God Himself. It is almost a prophecy to say it will ever remain sacred. It is also a prophetic declaration that the Holy Ka’ba shall for ever remain a place of pilgrimage and it shall ever be in the hands of the Muslims and no infidel power will ever have access to it. The pilgrimage to the Ka’ba which will ever be done by the Muslims, will be a sign for the future ages that the revelation enjoining it came from the One, Who knows all things, at a time when the Ka’ba was hardly known beyond the Arabian borders.

### **Verse 100**

The position of the Holy Prophet in relation to the people is that of the head to the body. Hence the Holy Prophet is addressed here though the concerned object is of every Muslim.

This Verse is a very useful whip and a note of warning cum guidance for those who follow the majority and always join the crowd and are led by the outward pomp and show of the hugeness of the number

and the might.

There is one great guiding factor in this Verse for those who study it intelligently. The Holy Ahl Al-Bayt whose essential purity has been vouched by the Holy Qur'an, Verse 33:33, can never be compared with those whose essential impurity had already manifested itself from their personal qualities<sup>11</sup>.

This clearly indicates that the majority, however great and alluring it may be, is not the standard for the right and the righteousness (A.P.).

- 
- [1.](#) Prove, bring it to evidence.
  - [2.](#) Wild animal.
  - [3.](#) State of solemnity of sanctity.
  - [4.](#) About the kind of the offering in compensation.
  - [5.](#) State of solemnity or sanctity.
  - [6.](#) Place of refuge, security – immunity safety and peace.
  - [7.](#) Token marking them as offerings to God.
  - [8.](#) Islam.
  - [9.](#) The Holy Prophet addressed for the people.
  - [10.](#) Refer to Verses 6:50; 13:16; 39:9; 47:14.
  - [11.](#) Refer to Verses 13:16; 5:100.

[1] [1]

SHARES

## Al-Ma'idah Section 14: All Polytheistic Traditions Denounced

Quest for the details of the unseen things discouraged, All polytheistic practices denounced, To call witness when anyone bequeaths at the time of his death.

### [Al-Ma'idah Verses 101 – 108](#)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تُبَدَّ لَكُمْ تَسْؤُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ

*“O’ ye who believe! ask ye not about things which if declared unto you will (only) pain you; and if ye question about them while the Qur’an is being revealed, they shall be declared unto you (but it*

**shall annoy you), God pardoneth as to these matters; for God is Oft-Forgiving, Forbearing<sup>2</sup>.”**

**(5: 101)**

قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ

**“Surely the people before you did ask such questions and then became disbelievers therein.”**

**(5: 102)**

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْلَمُونَ

**“God hath not ordained (the making of) a ‘Bahirah’, or a ‘Saibah’ or a ‘Wasilah’ or ‘Hami’ but those who disbelieve, fabricate a lie against God; and most of them do not understand.” (5: 103)**

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ

**“And when it is said unto them, “Come unto what God hath sent ye down unto the Apostle<sup>3</sup>,” say they, “Sufficient for us is what we found our fathers upon;” What? even if their fathers knew nothing and were not (rightly) guided.” (5: 104)**

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

**“O’ ye who believe! On ye resteth<sup>4</sup>the care of your selves, he who strayeth, cannot hurt you, when ye follow the (right) guidance, to God is the return of you all, then He shall declare unto you that which ye used to do.” (5: 105)**

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ

**“O’ ye who believe! call to witness between you when death presenteth itself unto one of you, when making a Bequest, two just<sup>5</sup>persons from among you or two others from other than you, if ye be travelling in the land and the affliction of death afflicteth you; detain the two (witnesses) after the prayer; then if ye doubt (them), they shall both swear by God (saying) “We will not take for it a price though he be a kinsman, and we will not hide the testimony of God (for them), certainly we should be among the sinners<sup>6</sup>.” (5: 106)**

فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا  
أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ

***“Then if it gets known that they both have been guilty of a sin (of Perjury), then two others shall stand up in their place from among those who have a claim against them, the two nearest of kin, so they two should swear by God: “certainly our testimony is truer than the testimony of those two, and we have not exceeded the limits, for then most surely we should be of the unjust<sup>7</sup>.”***  
(5: 107)

ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْههَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْفَاسِقِينَ

***“This is more proper<sup>8</sup> that they give the evidence in proper manner or fear they that other oaths be given after their oaths (and they are put to shame), And fear ye God and listen; and God guideth not the transgressing people.”*** (5: 108)

## **Commentary**

### **Verse 101**

Islam does not want to disclose every detail about everything to everybody, irrespective of differences in the individual capacity or the various degrees of the native endowments in the individuals. People used to question the Holy Prophet about the practices being obligatory or not. This was discountenanced to leave scope for individual discretion or to the demands of the circumstances of time and place.

This Verse clearly gives out that everyone who was with the Holy Prophet was not given everything about the depth of the knowledge about God and godly secrets. What was given to Salman was not given Abu Dharr and what was given to Abu Dharr was not given to the others. This Verse makes it doubtlessly clear that being merely a companion of the Holy Prophet, does not also ensure having equal access to the knowledge endowed with the Holy Prophet. Only ‘Ali was declared by the Holy Prophet: ‘I am the City of knowledge and ‘Ali is its Gate.’

It is reported that some people began questioning the Holy Prophet about certain things and events of their personal lives unknown to anybody else, save themselves. The Holy Prophet ascended the Pulpit in the Mosque and said: “O’ people: ye may ask me now, about anything you like, I shall answer to every question of yours.” A fellow stood up and asked the name of his father. The reply was ‘Kharraqa Ibn Qais.’ Another one asked where his father was ‘He is in the Heli’ was the reply.

Then the Holy Prophet said: “By God, I tell you that the hell and the heaven both are before my eyes. I can tell you who among you is the fellow of the fire and who will enter the paradise. Beware! if ye go on

*asking I will be telling out things and events about you which ye would not relish and ye will repent.”* This Verse was revealed.

Questioning any scholar for enlightenment is commendable but this refers to irrelevant questioning merely for test (A.P.).

### Verse 102

To stop irrelevant questions and too much of questioning by incompetent persons, the Holy Prophet said that *“there is nothing which can take you to God, but I have ordered you to do that, and there is nothing that takes you away from Him and nigh unto Hell, but I have forbidden it to you. Surely God has fixed the limits for you. Overstep not ye the limits and God had kept Himself silent about many things not because He has forgotten them. Put ye not yourself into trouble by asking about them. The people before you got into trouble and the rigidity of the tasks by excessive questioning”* (A.P.).

### Verse 103

*‘Bahira’* is a she-camel exempted from slaughter or carrying of any burdens after she had brought forth five or seven or ten issues. Her ears were slit as a token of the liberation given to her. *‘Saiba’* a beast left to pasture without attention or restriction, she was neither ridden nor milked. *‘Wasila’* a goat under some superstition *‘Hami’* a stallion-camel, left free not made use of in any way.

All these customs and practices were heathenic in their origin, having no authority from the Word of God or any teachings of the Holy Prophet. Such liberation of certain animals in honour of the idol gods was the practice of the heathens, and Islam being strictly monotheistic, abhors polytheism of every kind and uproots every vestige of idolatry, this practice of *‘Bahira’*, *‘Wasila’* and *‘Hami’* is condemned.

### Verse 104

This Verse is a guidance as well as a warning to those who blindly follow the faith of their ancestors. Faith genuine which is acceptable is that which is the result of one’s own personal and independent conviction. None shall bear the burden of the other<sup>9</sup>.

### Verse 106

*‘Tamin Dari’*, a companion of the Holy Prophet died while he was travelling along with two Christians Ibn Baidd and Abi Mariah. While breathing his last he requested his Christian fellow-travellers to convey all his belongings to his relatives in Madina. Those two Christians stole away all the silver and golden articles and conveyed the rest to the relatives of the deceased. The relatives had asked these two Christians about the valuable articles of gold and silver which were missing. They pleaded to know nothing about the missing properties. The matter was reported to the Holy Prophet. Since the claimants had no proper evidence, the Holy Prophet let the Christians free.

A few days later when proper evidence came out to prove the theft of the articles, the Holy Prophet ordered to confiscate the property from the Christians and handed it over to the rightful claimants.

- 
1. Annoy.
  2. Note Questioning any scholar for enlightenment is commendable but this refers to irrelevant questions put merely for test.
  3. The Holy Prophet Muhammad.
  4. Everyone should try to correct him–self and those attached to him. The Straying of the others will not affect the guarded ones. This has nothing to do with the obligatory ordinance of ‘Amr bil Maroof’ and ‘Nahya anil Munkar’ – that everyone should try to bring people to the right path and prevent them from getting astray, which is supplementary to the goodness of the guided ones.
  5. One with a balanced head who strictly observes the obligatory precepts of Islam – tending to piety observing even the optional orders.
  6. Refer to Verse 2:180.
  7. Note the precautions Islam prescribes to safe guard the legal rights, avoid injustice and maintain fair play.
  8. Legal, formal and disciplinary in order to make the witness fear that the oath be returned to the Kinsmen of the deceased after the oaths of the former witness. Return of the oath means The Court’s asking the opponent to swear (A.P.).
  9. Refer to Verse 17:15.

[1] [1]

SHARES

## Al-Ma'idah Section 15: Covetousness Of This Worldly Life

Jesus only an apostle of God, The disciples of Jesus demanding Jesus to get food for them descended from heaven, Their coveting of this worldly provision.

### Al-Ma'idah Verses 109 – 115

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

***“(Beware!) On the Day (of Judgment) will assemble God all the apostles and then say (asking them) “What response were ye given (to your guidance, from your people)?” They shall say (in reply) “We have no knowledge, verily Thou art the All-Knowing of the unseen.” (5: 109)***

إِنْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أُيِّدْتِكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ

عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي  
وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ  
كَفَرُوا مِنْهُمْ إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ

***“When God shall say: “O’ Jesus, son of Mary! Remember my favour on thee and on thy Mother, when I strengthened thee with the Holy Spirit, that thou didst speak to the people (when still a babe) in the cradle and when grown up, and when I taught thee the Book, and the Wisdom and the Torah and the Evangel, and when thou didst make of clay like the figure of a bird, by My leave and then didst breathe into it and it became a bird by My leave and didst heal the (born) blind and the lepers by My leave; and when thou didst bring forth the dead ( from their graves) by My leave; and when I did withhold the children of Israel from (hurting) thee when thou hadst come to them with clear signs (miracles) but then those who disbelieved among them said, “this is nothing but clear sorcery.”” (5: 110)***

وَإِذْ أُوحِيَتْ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

***“And when I, revealed<sup>1</sup>unto the disciples<sup>2</sup>, “Believe in Me and Mine Apostle (Jesus)” said they, “We believe, and bear Thou witness that we are Muslims (those who submit ourselves to God).” (5: 111)***

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ

***“And (recollect) when said the Disciples<sup>3</sup>“O’ Jesus, son of Mary! “Is<sup>4</sup>thy Lord able that He sendeth down unto us table furnished with food from heaven?” said (Jesus) “Fear ye God! if ye be (true) believers (in Him)”” (5: 112)***

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ

***“Said they, “We desire to eat from it and that our hearts be satisfied and that we may know that thou hast indeed spoken the truth<sup>5</sup>to us and we may be of the witnesses upon it<sup>6</sup>.”” (5: 113)***

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عَيْدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ  
الرَّازِقِينَ

***“Said Jesus, son of Mary, “O’ God! Our Lord! send down unto us from heaven a table set with food that it may be for us a recurring happiness, to the first of us and the last of us, and a sign***

**from Thee; and provide us (with our) sustenance and Thou art the Best of the Sustainers<sup>7</sup>. ”**

**(5: 114)**

قَالَ اللَّهُ إِنِّي مُنزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ

**“Said God, “Verily I will send it down unto you, but whoever shall disbelieve thereafter among you, surely will I chastise him with a chastisement, which I will not chastise anyone in the worlds, with (the like of it).” (5: 115)**

## **Commentary**

### **Verse 109**

It is quite evident from this Verse that every apostle of God will be summoned to give an account of his mission and the response he had from his respective people. This Verse has to be read along with or with reference to Verses 4:41; 16:84 and 16:89.

‘What answer were you given?’ Did those to whom you were sent, receive and regard you and accept the message as they ought to have? and remained true to it or was it otherwise? A little thoughtful reflection over this, will bring home to any intelligent reader as to what the Holy Prophet would have to say about those who deserted him in the midst of the fight for the truth, at Uhud, Badr, and the other defensive battles, and those who, immediately as he left this world, took fire to burn his house in which his daughter Fatimah, the Lady of Light, was still mourning for him, and those who shed ‘Ali’s blood while he was in prayer in the Mosque, and those who poisoned his first grandson Hasan who was his second Divinely commissioned Deputy or Successor or an Imam and those who butchered Husain his second grandson, his third Divinely commissioned Successor or Imam along with his kith and kin and his faithful comrades and those who killed the other Holy Imams until the eleventh of them.

The answer which the apostles will give. “We have no knowledge, verily Thou art the Great Knower of the unseen things” does not mean that they in fact knew nothing about what happened. They knew everything by Divine knowledge they were endowed with<sup>8</sup> but what they would answering the question, is true and it will be the most appropriate way in which they will have to submit when they have to do it, before the All-Knowing Almighty Lord, Who alone knew every detail of the matter more than anyone else.

The clause ‘La ‘ilma lana’ does not mean that we know’ nothing. It means that the knowledge we have is not ours, it is Thine, gifted to us by Thee and even that is limited. Thou art the Infinite Omniscient and the Knower of all the unseen aspects of everything otherwise as per Verses 4:41; 16:84; 16:89, all the apostles are witnesses over the people and the Last Prophet is the witness over the witnesses and the people’s deeds are witnessed by God, the Apostle and even by the Mu’minin. The tone of this passage

is the same as that of the answer given by the angels in 2:32 (A.P.).

### Verse 110

The same words are used here. All the things mentioned in these Verses have to be taken as they are given without any motivated interpretations and twisting by hair-splitting arguments. Specially after the misinterpretation of Verses by certain motivated commentaries, students of the Holy Qur'an have to be very careful against being misled away from the facts.

Regarding Jesus speaking in the cradle to the people, the passage is clear and leaves no room for any misinterpretation of 3:47, 3:48 and 19:29. (A.P.).

### Verse 111

'*Auhailu*' '*Wahi*' or inspiration. Inspiration can be through Divine guidance from one's self as in the case of all virtuous and pious beings leading a righteous life. Inspiration can be by special revelation through the agency of the Messenger Angel Gabriel which is given only to the apostles of God. Here it means the inspiration from one's own self, as it has been said in 16:68, God inspired the bee.

### Verse 112

2. "Now the names of the twelve apostles are. these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3. Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaus, and Labbaeus, whose surname was Thaddaeus

4. Simon the Canaanite, and Judas Iscariot, who also betrayed."

– Math. 10/2–4.

Huge crowds were assembling around Jesus. Once about five thousand people had surrounded him (John 6/10) and Jesus had no arrangement to feed such a multitude. Five loaves and two fishes were taken from a lad and the whole crowd was fed and yet twelve baskets full of the fragments were left behind to be collected. The people who were Israelites demanded a miracle of food descending for them from heaven as was done for their ancestors during the time of Moses<sup>9</sup>.

The desire for a miraculous grant of food for them from heaven, must have come for strengthening their faith as the Great Apostle of God, Abraham demanded<sup>10</sup>.

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<sup>1</sup>. This shows that the first disciples of Jesus were under the direct guidance through divine inspiration. This corroborates with what "Ali Ibn Abi Talib says When the Holy Prophet used to retire to the Mount 'Hira' on the eve of his being

commissioned, used to see the light of revelation and feel the good smell of the apostleship and the Holy Prophet said to me 'O' "Ali Thou seest what I see and heareth what I hear" This indicates that if one of the Holy souls whose state of the excellence of the purity of mind are close to each Verses, 5: 111; 5: 112 and 5: 113, other or one be subordinate to the other the spiritual experience of the one reflects on the other. (A.P.).

[2.](#) Of Jesus.

[3.](#) Of Jesus.

[4.](#) The disciples of Jesus questioning about the ability of God, does not refer to His creative will but to the Legislative one, based on the action being desirable in the interest of the creatures (A.P.).

[5.](#) Though they were firm believers, yet they wanted the sign to increase the amount of their certitude in the same way as had said Abraham. Refer to Verse 2:260 (A.P.).

[6.](#) Refer to Verse 2:260.

[7.](#) Rot Exod 16/15 Num: 11/7.

[8.](#) Refer to Verse 9:105.

[9.](#) Vide Exodus 16/15 and Num 11/7.

[10.](#) Refer to Verse 2:260.

[1] [1]

SHARES

## Al-Ma'idah Section 16: Teachings Of Jesus Corrupted After His Departure

- Teachings Of Jesus
- Jesus Was Deified After His Departure
- Reward For The Faithful

### Al-Ma'idah Verses 116 – 120

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَلَمْ أَقُلْ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

***“And when God will say (asking) “O’ Jesus son of Mary! didst thou say to the people, take***

me<sup>1</sup>and my mother<sup>2</sup>two gods<sup>3</sup>beside God?” he will say (in reply) “Glory be to Thee, it was not for me to say that which I had no right to say; If I had said it Thou wouldst have indeed known it; Thou knowest whatever is in myself and I know not what is in Thine Self; Verily Thou art the Great Knower of all the unseen.” (5: 116)

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

“I did not say to them aught except what Thou didst command me with; that worship God my Lord and your Lord,” and I was a witness over them so long as I was among them; when Thou didst take<sup>4</sup>me up, Thou wert the Watcher over them; and Thou art witness over all things<sup>5</sup>.” (5: 117)

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

“Should Thou chastise them, Verily they are Thy servants; and should Thou forgive them, Verily Thou art the Mighty the Wise.” (5: 118)

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ

“God will say<sup>6</sup>: “This is the day when shall benefit the truthful ones; their truth for them shall be gardens beneath which rivers flow to abide therein for ever; God is well pleased with them and they are well pleased with God; This is the great achievement<sup>7</sup>.” (5: 119)

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“God’s is the kingdom of the heavens and the earth and what (all) is in them; and He (alone) hath the power over all things.” (5: 120)

## Commentary

### Verse 116

“It is not clear that the doctrine of Trinity is referred here though it is said that some Christians of the Prophet’s Day held Trinity to consist of God, Jesus and Mary. But irrespective of the fact that Divine honours are bestowed on the Holy Virgin, and she is actually worshipped in the same way as Jesus, as

the mother of God in the Roman Catholic Church to the present day, is a matter of common knowledge. But for the fact that something of divinity was ascribed to her, no one could have ventured to give her the absurd and blasphemous appellation of the mother of God. She could not have been mother of God unless she was herself in some way divine. So apart from the popular belief which everyone holds for himself, slipping in all sorts of exaggerations, we find this even in the carefully guarded language of the Roman Church Catechism.

‘That she is truly the mother of God and the second Eve, by whose means we have received blessing and life; that she is the mother of Pity (with capital P) and very specially our advocate; that her images are of the utmost utility.’ Even if it be supposed that divinity is not meant to be taught here, one can easily see how it can grow to it in the minds of the ignorant, chiefly women. So, leaving aside Arabia, ‘the Marian Cultus’ as it is called grew as much in the West as in the East, and we read of women in Thrace, Scythia, etc., in the habit of worshipping the Virgin as a goddess and offering cakes to her image as ablution (Ency. Britt, 11<sup>th</sup> Ed.) On 15<sup>th</sup> of August, they hold a festival of the Assumption of the Holy Virgin.

“It is this that is of count and is complained of in the passage” (B.H. Vol II, pp. 228 and 229).

### Verse 117

‘*Tawaffaitani*’ meaning taken away to Myself – and not caused to die as the same commentator renders it to prove somehow or other, that Jesus is dead and gone. ‘*Tawaffaitani*’ literally means receiving a thing in full, and death is only an inferred meaning.

‘Tawaffa’ does not always mean actual death, taking away even with death as it is ordinarily meant<sup>8</sup>, where it is used to explain how a soul is taken away from, the individual during sleep. It can never mean death as the same commentator interprets it. Since the revelation of the Holy Qur’an till now all Muslim Theologians believed in the life of Jesus, i.e., Jesus having been raised to heaven and the Muslims believe in the second advent of Jesus before the end of the world. But a new school of thought wants somehow to prove that Jesus is dead. To establish this newly innovated belief they advance all sorts of arguments by twisting some Verse or the other in their own way.

Thus, they say that they do it just to prove to the Christian world that their god Jesus was only a mortal, and he is dead and gone. To do this they need not go away from the right path. There are innumerable other arguments from their own scriptures which clearly prove Jesus to be an ordinary man with a miraculous birth and departure from the world to prove the omnipotence of God.

When Jesus was given birth into this world through some extraordinarily or a miraculous course without the agency of a male partner to his Virgin mother, where can be any wonder for the same Almighty Lord raising him to some heavenly abode for some divinely determined term. To deny Jesus being raised to heaven, is to deny Omnipotence to God.

A new story has been coined, full of peculiar inferences from some legends about some saint being buried in Kashmir. First it is started with a presumption that the man must be Jesus and then it is presented as a historic fact.

It has been said that there will be nothing which happened in the history of the older religions but will find a parallel in Islam. As a parallel to the continued life of Jesus the last of the Israelite prophets, there is in Islam the divinely continued life of Muhammad Ibn Hasan–Askari Al Mahdi – the Last of the Imams of the Islamic faith in the same seed of Abraham through his first son Ishmael. The Mahdi and Jesus, both of the seed of Abraham will reappear before the end of the world.

The Verse clearly says that the perversion in the Christian faith took place after the departure of Jesus. The Bible also says the same things:

*“While I was with them in the World, I kept them in thy name.”* John 17/12.

The limitation of Jesus witness up to the completion of his term on earth may be on account of his apostolic mission. This is not the case with the Last Apostle<sup>9</sup> (A.P.).

## Verse 118

Salvation is therefore for those who die in unintentional error and not for those who knowingly reject the truth and who remain wilfully perverse.

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- [1.](#) Jesus.
  - [2.](#) Virgin Mary.
  - [3.](#) Objects of worship.
  - [4.](#) Completed my term.
  - [5.](#) Rnt. John 17/12. Refer to Verses 3:54; 4:157; 6:60.
  - [6.](#) Lit. said.
  - [7.](#) Refer to Verse 85:11.
  - [8.](#) Refer to Verse 6:60.
  - [9.](#) Refer to Verses 10:94 and 10:105.

[1] [1]

SHARES

# Al-An'am – The Cattle

(Revealed at Mecca)

## Sections Of Surah Al-An'am

- The Ultimate Triumph of the Truth.
- God has ordained Mercy on Himself.
- Polytheists shall themselves confess their guilt.
- Those who disbelieve the meeting of God are sure losers.
- How the former disbelievers were seized with distress and affliction – Warning against the approach of the punishment.
- Believers will be rewarded.
- The Judgment.
- The Judgment.
- Submission to God – Abraham's Arguments.
- The other Apostles followed Abraham's footsteps.
- The Divine Revelation.
- The Triumph of the Truth.

- God the Creator and Knower of everything.
- Every Apostle had an enemy.
- The Arch Enemies.
- The Decreed punishment shall be unavoidable.
- The Divine Gifts – The Self-imposed Prohibitions.
- The forbidden food – The vain excuses.
- Guiding Regulations of life.
- Prayer, Sacrifice, Life, Death, to be only for God.

## Important Topics

- The Unity of the Creator of the heavens, the earth, the darkness and the light, etc – (Verses 1, 19, 73, 96)
- Everything created of clay with the fixed term of life – (Verse 2)
- Why the Book was not sent down written on paper, i.e. in a physical form – (Verse 7)
- Why the Angel as desired by the people was not sent – (Verse 8)

- All preceding prophets were also mocked and ridiculed – (Verse 10)
- God has Himself made mercy incumbent on Him – (Verses 12, 54, 147)
- The Holy Prophet Muhammad the First and the Foremost in submission to God – (Verse 14)
- None can prevent any affliction from God – (Verse 17)
- Forging of lies against God – (Verse 21)
- Those on whose hearts God casts veils – (Verse 25)
- The fate of those who deny their meeting God – (Verse 31)
- The actual worth of the life of this life – (Verse 32)
- There is no change for the Word of God – (Verses 34, 116, 115)
- Nothing has been spared from the Book (Qur'an) – (Verses 38, 59)
- Apostles sent to every nation gone before – (Verse 42)
- Satan makes evils, fair-seeming (Verse 43)
- The blind and the seeing not alike – (Verse 50)

- The reckoning of the people not on the Apostle – (Verse 52)
- Pardon for the evils committed ignorantly – (Verse 54)
- The example of how the dead will be raised – (Verse 60)
- Chastisement can come from above and from beneath the very feet of men – (Verse 65)
- To shun vain discourses on the Signs of God – (Verse 68)
- To shun the society of those who treat religion as sport and who are puffed up with the pride of their wealth and position – (Verse 70)
- True guidance comes only from God – (Verse 71)
- The day when the Trumpet will be blown (or the spirits will be blown into the bodies) – (Verse 6:73)
- Abraham's exhortation to his god-father, his uncle Aazar – (Verse 74)
- Abraham's arguments on the identification of the True Lord of the Universe – (Verses 76–80)
- Those who believe and mix not faith with falsehood – (Verse 82)
- The Apostles of God are guided by God Himself – their righteousness – (Verses 84–87)
- Polytheism causes all good deeds, null and void – (Verse:88)

- The recompense of the Holy Prophet (This Verse to be read with the note on it) – (Verse 90)
- All men created of one single self – (Verse 98)
- God can never be visualised by the physical eye but by the realisation of the heart – (Verse 103)
- Not to abuse those called upon besides God – (Verse 108)
- There was an enemy for every prophet – (Verse 112)
- Never to take forbidden food, save when compelled – (Verse 121)
- God alone knows where to entrust His Message – (Verse 124)
- Whomsoever God wills, He expands his breast for Islam – (Verse 125)
- All men and jinns, will be gathered together – (Verse 128)
- Jinns had prophets from among their own kind – (Verse: 130)
- The polytheists killing their issues – (Verse 137)
- The meat of the animals on whom the name of God not mentioned – Forbidden – (Verse 138)
- Extravagance forbidden – (Verse: 141)

- The Modern Family planning forbidden – (Verse 151)
- Dealing with orphans’ property – (Verse 152)
- The ideal total submission to God – (Verse 162)
- None shall bear the burden of the other – (Verse 164)

[1] [1]

SHARES

## Al-An’am Section 1: The Ultimate Triumph Of The Truth

- The Divine Unity
- The Curse Fallen Upon The Previous Disbeliever Nations
- The Previous Apostles Also Were Mocked

### Al-An’am Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*“In the name of God the Beneficent the Merciful”*

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

**“All praise is God’s, Who created the heavens and the earth and caused the darkness and the light; yet those who disbelieve set up equals with their Lord.” (6: 1)**

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ

**“He it is Who Created you of clay, then decreed the term<sup>1</sup>(of your life); and the term determined<sup>2</sup>is with Him and yet<sup>3</sup>ye doubt<sup>4</sup>(thereof).” (6:2)**

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرُّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

**“And<sup>5</sup>He is God in the heavens and in the earth! He knoweth your secrets and your disclosures! and He knoweth what ye earn (for yourselves by your deeds).” (6:3)**

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

**“There came not unto them any sign from the signs of their Lord but they turned away from it.” (6:4)**

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

**“They have indeed belied the truth when it came to them; therefore, very soon the tidings<sup>6</sup>will come (be known) to them of what they mocked at.” (6:5)**

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ

**“See they not how many a generation before them We have destroyed, whom We had established in the earth (to the extent to) which We had not yet established you (till now), and We sent the clouds to rain abundantly upon them, and We made the rivers flow beneath (their dwellings) and yea We destroyed them for their sins and raised<sup>7</sup>up after them another generation.” (6:6)**

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ

**“And had We sent down unto thee a book written on a paper, and they had touched it with their hands, surely those who disbelieved had said, “This is naught but obvious sorcery<sup>8</sup>.” (6:7)**

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكَ لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ

***“And they say “Why has not an angel been sent down unto him<sup>9</sup>?” And had We sent down an angel the matter would certainly have been decided<sup>10</sup>(once for all) and then they would not have been respited.” (6:8)***

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ

***“And had We made him an Angel, We would have certainly made him a man<sup>11</sup>, and We would certainly have made confused to them what they (now) make confused.” (6:9)***

وَلَقَدْ اسْتَهْزَىٰ بُرْسُلٌ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

***“And certainly, were mocked (many) apostles before thee but that which they mocked at encompassed the scoffers among them<sup>12</sup>.” (6: 10)***

## **Commentary**

### **Verse 1**

God being presented here as the Maker of both the darkness and the light, is only in contrast to the dualistic faith of the Magians which give co-eternal existence to darkness as well as to light. Islam as a pure and a strict monotheistic religion establishes the truth that the ultimate genetic cause of everything in the universe, be that in the heavens or in the earth or in between them is God and none else. By its pure monotheism Islam wants to make sure for man, that the essential and the ultimate the All-Good being is the One and the Only God and none else beside Him.

Of Him comes nothing but goodness and virtue alone shall prevail and there will be no place for evil at all. Similarly, wherever God's exclusive propriety over the heavens and the earth, or God as the Maker of the night and the day, is mentioned, it is only to counter the polytheistic belief among the Jews, the Christians and other heathens. This Verse declares that all thanks, all gratitude or all indebtedness or praise, be that of any kind in any degree whatsoever, is due only to God and to none else.

### **Verse 2**

‘Created you’, ‘You’ stands for Adam the Progenitor of the human species or every human being, or the address can be to any creature on earth. The origin of every earthly thing is from clay. The first term is the life until death and the second one, is the resurrection. However, all men are created from clay or dust.

Man as an individual as well as a specie, in the course of his creation passes through stages from the embryo to full grown babe, a child, a matured man, old age and death and after death the intermediary stages between death and resurrection, the Day of Judgment and its various stages until the ultimate destiny of Hell or Heaven. For each stage there is a term fixed and determined with regard to God's Knowledge of the things in the Summit state of Absoluteness. Descending from that Absoluteness, the terms become conditional, capable of increase as well as decrease. Taking all conditions into consideration in the Summit of Absoluteness, the term of a child in its mother's womb is fixed, be that short or long but the same term from the normal point of view, the term is nine months but the term for each child is subject to increase or decrease.

This is true of the term of all creatures. The fixed term is known only to the Absolute in the summit of His infinite knowledge and can never be known to any finite being unless he is particularly informed by God and the conditional term may be known to the finite ones which will not be definite but subject to change. This decrease and increase of the term is with regard to the terms of life and death and the term of various stages. The term of life here may increase, or the term of the life hereafter as said in 35:11. But the total term of the existence of a finite being is always fixed (A.P.).

### **Verse 3**

This is a repeated assertion of the Unity of God, the Only Creator, Lord, Cherisher of the Universe. He is the Knower of everything, be it hidden or manifest. Hidden and manifest are the two terms that are related only to man; for, to God nothing can be hidden for He is the maker of everything. Everything is in His view, and nothing is out of His knowledge. His knowledge envelops everything<sup>13</sup>. This is a warning as well, meaning, let not anyone think that what one does can ever be a secret from the All-Knowing Lord.

### **Verse 4**

'*Aayaat*' means signs, revelations, communications – Every Prophet or Apostle and every divinely commissioned successor of the Holy Prophet (i.e., the Imams) all were the '*Aayaat*', i.e., the signs through whom God and godliness was manifested into this world.

### **Verse 8**

'The matter would have been certainly decided' means that punishment would certainly have followed any rejection thereafter<sup>14</sup>.

### **Verse 9**

Even if an angel had been deputed to act as an Apostle to men, he would also have been in human form for the physical eye of man, can see things material and in some form or other – and even then, the circumstances for men would have been the same.

Abdullah Ibn Obay the notorious hypocrite had criticised, saying, that if God really wanted to send an Apostle, he could have sent one of his angels, then this Verse was revealed (F.A.).

## Verse 10

It is a reference to the people of Noah, Lot, Aad and Thamud who ridiculed the apostles, and acted rebelliously and were destroyed. It indirectly infers that the ultimate success will be of the Holy Prophet and the Jews and the Christians who ridiculed him and his message, will be subjugated under his control.

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- [1.](#) In Arabic Ajl. Refer to Verse 82:7.
  - [2.](#) Lit. fixed time for resurrection or judgment.
  - [3.](#) In spite of all the changes obvious to you.
  - [4.](#) About the fixity of the term.
  - [5.](#) While.
  - [6.](#) News– Tidings, i.e. about the Truth.
  - [7.](#) The modern time excavations and the findings of the ancient cities buried – prove the truth in this statement.
  - [8.](#) A similar demand was made to Moses. Refer to Verse 4:153.
  - [9.](#) The Holy Prophet Muhammad.
  - [10.](#) About their activity or efforts. Refer to Verse 2:210.
  - [11.](#) Even if an angel had been sent he would have necessarily come in human form for the angelic state is far from Social Contact with men of the low mentality and it would not have removed the state of their confusion.
  - [12.](#) Refer to Verses 21:41; 36:30.
  - [13.](#) Refer to Verse 2:255.
  - [14.](#) Refer to Verse 2:210.

[1] [1]

SHARES

## **Al-An'am Section 2: God Has Ordained Mercy On Himself**

- The Greatness Of The Divine Mercy
  
- None Can Help When The Wrath Of God Afflicts Anyone

## Al-An'am Verses 11 – 20

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

**“Say (O’ Our Apostle Muhammad!) “Travel<sup>1</sup>ye in the earth; then see ye what hath been the end of the beliers (of our apostles’).” (6: 11)**

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

**“Say! “To whom belongeth what is in the heavens and the earth?” Say thou “To God; He hath prescribed<sup>2</sup>mercy on Himself; Most certainly He will gather you on the Resurrection Day, there is no doubt about it; (As for) those who have lost (ruined) their selves, they will not believe.” (6: 12)**

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ

**“And to Him belongeth whatever dwelleth in the night and the day; And He is the All-Hearing and the All-Knowing.” (6: 13)**

قُلْ أَعْيَرَ اللَّهُ اتَّخَذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

**“Say, “Shall I take a guardian besides God, the Originator of the heavens and the earth? while He feedeth<sup>3</sup>(others) and is not (Himself) fed<sup>4</sup>Say! “I<sup>5</sup>am commanded to be the first who submitteth himself (to God) <sup>6</sup>” and be not thou<sup>7</sup>of the polytheists<sup>8</sup>.” (6: 14)**

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

**“Say! (O’ Our Apostle Muhammad!) “Verily I fear should I disobey my Lord, the chastisement of a great Day.” (6: 15)**

مَنْ يُصِرْفُ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ

**“From whomsoever it (the Chastisement) is averted on that day, indeed He<sup>9</sup>had mercy<sup>10</sup>on him; and this will be the manifest triumph<sup>11</sup>”. (6: 16)**

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

**“And if God toucheth thee with affliction, none can remove it but He; and if He toucheth thee with Good, then He hath power over all things.” (6: 17)**

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

**“He is the Supreme (Lord) above [12](#)His servants [13](#); and He is the All-Wise and the All-Aware.” (6: 18)**

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَنتُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

**“Say! (O’ Our Apostle Muhammad!) “What thing is the weightiest in testimony?” Say thou: “God is witness between me and you; and hath been revealed unto me this Qur’an [14](#) that I may warn you with it, and whomsoever it reacheth [15](#); Do ye really bear witness that there are other gods with God?” Say thou: “I bear not (such) witness”! Say thou: Verily, Verily He is only one God and Verily I am away from that which ye associate (with Him) [16](#).” (6: 19)**

لَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۗ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

**“Those whom We have given the Book recognise him (Muhammad), as they recognise their (own) sons; (yet) those who have lost [17](#) their selves, they will not believe.” (6:20)**

## **Commentary**

### **Verse 12**

This Verse refers to the ever-ready and all-encompassing mercy of the All-Merciful Lord, giving hopes of pardon for those who repent for their past evils and turn to piety and goodness amending their behaviour and giving up the evils.

### **Verse 14**

Some critics say that this passage and the other similar ones which present the Holy Prophet as the first Muslim [18](#) mean that the Holy Prophet was also a convert before which he was not a Muslim. This is wrong for Islam is a term which has been used in Qur’an to mean absolute submission to the will of God and in this sense this has been used to refer to whatever there is in the heavens and the earth [19](#), the

term Muslim is not restricted only to the human converts but includes every part and particle of the universe, in the order of which the Holy Prophet is the first one who submitted to God and the similar term of '*Abdiyat*' has been used for whatever is in the heavens and the earth<sup>20</sup>, and the Holy Prophet has been termed as the first worshipper or '*Abid*', i.e., the supplicant to God<sup>21</sup> (A.P.).

### Verse 17

Meaning the soul, the Only and the Supreme Master doing good or harming anyone, whose decision is ever irrevocable, is God and none else. Hence man needs to love or to fear only God and no other authority and to depend only on Hint and on none else.

### Verse 19

'*Man Balagha ainnakum*' clearly denotes that the Holy Prophet's mission was not confined or restricted to anyone particular people or place but to mankind as a whole for all times in all climes<sup>22</sup>.

Jesus had clearly declared to his people that he was sent only for the Lost Sheep of the House of Israel and he had not told the Truth as a whole, there were yet many things to say – the Comforter to come will disclose the whole truth and will Abide for Ever:

22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

23. But he answered her not a word. And his disciples came and besought him, saying, send her away; for she crieth after us.

24. But he answered and said, I am not sent but unto the Lost Sheep of the House of Israel. Math. 15/22–24.

5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6. But go rather to the Lost Sheep of the House of Israel.

5. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6. But because I have said these things unto you, sorrow hath filled your heart.

7. Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to my Father, and ye see me no more;
11. Of judgment, because the Prince of this world is judged.
12. I have yet many things to say unto you, but ye cannot bear them now.
13. How be it when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
14. He shall glorify me: for he shall receive of mine, and shall shew it unto you. John 16/5–14.

## Verse 20

As none can fail to recognize his own son, the prophecies about and the identification of the Holy Prophet was so doubtlessly clear in the ancient scriptures, particularly in the scriptures of the Jews and the Christians and no prophet answering the given description had ever appeared anywhere in the world. The Jews and the Christians had no reasons at all, or there was not the least difficulty for them to recognize the genuine apostolic personality of the Holy Prophet.

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- [1.](#) Encouraging the study of the terrestrial conditions – and the fate of the wicked ones – and draw lessons from it.
  - [2.](#) With the explanation of the universe being God's and there being a collective stage when all will be viewed together. It is inevitable that His treatment to all will be based only on His grace. (A.P.).
  - [3.](#) Sustains.
  - [4.](#) Not Sustained.
  - [5.](#) The Holy Prophet Muhammad.
  - [6.](#) Refer to Verse 39:12.
  - [7.](#) The Prophet addressed for the people.
  - [8.](#) Those who associate others with God in authority.
  - [9.](#) God.
  - [10.](#) 'Rahimiyat' not 'Rahmaniyat'.
  - [11.](#) Salvation.
  - [12.](#) In authority with wisdom and awareness.
  - [13.](#) Creatures.
  - [14.](#) As the divine evidence.
  - [15.](#) Indicates the. universality of 'the mission of the Holy Prophet compared to that of those before him.
  - [16.](#) Refer to Verse. 6:92. O. T. Deut. 5/4.
  - [17.](#) Ruined.
  - [18.](#) Refer to Verse 6:163.
  - [19.](#) Refer to Verse 3:83.
  - [20.](#) Refer to Verse 19:93.
  - [21.](#) Refer to Verse 43:81.
  - [22.](#) Refer to Verses 4:79; 21:107; 34:28; 33:40; 33:47; 7:158.

## Al-An'am Section 3: Polytheists Shall Themselves Confess Their Guilt

- The Greatness Of The Guilt Of Being Polytheists
- The Polytheists Shall Themselves Deny Polytheism Which They Had Themselves Held As Their Conviction
- They Shall Desire To Be Returned To This Life

### Al-An'am Verses 21 – 30

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

***“And who is more unjust than he who forgoeth a lie against God or (he who) giveth the lie to His signs; verily the unjust will not succeed<sup>1</sup>.” (6:21)***

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَائُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

***“And on the day (of Judgment) We shall gather them all together, then We shall say to those who associated others<sup>2</sup>“Where are your associate-gods whom ye used to conjoin?” (6:22)***

تُمْ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ

***“Then their excuse<sup>3</sup>would be nothing but that they would say: “By God, Our Lord! we were not polytheists.” (6:23)***

انظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

**“Behold<sup>4</sup>! how they lie against their own selves, and that which they forged has passed away from them.” (6:24)**

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلِمًا لَا يُؤْمِنُ بِهَا حَتَّىٰ إِذَا جَاءَهُمْ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

**“And of them are those who hearken unto thee, and We have cast veils over their hearts lest they understand it, and a heaviness into their ears; and together (even) if they see every<sup>5</sup>sign they will not believe in it; to the extent that when they come<sup>6</sup>to thee they only dispute with thee, those who disbelieve say: “This is naught but the legends<sup>7</sup>of the ancients.” (6:25)**

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

**“They prohibit (others) from it, and (themselves) keep far away from it; they only destroy their own selves, and (yet) they perceive (it) not.” (6:26)**

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَتَكُونَ مِنَ الْمُؤْمِنِينَ

**“And couldst thou see when they are made confronting<sup>8</sup>the (Hell) fire, then they shall say, “Would that we were sent back and we would not belie the signs of our Lord, and we would be of the believers.” (6:27)**

بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

**“Nay, it has been manifested to them what they did conceal before; and if they were sent back they would certainly return to what they were forbidden and most certainly they are liars<sup>9</sup>.” (6:28)**

وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

**“And they say: “there is nothing (beyond) this our life in this world, and we are not to be raised again<sup>10</sup>.” (6:29)**

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

**“And couldst thou see when they are made to stand before their Lord<sup>11</sup>, He will say: “Is this not**

***the truth?” They will say: “Yes! by Our Lord!” He will say: “Taste ye then the chastisement for what ye did <sup>12</sup>disbelieve.” (6:30)***

## **Commentary**

### **Verse 21**

Forging lies against God means saying or believing in things falsely relating them to God, viz. God having a son or sons and daughters or God having delegated His authority to anyone else to act on His behalf – and the similar other heathenic belief.

The tone of the set of Verses 6:21–25 is that of a conversation between two persons before whom the whole scene of the ultimate days was present, as going on before them. With regard to God it is obvious and with regard to the Holy Prophet will be obvious if one grasps the meaning of the actual significance of what the Holy Prophet said showing his two fingers together: *‘Bo’esto ana was Sa’aa kahatain’*, i.e., I and the ultimate Hour have been sent together with the closest association towards the end of which everything is moving; which means that he is viewing every part and particle of the universe in its final position in the order of the universe as a whole (A.P.).

### **Verse 23**

*‘Fitna’*, i.e., the lie they uttered or their disbelief would not remain any longer, but they would say ‘By our Lord, we are not polytheists.’

### **Verse 25**

This and the succeeding two Verses indicate that veils were cast over their hearts because they were determined not to believe even if all the signs, i.e., miracles were shown to them. They used to visit the Holy Prophet not to listen to what he said but to dispute with him and to create doubts in the hearts of the others to obstruct the people from accepting the truth.

Abu–Sofyan, Atbah and Shaibah heard the Holy Prophet reciting the Holy Qur’an in the mosque. Nasr Ibn Khalid said *‘as Muhammad recites the legends of the old, I also can relate to you the stories of the Persians.’* At this, this Verse was revealed (F.A.).

In view of the significance of this passage one would restrict the significance of the clause in Verse 6:19 to those persons that Qur’an reaches their heart. This restriction is true so far, the benefit of the guidance is concerned but as a ‘Hujjat’ or the argument of excuse which includes even those who hear, though it may not reach their heart and be of avail to them as explained in Verse 6:26. (A.P.).

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<sup>1</sup>. Refer to Verses 6:94; 6:144; 6:158; 39:32.

2. With God.
3. In Arabic 'Fitna', the mischief of their disbelief will not be there.
4. In Arabic 'Unzur' Lit. See – This indicates that the whole scene of the day was visualised before the Holy Prophet or he could himself visualise it. Otherwise to Command with something impossible to be implemented will be meaningless.
5. All the signs i.e. all miracles together.
6. Refer to Verse 47: 16.
7. Refer to Verses 68: 15; 83: 13.
8. Stop at.
9. Refers to the possibility of any improvement or expiation through transmigration because of the inherent nature, every soul will always reveal itself in whatever form it may assume.
10. This doctrine applies to those who totally deny the life hereafter or believe that they will only be sent back to another earthly form.
11. 'Ba'eb' i.e. resurrection is an evolutionary stage from the Terrestrial life into a heavenly and a non-physical or non-material realm in which one feels his pretence before God (A.P.).
12. Used to.

[1] [1]

SHARES

## Al-An'am Section 4: Those Who Disbelieve The Meeting Of God Are Sure Losers

- Rejection Of Truth Is A Sure Loss
- Life Of This World Is Nothing But An Idle Sport
- The Abode Of The Hereafter Is The Best For The Pious

### Al-An'am Verses 31 – 41

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ  
أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ إِلَّا سَاءَ مَا يَزِرُونَ

*“Indeed, are losers, they who disbelieved the meeting<sup>1</sup> of God, until cometh suddenly upon them*

**the hour<sup>2</sup>(of Resurrection)’, They will say: “O’ Our grief for our neglecting it!” And they shall bear their burdens on their backs; Is it not evil indeed what they shall bear.” (6:31)**

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ

**“And the life of this world is naught but play and vain sport; and certainly the abode of the hereafter, is the best for those who guard (themselves against evil); Do ye not then understand<sup>3</sup>?” (6:32)**

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ

**“Indeed, We know, it certainly grieveth thee that which they say, but verily it is not thee<sup>4</sup>(that) they belie, but (it is) the signs of God, the wrong doers deny.” (6:33)**

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأَوَدُوا حَتَّىٰ آتَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيٍّ الْمُرْسَلِينَ

**“And most certainly were belied (Our) apostles before thee, but they were patient on their being belied and were persecuted until came to them Our help; and none can alter the words<sup>5</sup>of God; And most certainly hath come to thee the tidings about the apostles (from Us)<sup>6</sup>.” (6:34)**

وَإِنْ كَانَ كَبِيرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ

**“And if their turning away be hard upon thee<sup>7</sup>, then if thou canst seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that thou bringest them a sign (a miracle) (it will be in vain) But if only God desireth, certainly would He have gathered them all on the (right) guidance, so be not thou of the ignorants<sup>8</sup>.” (6:35)**

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۗ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

**“Verily, only those will accept thee, who listen (to the Word of God); and (as to) the dead, God will raise them, then unto Him will they return<sup>9</sup>.” (6:36)**

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

**“And they say: “Why is not a sign sent down unto him from his Lord?” Say! “Verily God is able to send down a sign but most 10 of them know not 11.” (6:37)**

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

**“There is not an animal that walketh upon the earth, not a bird that flieth with its two wings, but they are communities the like of you; We have not neglected 12 in the Book (The Qur’an), anything, then unto their Lord shall they (all) be gathered (in the end).” (6:38)**

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلُهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

**“And they who belied Our signs are deaf 13 and dumb, in utter darkness; whom God pleaseth He alloweth them to go astray; and whom He pleaseth 14, He doth put them on the straight 15 path.” (6:39)**

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ

**“Say: (O’ Our Apostle Muhammad!) “Think ye that if cometh to you the chastisement 16 of God, or cometh to you the Hour 17 (of resurrection), will ye call (for help) other than God, (say ye it out) if ye are truthful.” (6:40)**

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ

**“Nay, Him 18 will ye call 19 upon, and He cleareth 20 away which ye pray for unto Him if He pleaseth, and ye would forget (the false gods’) ye set up (with Him).” (6:41)**

## **Commentary**

### **Verse 31**

Feeling of sorrow or pleasure for the past actions, is one of the main features of the life here after, which is absent in the doctrine of transmigration (A.P.).

### **Verse 33**

The Holy Prophet had already impressed even upon the worst of his enemies, his truthfulness, and everyone, be he his foe or a friend, had acknowledged him as ‘Sadiq’, i.e., the Truthful and ‘Al-Ameen’ – the Trustworthy. He had already earned from the people as a whole these titles even from the very

beginning of his life, before his declaring his apostleship.

Hence the people's now rejecting his message, is not that they mean him a liar, but it was a denial of the bonafide of the Divine Revelation. The world around him had unanimously vouched that he had never even once been guilty of having uttered any lie or falsehood.

### Verse 34

'There is none to change the Words of God.' The word of God means God's promises of sending the necessary help to His Apostles. It is a prophecy to say that as the apostles before the Holy Prophet were helped, he would also be surely helped.

### Verse 35

This Verse is in reply to the extraordinary anxiety of the Holy Prophet to take all the people from the depths of ignorance, guiding them towards the truth. It is said here "*that even if you do things impossible and they get a sign; they will never be guided.*"

The concluding words though addressed to the Holy Prophet not to aspire for the guidance for the ignorant ones or covet for things impossible for the arrogant ones among the people who were bent upon never to believe, are applicable to the people also.

### Verse 36

Only those who listen, sincerely interested in knowing the truth, will believe. As for those who do not listen, they are like the dead and God will surely raise the dead on the Day of Resurrection. Then they will believe but it will be of no avail to them.

Refers to the actual purpose of the apostolic preaching in spite of its being universal but the object is the guidance of those who have aptitude for development and progress. The sixth Holy Imam Ja'far Ibn Muhammad as-Sadiq said to his disciples '*Increase not your number by calling all sorts of people into your fold irrespective of their mental aptitude. Certainly, God has addressed those who are endowed with intellect and the power of reasoning,*' and then quoted the Verses 39:17 and 39:18 (A.P.).

### Verse 38

Even the animals that walk on earth as well as those who fly, i.e., the birds, will be brought to account for the duties entrusted to them according to the native endowments, they are provided with.

'*Kitab*' here means the Book called '*Lawh al-Mahfooz*, i.e., the Divinely Secured Tablet.

Most of the commentators are of opinion that the word 'Book' stands for the Holy Qur'an, for what the people need are the details about the religion, Islam, and in Qur'an, has been mentioned everything

about the religion and the knowledge of everything has been given to the Holy Prophet and the people have been commanded to receive what he gives and to abstain from what he forbids<sup>21</sup>; and the Qur'an has been declared to contain everything in it<sup>22</sup>. So that the Holy Prophet may dispense with the details according to the personal capacity of each individual seeker after the Truth. The Holy Prophet had declared '*I am the City of Knowledge and 'Ali is its Gate.*' Thus, after the Holy Prophet only 'Ali will be the authentic guide towards the details of the truth warranted by this declaration of the Holy Prophet who spoke nothing but the revelation from God<sup>23</sup>.

## Verse 41

This Verse gives out an inherent characteristic in every human being, be he a believer in God or an unbeliever, a Unitarian or a polytheist, that in the state of a total helplessness while in distress, when one finds none to help him, the inner self in him, is liberated from the restrictions of the individual's personal views, and commands him to call upon the ever-present Omnipotent One and the liberated mind automatically calls Him for the rescue.

Once a man asked the Sixth Holy Imam Ja'far Ibn Muhammad as-Sadiq, to show God to him. The Holy Imam heard him and smiled and said: '*Meet me later.*' Once the man found the Holy Imam standing alone with his companions by the side of a river. The man approached the Holy Imam with the same request. The Holy Imam commanded his companions to bind both the hands as well as the legs of the man and throw him in the river. The command of the Holy Imam was immediately carried out. While struggling for his life in the water, the man cried to everyone on the bank to help him, but the Holy Imam prevented anyone from responding to his shoutings.

When the man lost all hope of anyone helping him and he was getting drowned then the man began to cry out to God. No sooner God was cried out, by the man than the Holy Imam got the man out of the water and asked him '*Didst thou see God?*' He said: '*Yes, my Lord, when I got myself totally disconnected from everyone and hopeless of one and all around.*' The Holy Imam said, '*God, thou canst not see Him with thine physical eyes, thou canst see Him only with the eyes of thine heart by realizing His essential existence.*'

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<sup>1.</sup> Not seeing, but Communion in some way appropriate to his absoluteness and our finiteness.

<sup>2.</sup> 'Sa'a' i.e. the Hour i.e. of the Doom.

<sup>3.</sup> Refer to Verses 29:64; 47:36; 57:20.

<sup>4.</sup> The Holy Prophet

<sup>5.</sup> 'Words' stands here for God's will Creative or Legislative. Here refers to the decision about His Prophets. Refer to Verses 58:21; 37:171; 37:172.

<sup>6.</sup> Refer to Verses 6:116; 37:171; 37:172; 38:21.

<sup>7.</sup> The address though apparently is to the Holy Prophet, but it is obvious that it cannot be a man of realisation like the Holy Prophet will never feel straitened. The address in fact is to the followers of the Holy Prophet who felt straitened for the people's turning away.

8. Refer to Verse 52:38.
9. Refer to Verses 39: 17; 39:18.
10. Majority Condemned.
11. The Sign referred to in this Verse is the same adverted to in Verse 6:35.
12. 'Tafreet' Overstepping by total negligence or by misplacing it. Everything has been in its proper place in the Book of Creation of which Qur'an is the microform (A.P.). Refer to Verses 7:57; 7:58.
13. The preaching will not avail them.
14. Refer to Verse. 3:1. God's pleasure is conditioned with the aptitude of every individual. (A.P.).
15. Right.
16. Any unexpected hardship even in this life.
17. hour of hardship even in this life.
18. God.
19. At the time of distress.
20. Deliver – give an opening relief.
21. Refer to Verse 59:7.
22. Refer to Verse 6:59.
23. Refer to Verses 53:3; 53:4.

[1] [1]

SHARES

## Al-An'am Section 5: How The Former Disbelievers Were Seized With Distress And Affliction, Warning Against The Approach Of The Punishment

How the former disbelievers were seized with distress and affliction, Warning against the approach of the punishment.

### Al-An'am Verses 42 – 50

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ

*“And most certainly We sent (apostles) unto peoples before thee, then We caught them in distress and adversity, in order they might humble themselves<sup>1</sup>.” (6:42)*



**“And (as for) those who belie our signs, chastisement shall afflict them for what they used to transgress.” (6:49)**

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنَّمَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي  
الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ

**“Say: (O’ Our Apostle Muhammad!) “I do not say unto you (that) with 12me are the treasures 13of God, nor do I know the unseen, nor do I say unto you that I am an angel; I follow not but what is revealed unto me;” Say, “Are the blind and the seeing 14alike; Do ye not then reflect?” (6:50)**

## **Commentary**

### **Verse 42**

Islam is the only religion in the world which recognizes and pays equal regard to all the apostles of God preceding the Holy Prophet 15.

### **Verse 44**

Opening of the doors of all things, meaning bounties, were bestowed on them in abundance and when surrounded by the abundant provision, they forgot the Lord. They were visited by a sudden visitation, and they were completely destroyed.

It is reported of the Holy Prophet that he said: ‘When ye see anyone in spite of his continuous sinfulness is more and more blessed with bounties from God – then be sure that he is only given the respite and an opportunity either to repent and return to the right path or to be surprised by a sudden visitation from God (F.A.).

### **Verse 45**

Dabir is the root – meaning the fast man. They were so completely destroyed to the last one of them that not a single one of them was spared.

### **Verse 46**

‘Nasarriifu’ i.e., How’ we argue to admonish in variant ways, sometimes with advice, and sometimes with warnings, i.e., in diversified ways.

### **Verse 50**

This Verse speaks out the unique sublimity and selflessness of the Holy Prophet. He did not want the

people to take him as other than a man. He never gave any room in any of his utterances about his own self which would in the least mislead the people to raise him to godhead, neither during his lifetime nor after his departure.

The people were so much impressed by the matchless and unparalleled character, conduct, the purity of his nature and the ideal sincerity of his mission that he could have, if he had only wished it, claimed some supernatural position for his own personality. He always proclaimed, all power, knowledge and glory to be due to none but God. He always presented himself as the one who worked nothing but the will of the Lord. The frankness with which he always presented himself to the world, entitled him to the title of a 'Plain Preacher' as he has been addressed in the Holy Qur'an, meaning the one who presented the truth in its pristine purity and originality without any misleading ambiguity.

According to the Bible, Jesus sometimes called himself as the son of God and sometimes the son of man which confused the people and misled them to the faith in godhead of the father as well as the son, but Jesus according to Qur'an never preached but the absolute Unity of God which the Bible sometimes openly acknowledges. Math. 6/1, Deut. 6/4, John 17/3, Math. 19/17, etc.

By saying that he had not with him the treasures of God, he does deny to himself the gift of revelation and prophecy. He prophesied and every one of his prophecies was fulfilled. The unique greatness and nobility which marks out this Prophet, is that he never in words or in action attempted to present himself more than a human being, which anyone else in his position could very easily have done, especially among the people who for centuries together had been naturalised in superstition and worshipping objects of special attraction.

He never gave the least room for anyone of his adherents to raise him in any way whatsoever to godhead. He always commanded the people to believe in the supreme authority, matchless power, the infinite knowledge and the unapproachable glory of God and in none else.

Even this unique sincerity, selflessness and the truthfulness of the Holy Prophet has not escaped the thoughtless criticism of the frustrated minds of Christendom by misinterpreting this Verse as his confession of not possessing the gift of prophecy whereas the Verse never means [it16](#).

The last words '*Afala Tatafakkaroon*' clearly indicate that Islam wants everyone to use his intellect and reasoning before coming to any conclusion, unlike the blind following of any dictations. This is the unique and the exclusive characteristic of Islam.

The Holy Prophet and the men of spiritual attainments usually were, and still are, presented as holding a dominating power over everything, knowing the unseen of the past, the present and the future, as to be of a superhuman nature. The view as such is the result of the deification. Qur'an here and in many similar passages refutes such views and aims at giving the actual status of a prophet as a perfect man distinguished from the other human beings, by being totally under the divine inspiration, not owning anything of their own; all their physical and mental movements are guided by their revelations from God.

Hence anything super-natural they do or say anything about the unseen, is not of their own but God's, by His permission. This is the state of absolute '*Ubudiyat*' or servitude. This is a blow to all the claims of the sorcerers and the other mystic accomplishments<sup>17</sup>.

In short to claim for anyone besides God to be in the know of whatever is unseen of one's own accord, is overstepping the limit and to deny the possibility of a human being getting informed through some agencies, about some unseen things is the reverse extreme. Even the wicked ones and the tyrants such as Pharaoh, are said to be prophesying some unseen events. For the devils inspiring their devotees<sup>18</sup>

The former views about the prophets and the men of spiritual accomplishments, is the outcome of blind following of the ancestral traditions. The latter view asserted by Qur'an is in complete accordance with the proper insight into the status of the finites in relation to the infinite (A.P.).

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<sup>1</sup>. Refer to Verses 4:164; 10:47; 16:36; 15:24; 13:7; 40:78.

<sup>2</sup>. Refer to Verse 26:4.

<sup>3</sup>. Reminded of.

<sup>4</sup>. Even the last remnant removed.

<sup>5</sup>. Wrong doers.

<sup>6</sup>. Removed from the existence.

<sup>7</sup>. Restore.

<sup>8</sup>. When the calamities come even the good are also enveloped along with the evil ones, but for being recompensed in the here-after the calamity is not destructive for the good ones as it is for the evil ones.

<sup>9</sup>. The wrong doers.

<sup>10</sup>. Note that acting aright or amending one's own conduct has been essential with the faith or belief.

<sup>11</sup>. For having the eternal bliss and security.

<sup>12</sup>. All that was possessed by the Holy Prophet, was God's and not his.

<sup>13</sup>. Refer to Verses 52:37; 52:38; 7: 187.

<sup>14</sup>. Refer to Verses 5: 100; 13: 16; 39:9; 47: 14.

<sup>15</sup>. Refer to Verses 4: 164; 10:47; 13:7; 35:24; 16:36; 40:78.

<sup>16</sup>. For the concluding words of this Verse, refer to Verses 5:10; 13:16.

<sup>17</sup>. Refer to Verses 7: 187; 7: 188; 52:37; 52:38.

<sup>18</sup>. Refer to Verses 6: 113; 6:122.

[1] [1]

SHARES

## Al-An'am Section 6: Believers Will Be Rewarded

- To Offer Salutation- '*Salamun-Alaikum*' - To The Believers Whom They Meet

## Al-An'am Verses 51 – 55

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ

**“And warn thou with it<sup>1</sup>, the Qur’an those who fear that they shall be gathered unto their Lord (Thinking that) there shall not be for them, besides Him, any guardian or an intercessor, happily they may guard (themselves against evil).” (6:51)**

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ

**“And drive<sup>2</sup>not away those who call upon their Lord, in the morning and the evening, they seek His countenance<sup>3</sup>; neither it is on thee to answer for anything on their account nor is it on them to answer for anything on thine account so that thou driveth them away and thus be of the unjust<sup>4</sup>.” (6:52)**

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْنَهُمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ

**“Thus, did We try some of them by others so that they say: “Are these they upon whom God hath conferred<sup>5</sup>(His) favours, from among us? Doth<sup>6</sup>not God know best the grateful?” (6:53)**

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

**“And when come unto thee, those who believe in Our signs, say: “Salamun–alaikum” (Peace be on you) your Lord hath prescribed<sup>7</sup>mercy on Himself, (so that) if anyone of you doth evil in ignorance, then turneth (repentant) after that and amendeth (himself), then verily He<sup>8</sup>is the Most-Forgiving, The Most-Merciful.” (6:54)**

وَكَذَلِكَ نَفَصِّلُ الْآيَاتِ لِيَتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ

**“And thus We explain the signs in details so that the way of the sinners may be manifest<sup>9</sup>.” (6:55)**

## Commentary

### Verse 51

This passage indicates that the prophetic warning, avails only those who are afraid of being brought to the presence of God, with none besides Him to help or intercede. People with such bent of mind are apt to develop piety in them. The negation of a helper or an intercessor besides God, does not negate the help and the intercession of the prophets with regard to their followers and the help and the intercession of the Last Prophet for the creation as a whole because their help and their intercession by God's permission is a part and parcel of God's Sovereignty in the same manner of the angelical activities (A.P.).

### Verse 52

It is commented upon this Verse that this Verse was revealed when some rich ones among the Quraish proud of their wealth and position refused to sit mixed up with the poor ones among the followers of the Holy Prophet. There were some very poor men in Madina viz. Ammar, Bilal, Salman, Abazar, Migdad and Sohail who were called '*Ashabe Safah*' the Clean Hearted or the Sincere Companions or those who possessed the commendable qualities.

The Holy Prophet had arranged for their accommodation, supported them and even personally served them whenever necessary. Whenever these poor men visited the Holy Prophet, he used to seat them close to himself and used to treat them very kindly and in an equally honourable way as he did to the wealthy ones. But the rich visitors would not like even to sit with the poor men and requested the Holy Prophet to turn them out.

The Holy Prophet condemned the idea, and they were informed that Islam does not recognize the distinction of any worldly rank of wealth, colour or any nationality. The poor and the rich, the black and fair, all are brought to one level of universal fellowship and brotherhood. Islam declares and establishes the phenomena of everyone being accountable for what one does in this life, and none will bear the burden of the other [10](#).

### Verse 53

It was a trial for the arrogant wealthy Quraish who valued and regarded only wealth and nothing else and never treated the poor even as human beings.

### Verse 54

This Verse conveys a very great note of mercy of the Lord.

The offering of 'Peace' to the believers is not the peace in the ordinary sense of the word. Peace of God

means His mercy.

God Himself making mercy incumbent upon Himself, i.e., His mercy Supreme and Absolute, and when anyone is blessed with the mercy from the Lord, it will naturally be sufficient to wipe out all the sins of the individual – for God has declared – ‘*Yamhu Allahu ma Yasha*’ God wipes out whatsoever He pleases. And in the case of some, it is said – ‘*Olaika yubaddi Allahu Saiyyatihim Hasanat*’ ‘They are the ones whose sins God changes into good deeds.’ It is also said ‘*Ma Yobuddilul qaulun ladaiyya*’ ‘Nothing can ever change the word with Me’ (M.S.).

Note the pardon promised is only for those who commit sins unintentionally and amend.

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1. What is revealed. Refer to Verse 6:50.
  2. Prophet addressed for the people.
  3. Face.
  4. Reference to the aristocratic view of the common man which Islam was to abolish and bring those who prided over the others to the level of the brotherhood. Refer to Verses 17:15; 35:18; 39:7; 49:13; 99:7; 99:8.
  5. Obligated with blessings.
  6. This is an answer to the question
  7. Took upon Himself to be merciful.
  8. An answer to the repentance (The Sixth Holy Imam).
  9. By comparing it with the way of the repentants.
  10. Refer to Verses 17:15, 35:18, 39:7, 49:13, 99:7, 99:8.

[1] [1]

SHARES

## Al-An'am Section 7: The Judgment

- Kingdom is only God's
- God's knowledge comprehends everything

### Al-An'am Verses 56 – 60

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

**“Say! (O’ Our Apostle Muhammad!) “I am forbidden to worship those whom ye call besides God;”  
Say Thou: “I follow not your inclinations for then indeed I should have gone astray and I will not  
be of those who are guided (aright).” (6:56)**

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَقْضُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ

**“Say thou: “Verily I have manifest proof from my Lord and you belied it; I have not with me that  
(chastisement) which ye hasten<sup>1</sup>for; the judgment belongeth (to none) but unto God; Who  
declareth the truth and He is the best decider.” (6:57)**

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ

**“Say thou, “If it were with me<sup>2</sup>, what ye hasten for, certainly would have been decided the matter  
between me and you<sup>3</sup>; and God knoweth best the unjust.” (6:58)**

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتٍ  
الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ

**“And with Him are the keys (of the treasures) of the unseen – knoweth it not anyone but He; and  
He (alone) knoweth what is in the land and the sea; and (there) falleth not (even) a leaf (of a tree)  
but He knoweth it, nor a grain in the darkness (in the deepest parts) of the earth, nor anything  
wet or dry but (it is) in a clear Book<sup>4</sup>.”(6:59)**

وَهُوَ الَّذِي يَنْوَفِّقُكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا  
كُنْتُمْ تَعْمَلُونَ

**“And He it is who taketh you away at night (in sleep), and He knoweth what ye acquire<sup>5</sup>in the day,  
then He raiseth you up therein that a pre-fixed term (of life) be fulfilled; then unto Him is your  
(ultimate) return, then He will declare unto you what ye were doing<sup>6</sup>.” (6:60)**

## **Commentary**

### **Verse 58**

That which you desire to hasten, i.e., the chastisement from God.

## Verse 59

'*Mafatih*' is the plural for '*Miftuh*', i.e., treasury or a repository as well as for '*Miftah*' meaning a Key – i.e., God alone is the Master of everything unseen (as well as the seen) – i.e., everything (both manifest and hidden) is in the ready knowledge of God, and everything takes place according to His independent will.

About the '*Kitabin Mubeen*', i.e., clear, open or the manifesting Book – it is reported by Ayashi that Hazrat Musa Ibn Jafer the seventh Holy Imam said that once Amir al-Mu'minin 'Ali Ibn Abi Talib, the First Holy Imam, in explaining the Verse 13:43 – said that the '*Kitab*' or the Book mentioned in the Verse, the knowledge of which is assigned to the ones cited as a witness to the apostleship of the Holy Prophet along with God, and the Book mentioned in 36: 12, to have been accommodated in the manifest or the declared Imam, is this same clear and open Book mentioned in this Verse which contains everything wet and dry. It means that the one mentioned in 13:43 must be the same '*Imam ul-Mubeen*' – the personality mentioned in 36: 12, i.e., the one who knows about everything in the universe, and he can never be any one, whom the people choose at their own fancy, but only he whom God Himself entrusts the knowledge.

## Verse 60

'*Yatawaffakum*', i.e., takes you away. This Verse clearly indicates that '*Tawaffa*' cannot always mean death. It does not always mean taking away of the soul or the spirit. If the word is interpreted as taking away of the soul or the spirit what interpretation can be given to the word used in this Verse for the individual asleep is not rendered lifeless. The word '*Yatawaffa*' used in this Verse is purposefully misinterpreted by some to mean actual death, just to somehow establish the death of Jesus just to serve a fanciful argument.

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[1.](#) Asked to be hastened.

[2.](#) The Chastisement.

[3.](#) But it is with God.

[4.](#) Refers – that besides his knowledge, there is with God the record of everything Refer to Verse. on Book 'Lauh Al-Mahfooz' The Protected Tablet Qur'an as a microform representing it. Refer to Verses 15:21; 34:3; 36: 12.

[5.](#) Do or act in the day.

[6.](#) Refer to Verse 39:42; 5: 117.

# Al-An'am Section 8: The Judgment

- God Is Supreme Over Everything
- God's Chastisement May Come From Above Or From Below The Feet Of Men
- Mockers Of Religion To Be Avoided

## Al-An'am Verses 61 – 70

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ

**“And He is the All-dominant above His subservient ones, and He sendeth over you the guard; until cometh death unto one of you, Our messengers (angels) take 1him away, and they are not remiss<sup>2</sup>.” (6:61)**

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

**“Then 3they are returned unto God, their Maula<sup>4</sup>(Master), the (only) Real One; Beware! (Now surely), His (alone) (as the Master) is the Judgment<sup>5</sup>, and He is the Swiftest of reckoners<sup>6</sup>.” (6:62)**

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

**“Say thou: “Who delivereth you from the (dread of the) darkness<sup>7</sup>of the land and the sea, (when) ye pray to Him (openly) humiliating yourselves, and secretly (saying)”;** “If He delivereth us from this, certainly we shall he of the grateful ones.” (6:63)

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ

**“Say Thou: “God delivereth you from them, and from every distress, yet again ye associate (others) with Him.” (6:64)**

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ  
انظُرْ كَيْفَ نَصَرَفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

**“Say thou: “He hath power that He may send on you a chastisement<sup>8</sup>from above you or from under your feet or He should involve you in confusion (in) party (dissensions) and make some of you taste the fighting of others;” Behold! how repeatedly do We display<sup>9</sup>the signs, that they may understand<sup>10</sup>.” (6:65)**

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ

**“And belied it thy people and it is the very truth. Say: (O’ Our Apostle Muhammad!) “I am not a guard upon you.”” (6:66)**

لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ

**“For every prophecy<sup>11</sup>is (prefixed) time, And soon shall ye know it.” (6:67)**

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَعْتَدْ  
بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ

**“And when thou seest those cavilling<sup>12</sup>about Our signs, get thee away from them until they enter into (some) other discourse; And if the devil causeth thee to forget (this), then sit not after recollection, with the unjust people<sup>13</sup>.” (6:68)**

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ

**“And nothing of the reckoning of their<sup>14</sup>(deed) shall be upon those who guard<sup>15</sup>(themselves against evil), but only to remind, so that they may guard (themselves against evil).” (6:69)**

وَدَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَرَ بِهِ أَنْ تَبَسَّلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ  
وَلِيٍّ وَلَا شَفِيعٍ وَإِنْ تَعَدَلَ كُلُّ قَوْمٍ لَّا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا  
كَانُوا يَكْفُرُونَ

**“And leave those who have taken their religion for a play<sup>16</sup>and a vain sport, and (whom) the (temporal) Life of this world hath beguiled, and admonish (them) thou by it (the Qur’an) lest a soul be fettered with what it hath earned, for it, shall not be besides God any protector nor an**

***intercessor and if it seeketh to give every compensation, it shall not be accepted from it; these are those fettered with what they did earn, for them shall be a drink of boiling water and a painful chastisement for what they used to disbelieve. [17](#)” (6:70)***

## **Commentary**

### **Verse 61**

In continuation of the previous Verse 6:60, here is asserted the All-Dominating Authority over His creatures, held and sustained by Him, pointing out that the angelical or any other agencies active in the mechanism of the universe are various aspects of His dominance and absolute sovereignty. Thus, whether the activities are attributed to the subordinate agencies or to Himself, it is in conformity of His absolute authority. It is wrong to think that attribution of the activities to their agencies of any kind, affects the absoluteness of His dominance. Of course, the attribution of any activity to anything for which it has not been made agent by Him, means attempting to set parallel to His authority which is termed as ‘*Shirk*’ i.e. polytheism (A.P.).

### **Verse 62**

‘*Asra’ul-Hasibeen*’, i.e., Swiftest in accounting. Someone asked Amir al-Mu’minin ‘Ali Ibn Abi Talib as to how would God take the account of all at one and the same time. The reply was, as He provides all with their sustenance at one and the same time.

### **Verse 68**

Though the address is to the Holy Prophet, but the followers are meant as is asserted by Qur’an that no devilish power has ever influence over the true servants of God, of whom His apostles as His Vicegerents on earth are the best examples [18](#).

Hence this is in complete conformity with 4: 140. Therefore, there is no question of one being abrogated by the other. The prophets of God are safe from committing mistakes intentionally or “unintentionally or even from forgetfulness. Even in the state of sleep they are fully alive to their own responsibilities to God. There is an authentic saying of the Holy Prophet unanimously accepted both by the Shi’a and the Sunni Scholars alike – ‘*Sleepeth only my eye and sleepeth not my heart*’ and this is a fact of psychology that anyone totally absorbed in any ideology his mind will be fully occupied even in the state of sleep [19](#) (A.P.).

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[1](#). Refer to Verse 5:117.

[2](#). Neglect not – neither exceed nor fall short of the limits.

[3](#). Both the guards and the guarded ones.

4. In Arabic 'Maula' Master, or Lord, or Guardian – as exactly this same word was used for “Ali in the place of the Holy Prophet, at 'Ghadir Khumm'. Refer to Verses 5:3; 5:67; 4:65; 33:35; 6:57.

All commentators take it as 'Master', 'Authority' unanimously. It means the same as used by the Holy Prophet at 'Ghadir Khumm' – but the antagonists of the Holy Ahl Al-Bayt purposefully interpret it wrongly as friend.

5. The Holy Prophet as God's Vicegerent or the Master on the earth holds the power of judgment. Refer to Verse 4:65. All as the Vicegerent of the Holy Prophet appointed by him at the Command of the Lord, holds the same power of judgment as said the Holy Prophet.

'Aqdhakom "Ali Ibn Abi Talib' The Best in judgment among you is "Ali as it is asserted in Verse 6:57, judgment requires the full knowledge of the truth and the excellent power of discretion between the right and the wrong, none possesses it but God, and the agencies appointed by Him" (A.P.).

6. Refer to Verses 33:36; 6:162.

7. In Arabic 'Adh-Dhulumaat' i.e. Darkness, difficulties, dangers and risks.

8. Refers to wars and earthquakes, floods & the pestilences like the epidemics – political quarrels – Famines – and the other similar calamities.

9. The Variety of the Signs.

10. Refer to Verse 29:55.

11. Every prophecy referred to here or elsewhere in the Qur'an shall happen at its fixed time. Mankind shall know it here and hereafter. Refer to Verse 78:2.

12. Occupying themselves arguing with false arguments maliciously.

13. Refer to Verses 4:140; 6:68; 6:70.

14. People involved in malicious discourses – the pious ones not accountable for the malicious talk of the people. Refer to Verse 6:63.

15. The pious ones.

16. Pastime.

17. Refer to Verses 4:140; 6:68; 21:16.

18. Refer to Verse 15:42.

19. Refer to Verse 6:68.

[1] [1]

SHARES

## Al-An'am Section 9: Submission To God – Abraham's Arguments

Submission to God brings peace, Abraham's reasoning for the Unity of God.

### Al-An'am Verses 71 – 82

قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ ابْتِغَاءَ قُلُوبِهِمْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ

**“Say (Ask O’ Our Apostle Muhammad!); “Shall we call on (any) besides God which profiteth us not nor harmeth us, and shall we turn back on our heels<sup>1</sup> after God hath guided us, like him who is infatuated<sup>2</sup> by the devils, in the earth perplexed? (though) he hath companions who call unto guidance<sup>3</sup> saying: “Come unto us;” Say: “Verily the guidance of God, that is the (true) guidance; and we are commanded that we should submit (ourselves) unto the Lord of the worlds,” (6:71)**

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ

**“And that ye establish prayer, and ye fear<sup>4</sup> Him; And He it is unto Whom ye shall be gathered.” (6:72)**

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

**“And He it is Who created the heavens and the earth with Truth; and the day He sayeth “Be,” it<sup>5</sup> “Is.” His word is the truth; His is the kingdom on the day when (Spirits) will be breathed into forms<sup>6</sup> (Trumpet); the Knower of the unseen and the evident (worlds); And He is the All-Wise and the All-Aware.” (6:73)**

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَزَرَأْتَتَّخِذُ أَصْنَامًا آلِهَةً إِنِّي أَرَأكَ وَقَوْمَكَ فِي ضَلَالٍ مُبِينٍ

**“And when said Abraham unto his father, Azar<sup>7</sup>, “Dost thou take idols for gods? Verily I see thee and thy people in obvious error!” (6:74)**

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

**“And, thus<sup>8</sup> did We show Abraham (the governing of) the Kingdom of the heavens and the earth and that he may be of those who are sure<sup>9</sup>.” (6:75)**

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ

**“(Thereafter) when the night overshadowed him, saw he a star; said he; “This my Lord?” And then when it did set, said he: “Hove not the setting ones.”” (6:76)**

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

**“Then when he saw the moon rising (in splendour), said he: “This my Lord?” And when it did set, said he: “Had not my Lord guided me, I would have certainly been of the erring people.”” (6:77)**

فَلَمَّا رَأَى الشَّمْسُ بَارِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

**“Then when he saw the sun rising (in splendour), said he: “This my Lord?” This is the greatest (one), “And then when it (also) did set, said he; “O’ my people! I am clear of what ye associate with God.”” (6:78)**

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

**“Verily I have turned my face<sup>10</sup>(myself) wholly unto Him Who originated the heavens and the earth, being upright, and I am not of the associators<sup>11</sup>.” (6:79)**

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ

**“And (when) disputed with him, his people; Said he<sup>12</sup>: “Do ye dispute with me about God? while indeed He hath guided me; I fear not (anything) of what ye associate with Him, save that (which) My Lord willeth; My Lord comprehendeth everything in His knowledge; Will ye not then mind<sup>13</sup>?” (6:80)**

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ

**“And how should I fear of what ye have associated with Him, while ye fear not that ye have associated with God that for which hath not been sent down any authority<sup>14</sup>; Which then of the two parties hath greater right to security, if ye (only) know?” (6:81)**

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

**“Those who believe and mix not their faith with iniquity, those are they for whom is security, and they are (the ones) guided aright.” (6:82)**

## Commentary

### Verse 73

*'Yunfiqu fi 's-soor'* When the Trumpet shall be blown, the souls will be breathed into for the Day of Resurrection, for the Final Judgment.

When spirits will be blown into the final forms. The same has been presented in the figurative form all creatures taking their final shapes by two blows of the Arch-Angel Israfeel – the first blow for the removal of the previous shapes and second blow for assumption of the final shapes. In fact, there is no difference in these two interpretations. The shapes that creation will get finally need not be the same as they now own in this material world. (A.P.)

### Verse 74

The Holy Prophet had said that the essence of his existence had been transmitted and ultimately conveyed to his immediate parents through a pure, holy and sanctified progeny and the impurity of *'Jahalat'* i.e., ignorance and infidelity, could not pollute the purity of his divinely cleansed and purified personality. Polytheism is impurity for the Holy Qur'an has clearly declared:

***'Verily the polytheist is unclean' (9:28)***

and

***'Verily polytheism is a great iniquity' (31:13)***

The Holy Prophet and 'Ali are the descendants of Abraham and Abraham's father could never have been other than a strict monotheistic believer in the True God. The word *'Ab'* in Arabic language may mean a father as well as an ancestor<sup>15</sup> or even an uncle as Ishmael the uncle of Jacob has been addressed as *'Ab'* in the same Verse. Abraham's father's name was *'Tarakh'* vide Genesis 11/27. The same *'Tahib'* has been given in Talmud.

Besides, in Verse 14:41, Abraham prays for his *'Walid'* father along with the other believers which clearly indicates that his father was not a polytheist for Abraham would or could never have associated a polytheist infidel with the believer and would never have prayed for him. *'Azar'* was Abraham's uncle or a maternal grandfather.

As Mr. Amir 'Ali asserts Nazar was the title of the Patriarchal Usage to which Abraham belonged from which the Assyrians have derived their identity. The Patriarch of the day used to be addressed as father, the term which was used by the Jews and the Christians and even as today the Christians address their priests, and in the same patriarchal significance they applied to God, as the heavenly father. Tradition asserts that the real father of Abraham had passed away even before his birth and he was under the

guardianship of the Patriarch (A.P.).

### Verse 75

Showing Abraham the kingdom of the heavens and the earth. God caused the kingdom of the heavens and the earth to manifest to Abraham so that he may himself get sure about the glory of God and use the knowledge in guiding the people.

### Verse 76

The people were worshipping idols as well as the heavenly bodies. Abraham's saying: '*This is my Lord*' does not mean the expression of Abraham's belief but it is a question to say, '*Is this my Lord Whom the people worship?*' It is by way of surprise just to show to the people that what they worshipped as a god, also goes down and disappears for some time, i.e., has no standing.

### Verses 76 – 83

What is contained in Verses 6:76–83. The discourse of Abraham should be taken as of argumentative nature as pointed out in Verse 6:83 accepting their belief and then refuting it with clear evidence. Having the point in view that the argument begins after Abraham's ascension to the state of realisation, there is no room for any assumption that Abraham really first believed in the lordship or the godhead of the Stars, Moon and Sun which faith prevailed among his people.

### Verse 82

This Verse clears the position of the genuinely guided ones, i.e., only those whose faith is pure and unmixed with any iniquity '*Dhulm*' are the guided ones. If this condition is applied, what will be the position of the several great ones who boasted of their companionship of the Holy Prophet and that they were believers and were also the first to desert the Holy Prophet many a time in the battlefields leaving him amidst the enemies, and ran away and disappeared for days together. It is left to every individual intelligent reader to judge for himself whether such turncoats of the opportunists could ever be called believers at all. A reference to the following authorities will disclose as to who deserted the Holy Prophet in the battlefields and who even doubted about the apostleship of the Holy Prophet at *Hudaibiya* [16](#).

This means any evil in thought or action or any transgression falling short of the limits prescribed by God. It does not include the term '*Dhalim*' used by the prophets or the Imams in their supplication to God for they have never transgressed any limits at any time nor fallen short of the prescribed duty. But having in view the infinite greatness of God, they feel their devotion however thorough it may be, falling short of what He deserves.

Hence the supplicative prayer employing the term '*Dhalim*' to break the possibility of vanity or pride or self-aggrandisement and to get more and ever more through humility and the blessings of knowledge

and the chance for further devotion. Such a confession is to their credit, the unjust are those who fail in such confession. Their confession is a part of the ‘*Tasbeeh*’ or the singing of the praise of God.

The Holy Prophet said: *‘We have not known thee as thou art to be known nor have we worshipped Thee as Thou art to be worshipped, i.e., we did it up to our capacity but not as thou deserve it. So, increase the capacity, to know more and more’* (A.P.).

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- [1.](#) Ancestral faith and practices.
  - [2.](#) Fascinated.
  - [3.](#) The right way.
  - [4.](#) Guard against His displeasure.
  - [5.](#) Comes into existence – Becomes – Takes place.
  - [6.](#) When the final forms for the final judgement will be given. Refer to Verses 69:13; 36:51; 78:18; 39:68; 50:20; 54:8.
  - [7.](#) Refer to Verses 21:52; 26:70; 60:4.
  - [8.](#) In the same manner. Refer to note on ‘Malakoot’.
  - [9.](#) Attain the State of realisation or Certainty.
  - [10.](#) Turning the face to God means having faith only in Him and in none else. Refer to Verse 2:144.
  - [11.](#) The polytheists – Those who associate others with God in authority.
  - [12.](#) Abraham.
  - [13.](#) Get admonished. Reminded – made to Remember.
  - [14.](#) Any belief or doctrine without any authority and reasonable proof should be discarded.
  - [15.](#) Refer to Verse 2:133.
  - [16.](#) Vide A.F., M.N., MdN., St., T.K., T.A., etc.. For the expansion of the abbreviations refer to the list in the introduction.

[1] [1]

SHARES

## **Al-An’am Section 10: The Other Apostles Followed Abraham’s Footsteps**

- Apostles Followed Abraham’s Footsteps
  
- The Other Apostles

## Al-An'am Verses 83 – 90

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

**“This Our argument, We gave it to Abraham against his people; We exalt (any one) whom We please; Verily thy Lord is All Wise, All-Knowing.” (6:83)**

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

**“We gave unto him (Abraham) (issues like) Isaac<sup>1</sup>and Jacob<sup>2</sup>; each We did guide, and Noah, We did guided before, and in his<sup>3</sup>progeny<sup>4</sup>, David and Solomon, and Job and Joseph and Moses and Aaron; and thus do We reward those who do good.” (6:84)**

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلِيَّاسَ كُلٌّ مِّنَ الصَّالِحِينَ

**“And Zakariya and John and Jesus<sup>5</sup>and Elias; everyone was of the righteous (ones)<sup>6</sup>.” (6:85)**

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ

**“And Ishmael and Elisha and Jonah and Lot; and everyone We did exalt (with Our apostle-ship) over the worlds.” (6:86)**

وَمِن آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

**“And of their fathers and their descendants and their brethren<sup>7</sup>, and We did choose them (for Our apostleship), and We guided them unto the straight (right) way.” (6:87)**

ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

**“This is God’s guidance guideth He with it, whomsoever of His servants He pleaseth; and if they were to associate others (with Him<sup>8</sup>) certainly would be vain<sup>9</sup>for them what they were doing.” (6:88)**

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِن يَكْفُرُ بِهَا هُوَ لِأَنَّهَا لَكُنَّا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ

***“These are they whom gave We the Book and the authority and the apostleship; so if these (people) disbelieve in it, indeed have We (already) entrusted it unto a people<sup>10</sup> who are not disbelievers in it.” (6:89)***

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ افْتَدِهْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

***“These<sup>11</sup> are they whom God hath guideth, therefore follow their guidance; Say (O’ Our Apostle Muhammad!)’: “I ask not any recompense<sup>12</sup> from you on it (the apostleship); it is naught but a reminder to the worlds.” (6:90)***

## **Commentary**

### **Verse 84**

All the prophets mentioned in this Verse are from the descendants of Abraham – Vide the promise of God about the seed of Abraham. Gen. 17/7.

“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.” Gen. 17/7.

‘Kullon Hadaina’, i.e., each one did We guide – indicates that every divinely commissioned guide (be he an apostle of God or his successor) was guided not by his own earned knowledge but by God Himself. Only those who are divinely guided or inspired, can be the guides for the people and not those who gain power and authority by some means or other.

### **Verse 88**

The Verse shows that mere good deeds without the correct faith in God, can be of no avail.

However much one would have worked goodness in one’s life, but if his faith in God is not correct and not proved by his practice, all his good deeds will be made null and void.

### **Verse 89**

Each apostle of God was given a scripture with wisdom or’ judgment to distinguish between the right and the wrong and then he was commissioned to guide the people.

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<sup>1.</sup> Son.

<sup>2.</sup> Grandson.

<sup>3.</sup> Either of Noah or of Abraham.

<sup>4.</sup> Descendants.

5. Counting Jesus as the son or the descendant of Noah and Abraham is the best justification for Hasan and Husain being called the Sons of the Holy Prophet as the Holy Prophet him–self did call them as such (A.P.).
6. Refer to Verses 10:98; 21:87; 37: 130; 37: 139; 6:48.
7. The brethren of Israel, i.e. the children of Ishmael (A.P.).
8. In authority.
9. Since their actions were not in vain, they were not polytheists. This passage asserts the purity of the ancestors of Ishmael – i.e. the purity of the lineage, from the dirt or the pollution of paganism or any polytheistic cult – and asserts that they had the exclusive merit of what is mentioned in the next Verse.
10. The Holy Ahl Al–Bayt whom God Himself purified to the maximum limit of purity possible 33:33.
11. The Holy Ahl Al–Bayt whom God Himself purified to the maximum limit of purity possible 33:33.
12. Refer to Verses 10:72; 38:86; 36:88; 34:47; 25:57; 42:23. All the prophets were ordered to tell their people that they did not want any reward for their apostolic services but the last one of them (The Holy Prophet Muhammad) was ordered to ask his people for the reward for his apostleship. Refer to Verses 10:72; 34:47; 42:23. But that reward was only in the interest of the people themselves from whom the reward was demanded, and the interest was that mentioned in the last clause of this Verse referred to here and in Verses 38:86; 36:87; 36:88; 25:57.

[1] [1]

SHARES

## Al–An’am Section 11: The Divine Revelation

- Disbelievers In The Revelations To Apostle
- Qur’an Revealed For All Ages

### Al–An’am Verses 91 – 94

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى  
لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتَخْفُونَ كَثِيرًا وَعَلِمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ  
يَلْعَبُونَ

***“They esteem <sup>1</sup>not God with the estimation due to Him when they say: “Nothing did God send down unto man!” Say (O’ Our Apostle Muhammad!) “Who (then) did it send down the Book which Moses brought? a light and a guidance to mankind, ye make (transcribe) it into papers (whereof) ye publish (a part) and conceal ye much (of it)? and ye were taught what ye knew not, neither you nor your fathers; Say thou! “God!” then leave them sporting in their vain discourses.” (6:91)***

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

**“This Book, (The Qur’an) We have sent it down blessed, confirming that which hath been before it, and that thou mayest warn (the people of) the Mother City (Mecca) and those around<sup>2</sup>her; and those who believe in the Hereafter believe in it, and they on their prayers are constantly guarding.” (6:92)**

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

**“And who is more<sup>3</sup>unjust than he who forgeth a lie against God, or sayeth “It hath been revealed unto me” while nothing had been revealed unto him, and he who sayeth: “I can jet down the like of what God rath sent down;” and if thou hadst seen when the unjust shall re in the agonies of death and the angels shall spread forth their hands, saying: “Surrender<sup>4</sup>ye your souls<sup>5</sup>; today ye shall be recompensed with a disgracing chastisement for what ye spoke against God other than the truth and (because) ye used to behave with pride<sup>6</sup>against His signs.” (6:93)**

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ

**“And indeed ye come to us (bare and) alone as We created<sup>7</sup>you at first<sup>8</sup>, and ye have left behind your backs what We bestowed on you, and We see not with you your intercessors<sup>9</sup>, those whom ye asserted that they were, in your affairs the associates<sup>10</sup>(of God); and indeed are now severed<sup>11</sup>the ties between you, and hath gone away from you what ye (falsely) asserted.” (6:94)**

## **Commentary**

### **Verse 90**

‘Follow their guidance’ does not mean the Holy Prophet was asked to abide by the laws presented by those prophets, for a succeeding law-giver need not follow the laws given to suit the mentality of the people of a certain place and age and which had been superseded. By saying ‘follow them’, it means manifest all the goodness that was endowed severally in the previous missions, in your one collective personality as a consolidation of all the goodness preached and practiced hitherto. What every apostle of God, mentioned in the foregoing Verses, individually possessed, the Holy Prophet was commissioned to manifest all those divine qualities in his one divinely integrated personality, to serve as the complete,

perfect ideal or model for mankind for there was to be no other apostle of God to come after him.

In Verse 42:23 the Holy Prophet has been commanded by God to declare the recompense for the services of his apostleship as the love of his kith and kin.

By the statement that "*It is a reminder to the worlds*" it is clearly indicated that the mission of the Holy Prophet is for mankind as a whole and for all times reminding them of what has already been preached to them before. Here it also means that the recompense for the apostleship is the continuance of his mission through Imamat so that his message might remain for ever, reaching all the sides of the globe until the last day of the life of the world.

## Verse 91

'*Ma qaduru Allah*', i.e., they have not assessed God's position as they ought to have done. They denied God, the power or strength or authority or the ability to reveal His will or the message to His Apostles. Those meant by the address are the Jews.

The Verse means the Book given to Moses which brought enlightenment and guidance to the people, revealed to him by God and the Jews had it written in their scripture, of which they showed to the people only that which suited their purpose and that which contained the prophecy about the advent of the Last Apostle of God, they suppressed.

The concluding phrase of the Verse, is addressed to the Muslims, saying, "*O' ye Muslims ye have been taught that which neither you nor your ancestors who were more learned than you knew – of the lawful and the unlawful things and the acts prescribed for you*", i.e., the Muslims were not left to the mercy of the fancy of the Jews.

Their concept of Him, His attributes, His activities fall short of even the state of realisation possibly meaning for mankind's limitation of his authority only to the sphere of creation and not legislation, the view, was and is still held by the DIESTS – the school believes in God and denies revelation and His apostleship. Whatever be the event concerning the revelation of this and the succeeding Verse the passage aims at proving the legislative authority manifested through revelation and prophethood by the evidence displayed in the revealed Books themselves. The Book of Moses is cited as an example of the divine revelation on account of the light and guidance which it contained, and for the truth it taught which was beyond the knowledge of their children and their ancestors and similarly the blessings and the conformities found in Qur'an as the testimony of the truth of itself and that previous scriptures as clear evidence of divine revelation [12](#). All the passages in Qur'an referring to God's witness to the truth of the apostleship is based on the light and the miracles manifested in the Scriptures (A.P.).

## Verse 92

'*Mubarak*', i.e., Blessed – means also blessed with knowledge more than what was contained in the

previously revealed scriptures.

'*Umm ul-Qura*', i.e. Mother of the cities. It was the name with which Mecca was called as it was the business as well as the spiritual centre of Arabia and perhaps because it was destined to be the spiritual centre of the whole world, where would flock people of the different cities and towns and habitations around it from all parts of the earth, (i.e., the whole world).

### Verse 93

As the false prophet Musailama. the arch liar, used to compose his own sentences and claimed it to have been revealed to him – Abdullah Ibn Abi Sarah was the half-brother of Uthman. He used to record in writing, the revelations that were received by the Holy Prophet. He used to make his own alterations in the words of the Verses for which he was turned out of Madina. He used to say if what Muhammad says is a matter revealed, he also can dictate similar matter which must be revelation. This Verse was revealed about the Jew Abdullah Ibn Abi Sarah who had reverted to infidelity.

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1. Value.

2. The world all around – with Mecca as the Centre wherein stands the Holy House 'Ka'ba exclusively dedicated to the worship of the One True God with the 'House' or Family, first created as a blessing and guidance to mankind. Refer to Verses 3:96; 2:125; 22:29; 23:29.

3. Tyrant – Wrong doer. Refer to Verses 6:21; 6:144; 6:157; 11:18; 39:32.

4. Give out.

5. Indicates that soul is an entity which is taken away at death.

6. Arrogance

7. Clearly indicates that the human soul was creative and not evolved from any other entity as the evolutionist conject. AP

8. In the beginning

9. The false religious leaders or the false gods and the deities on whom man falsely depended – The intercessors mentioned here are not those whom God has permitted to intercede – referred to in 2:166; 2:167; 7:53; 10:3; 10:28; 10:29; 16:86; 20:109; 21:28; 25:17; 25:18; 26:92; 26:93; 26:94; 28:74; 28:75; 34:23; 35:14; 39:44; 40:47; 40:48; 74:48. But those of the fancy of the polytheists.

10. In authority.

11. Cut off.

12. Refer to Verse 6:19.

[1] [1]

SHARES

# AI- An'am Section 12: The Triumph Of The Truth

- The Gradual Growth In Nature
- Ascribing Son To God

## AI-An'am Verses 95 – 100

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ

***“Verily God is the Splitter of (seed) grain and the (date) stone (to sprout); He bringeth out the living from the dead and He is the Bringer of the dead from the living; That is God! How then are ye turned (deluded) away<sup>1</sup>.” (6:95)***

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

***“He the Cleaver of the dawn; and hath made the night for rest, and the sun and the moon for reckoning<sup>2</sup>(time); This is the measuring of the Almighty, the All-Knowing (Lord)<sup>3</sup>.” (6:96)***

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

***“And He it is who made the stars for you that ye may be (rightly) guided<sup>4</sup>by (observing) them in the darkness of the land and the sea. Indeed, have We made plain the signs for the people who (can) know<sup>5</sup>.” (6:97)***

وَهُوَ الَّذِي أَنْشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

***“He it is who hath produced you from one soul, then there is (for you) a receptacle<sup>6</sup>and a depository; we have made plain the signs for a people who understand.” (6:98)***

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ

فِي نُّزُلِكُمْ لآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

**“He it is who sendeth down water from heaven, then We bring forth with it buds of (all plants) from it green (foliage) from which We produced grain piled up in the ears; and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and Olives and pomegranates, alike and unlike; see ye unto the fruit of it when it yields the fruit and the ripening of it; Verily in this are signs for a people who believe<sup>7</sup>.” (6:99)**

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ

**“And (yet) make they the jinn<sup>8</sup>, the associates for God, while He created them, and they (foolishly) without knowledge assign to Him sons and daughters; Glory be to Him, and (the most) exalted is He, above what they attribute (unto Him).” (6: 100)**

## Commentary

### Verse 94

Here the polytheists are admonished, saying, that those whom they associate with God shall in no way at all be of any avail to them.

When this Verse was read out before Lady Fatimah Bint Asad (the mother of Amir al-Mu'minin 'Ali Ibn Abi Talib) she asked the Holy Prophet, the meaning of the word 'Farada' to which the Holy Prophet replied that people on the Day of Judgment will be raised naked. The Holy Lady cried aloud. The Holy Prophet prayed for her to be raised clothed on the Day of Resurrection. When she died, the Holy Prophet gave his mantle cloth to be used for her shroud (F.A.).

### Verse 95

In the same manner of Verses 6:92, 6:93, the Qur'an argues in favour of the divine revelation on the basis of the heavenly scriptures which contain knowledge, light and guidance which has no experimental ground. Similarly, in this and the subsequent Verses as the basis of the existence of such bonds in the process of nature which cannot be explained by any material factor, proves the existence of the divine factor.

As to the objection about the life coming out of the dead, it is sufficient to say that the term life and death is relative in the sense the elemental matter of the body of the cell may be termed in the same sense as living being but in relation to life the properties manifested in a cell, the matter is non-living. And the Qur'anic arguments are always based on such scientific phenomenon active in nature (A.P.).

## Verse 97

The Holy Prophet said that as the stars in the sky are the source of guidance to the travellers, the holy ones of my family (Ahl Al-Bayt, i.e., the Twelve Imams) are the source of guidance for the people. As the stars will remain in the sky until the Day of Judgment, the earth will never be without a divinely commissioned guide from my Ahl Al-Bayt, i.e., an Imam (M.S.).

## Verse 98

'*Mustaqarr*' and '*Mustauda*' are explained as the womb of the mother and the loins of the father. According to some, the resting place is this world, and the depository is the grave (M.S.).

Refer to the unity of the genesis of the human life out of the single one, two sexes proceed – the male is termed as the depository and the female as abode or the repository. Refer to Verses 22:5, 77:21 and in many other places in the Qur'an, mother, has been taken as the resting place (A.P.).

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- [1.](#) Refer to Verse 7:57. Applicable also to the bringing put righteous issues of wicked parents and wicked issues of righteous parents like the (Son of the Holy Prophet Noah).
  - [2.](#) Calculation of the Solar and the Lunar years.
  - [3.](#) This Verse and Verse 6:97 refer to the reliability of the acquired astronomical knowledge except regarding the moon which is not certain. (A.P.).
  - [4.](#) Understand.
  - [5.](#) The travellers in the deserts and the seamen even today deter-mine their direction based upon the position of the stars. The utility of the Sun and the Moon and the Stars referred to here is not all but only the aspect of it in relation to us. "Ali Ibn Ebrahim in his commentary takes the term 'Nujoom' i.e. Stars, as the Holy Imams i.e., the spiritual guides. It is true from the esoteric significance in the way that God has not left man in his material effort without the Guiding Stars which do not err. He has not left man in his spiritual progress without Infallible Guiding Stars – (The Apostles and the Imams) (A.P.).
  - [6.](#) Resting place
  - [7.](#) Refer to Verse 57:25.
  - [8.](#) It was usual with the ignorant ones of the pagans to associate the wonders of nature which they could not reason out, to the hidden factors of some spiritual nature, other than God (A.P.).

[1] [1]

SHARES

# Al-An'am Section 13: God The Creator And

# Knower Of Everything

- God The Creator Of The Heavens And The Earth The Divine Unity
- Polytheism To Be Gradually Wiped Out
- Not To Abuse False Gods Lest The Infidels Might Ignorantly Abuse God

## Al-An'am Verses 101 – 110

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

**“(He is the) Originator of the heavens and the earth; How could He have an issue<sup>1</sup> while He hath no consort<sup>2</sup>; He created<sup>3</sup> all things, He is the knower of all things.” (6: 101)**

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

**“(Behold Ye!) that is God, your Lord, there is no god but He, the Creator of all things, therefore worship Him and He over all things holds sway.” (6: 102)**

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

**“Vision perceiveth<sup>4</sup> Him not, and He perceiveth (all) vision<sup>5</sup>; He is the Subtle<sup>6</sup>, the All-Aware.” (6: 103)**

قَدْ جَاءَكُمْ بَصَائِرٌ مِّن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

**“Indeed, have come unto you (clear) proofs from your Lord, whosoever therefore seest<sup>7</sup> it, it is for his own self; and whosoever be (wilfully) blind then it is against him; I am not over you a keeper<sup>8</sup>.” (6: 104)**

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

**“And thus do We display<sup>9</sup>the signs and that they may say “Thou hast been taught and that We may make it clear to people who know.” (6: 105)**

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

**“Follow<sup>10</sup>thou what hath been revealed unto thee from thy Lord; There is no god but He, turn thee away from the polytheists.” (6: 106)**

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

**“And had God (so) pleased, they would not have associated (others) with Him; and We have not made thee<sup>11a</sup> keeper over them, nor art thou<sup>12</sup>over them a guardian.” (6: 107)**

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

**“And abuse ye not those whom they invoke besides God, lest they abuse God in transgression<sup>13</sup>without knowledge. Thus, have We made fair-seeming<sup>14</sup>to every people their deeds, then unto their Lord is their return, so He will inform them of what they did.” (6: 108)**

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لِيُؤْمِنُوا بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

**“And they swear by God with the strongest of their oaths that if came unto them a sign, they would most certainly believe in it; Say: (O’ Our Apostle Muhammad!) “Verily signs are with God, but what should make ye know that when it cometh, they will not believe<sup>15</sup>.” (6: 109)**

وَنَقَلِبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

**“And We will turn (aside) their hearts and their visions, even as they did not believe in it the first time, and We will leave them in their contumacy<sup>16</sup>, wandering blindly on.” (6: 110)**

## Commentary

### Verse 100

The reference here can be to the dualistic belief as God being the Creator of Good and the devil as the creator of evil or to the belief, the Jinn having a hand in the affairs or men causing gain or loss, i.e., happiness or sorrow.

### Verse 101

The reference is to the transcendental unity of God. To attribute a son to God, will necessitate a consort for Him, otherwise the term 'son' will be only a metaphysical term.

### Verse 102

“Hear O’ Israel: The Lord our God is one Lord.” (Deut. 6/4).

(Isiah 42/8; 43/10; 57/15 – Leviticus the whole of Chapter 19).

“I am the **Lord**: that is my name: and my glory will I not give to another, neither my praise to graven images.” Isiah 42/8.

“Ye are my witnesses, with the **Lord**, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.” Isiah 43/10.

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isiah 57/15.

1. “And the **Lord** spake unto Moses, saying,
2. “Speak unto the congregation of the children of Israel, and say unto them, ye shall be holy: for I the **Lord** your God am holy.
3. “Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the **Lord** your God.
4. “Turn ye not into idols, nor make to yourselves molten gods; I am the **Lord** your God.
5. “And if ye offer a sacrifice of peace offerings unto the **Lord**, ye shall offer it at your own will.
6. “It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire.

7. "And if it be eaten at all on the third day, it is abominable; it shall not be accepted.
8. "Therefore, everyone that eateth it shall bear the iniquity, because he hath profaned the hallowed thing of the **Lord**: and that soul shall be cut off from among the people.
9. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shall thou gather the gleanings of thy harvest.
10. "And thou shalt not clean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the **Lord** your God.
11. "Ye shall not steal, neither deal falsely, neither lie one to another.
12. "And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the **Lord**.
13. "Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.
14. "Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I am the **Lord**.
15. "Ye shall do no unrighteousness in judgement: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.
16. "Thou shalt not go up and down as a Talibearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the **Lord**.
17. "Thou shalt not hate thy brother in thine heart: thou shalt not in any wise rebuke thy neighbour, and not suffer sin upon him.
18. "Thou shalt not avenge, nor hear any grudge against the children of thy people, but thou shalt love thy neighbour as thy self: I am the **Lord**.
19. "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow the field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.
20. "And whosoever Heth carnal with a woman, that is a bondmaid, betrothed to a husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.
21. "And he shall bring his trespass offering unto the **Lord**, unto the door of the tabernacle of the congregation, even a ram for a trespass offering.

22. “And the priest shall make an atonement for him with the ram of the trespass offering before the **Lord** for his sin which he hath done: and the sin which he hath done shall be forgiven him.
23. “And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereon as uncircumcised unto you: three years shall it be as uncircumcised unto you: it shall not be eaten of.
24. “But in the fourth year all the fruit thereof shall be holy to praise the **Lord** withal.
25. “And in the fifth year shall ye eat of the fruit thereof that it may yield unto you the increase thereof: I am the **Lord** your God.
26. “Ye shall not eat anything with the blood: neither shall ye use enchantment, nor observe times.
27. “Ye shall not round the corners of your heads, neither shall thou mar the corner of thy beard.
28. “Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the **Lord**.
29. “Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.
30. “Ye shall keep my sabbaths, and reverence my sanctuary: I am the **Lord**.
31. “Regard not them that have familiar spirits, neither seek after wizards to be defiled by them: I am the **Lord** your God.
32. “Thou shall rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the **Lord**.
33. “And if a stranger sojourn with thee in your land, ye shall not vex him.
34. “But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself;
- for ye were strangers in the land of Egypt: I am the **Lord** your God.
35. “Ye shall do no unrighteousness in judgement, in meteyard, in weight, or in measure.
36. “Just balance, just weights, a just ephah, and a just lbn, shall ye have; I am the **Lord** your God, which brought you out of the land of Egypt.
37. “Therefore shall ye observe all my statutes, and all my judgements, and do them; I am the **Lord**.”

### Verse 103

Man is in a material body, given material eyes which can see only matter and material beings.

Man cannot see even the air and the electrical energy the existence of which none can ever deny. God is not matter. He is neither spirit but the Creator of spirit. Hence God can never be seen by anyone either in this life or in any other state of it in the hereafter. His existence can only be realised by heart. He is the 'Infinite', Absolute, Abstract, never at all can he be perceived by any finite being. Hence if anyone claims to have seen God or to see Him in future, in person or in any physical form, it is a gross lie.

### Verse 104

This is a clear proof that Islam preaches the truth and leaves the question of its acceptance or rejection to every individual man or woman without any compulsion. Islam gives the freedom of thought as a test of the correct use of the unique native endowments of intellect and reasoning given exclusively to the human species in the physical world to be rewarded or punished for the discretion or the indiscretion used by every individual – with the right course revealed against the wrong one and the truth made manifest from falsehood<sup>17</sup>.

### Verse 106

Following is the concluding part of this Verse. Some commentators take this Verse even as God's commandment to the Holy Prophet to leave Mecca and migrate to Medina.

### Verse 108

In the beginning, the faithful used to speak ill of the idols and the idolators. The heathens of Mecca found the Holy Prophet safe under the protection of Abu Talib whom every one of the pagans of Mecca and its surroundings held in high regard and veneration. The idolators of Mecca decided to go in deputation to Abu Talib and request him to stop the abusing of the idols and their devotees by the believers (i.e., the Muslims). This Verse was revealed.

This Verse gives out the high level of the spirit of toleration Islam preaches, which no other religion could ever reach. Islam strictly forbids idolatry of any kind whatsoever and condemns it in the strongest terms saying:

***“Verily, polytheism (associating anything with God) is a grievous iniquity.” (31: 13)***

***“Never will God pardon polytheism<sup>18</sup> and He pardons everything else besides it” (4:48 & 4:116)***

In spite of so much stress laid against polytheism, Islam, which aims at universal peace among mankind, enjoins tolerance to the extent mentioned in this Verse.

This is an advice to the Muslims not to adopt any insulting cause against their opponent, which may lead to a retaliating insult to what is sacred to Islam (A.P.).

### Verse 109

Once the disbelievers approached the Holy Prophet and said, *'like Moses, Saleh, and Jesus, you also show us some miracles'* The Holy Prophet asked them if they would believe in case a miracle is wrought at which the disbelievers promised taking serious oaths. The Holy Prophet was about to pray to God for some miracle when the Angel Gabriel appeared and conveyed this Verse – saying that *if the infidels did not believe in spite of the miracle sought by them a visitation from heaven will be inflicted on them.*

The Holy Prophet who was God's Mercy personified, did not wish for it, for he was informed through the revelation that the people would never believe in spite of the miracle sought by them.

The Christians distort the meaning of this Verse and interpret it saying that the Holy Prophet disowned for himself any power to show any miracle whatsoever. In view of the concluding words of the Verse such an attempt on the part of the distorters is nothing but a wilful misinterpretation of the actual position of the Holy Prophet. Besides the Verse only says that the choice of showing any miracle rests with God. It never means that the Holy Prophet could not or would not show any miracle at all.

Besides, to convert any people by the force of any miracle does really credit any prophet of God for it, for in other words, it means the helplessness and the failure on the part of the prophet to convince the people of the truth through his teaching by the force of the logical arguments appealing to the common sense of the people.

In conformity with this passage narrated by Imam 'Ali in Nahj al-Balagha, the infidels asking him to command the tree to come to him. He said, *'if I do it, will you then believe, in met'* They said yes. He said *J will do it, you will not believe, and you will remain and die an infidel. The tree came to him as per the command of the Holy Prophet. They said Well! Ask it to go back, and it was done. And, then they said Make it to split and one half of it come to you and it was done, and they said Well ask the half to return to its place and at last they said, Well thou art a Sorcerer (A.P.).*

### Verse 110

The estrangement of the heart due to the hostile attitude towards the truth, and the wandering away from the right path, refusing to believe in the signs interpreted as the turning away of the hearts as the natural consequence of the inordinacy which is in other words God's deed of punishment earned by the disbelievers.

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- [1.](#) Refuting the assigning of sons and daughters to God as the Christians hold Jesus as the son of God and the heathens worshipping the angels as His daughters.
  - [2.](#) A receptive partner.
  - [3.](#) Out of nothing.
  - [4.](#) Even vision comprehend Him not.
  - [5.](#) Refer to Verses 7:63; 22:63; 12:100; 42:19.
  - [6.](#) All pervading.
  - [7.](#) Gets guided by them.
  - [8.](#) Refer to Verses 20:124–126.
  - [9.](#) To explain – to make clearer.
  - [10.](#) The address is to the people through the Holy Prophet.
  - [11.](#) The Holy Prophet.
  - [12.](#) The Holy Prophet.
  - [13.](#) Exceeding the limit.
  - [14.](#) The passage apparently makes God responsible for the fair– seemingness of the deeds of the infidels but actually their own short–coming itself is responsible for it. Refer to note on action and reaction in Sura al–Fatiha, “Iyyaka Na’budu” (1:5).
  - [15.](#) Refer to Verses 6:112; 7:146.
  - [16.](#) Inordinacy. Refer to note on action and reaction in Sura al–Fatiha, “Iyyaka Na’budu” (1:5).
  - [17.](#) Refer to Verse 2:256.
  - [18.](#) I.e., associating anything with Him.

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