

The Holy Qur'an - The Final Testament - Juz 8

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This text is the eighth 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 eighth Juz of the Holy Qur'an, from Surah Al-An'am Verse 111 to Surah Al-'Araf Verse 84.

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

Miscellaneous information:

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Al-An'am Section 14 – Every Apostle Had An Enemy

- Opposition to the truth from the polytheists in all ages
- Every Apostle had an enemy
- Polytheism totally opposed to Islam.

Al-An'am Verses 111 – 121

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

“And had We sent down unto them the angels, and the dead had spoken to them and (even if) We had gathered all things before them, (even then) they would not believe unless that God (so) pleaseth but most of them (deliberately) ignore¹.” (6:111)

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ

“And thus did We make for every apostle an enemy, the devils from among men and jinn, inspire

some of them unto the others tinsel discourses to deceive (them); and had thy Lord pleased they would not have done it, therefore leave them and what they forge².” (6: 112)

وَلِتَصْغَىٰ إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ

“So that, may incline unto it³, the hearts of those who believe not in the (life) hereafter, so that they may be well pleased with it, and that they may earn what they do earn (of the evil).” (6: 113)

أَفْغَيَّرَ اللَّهُ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

“Should other than God I⁴seek a Judge, and when He it is Who hath sent down unto you the Book (the Qur’an) (fully) explained⁵? And those whom We have given them the Book know that it hath been sent down from thy Lord with truth, so be thou⁶not of those who doubt.” (6: 114)

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

“And perfect⁷is the word of thy Lord in truth and justice; There is none who can change His words, and He is the All-Hearing and the All Knowing⁸.” (6: 115)

وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

“And if thou⁹obey most of those in the earth, they will lead thee astray from God’s way; they follow not but conjecture¹⁰, they only (falsely) guess.” (6: 116)

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Verily, thy Lord, He knoweth best who strayeth away from His way, and knoweth best those who follow the right guidance.” (6: 117)

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ

“Therefore, eat ye (the meat) of that over which hath been mentioned the name of God, if ye be believers in His signs.” (6: 118)

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ
بَاهْوَاهِهِمْ بَغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

“And what hath happened to you that ye eat not (meat) of that over which hath been mentioned (Allah) the name of God, while He hath indeed made plain to you what He hath forbidden unto you, excepting what ye were compelled to; and many would lead people astray by their vain desires without knowledge; Verily, thy Lord knoweth best the transgressors.” (6: 119)

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ

“And leave ye, open and secret sins; verily those who earn sin, soon will they be recompensed with what they earned.” (6: 120)

لَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ
لَمُشْرِكُونَ

“And eat ye not of that on which God’s name (Allah) was not mentioned, while Verily it was transgression; and verily Satans inspire¹¹ unto their friends, that they should contend with you, and if ye obey them, verily ye be polytheists¹².” (6: 121)

Commentary

Verse 111

This refers to the repulsive nature in the disbelievers whether the signs (miracles) demanded by them or covers furthermore than the demanded ones are given, they will not believe, unless the creative will of God is used which means compulsion which is not to be applied with regard to guidance.

The ignorance here means, the most people’s thinking that their actions as under the divine compulsion and very few realise the chance given to man in this world to use his own choice about belief and disbelief and that he is responsible for his own choice. (A.P.)

Verse 112

Besides the repulsive nature mentioned in Verse 6:111, the false suggestion exchanged between the devilish agencies in the human form or unseen beings is referred to as another preventive cause. All this is done under the free choice given to man. God does not utilise His creative will to effect the prevention.

To the devilish suggestion – wickedness. (A.P.)

Verse 115

The fulfilment of the word may mean the promise of raising a prophet-like Moses, and the sending of the Comforter, the Spirit of Truth, the Holy Ghost Vide

“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.”

“And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” Deut. 18/18, 19.

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said-unto you.” John 14/26.

“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.” John 16/7.

“I have yet many things to say unto you, but ye cannot bear them now.”

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but what-soever he shall hear, that shall he speak; and he will shew you things to come.” John 16/12, 13.

By the word means the prophecies promising assistance to his apostles. The help promised to the Holy Prophet on the several occasions like Badr, Khaibar, Uhud etc., when the Holy Prophet and Islam were saved only by providential help. The concluding clause of the Verse is only a challenging declaration that the Holy Qur’an, which is the revealed Word of God, would never suffer the fate which the preceding heavenly scriptures met at the hands of the Jews for God Himself has undertaken its security. Hence it is also prophetic to say that unlike any other heavenly book, the Holy Qur’an would remain safe intact without any change (*Tahreef*) till the end of the world. It was in the fulfilment of this divine undertaking that God through the Holy Prophet caused the Holy Qur’an to be left in the custody of the Ahl Al-Bayt – who as his parting behest declared:

“I leave behind me Two weighty things – The Book of God (Qur’an) and my progeny the Ahl Al-Bayt.”
(Hadith ath-Thaqalayn) It is now left to the people to receive the Word of God from the Ahl Al-Bayt and be guided or get astray by receiving it from the others.

Verse 118

This injunction to eat only that on which God’s name has been invoked means also not to eat that on which God’s name has not been invoked. This was given in reply to the criticism of the idolaters who ate the dead animals and attacked the Muslims saying, ‘*Ye eat which ye yourself kill and ye eat not what God Himself has killed*’. It is a known fact that eating of the animals died of some disease is harmful to

the health of man.

Verse 119

Under circumstances of helplessness, one is allowed to eat even the forbidden things. This sanction indirectly proves the validity of the provision of '*Taqiah*.'

According to Ahl Al-Bayt, this chapter was revealed as what appeared at Mecca. According to Sunni Commentators the six or three Verses of this chapter were revealed at Madina and were put in the Chapter by Holy Prophet's order, i.e., Verse 6:92, 6:93 and 6:94 and Verse 6:152, 6:153, 6:154. It is obvious that the prohibitory Verses regarding meats from Verse 6:119 all are Macci, and the details of the prohibited meals were given to the Muslims before their migration to Madina. Hence the Verse 5:3 which is of the latest Madani ones, cannot be referring to the prohibitory orders regarding meats. (A.P.)

Verse 120

Sins committed by the physical organs imply open sins and the evils connected with mind, i.e., thinking, are referred to as secret or hidden sins. Islam detests and forbids both kinds of sins. To the infidels, adultery committed in secret was not condemnable. It is a mean standard of morals.

There is another note of commentary in M.S. which speaks of the glorious heights to which the Holy Prophet aims to take man from the depth of the degradation of this earthly life. It says that to a real or a genuine lover of God, his getting even thoughtful of the manifest bounties of God, in this earthly life is open sinning, and getting too much mindful of the unseen beauties, i.e., in the life hereafter, is secret sinning, for in both cases the soul is detached for the time being, from God.

Verse 121

The infidels who used to eat the dead animals once asked '*O' Muhammad! the sheep which dies, who kills it?* The Holy Prophet replied: '*The Creator!*' The infidels said, '*How wonderful is it that ye eat what ye slaughter and abstain from what God Himself kills?*' This deceptive argument affected certain new converts, and Satan began to create doubts in their minds. It was then this definite injunction was issued.

1. This is a continuation of Verse 6:110. Refer to Verse 41:29.

2. Refer to Verses 6:50 & 41:29.

3. The devilish suggestions- wickedness.

4. The Holy Prophet.

5. Made plain.

6. People addressed through the Prophet.

7. Because perfection is finalised.

8. Refer to Verse 6:34.

9. O' man! (address is not to the Holy Prophet).

10. This condemns the weak and the false thinking of the majority of the people. Refer to Verse 53:23.

11. Note the term 'Wahi' is also used for the satanic inspirations to the wicked ones.

12. Thus who associate others with God in His absoluteness and authority, for details Refer to 'Fiqh'. Note: – Following dictates of Satan & his friends the wicked in using forbidden food is declared Polytheism 'Shirk. Refer to Verse 6:50.

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SHARES

Al-An'am Section 15 – The Arch Enemies

- The Enemies' plots
- Enemies shall not succeed. They shall meet disgraceful end

Al-An'am Verses 122 – 129

أَوَمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ
لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ

“Is he who was dead, then We raised him to life and made for him a light by which he walketh among the people, like unto him whose similitude is that of one in utter darkness whence he cannot come forth? Thus hath been made fair seeming for the disbelievers what they did.” (6: 122)

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيْمَكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ

“Thus made¹We in every town great ones to be its guilty ones, that they may plot therein; and they plot not but against their own selves and they perceive not.” (6: 123)

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سِيُصِيبُ الَّذِينَ
أَجْرَمُوا صَغَارًا عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ

“And when cometh unto them^{2a} sign, they say: “Never will we believe until We³are given the like

of what was given unto the apostles of God,” God knoweth⁴best where to place His apostleship: Soon shall befall those who are guilty, humiliation⁵from God and severe chastisement for what they cunningly plot.” (6: 124)

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ
كَذَلِكَ يَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

“Whomsoever willeth God that He should guide him aright, He expandeth⁶his breast for Islam, and whomsoever He intendeth to leave straying, He maketh his breast straitened and narrow as though he is climbing into the very skies. Thus, doth God layeth gnomitious chastisement on those who believe not⁷.” (6: 125)

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكُرُونَ

“And this⁸is the path of thy Lord, a Straight⁹path. Indeed, have We made clear the signs for the people who take heed.” (6: 126)

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ

“For them shall be the abode of peace with their Lord, and He is their Guardian because of what they used to do.” (6: 127)

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ
وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

“And on the day when He shall gather them all together (and say): “O’ assembly of jinn! Ye increased your strength (by seducing a great number) from men;” And will say their friends among the men: “O’ Our Lord! Some of us profited by others and We have reached our term which Thou didst appoint for us;” He shall say. “The (Hell) fire is your abode, be ye the dwellers therein, save what pleaseth God; “Verily thy Lord is All-Wise, All-Knowing¹⁰.” (6: 128)

وَكَذَلِكَ نُؤَلِّيُ نُوْلِي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

“And thus do We make some of iniquitous to befriend¹¹the others because of what they earned.” (6: 129)

Commentary

Verse 122

Here ignorance is compared to death and the guidance to life, referring to those who were dead in conscience and were guided aright. Life and death are defined to be of two kinds:

(1) The Corporeal Life and the Corporeal Death,

(2) the Mental Life, i.e., the awakening of the right consciousness and the Mental Death, i.e., the loss of it.

This Verse is said to have been revealed – about Hazrat Hamza – who once when returning home from a hunting trip, heard of Abu Jahl's misbehaviour with the Holy Prophet, and went straight to him and struck Abu Jahl's head with his bow and made him recite the '*Kalima-e-Shahadat*', i.e., the declaration of the faith in One God. Another report says that this Verse refers to Amar bin Yasir's faith with reference to Abu Jahl's infidelity. (M.S.).

The term death and life as already pointed out in 8:24 and 2:28 are relative and have a very wide usage from the simplest elemental forms of matter up to the most complicated life in human beings and from the most unlettered and the simplest primitive man up to the highly developed, intellectually accomplished ones, like prophets and the philosophers, this term that death and life can be used, and here it has been used in the sense of the absence of the light of faith and death as its reverse, but the usage here does not mean wherever the bringing of the dead to life is mentioned in Qur'an, it means, an ignorant having been taught and a faithless being made faithful. Some commentators who did not believe in miracles of the prophets have misinterpreted the Verses relating to Jesus and the other prophets in the light of this passage. (A.P.)

Verse 123

'*Ja'alna*' i.e., We made. This Verse means '*Sayirna*', i.e., We caused – The chief men of Mecca planned against the life of the Holy Prophet – so the chiefs every tribe are guilty. It is the divine plan to allow the powerful men to act against God's Plan and then to show the Omnipotence of God's will, which notwithstanding all the efforts of the most powerful, is always done.

Verse 124

According to Tibyan, one day Walid bin Mughairah said to the Holy Prophet that if in fact there was any apostleship, it should have come to Mughairah for he was superior to the Holy Prophet both in wealth as well as in the strength of his tribe. The Verse says that wealth and numerical strength is not at all the criterion of the award of the Kingdom of God and God alone knows as to whom the office of the apostleship should be entrusted to. This phenomenon is equally applicable to the succession to the

Apostle of God, i.e., *Imamat*.

It is quite evident from this passage¹² that the Holy Prophet showed them some miracles beside the Qur'an, but vanity made the people aspire for the revelation itself to be given to them and their repulsive nature would not allow them to believe in spite of the clear evidence. In this sequence the Verse 6:126 was revealed. (A.P.)

Verse 125

The words meaning '***And whomsoever God wills He should cause him to go astray***' never meant that God renders the disbelievers incapable of believing aright. It means that those who disbelieve are allowed to go astray as they themselves desire.

'As they are ascending up to heaven' means the false pride of the infidels that they imagine that by rejecting the belief in God, they feel as if ascending into heaven i.e., by their rejecting the truth they themselves feel the strain as one feels the strain in his breast when one ascends any height, he feels his breast heaving and his heart panting. It is not that he does not believe because his breast is made straitened by God. but owing to his breast being straitened owing to his disbelief.

The Holy Prophet was asked as to the sign of one's being guided aright, He said: *'The inclination towards the life hereafter, hatred against the present world which is the abode of infatuation, and preparedness for death, i.e., to depart from this world. These are the signs of an enlightened heart. The uncleanness mentioned is the resultant state of the soul owing to the disbelief.'*

Verse 128

The actual meaning of the word "*Jinn*" is the ethereal, invisible beings, i.e., the spirit of evil like the angels who are the spirit of goodness. The existence of such beings is an accepted fact, but the word '*Jinn*' need not mean one and the same everywhere, as it is also used figuratively for the leaders of evil or the notorious persons among the infidels, as the word '*Shayateen*' meaning devils, is used for the fellow disbelievers in Verse 2:14. Here in this Verse according to Ibn Abbas '*Jinn*' means the infidels. (M.S.)

The word '*Jinn*' is derived from the root '*Janna*', i.e., meaning, he covered or concealed, or he protected. Since the leaders of the infidels, out of their pride kept themselves covered from the commoners and they also remained protected by their worldly positions, the word could be used for them in a figurative reference or address to the wicked beings.

This clearly asserts the existence of unseen beings and agencies of responsible character like man, who have inter-relation in some way or the other with mankind and do influence the weak-minded ones among the human beings to divert them from the right path¹³. (A.P.)

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- [1.](#) In the manner of those who are in darkness, satisfied with their own deeds.
 - [2.](#) The criminal dignitaries. Refer to Verses 37: 12–15; 46:7.
 - [3.](#) We also are given revelations not only you.
 - [4.](#) This is a brief reply to the many questions about God’s choice of a particular lineage for prophethood and His Vicegerency. (Imamat).
 - [5.](#) This is a prophecy about the undignified end of such people.
 - [6.](#) A figurative expression pointed out in Verse 6: 112 regarding the receptivity in some and the repulsive nature in some. Refer to Verse 6: 112 as for the attribution of the difference to the will of God. Ref to note on Sura 1 regarding the divine action and the reaction. Refer to Verse 4:79.
 - [7.](#) Refer to Verse 6: 112.
 - [8.](#) The Qur’anic path, Islam.
 - [9.](#) The Right one – God’s dealing with the people with recipiency and those with repulsive nature. Refer to Verse 6: 126. Hence with the receptivity mentioned in the previous Verse are made the objects of the revelation i.e., the recipients of the Divine Communications.
 - [10.](#) Refer to Verse 55:33.
 - [11.](#) Some means by this also to control or govern the others.
 - [12.](#) Refer to Verses 37: 12–15; 46:7.
 - [13.](#) Refer to the commentary of Verse 2:30, under "Jinn".

Jinn are also conscious beings. Angels are made of light, therefore, on account of their illuminating gracious nature only good comes out from them. Jinn are made of fire, therefore, more often than not, evil is associated with them. They can also take any physical form, including debased animals. The word mala-ik is derived from the Arabic malk, not from the Hebrew root alaka. The meaning of malk, mulk, milk and malakut is possession, which is also ownership or holding. The holding authority is malik or maalik or malak, who is also the owner or the sovereign, exclusively used by the Quran to refer to Allah. The whole universe is milk or mulk and the holder is the absolute owner, Allah. Between the absolute owner and the held mulk there are dominions over which the intermediary authorities exercise control, with Allah's consent, in relation to the dominion above them. Each of these dominions is termed as malakut and each holding authority is called malak. The pagans worship these mala-ik, under misconceived conclusion, as the independent authorities, either the sons or the daughters of the absolute authority, who can speak or advocate on their behalf to the king of kings. It is because they do not have the insight, or true guidance, to view the spiritual world, as pointed out by verses 53:26–31 of al Najm.

[1] [1]

SHARES

Al-An’am Section 16 – The Decreed Punishment Shall Be Unavoidable

- The warning against the sure punishment

- The decreed punishment being unavoidable

- The superstitious infanticide
- Every soul shall bear witness against its own self.

Al-An'am Verses 130 – 140

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا
وَعَرَّثَهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

“O’ assembly of jinn and men! did not come unto you apostles from among you, relating to you My signs and warning you of the meeting of this day (of requital) of yours?” They shall say: “We bear witness against Ourselves;” And this world’s life deceived them, and they shall bear witness against their (own) selves that they were disbelievers¹.” (6: 130)

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْفُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ

“This because thy Lord destroyeth not any town un-justly whilst their occupants were negligent².” (6: 131)

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

“And for all are degrees in accordance with what they do; and thy Lord is not heedless of what they do.” (6: 132)

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ آخَرِينَ

“And thy Lord is Self-Sufficient, full of Mercy; If He pleaseth He may take you away and make successors after you, whomsoever He pleaseth, even as He raised you up from the posterity of other people³.” (6: 133)

إِنَّ مَا تُوْعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ

“Verily what ye are promised, will certainly come to pass, and ye cannot make (God) helpless⁴(against it).” (6: 134)

قُلْ يَا قَوْمِ اِعْمَلُوا عَلَيَّ مَكَانَتِكُمْ اِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ اِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

“Say! “O’ My people⁵! Act ye according to your ability; verily I too act, then soon will ye know for whom (of us) will be the abode⁶of the (good) end (of bliss); Verily shall not succeed the unjust⁷.” (6: 135)

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ

“They assign unto God from what He hath created of tilth and cattle, and say: “This is for God, according to their assertion, and this for our associates⁸, then what is for their associates reacheth not unto God, and whatever be for God, it reacheth their associates; (How) evil is what they judge!” (6: 136)

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُرِدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَهُمْ وَمَا يَفْتَرُونَ

“And thus⁹their “Associates have made fair-seeming to most of the polytheists the slaying of their (own) children that they may cause them to perish¹⁰, and confound unto them their religion, and if God hath desired¹¹they would not have done so, therefore leave them and what they forge.” (6: 137)

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ

“And say they: “These cattle and tilth are a taboo (consecrated): None shall eat them save as we¹²please” (this is) according to their own Assertion¹³, and (there are) cattle whose backs are forbidden and cattle they mention not (Allah) God’s name on them-forging¹⁴a lie against Him¹⁵, soon will He¹⁶requite them for what they forge¹⁷.” (6: 138)

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُنْ مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَّهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ

“And they say: “What is in the wombs of these cattle is exclusively for our males and forbidden to our wives¹⁸and if it be still¹⁹born, then all²⁰of them, in it are partners;” soon will He recompense them for (falsely) attributing to God; Verily He is All-Wise, All-Knowing.” (6: 139)

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ

“Indeed, are lost those who slay their children foolishly without knowledge and prohibit²¹they what God hath given them, forging falsehood against God. Indeed, they have gone astray and they are not guided aright.” (6: 140)

Commentary

Verse 130

The address in this Verse both to the ‘Jinn’ as well as men, indicates that apostles among the ‘Jinn’ also must have come, though their names have not been mentioned in the Holy Qur’an. And the Verse ‘We have sent a guide to every people’ indicates that the people of the ‘Jinn’ must also have had guides for their guidance.

Regarding ‘Jinn’ Refer to Verse 6: 128.

Regarding ‘Minkom’ from among you, relating to the ‘Jinns’, the commentators differ as to whether ‘Jinns’ had prophets of their own or that the prophets who came for men were also for the ‘Jinns’. When the existence of the ‘Jinns’ as a separate people, is a community, they also must have had prophets of their own and their prophets might have been subordinate to the human prophets, as it is proved from Qur’an that man is superior to all other creatures. It is an accepted fact that the Holy Prophet was for both men and the ‘Jinns’ alike. This is the reason ‘Jinns’ are frequently mentioned and addressed in the Qur’an and in no other scripture²². (A.P.)

Verse 131

This Verse clearly indicates that the ‘Jinn’ also must have had the guidance from God through some apostles from among them.

This asserts that as a principle, no one is punishable before the Divine Order is communicated to him, but they will not be exempted from the natural consequences, though not punishable for their disobedience. (A.P.)

Verse 134

The word ‘*Too’adoon*’ literally meaning promised–Here means threatened with, i.e., with the chastisement and the Day of Judgement on which every proved convict shall be punished and nothing would be of any avail to the infidels to stop God from taking the action against them.

Verse 135

It is by way of a satire and a warning, it is told to the infidels, to act as they like and the Holy Prophet would act as he has been commanded by God to do, and the infidels would soon know whose is the success in the life hereafter.

The rites of the pagan cult mentioned in Verses 6: 136–140 are the examples of their rituals and the customs born of the superstitious tendency in the people which made them believe their actions to be as approved by God. In the few words concluding with the Verse 6: 140 Qur'an altogether discards all such tendencies, saying that all orders of God are based on nothing but His absolute wisdom and knowledge to which such foolish acts can never be assigned. (A.P.)

Verse 136

The reference in this Verse is to the custom among the idolatrous Arabs that they used to set apart certain portion of their corn-fields and their cattle for God and another portion for their idols—and if any of the cattle they find growing fat, they used to get it exchanged with some lean one from the share of the idols. If anything already allotted by them for God, by chance gets into the share of the idols they would not separate it and restore it to God's share—and if anything of the share of the idols by chance gets into God's share, they used to separate it at once. And that which had to be spent as charity in feeding and providing the poor they used to give it away' to the '*Pujaries*' the custodians of the idols and the temples. The custom is condemned.

A reference to what is customary with all those in charge of the sacred places, the income of which is divided into two parts one for the benefit of the public and for those in charge. Whenever a deficiency in the income occurs, reduction in the public share is effected and not in their own shares. (A.P.)

Verse 137

There was no limit to the brutal barbarism of the people of pre-Islamic age of ignorance female children were buried alive—there was also the practice of offering human sacrifices to the idols—sometimes they vowed that if they had a number of male issues, they would sacrifice one of them to some idol. This false notion of the idolaters is referred to as forging a false belief.

Verse 138

The people used to divide their cattle, and the tilth offered to God in three purposeful categories:

1. The cattle which none ate.

2. Those on whose back, they neither rode nor did they load²³.

3. Those which were offered to the idols—and at the time of slaughter they never even mention the name of God—and the wonder is that they attributed all these actions of theirs, to God.

It was only a 'Taboo', i.e., a device of the pagan priesthood enforced and motivated with gross selfishness and based upon false belief and notions. It was a selfish invention and a lie against God.

Verse 139

If the cattle allotted to the idols bear any issue, it was appropriated exclusively for their males and forbidden for their women. So did the people use to fabricate peculiar beliefs and superstitious dogmas.

Verse 140

Refers to the Arab custom of burying alive female babies based on the two fanciful considerations (1) the economical and (2) the social shame—the females being unable by themselves to earn the livelihood was considered as inferior to the male issues; thus, an economical burden on the males and also as subject to the molestations by the males. Besides these they offered a male issue to the deities on the altar.

With regard to the social and the ritual consideration of paganism, the modern materialism has gone to the other extreme making the sex attraction as the means of earning wealth and having given up religious and moral duties but with regard to the economic considerations, the materialists have gone a step further than the pagans by introducing the family planning which prevents the birth instead of killing the born ones, and restricting the use of foodstuffs to one place to earn the exchange for the import of the things of luxury and barring people of the barren area from migrating to fertile places to earn their livelihood just on the basis of the fear of the poverty of the state. Thus in modern days, paganism manifests in the form of materialism. (A.P.)

¹. Refer to Verse 6:129 and also 41:25; 46:29–31; 55:33; 72:1 This clearly indicates the Jinns also had apostles from among their own kind.

². This indicates that people of every town are given the warning and respite before they are punished and they only neglect the warnings and the respite graciously given to them.

³. This needs a reflection on the gradual development and the progress of the human race on earth and the fate of the rebellious ones of the people of yore.

⁴. Prevent or defeat.

⁵. Address to those who are obstinate, The proud ones of their wealth and the worldly positions

6. Whatever be the vicissitude, the ultimate is with the righteous ones. Refer to Verse 28:83–The abode stands for the ultimate resting which is only for the righteous.
7. Refer to Verses 6: 124–138.
8. Their associate false gods whom they associate with the Lord.
9. Connects to the previous Verse the custodian a of the temple and not the idols.
10. Which leads only the destruction.
11. If God had only willed, He would have forced them not to do it, but this life is the state of freedom of free choice and not of compulsion.
12. God i.e. as God pleases.
13. Fancy.
14. The forging refers to what they falsely assert.
15. God.
16. God.
17. Refer to Verses 6: 136; 5: 103.
18. Females, women.
19. Born dead.
20. Both males and the females.
21. Applicable to stopping conception and causing abortions under the modern family planning and otherwise.
22. Refer to Verses 46:29; 55:33. and 72: 1.
23. Refer to Verse 5:103.

[1] [1]

SHARES

Al-An'am Section 17 – The Divine Gifts And The Self-Imposed Prohibitions.

- The various kinds of Divine Gifts
- The self-imposed prohibitions of the idolaters

Al-An'am Verses 141 – 144

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَانَ مِثْلَ آبِهَاتٍ أُخْرَىٰ وَمَنْ يُضْلِكِ الْإِسْمَ الَّذِي أَنْشَأَ رَبُّكَ عَلَيْهِ يَوْمَئِذٍ فَسَاءَ مَا يَحْكُمُونَ
 وَمَنْ يُضْلِكِ الْإِسْمَ الَّذِي أَنْشَأَ رَبُّكَ عَلَيْهِ يَوْمَئِذٍ فَسَاءَ مَا يَحْكُمُونَ
 وَمَنْ يُضْلِكِ الْإِسْمَ الَّذِي أَنْشَأَ رَبُّكَ عَلَيْهِ يَوْمَئِذٍ فَسَاءَ مَا يَحْكُمُونَ
 وَمَنْ يُضْلِكِ الْإِسْمَ الَّذِي أَنْشَأَ رَبُّكَ عَلَيْهِ يَوْمَئِذٍ فَسَاءَ مَا يَحْكُمُونَ

“And He it is who produceth gardens (of vine) trellised and untrellised, and date palms and tilth of various (kinds of food produce) and olives and pomegranates, similar (in kind) and different (in variety), eat ye of its fruit when it fruiteth¹ and give ye His (God’s) share², on the day of its reaping, and act ye not extravagantly; Verily He loveth not the extravagant (ones)³.” (6: 141)

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

“And of cattle are some bearers of burden and some (low fit only) for spreading⁴; eat ye of what God provideth you with, and follow ye not the footsteps of Satan; verily he is your declared enemy⁵.” (6: 142)

ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِيٌّ يُبَيِّنُ
بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

“(Take) Eight in pairs—two of sheep and two of goats; Say: “Hath He forbidden the two males or the two females or what is contained in the wombs of the two females? Inform me with knowledge, if ye be truthful⁶.” (6: 143)

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ
وَصَّاكُمُ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“And of the two camels and of the two oxen; say, the two males hath He forbidden or the two females or that which contain the (wombs) of the two females? or were ye witnesses when God did enjoin this;” Who, then is more unjust than he who forgeth⁷ a lie against God to lead astray mankind without knowledge? Verily guideth not God a people who are unjust⁸.” (6: 144)

Commentary

Verse 141

“Pay or render its dues’ does not mean ‘Zakat’, for ‘Zakat’ was prescribed in Madina and this is a Verse revealed in Mecca. It means ‘Sadaqah’, i.e., alms or charity. The concluding words of this Verse, condemning extravagance, clearly indicate how much Islam was mindful of the national or the collective economy by the practice of frugality by every individual. Waste of every kind in everything is strictly forbidden in Islam. Even in charity one is not allowed to over act, depriving his own self and his dependants, by giving away uncontrolled charity to the others.

About extravagance in giving away one’s earnings, it is reported that once Thalith–bin–Qais gave away

all the produce he got from 500 date palms of his garden, and did not leave anything for his family and children. This Verse was revealed (M.F.A.)

Verse 142

'*Farsh*' is derived from '*Farasha*' meaning he spread, i.e., animals fit for slaughter because for slaughtering, they are thrown down or because bed is made out of their wool. '*Hamulah*' might mean larger animals like camel and '*Farsh*' smaller animals like the sheep and the young ones of camels for their being smaller in statute and thus nearer to the ground. (M.S.)

Verse 143

The Arabs under the influence of idolatry held certain animals which were lawful, to be unlawful and similarly certain unlawful animals, as lawful. Such superstitious belief and practice is condemned.

Verse 144

The reason for prohibiting the use of what dies of itself, and blood and swine's flesh is given on the things being unclean affecting the physical health and the reason for prohibiting the use of the animals other than God's name being invoked—as affecting the spiritual soundness.

1. Yields the fruits.

2. 'Zakaat' the fixed poor-rate and 'Khums' the prescribed 1/5th of the net profit— Ref to 'Fiqha'.

3. This roots out and rules out all the man-made barriers created on the economic consideration of a state preventing people to move as they need to be benefited by God's provision on the earth and the ritual prohibition in this regard and establishes the right of God i.e. the prescribed poor-rate and charity in His name and condemns overacting.

4. bed—or for staying.

5. Refer to Verses 2: 168; 16:5, 16:66 40:79.

6. Refer to Verses 5: 103; 10:59; 16: 116.

7. Applicable also to all kinds of conjectures about the divine affairs and authorities and matters of religion without proper knowledge of it—It is as well a warning against the modern irreligious rebellious talks. (A.P.).

8. Refer to Verses 6: 12; 6:21; 6:54; 6:58; 6:94; 6: 158; 39:32.

[1] [1]

SHARES

Al-An'am Section 18 – The Forbidden Food And

The Vain Excuses

- The forbidden foods
- The vain excuses of the disbelievers
- God’s wrath cannot be averted by the guilty ones

Al-An’am Verses 145 – 150

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلًا لِّغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

“Say: “I find not in what hath been revealed unto me anything forbidden to an eater to eat except it be died of itself, or blood poured forth or flesh of swine for verily that is unclean or a transgression,(a) slain invoking the name of other than Allah (God), but (even so) if one is forced¹(to eat it) not lusting nor (wilfully) transgressing the limits, then verily thy Lord is Oft-Forgiving, All-Merciful².” (6: 145)

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ

“And unto those who were Jews forbade We every animal having undivided hoof, and of oxen and sheep forbade We unto them the fat of both, save what is upon their backs or the entrails or what is mixed with bones; this We recompensed³them for their rebellion, and verily We are truthful.” (6: 146)

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

“If they belie thee (O’ Our Apostle Muhammad!) then say (though) “thy Lord is full of Mercy all-embracing but His wrath shall not be returned from the people who are guilty⁴.” (6: 147)

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا
بِأَسْنَانِهِمْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ

“Those who are polytheists will say: “Had⁵God wished we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything.” So did belie those before them until they tested Our wrath; Say thou: “Have ye with you any knowledge? Then produce ye that unto us, ye follow naught but conjecture and ye utter naught but guessing⁶.”
(6: 148)

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

“Say thou: “Then, God’s (alone) is the argument decisive; Had God wished He would surely have guided you all aright.” (6: 149)

قُلْ هَلْ مِنْكُمْ شُهَدَاءُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ

“Say thou: “Bring ye your witnesses who bear witness that God hath forbidden this,” then (even) if they bear witness, bear thou not witness with them; and follow not thou the inclinations of those who belie Our signs; and those who believe not in the hereafter, and while they with their Lord equalize⁷(others).” (6: 150)

Commentary

Verse 146

‘Zufr’ means talons and claws. ‘Zi-zufr’ means every beast or bird which has not divided toes as has the camel, ostrich, goose and duck.

Verse 147

‘Zu-Rahmat’, i.e., Lord of Mercy—the people who even rejected the true faith, offered to them by the Holy Prophet were destroyed. Sometimes their punishment had only been postponed with a respite. The concluding words clearly sav that such rebels against God will not always escape the return for their infidelity.

Verse 149

The polytheist used to say that if God had willed, they would all have been guided. God had not willed

so. They even attributed their going astray to God's will. This is said against the argument of the polytheists that God never misleads men, but on the other hand He sends apostle after apostle to guide man on the right path of truth. Man has been created with a free will to use his discretion to thankfully accept the guidance from God or to ungratefully reject it⁸.

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1. Forced not by friends or the socials in clubs but by the enemy or made helpless against the use.
 2. Refer to Verses 2:173; 5:3.
 3. Temporary prohibition for a local reason.
 4. Refer to Verse 3:92.
 5. The fallacy in the argument of the polytheists is that they have omitted the fact that there is no compulsion on the part of God with regard to the human action in this life. The divine will in this regard is always legislative and not creative. Refer to note in the margin of Verse 6:138.
 6. Talk with no authority.
 7. In authority.
 8. Refer to Verse 76:3.

[1] [1]

SHARES

Al-An'am Section 19 – Guiding Regulations Of Life

- Duties to God, kindred, self and others
- allied laws in the scriptures given to Moses.

Al-An'am Verses 151 – 154

قُلْ تَعَالَوْا أَنبَأْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

“Say: (O’ Our Apostle Muhammad) “Come ye! I will recite (unto) you what your Lord hath

forbidden to you that ye associate not with Him anything and to (your) parents be good, and slay¹ye not your children for (fear of) poverty; We provide for you and for them, and draw ye not near unto shameful²deeds, that which be apparent and that which be concealed, and kill ye not the soul which God hath forbidden save for justice; This He enjoineth you with, so that ye may understand.” (6: 151)

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

“And approach ye not the property of an orphan save that be in the best manner till he attaineth his maturity; Give ye full measure and full weight in (perfect) justice; We task not a soul but according to his ability, and when ye speak be just; though it be against a kinsman; and fulfil ye God’s covenant³; This He enjoineth you with so that ye may be mindful⁴.” (6: 152)

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

“And (know ye) Verily this My path, is the straight (right) one, so ye follow it, and follow ye not (other) ways for they will scatter you away from His path; this doth He enjoin you with, so that ye may guard (yourselves against evil)⁵.” (6: 153)

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ

“Besides, We gave Moses the Book completing (our favours) on those who would do good and explaining all things in details, and a guidance and a mercy, so that in the meeting⁶of their Lord they may believe.” (6: 154)

Commentary

Verse 151

The injunction to parents not to slay their children for fear of the inability to maintain them owing to poverty, can as well be inferred as a condemnation of ‘birth control’ which by some modern parents is practised.

Verse 152

The warning against approaching the property of any orphan save in the best manner, is a provision for improving the interest of the orphan in the property, if it could be through any business or investment, in

which case the result must be to the benefit of the orphans. There is a reference to the faithful and careful custody of an orphan's property in 4:6.

Verse 153

The Right or the Straight path referred to in this Verse is what the Holy Prophet showed to mankind at the conclusion of his apostolic mission, saying:

I leave behind me Two weighty things, the Book of God, i.e., the Holy Qur'an, and my 'Ahl Al-Bayt' (i.e., the divinely chosen ones of my family, i.e., the Lady of Light Fatema and the Twelve Holy Imams). If ye hold fast to these two, never, never shall ye be led astray, never shall these two, i.e., the Holy Qur'an and the Ahl Al-Bayt be separated from one another until they join me at the Cistern of (Kauthar) (in Paradise).

This saying of the Holy Prophet has been universally acknowledged by one and all of the various schools of thought in Islam⁷.

The covenant at Ghadir Khumm⁸ was taken and the Holy Prophet in conformity with 56:77-79 and 33:33, declared on several occasions that after him the only authority to be adhered to, is the Book of God (the Qur'an) and his Ahl Al-Bayt, the Two inseparable entities till the resurrection day, and the Muslims are here, in clear cut words warned not to go hither and thither, lest the result will be the deviation from the right path. (A.P.)

Verse 154

By 'all things' meaning everything needed for the guidance of the Israelites of Moses' time, which includes the prophecy relating to the advent of the Holy Prophet Muhammad. Deut. 18/18-19.⁹

¹. Applicable to the unwarranted and 'Family Planning'.

². Referable to the unnatural methods of preventing conception.

³. This serves as a reminder as well as a warning to the Muslims particularly about the Last Covenant taken from them by God through His apostle the Holy Prophet on 18th Dhu 'l-Hijja 10 AH at 'Ghadir Khumm'.

⁴. Refer to Verse 4:6, 17:34.

⁵. Refer to Verse 6:160.

⁶. The day of resurrection and for the Final Judgement. Refer to Verse 35:42.

⁷. Refer to Tafsir al-Kabir, Tafsir al-Durr al-Manthur and others.

⁸. Refer to Verse 6:67.

⁹. Refer to Verse 6:116.

Al-An'am Section 20 – Prayer, Sacrifice, Life And Death To Be Only For God

- The Quran sent down for the guidance of mankind
- The law of requital
- The object of life of mankind must be only to please God
- The believers in God will be the rulers of the earth.

Al-An'am Verses 155 – 165

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

“And this (Qur’an) is a Book, We have sent it down, blessed, so follow it, and guard (your-selves against evil) so that ye may be done mercy¹.” (6: 155)

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَيَّ طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ

“Lest ye (Polytheists) should say “that the Book (from God) was sent down unto two parties²(the Christians and the Jews) before us, and verily we were of what they read, unaware.” (6: 156)

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بَيِّنَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ

“Or (lest) ye should say: “Had only been sent unto us a book we should have been better guided than they;” so indeed hath (now) come unto you a manifest proof from your Lord, and guidance and mercy; who then is more unjust than he who belieth the signs of God and turneth away from them? Soon shall We recompense those who turn away from Our signs with an evil chastisement

for what they used to turn away³.” (6: 157)

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا
لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا قُلِ انْتَضِرُوا إِنَّا مَنَّظِرُونَ

“They wait not but (to see) that⁴ come unto them the angels, or cometh thy Lord (Himself), or that come (unto them) some signs of thy Lord; on the day when come⁵ some of the signs of thy Lord, its faith shall profit not a soul which believed not before, or earned good through its faith; Say: (O’ Our Apostle Muhammad) “Wait ye! Verily We too are waiting⁶.” (6: 158)

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ

“Verily those who divided their religion and became parties, thou hast no concern with anything of them; their affair is with God only, then will He inform them of what they did⁷.” (6: 159)

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

“Whosoever cometh with a good (deed) for him shall be ten⁸ like it; and whosoever cometh with an evil (deed) he shall be recompensed not but with the like⁹ of it, and they shall not be dealt with unjustly.” (6: 160)

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قَيْمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Say: (O’ Our Apostle Muhammad) “Verily my Lord hath guided me unto the straight (right) path¹⁰; the established¹¹ religion, the faith of Abraham, the upright one; and he¹² was not of the polytheists.” (6: 161)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

“Say: “Verily my prayer and my sacrifice, my life and my death, (are all, only) for God, the Lord of the worlds¹³.” (6: 162)

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

“No associate¹⁴ (is there) for Him; and this I am commanded, I am the first of the Muslims (i.e.,

those who submit to God)15.” (6: 163)

قُلْ أَغْيَرَ اللَّهُ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ
مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

“Say: “Shall I seek other than God a Lord? While He is the Lord of all things; and no soul earneth (any evil deed) but against itself; and no bearer of burden shall bear the burden of another; then unto your Lord is your return, so He will inform you of what ye used to differ (about)16” (6: 164)

وَهُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ رِجًا وَمَرْجًا وَالْجِبَالَ أَوْتَادًا وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلِغَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ
لَغَفُورٌ رَحِيمٌ

“And He17it is who hath made you (His) Vicegerent in the earth and raised some of you above others in grades, that He may try you in what He gave you; Verily thy Lord is quick in the requital (of evil) and (yet) verily He is the Oft-Forgiving, the Merciful.” (6: 165)

Commentary

Verse 155

It should be noted that all the previous revelations being only for the time, and not a complete code for all times, were not called a complete Book and it is the Holy Qur’an which is presented as a complete Book. Besides, there is the quality of the book mentioned as ‘Mubarak’, i.e., a blessing—a blessing is continued grace of God which infers that this is the Book which shall for ever remain a blessing for mankind in general and its adherents in particular.

Verse 157

Believing in God’s signs – A sign is a certain action or a thing through which a certain person or a meaning is understood. There is nothing in the world which does not give any lead toward the existence of God. Thus, everything in the universe, is God’s sign, but sign to sign differs a great deal. There are certain signs which give a direct and an immediate lead to the minds towards a person or an event, which is not done by the others. There may be many things belonging to a man viz., his clothes, his ring and his photo.

The indication towards the picture of the owner of those things, which the photo would give, would not be had from his clothes and his ring and similarly the ring which was once used by the man, would be a better or direct indication than the clothes, but cannot be compared to the photo which gives a vivid picture of the man, to those who have seen the man as well as to those who would not have seen him

ever before. The personalities of the apostles of God and God's commissioned Imams are the greatest signs of God for through the excellence of these holy ones, is manifested the divine attributes and the heavenly glory. Wherever and whenever a reference would be made to the signs of God, it would in the first place apply to the Holy Prophet, the greatest sign of God and his divinely commissioned Imams. Of course, the Verses of the Holy Qur'an, the miracles wrought by the apostles of God and every commandment of God meant for men—all are included in the meaning of the word 'Aayaat', i.e., the signs.

Verse 158

Coming of the angels, means the coming of the angels of death or of the angels to execute the decree of the doom of the disbelievers and the coming of the Lord means the dawn of the Day of the Final Judgment.

The pagans used to hear from the Jews and the Christians about the coming of the angels and of God Himself besides the coming of the signs. In their resistance against the Holy Prophet they used to say, either as mockery or as a test '*Shun this preaching, let the angels or God Himself come*' Qur'an discards the probability of the coming of the angels or of God Himself in this life and in reference to the life hereafter, the concluding words answer.

Regarding the possibility of the coming of God on the Day of Resurrection, a proper notion about His Absolute Unity and Infinity will discard it, and if there is any wording in the Qur'an or the traditions which attribute movements or the visibility of God, should be interpreted in a proper figurative significance.

(A.P.)

Verse 159

This refers to sectarianism in all religions, i.e., accepting a part and rejecting the other or, misinterpreting the Word of God by one's own imagination and not following the meaning rendered by the authentic sources commissioned by God. The best and the only authority about God, godliness and the correct interpretation of the Word of God after the Holy Prophet are the Holy Imams. Referring only to this fact, the Holy Prophet had declared:

"The likeness of my Ahl Al-Bayt is that of the Ark of Noah, He who got into it was safe and he who turned away from it, was drowned and lost."

It is referring to this the Holy Prophet said: "The people of Moses got themselves into seventy-one sects of which one was on the right path and rest on the wrong. The people of Jesus divided themselves into seventy-two, of whom only one had been on the right and the rest on the wrong. And the people of my faith will be divided into seventy-three sects of which only one will be [on the right and will be saved, the rest on the wrong (M.S. and M.F.A.)

About the various schools of thought started in Islam. Those who first misled the public from the right path, the path of the Holy Prophet and his Holy Ahl Al-Bayt, are responsible for all the subsequent deviations. The straight line between two points can always be one, the right path of Islam is only that which was followed by the Holy Prophet and his Ahl Al-Bayt and this is the path which is meant by '*Shi'ism*', otherwise *Shi'ism* is no new faith or creed. It is only the Islam-Original. As every other digression and deviation is also called Islam, just for differentiation with a distinction it is called '*Shi'ism*' which is the Qur'anic Islam-Original.

Verse 160

This Verse announces only the maximum amount of punishment for evil and the minimum reward for virtue otherwise the Holy Prophet had announced a greater encouragement to those who desire to build up goodness for themselves saying that every evil will be recompensed with the like of it, whereas a virtue of or a goodness will get from the All-Merciful Lord, a tenfold or a seventy-hundred-fold reward. Thus, while Islam warns man and woman against the divine justice, which will not spare any offender from being punished, it also gives the glad tidings by giving such prominence to the preponderance to the quality of the unlimited mercy of the All-Merciful God.

Verse 162

The highest goal of human life is the Law of God which alone must be the mainspring or the generative factor of every word and deed of a man or a woman in this life. Be that the love of one's self, of one's family and children, love of one's friends and relatives, the law of one's country and countrymen, the lover of wealth or any other requisition in this life, if motivated and contributed for the love of God, there cannot be anything more glorious, grander and purer and divine in an individual and nothing can be nobler than this. The idea of complete submission to the Divine will, emanates only from such a conduct of life and Islam means nothing but a perfect submission.

There could have been no better or greater manifestation of such a perfect submission to God than the life of the Holy Prophet and the Holy Ahl Al-Bayt, every word and deed of whose was generated only from love of God. These godly lives on earth were enacted by the Divine will, just to serve as ideals or models for mankind to be followed as faithfully as possible. An all-round and all-comprehensive model of such a perfect life of submission to the Divine will, was presented by the King of Martyrs, the Holy Imam Husain in Karbala, who in action proved the object of his life as nothing else but the Love of God in every walk of life, in every kind of interest in this world, be that the love of self, love of his family, children, friends or relatives, the love of any acquisition in this world, sacrificing and surrendering everything he owned, in the way of God.

His is the sacrifice or the devotion to God, unparalleled in the history of the world ever since its creation till now. The Bible tells us that even Jesus while facing the alleged crucifixion shouted: "*My God! My God! why hast thou forsaken me?*" (Math 27/46). And Abraham though enacted the dream, but

blindfolded himself being unable to witness his son's death. But it was Husain while meeting the greatest calamities, only thanked God and went on making sacrifice after sacrifice in His way.

Verse 163

This Verse clearly says that the first, i.e., the ideal or the perfect model of a true Muslim, was the Holy Prophet himself.

Verse 164

Islam does not allow any belief in any unconditional redemption of any one, merely at his or her believing in any prophet or saint. The belief that any one has purchased the salvation of the sinners by his sacrifices, renders God helpless against the wrongs and the offences committed in His Kingdom and deprives God of any power or right even to question any offender. With this belief, any one will be free to act as one likes, without any fear of any requital for such wickedness on the part of the people there will not be any peace or security for any one on earth, against the freedom man imagines to get from the clutches of the Divine justice.

Islam holds every human individual personally responsible for his or her own faith and deeds, with a promise of a merciful pardon for any unintentional offences, provided the offender repents and amends his conduct and character with a definite determination to abstain from the evil in future. Such a warning is essential to keep the brute in man and woman, duly disciplined and fully controlled. Of course, for every unintentional offender, sincerely desiring to be pardoned, with the necessary amends made to his belief and conduct, with a sincerely determined will for a corrected life in future, there is the promise and even assurance of the Divine Mercy¹⁸.

Every man and woman is a bearer of his or her own burden not because he or she is a born sinner, but it is starting the life with a definite responsibility to be on the right always shunning the evil. The concluding words of the succeeding Verse may be noted for the promise of pardon given in the Divine attribute of merciful pardon¹⁹.

This clearly negates the false tradition related of the Holy Prophet that the dead will be punished for the mourning for them by their relatives and friends.

(a) The Christian misconception of the intercession that the intercessor bears the sins of the sinner added to it, another false proposition that all prophets, were sinners save Jesus, then conclude that none but Jesus will bear the sins, but intercession does not mean to bear the sins of the sinner. Hence, they will be competent to intercede; to remove the burden of the sins from the sinner and secondly no prophet has ever committed any sin at any time. (A.P.)

Verse 165

The word '*Khalif*' meaning the deputies of God, i.e., man or woman, has been created to manifest the divine attributes in his or her life. If one remains conscious of this great assignment and tries to be true to the trust, it will be quite sufficient to reach the divinely destined goal of the bliss of the glorious heights of the divinity in store for every faithful one, man or woman.

There are some who assert that every believer is a vicegerent of God. Based on this theory they say that they have the right to entrust their power to one among themselves to exercise their authority, i.e., men are the vicegerents of the vicegerent of God. But the passage itself clearly says that some are raised above the others, i.e., the more learned, more pious and better in the performances of Jihad– supposing all are the vicegerents, but they are not of the equal footing and status to have such a right–those whom God has raised above should be followed by the others. (A.P.)

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- [1.](#) Receive God's mercy.
 - [2.](#) This indicates that the previous Scriptures were sectional, not universal, which fact is confirmed by several passages of the Qur'an pointing out that Moses and Jesus were sent but only to the Children of Israel–This is clearly and openly acknowledged by the Bible of the Christian church and the national character of the belief in godhead as presented in the Old and the New Testaments Math–15/22–26 10/5 – John– 16/5–14 Etc.
 - [3.](#) Refer to Verses 7:5, 6:21, 6:94, 6:145, 39:92.
 - [4.](#) Refer to the adamance of the disbelievers.
 - [5.](#) i.e. the good deeds of the one who believed but acted only after the sign.
 - [6.](#) Refer to Verse 7:5.
 - [7.](#) Refer to Verse 6:154.
 - [8.](#) According to God's grace.
 - [9.](#) According to God's Justice.
 - [10.](#) Islam–i.e. Absolute submission to the divine will.
 - [11.](#) Which never changes – unimpeachable.
 - [12.](#) Abraham.
 - [13.](#) This is what the term Islam inspires and demands of every Muslim. That every act of his in this life secular or religious– to be exclusively for God. Refer to Verse 2:156.
 - [14.](#) In the devotion of The Holy Prophet to Him.
 - [15.](#) Refer to Verse 6:14.
 - [16.](#) Refer to Verses 2:48; 2:123; 2:254; 17:15; 35:18; 39:7; 53:38; 53:39.
 - [17.](#) God.
 - [18.](#) Refer to Verses 39:53, 6:12–64:9, 29:7, 65:5, 66:8, 47:2.
 - [19.](#) Also, Verse 6:147.

[1] [1]

SHARES

Al-A'raaf – The Elevated Places

(Revealed at Mecca)

206 Verses in 24 Sections

Sections Of Surah Al-A'raaf

1. The object of the Revelation of the Qur'an.
2. Creation of Adam and the Defiance of the Devil.
3. Mankind warned against its enemy–Satan.
4. The guidance through Apostles and their rejection.
5. The Disbelievers shall not enter Paradise.
6. The Disappointment of the wicked in Hell.
7. God's only is the Creation and the Command.
8. The Ministry of Apostle Noah.
9. The Ministry of Apostle Hud.
10. The Ministries of Saleh and Lot.

11. The Ministry of Shu'aeb.
12. Warning against punishment.
13. The Ministry of Moses.
14. Pharaoh and his Magicians defeated.
15. Persecution of the Israelites.
16. The Delivery of the Israelites.
17. The Physical eyes can never see God.
18. The Israelites started Calf Worship.
19. Mercy promised to those who accept Apostle Muhammad.
20. Muhammad the Prophet unto the whole mankind.
21. Punishment for transgressing the limits.
22. The Progeny of Adam will bear witness to itself.
23. The Resurrection.
24. The conclusive warnings against Polytheism.

Important Topics

1. The people to whom the apostles were sent and the apostles, both questioned about the respective response to the apostolic ministries (Verse 6)
2. The measuring out of the deeds on the Day of Judgment (Verse 8)
3. The creation of Adam and the Angels asked to prostrate to Adam (Verse 11)
4. The arrogance of Satan (Verse 12)
5. Satan's vow to lie in wait and lead man astray (Verse 16)
6. The story of Adam and Eve's stay in the Garden and Satan's efforts to get them out of the state of bliss (Verses 16–22)
7. Piety compared to better garments for man (Verse 26)
8. People led astray by Satan think that they are guided aright (Verse 30)
9. For every nation is fixed a doom and when it comes, it is neither delated nor it goes before to. (Verse 34)
10. The forging of lies against God the greatest iniquity (Verse 37)
11. Groups of men and the jinn entering the Hell one cursing the other (Verse 38)
12. The entry of those who disbelieve in the signs of God more difficult than the passing of a

camel through the eye of a needle (Verse 40)

13. Every soul burdened only to the extent of the individual ability (Verse 42)
14. The realisation of the inmates of the Paradise as well as the inmates of the Hell, and the discourse of the people on the heights, i.e., 'A'raaf' (Verse 44)
15. Those who take religion as an idle sport (Verse 51)
16. Those who neglect the Day of Requit (Verse 51)
17. The decision on the Day of Judgment will be final and the disbelievers would aspire for intercession and a return to the life on earth (Verse 53)
18. The creation of the universe (Verse 54)
19. Exhortation to man to call to the Lord, humbly and secretly .. (Verse 55)
20. Noah's deputation to the people to guide them to the right way (Verse 59)
21. The Deluge (Verse 64)
22. Hud's ministry to the people of 'Aad' (Verse 65)
23. Saleh the apostle to the 'Thamud' (Verse 73)
24. Lot's exhortation to the people and the fate of the people for not listening to the Apostle. (Verse 80)

25. Shu'aeb's ministry to the people of Midian (Verse 85)
26. Affliction to the peoples was to humble them down against the arrogance and the rebellious nature they had developed (Verse 94)
27. The hearts of the disbelievers are sealed consequent to their own arrogance and revolt (Verses 100–102)
28. Moses and Aaron's mission to the people of Pharaoh (Verse 103)
29. The Miracles shown by Moses (Verse 108)
30. The encounter of Moses with the sorcerers of Pharaoh (Verses 109–120)
31. The fate of the people of Pharaoh (Verse 136)
32. The appointment of the Lord with Moses for the forty nights (Verse 142)
33. The insistence of the Israelites to see God manifestly, and the fate of the people at the manifestation of the Divine Light (Verse 143)
34. The worship of the Calf introduced by Samari (Verse 148)
35. The mercy of the Lord encompasses all things (Verse 156)
36. The prophecy of the advent of the Prophet Ummi, in the ancient scriptures (Verse 157)
37. The Holy Prophet Muhammad an apostle to mankind as a whole (Verse 158)

38. Water caused to gush out of the Rock by the stroke of Moses' Rod (Verse 160)
39. People turned into despised and hated apes for their arrogance and rebellious conduct (Verse 166)
40. The reward of the doers of good is never wasted (Verse 170)
41. Mountain made to hang over the heads of the people to make them realise the truth (Verse 171)
42. Adam's progeny in the backs of their parents bearing witness to the Absolute authority of God and the belief in the Day of Requital (Verse 172)
43. Men worse than cattle (Verse 179)
44. To call God with the beautiful Names of His (Verse 180)
45. None knows the Hour, the House of the Final Resurrection for the Final Judgment (Verse 187)
46. All men created of one and the same single self (Verse 189)
47. To seek refuge in God whenever Satan attempts to afflict with his misguidance (Verse 200)
48. The Holy Qur'an a clear proof and guidance from the Lord for people who believe (Verse 203)
49. To remember the Lord, aloud and silently, morning and the evening (Verse 205)

50. Those with God are not proud, they glorify Him and throw themselves down in prostration
(Verse 206)

[1] [1]

SHARES

Al-A'raaf Section 1 – The Object Of The Revelation Of The Qur'an

- Quran's revelation, its object
- Every soul shall be judged, and every apostle will also be questioned
- Deeds will be measured justly.

Al-A'raaf Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the Beneficent the Merciful

المص

“Alif, Laam, Meem, Saad.” (7:1)

كُتَابٌ أَنْزَلْنَا إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِتُنذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ

“(The) Book¹(the Qur'an) hath been sent down unto thee so that there be no²straintendness or narrowness in thy³breast about it, that thou mayest warn thereby (and it be) a reminder to the believers.” (7:2)

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

“(O’ people!) Follow ye what hath been sent down unto you from your Lord, and follow ye not (any) other than Him⁴, as (Your) guardians (or friends), How little do ye mind.” (7:3)

وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ

“And how many a town have We destroyed, Our wrath came unto them by night or while they reposed themselves at noonday⁵.” (7:4)

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأْسُنَا إِلَّا أَن قَالُوا إِنَّا كُنَّا ظَالِمِينَ

“So their cry, when Our wrath came unto them, was not but said they; “Verily we were unjust.” (7:5)

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ

“Then certainly will We question those unto whom (Our apostles) were sent, and certainly will We also question the sent⁶ones.” (7:6)

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ

“Then certainly will We relate to them with knowledge for We were not absent.” (7:7)

وَالْوِزْنَ يُوزَنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“And the measuring⁷(of the deeds) that day will be just; so whomsoever’s weight be heavy those are they who shall be successful.” (7:8)

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يِظْلِمُونَ

“And those whose measure (of the deeds) is light, those are they whose souls suffer loss for what they, with Our signs, did behave unjustly⁸.” (7:9)

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ

“And indeed, We have made you inhabit in the earth, and have made We, the means of livelihood for you in it; little it is that ye give thanks.” (7: 10)

Commentary

Verse 1

Alif, Lam, Meem, Saad – (A, L, M, S).

The first three letters are the same which appeared in the beginning of the Second Chapter.

The fourth letter, Saad, is supposed by the commentators to stand for ‘*Sadiq*’– the truthful. According to (M.F.A.)– ‘*An Allah ul-Muqtadir us-Sadiq*’, i.e., I am God the Omnipotent True One.

The truth about the symbolic letters with which certain chapters of the Holy Qur’an start, which are divinely sealed secrets confided only with the Holy Prophet and his Divinely commissioned Deputies the Holy Imams. All the various explanations given by the various commentators are only conjectures⁹. However, when God Himself destined it to be a secret, there is no use or there can be no point in any one unnecessarily endeavouring to manifest His genius in perplexing the public mind with any conjectures.

Once when one of the Omayyids came to the Sixth Holy Imam, Ja’far Ibn Muhammad As-Sadiq and in a taunt asked him, saying, *what is the meaning of the letters ‘Alif Lam, Meem, Saad’ and ‘what benefit mankind can draw out of its use?* The Holy Imam replying to the taunt said:

“Woe unto thee O’ Man. What dost thou know of the secrets of God. The least of the meanings of those symbolic letters is this–According to the numerical value given to each letter of the alphabet:

The value of Alif – 1

The value of Lam – 30

The value of Meem – 40

The value of Saad – 90

Total – 161

“Go thou–this is a heavenly sign to show that the rule of the land by thy brethren the Bant Omiyya shall last only for 161 years.” This prophecy derived by the Holy Imam from the symbol letters of this Sura came to be true, as the rule of the Omayyids came to an end exactly at the end of 161 A.H.

Some think that the letters stand for the name of the Holy Qur’an. The Holy Qur’an is called ‘*Zikar*’¹⁰.

Verse 4

A living instance to prove the truth in this statement are the findings of the recent excavations in the various parts of the world where even flourishing cities have been found to be buried under hundreds of feet of earth covering them, from ages unknown to human history on earth.

Verse 6

The people concerned in this Verse are those to whom apostles were sent. They will be questioned as to how they treated the apostles from God—and their messages.

Verse 7

To know how the conduct of the people will be related to them refer to 36:65. The mouths of the people will be sealed, and the various organs of their body will be caused to relate what all they did.

Verse 8

‘*Wazan*’, literally meaning weight or weightage, means justice—or the means of knowing or valuing the correct weightage or measure or worth of a thing. Weighing by God means that every matter will be dealt with, with perfect justice.

It was asked of the Seventh Holy Imam Ja’far Ibn Muhammad As-Sadiq whether the deeds of the people will be weighed on the Day of Judgment. He replied, “*deeds are not material things to be measured through any balance. Besides the necessity— to weigh, falls only to those who lack in the knowledge of anything. What is the thing or event which is hidden from God.*” It was asked, ‘*what then do the words of this Verse mean?*’ He said: ‘*Those whose good deeds will be more than their evils*’.

Verse 9

The meaning of this Verse is made clear by the previous Verse, i.e., those whose evils will be more than their virtues, ‘*Yazlimoon*’ meaning here ‘*Yakfuroon*’ and also behaving with ‘*Zulm*’, i.e., with aggression. By ‘*Yazlimoon*’ also may mean those who had dealt with the Holy Prophet and the Holy Imams, with ‘*Zulm*’, i.e., those who teased the Holy ones and martyred them, persecuted and killed their issues and their devotees.

Verse 10

Ma-ayish means the means for the fulfilment of life. In addition to all the material things necessary to sustain life, it also refers to all those powers and faculties which help man to rise to a higher plane to prepare for his spiritual destiny, on account of which the angels were asked to prostrate themselves before Adam. Iblis refused to be of those who bowed down, because he arrogantly despised the angels

who bowed down as well as man to whom they bowed down. Arrogance, envy and rebellion were his crimes.

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- [1.](#) The Holy Qur'an.
 - [2.](#) Should not be.
 - [3.](#) The Prophet addressed for the people.
 - [4.](#) Any one, or anything else. This discredits 'Ijtihad' against any revelation.
 - [5.](#) Refer to Verse 7:159.
 - [6.](#) i.e., The Apostles.
 - [7.](#) Of the deeds of every individual. Stands for the effectivity of the actions in the order of the Universe. (A.P.). Refer to Verses 18:105; 21:47.
 - [8.](#) Indicates that the actions will be weighed with the attitude of the mind towards the signs and not according to the quantity of the actions. The 6th Holy Imam Ja'far as-Sadiq says that even if a man stands the whole night in prayer and fasted the whole of his life, it will avail him of nothing if his deeds are not duly guided by the authority appointed by God. (A.P.).
 - [9.](#) Refer to Verse 2:1.
 - [10.](#) Refer to Verses 38:1; 43:44; 16:43; 21:7.

[1] [1]

SHARES

Al-A'raaf Section 2 – Creation Of Adam And The Defiance Of The Devil

- Adam's creation

- Angels ordered to prostrate before Adam

- The Devil's defiance

- The Devil cast out

- Adam beguiled by the Devil

- Adam's seeking God's pardon

Al-A'raaf Verses 11 – 25

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ

“And indeed We did create¹you, then We did fashion you, then said We unto the angels; “Prostrate yourselves unto Adam;” so they all did prostrate themselves except Iblees; he was not of the prostrating ones².” (7: 11)

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ

“Said He³: “What preventeth thee that thou didst not prostrate when I did command thee?” said he⁴“I am better than him, me hast thou created of fire while thou didst create him⁵(Adam) of clay⁶.” (7: 12)

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ

“Said He⁷: Get thee down hence for it doth not befit thee to behave proudly therein. Get thee out; verily thou art of the despised ones.” (7: 13)

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

“Said he: “Grant me respite until the day when they are raised up (resurrected).” (7: 14)

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ

“He said: “Verily thou shalt be of the respited⁸ones⁹.” (7: 15)

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

“Said he: “As Thou hast deprived me, surely will I lay wait for them¹⁰in Thy straight¹¹(right) path.” (7: 16)

ثُمَّ لَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ
ثُمَّ لَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

“Then will I surely come upon them from before them, and from behind them and from their right side and from their left side; and Thou 12wilt not find most of them thankful.” (7: 17)

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ

“He said 13; “Get thee out of this (state), despised, driven away; whosoever of them 14followeth thee, certainly will I fill the hell with you all.” (7: 18)

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

“And O’ Adam! Dwell thou and thy wife in the garden 15, so eat ye two from wherever ye two desire, but go 16not ye two nigh into this tree for then ye two will be of the unjust 17.” (7: 19)

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا
مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ

“Then whispered Satan evil suggestions unto the two (Adam and Eve) that he might display unto them what hath been kept hidden from them of their shame, and said he 18: “Forbade not ye two, your Lord from this tree save lest ye two may become angels or lest ye two may become 19the immortals.” (7:20)

وَقَاَسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ

“And he 20swore unto them both: “Verily I am unto you a sincere adviser.” (7:21)

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ
أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ

“Then he 21instigated them both by deceit 22so when they 23tasted (of) the tree their shameful things got displayed unto them, and they both began covering themselves with the leaves of the Garden; and called out unto them their Lord (saying): “Did I not forbid ye two that tree, and (did I not) say unto you both that Satan is of ye both a declared enemy?” (7:22)

قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

“Said²⁴they²⁵“O’ Our Lord! Unjust²⁶have we been unto ourselves, and if Thou forgive us not and deal (not) with mercy unto us (then), We will certainly be of the losers.” (7:23)

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

“He²⁷said: “Get ye²⁸down²⁹, some of you (being) the enemies of the others; and for you there is in the earth an abode and a provision (of sustenance) for a (fixed) time³⁰.” (7:24)

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

“(And) said He³¹: “Therein ye shall live, and therein shall ye die, and from it ye shall be brought³²out.” (7:25)

Commentary

Verses 11-25

As said above under Verse 10, the spiritual destiny of man put him above the angels and jinn, so the refusal of Shaytan (Iblis) to accept man's superiority was unreasonable. It was egotism which prompted him to impertinent rebellion.

Allah created man with His own hands from clay and gave him His own spirit (*ruh*). The essential quality of clay is softness which makes it adaptable to any form or shape—obedience and submission, and total submission to Allah's will is Islam—the spiritual destiny of man. So Shaytan, a product of fire, not having the qualities of adaptability, nor blessed with the holy spirit, was the first creature of Allah who resorted to conjecture, therefore was thrown out, eternally accursed. On his request Allah gave him respite (by saying): Be you among those who have respite. It implies that there are others, like him, under respite.

Shaytan has a large army of wicked seducers, and those who are their associates, helpers and deputies. The assault of Shaytan's evil is from all sides, and as said in verse 17; most men are led astray by him, while verse 18 says that Allah will fill hell with all of them.

For verses 19 to 25 see commentary of al Baqarah, 2:21 to 2:38.

Verse 18

The story of the fall of Satan has been differently given in the Bible: Isaiah 14/12–20. For the details of the creation of Adam and Iblis declining to prostrate before Adam, and the fall of Satan, refer to Verses

2:30–34.

Iblis argued saying that he was created of fire and Adam of dust, and it will not be justifiable for a superior being to adore an inferior one, but Satan failed to consider the three factors in favour of the creation of Adam. He (Satan) was created of the evolution of fire, but Adam was by God Himself. Whereas God had said that '*I made him by my hands of my own spirit*'.

Secondly, Fire is unreliable for anything deposited with it is destroyed but earth or dust keeps in it anything duly endowed in it, and thirdly, Fire is proud and arrogant, and earth or dust is humble anti obedient and accepts being moulded into any shape or form, whereas Fire does not. The first one who started conjecturing was *Iblis*. Conjectures about God are a satanic conduct, hence forbidden.

Verse 19

For the story of Adam and Eve being placed in the Garden and their being beguiled by Satan and eating of the forbidden tree, See 2:35.

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- [1.](#) Start creating and fashioning – not a simultaneous action – but under a gradual process mentioned (A.P.).
 - [2.](#) Refer to Verses 2:30; 2:34; 15:28; 38:73; 18:50; 40:67.
 - [3.](#) God.
 - [4.](#) Iblees.
 - [5.](#) Adam.
 - [6.](#) Refer to Verses: 28:76; 40:67; 55:15.
 - [7.](#) Means degradation in the state, Loss of rank rather than the change of place. (A.P.).
 - [8.](#) This indicates that the life here is the life of conflict and not of compulsion but of free choice. (A.P.).
 - [9.](#) Refer to Verses 38:80; 15:37.
 - [10.](#) The issues of Adam.
 - [11.](#) The Right Path.
 - [12.](#) God.
 - [13.](#) God.
 - [14.](#) The issues of Adam.
 - [15.](#) State of enjoyment and bliss without any want or endeavour.
 - [16.](#) As already pointed out, this order to Adam was not imperative but explanatory to the requirement of the State in which Adam then was stationed (A.P.). Refer to Verse 2:35.
 - [17.](#) In relation to the state and not any disobedience to any definite order of God – In short Adam was informed that he will lose the state of comfort he was in, and not the final state he should be in. (A.P.).
 - [18.](#) Satan.
 - [19.](#) Remain or live forever.
 - [20.](#) Satan.
 - [21.](#) Satan.
 - [22.](#) Aiming something and telling something else Refer to Verse 7:20. i.e. aiming at the first sentence of the Verse 7:20 and telling the concluding words of Verse 7:20.
 - [23.](#) Adam and Eve.
 - [24.](#) Prayed Saying.

[25.](#) Adam and Eve.

[26.](#) In losing the state which was given – This is not the actual loss – The actual loss will be only if Thou forgive not. (A.P.).

[27.](#) God.

[28.](#) Adam and Eve.

[29.](#) In State. This again establishes the present life as a state of conflict. Refer to Verse 7: 17.

[30.](#) Term.

[31.](#) God.

[32.](#) Resurrected.

[1] [1]

SHARES

Al-A'raaf Section 3 – Mankind Warned Against Its Enemy – Satan

- Mankind warned against Satan and his Tribe
- Sincerity in prayer
- Justice in dealings enjoined.

Al-A'raaf Verses 26 – 31

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

“O’ children of Adam! Indeed We have sent down unto you raiment to cover your shame and (for) adornment¹and the raiment of piety, that is the best; this²is of the signs of God that ye may be mindful³.” (7:26)

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبْوَابَكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

“O’ children of Adam! Let⁴not Satan involve you into affliction as he got your parents out, from the garden (of the blissful life) stripping off their raiment, that he may expose unto them their shame; He watcheth you, he and (also) his tribe, from whence ye see⁵them not; Verily We have made the devils to be the guardians⁶of those who believe not.” (7:27)

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

“And when they act lewdness say they: “We found⁷our fathers (acting) upon this, and God hath enjoined it on us,” Say: (O’ Our Apostle Muhammad!) “Verily God enjoineth not lewdness⁸; Do ye say against God what ye know not?” (7:28)

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ

“Say thou: “My Lord hath enjoined justice and set⁹ye upright your faces at (each time and place) of prostration, and call¹⁰upon Him, being sincere¹¹exclusively unto Him in religion; even as He brought¹²you forth (in the beginning) so unto Him shall ye also return.” (7:29)

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ

“A party He hath guided aright, and (the other) party entitled themselves to error; (for) verily they took the devils for their guardians other than God, and think they, that they are the ones guided aright. ¹³” (7:30)

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

“O’ children of Adam! Be ye adorned at every time of prostration and eat ye and drink ye and commit ye not excesses; Verily He (God) loveth not the extravagants¹⁴.” (7:31)

Commentary

Verse 30

A part of them owing to their getting astray has earned perdition.

This Verse clearly says that the friends of the devils thought themselves to be guided aright. Hence the mere imagination of any people without the truth in it, to be on the right, is also a satanic delusion.

Verse 31

'Zeenat' or embellishment refers to the cleanliness and decency of apparel specially against the pagan practice of going naked round the Ka'ba but the order is not restricted against any particular practice, but it has a wider significance. The second Holy Imam Hasan Ibn Ali al-Mujtaba used to put on very decent dress whenever he went to pray. When asked the reason of the special embellishment, he used to recite this Verse, and said, '*God is All-Beauty and loves beauty, 'Zeenat'*'.

The real meaning of '*Zeenat*' or embellishment is that which gives grace in the eyes of others, and it can be the external embellishment in physical appearance as well as the internal embellishment of high morals and the purity of the spiritual aspect of the individual. It is said that with the scholars, '*Zeenat*' stands for cleanliness and decency in dress and their physical appearance and with the divines it stands for a perfect attention toward God. (M.S.)

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- [1.](#) Including all means of comfort.
 - [2.](#) Refers to the provision of the means of the physical and the spiritual development.
 - [3.](#) In using the said mean; healthily and harmoniously and constructively.
 - [4.](#) A warning to mankind against the mischievous aim of Satan in the field of the conflicts, though his activities might result in some physical progress for man. Refer to Verses 7: 14–17.
 - [5.](#) This proves the existence of beings invisible to man – Satan always attacks only from unexpected and unnoticed sources.
 - [6.](#) The devil's activities will be affective only in those who have the affinity of the devilish characters.
 - [7.](#) This is a common excuse with all the wrong doers.
 - [8.](#) 'Fawahish' indecencies including nakedness – while circuiting round the 'Ka'ba' – as the pagans did while worshipping the idols– Other sins and crimes.
 - [9.](#) Wherever ye be and stand for prayer–to turn to the 'Ka'ba' as the 'Qiblah'.
 - [10.](#) With full concentration and the presence of mind– Beseech.
 - [11.](#) With devout submission.
 - [12.](#) In accordance with the tendency with which life began, they will go back.
 - [13.](#) Refer to Verse 17: 16, 36:7.
 - [14.](#) This encourages the devotees to be well dressed and adorned as if they are going in festivity to meet the Lord. Condemns austerity, asceticism and luxury of extravagance in life.

[1] [1]

SHARES

Al-A'raaf Section 4 – The Guidance Through

Apostles And Their Rejection

- The Apostles coming with the guidance
- The fate of the disbelievers
- The guilty ones shall accuse each other and shall themselves witness against themselves.

Al-A'raaf Verses 32 – 39

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ
كَذَلِكَ نَفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

“Say: (O’ Our Apostle Muhammad!) “Who hath prohibited¹the adornment (granted) of God, which He hath brought forth for His servants and the good things of the provisions?” Say: “These are for those who believe, in the (short) life of this world (to he) exclusively theirs on the Day of Judgment;” Thus do We explain in details the signs for a people who know².” (7:32)

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Say: “Verily did prohibit my Lord only shameful³deeds, those apparent of them and those concealed, and sin and rebellion without (any) right, and that ye associate (not) with God for which hath not been sent down any authority, and that ye say⁴(not) against God what ye know not⁵.” (7:33)

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

“And for every people⁶is (an appointed) term, so when cometh their (appointed) term, they shall not remain⁷behind an hour (even for the least while) nor can they go before⁸.” (7:34)

يَا بَنِي آدَمَ إِذَا يَأْتَيْنَكُمْ رَسُولٌ مِنْكُمْ يَفْصُونَ عَلَيْكُمْ آيَاتِي ۖ فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“O’ children of Adam! When come unto you apostles from among you, relating unto you My signs, then whosoever guardeth himself against evil and amendeth⁹(himself), then no fear shall come upon them, nor shall they be grieved¹⁰.” (7:35)

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“And those who belie our signs¹¹and in pride turn away from them, these are the inmates of the (Hell) fire, and they shall abide therein.” (7:36)

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَٰئِكَ يَنَالُهُمُ النَّارُ مِنْ نَحْبِهِمْ مِمَّنِ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُتَوَفَّوْنَهُمْ قَالُوا أَيَّنَا مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَيْنَا أَنفُسِهِمْ أَنَّهُمْ كَافِرِينَ

“Who is then more unjust than he who orget^{12a} lie against God or belieth His signs? Those (are they) unto whom shall reach their share (as decreed) in the Book; until come unto them Our messengers¹³, cause them to die, they¹⁴(would) say: “Where is that which ye did call upon besides God?” They¹⁵would say “They have left us away in the lurch,” and they shall bear witness against themselves that they had been infidels¹⁶.” (7:37)

قَالَ ادْخُلُوا فِي أُمَّمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأَوْلَاهُمْ رَبَّنَا هُوَ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ

“He will say: “Enter ye among the people who indeed have passed away before you, of jinn and men into the (Hell) fire; Every time a (new)¹⁷people entereth (it) it shall curse its sister¹⁸(people); until they have all come together into it, the later of them shall say about the former of them; “O’ Our Lord! These are they who led us astray, therefore give them a double chastisement of the fire;” He¹⁹will say: “For everyone (of you) double, but ye know.” (7:38)

وَقَالَتْ أُوْلَاهُمْ لِأَخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ

“And the former of them will say to the later of them “So (now) there is not for you any advantage over us, therefore taste ye the chastisement for what ye earned.” (7:39)

Commentary

Verse 32

‘Zeenatullah’, i.e., the embellishment of God—meaning the embellishment made lawful by God for men.

And the external embellishment and the seeming enjoyments in this life, is there for both the believers in God and the disbelievers as well, but in the life hereafter, i.e., after death, the real embellishment and enjoyment and bliss, shall be exclusively for those who have earned it by the correctness of their belief and their goodness in action in this life.

Verse 36

'*Wa 'stakbaru*' declaring proudly against the signs, indicates the behaviour of the people with the Holy Prophet and the Holy Imams who are the greatest and the direct signs of God. The punishment which the people who misbehaved and annoyed the holy ones, is also mentioned as their being in the Hell for ever.

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- [1.](#) Rn. Or. the economical and the prohibitory problems in Islam. Every-thing on the earth is made for mankind provided it is acquired and used within the prescribed way and the limit.
 - [2.](#) Who can understand.
 - [3.](#) Includes all kinds of indecencies.
 - [4.](#) This is a clear warning against the unwarranted conjectures of the modern irreligious ones, against the ordinances of the Qur'an and the Holy Prophet.
 - [5.](#) Refer to Verse 7:3.
 - [6.](#) Community.
 - [7.](#) Tarry.
 - [8.](#) Refer to Verse 63: 11.
 - [9.](#) The criterion of piety and amending is to follow the revealed guidance and the divinely appointed guide be that an Apostle or an Imam.
 - [10.](#) Refer to Verse 2:38.
 - [11.](#) the divinely appointed guides and their guidance.
 - [12.](#) Accepting unauthorised opinions as the divine ones or actually belying the divine authorities like those of apostles or the Imams.
 - [13.](#) The appearance of the angels may be to the individuals at the time of their death and at the first blow on the resurrection day or on any fatal occasion causing death for the individuals or collectively for the people as a whole.
 - [14.](#) The angels.
 - [15.](#) The people.
 - [16.](#) Refer to Verses 25:21-31.
 - [17.](#) A fresh batch of the Sinners.
 - [18.](#) Fellows in faith- Companions.
 - [19.](#) God.

[1] [1]

SHARES

Al-A'raaf Section 5 – The Disbelievers Shall Not Enter Paradise

- No soul is charged with any responsibility but to the limits of its ability
- The fate of the disbelievers and the reward the believers will receive.

Al-A'raaf Verses 40 – 47

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ
وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ

“Verily those who belie Our signs and in pride turn away from them, shall not open for them the gates of heaven nor shall they enter the Garden (of Paradise) until the camel passeth through the eye of the needle; thus do We recompense the guilty.” (7:40)

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ

“For them shall be the bed of the (Hell) fire and from above them the covering (of it); Thus do We recompense the unjust¹.” (7:41)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

“And those who believe and do good deeds, task We not any soul but to its ability, they are the dwellers of the Garden of (Bliss); They, in it shall abide.” (7:42)

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولٌ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تُلْكُمُ الْجَنَّةَ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

“And We will remove whatever rancour be in their breast, there shall flow beneath their abodes rivers, and they will say: “All praise be (only) to God who guided us to this and We would not

have been guided had not God guided us; Indeed, did come the apostles of Our Lord with the truth;” and it shall be cried out unto them that: “(Behold!) This is the Garden of which ye are made heirs²for what ye did³.” (7:43)

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

“And will call out of the inmates of the Garden (of Paradise) unto the inmates of the (Hell) fire (saying); “Indeed we have found what promised us Our Lord to be true; have ye too found what promised your Lord, to be true?” They will say: “Yes.” Then a crier⁴will cry out between them that “The curse of God is on the unjust⁵6.” (7:44)

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ

“Those who hinder⁷(People) from the path of God and seek to make it crooked⁸, and they in the hereafter⁹disbelieve.” (7:45)

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ

“And between the two shall be a veil¹⁰and on the heights¹¹shall be men who know all¹²by their marks, and they¹³shall call out to the inmates of the Garden (Paradise) “Peace be on you,” They¹⁴shall not have yet entered it, though they do hope (thereof).” (7:46)

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

“And when (they)¹⁵will turn their eyes towards the inmates of the (Hell) fire, they shall say: “O’ Our Lord! cause us not to be with the unjust people.” (7:47)

Commentary

Verse 40

The example of the passing of a camel through the eye of the needle stands for the impossibility of the action. A similar example is given in the Bible. Math. 19/24.

“And again, I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man

to enter into the kingdom of God.”

Mark the Biblical declaration—the doors of heaven closed to the rich—irrespective of their being good or bad, but Islam declares the closure against a vice be that in the rich or poor. According to Islam the entry to heaven does not depend on any economic condition but on the personal merit or demerit of virtue and vice¹⁶.

Verse 43

One of the greatest or the highly intellectual pleasures of the life hereafter is the inter communion of the souls of the believers in the purest feelings of real brotherhood. Having the social pleasure of life in the hereafter in view of the Holy Prophet’s saying regarding marriage:

“Wed ye and meet ye and multiply yourselves for I shall pride over the greatness of the number be that even an abortion.”

The multiplication of the believers in God is undoubtedly desirable provided they are educated in complete accordance with the prescribed line of faith, i.e., the knowledge. The Holy Prophet said:

“The seeking of knowledge is incumbent on every believer male and female alike.” (A.P.)

Verse 44

‘A crier will cry’—According to Ibn Mardwaih – a prominent Sunni Scholar (vide his Kashf al-Ghumma) the crier will be the first Holy Imam Ali Ibn Abu Talib. (M.F.A.)

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- ¹. Refer to Verses 15:41–53.
 - ². Getting with a right of heritage.
 - ³. This is in Contrast to the discourse in Verses 7:37 & 7:38. Refer to Verse 59:10.
 - ⁴. The first Holy Imam Ali Ibn Abu Talib (Vide Kashf al-Ghumma) of Mardwaih.
 - ⁵. This is a very brief description of a ‘Zaalim’ i.e. unjust.
 - ⁶. Refer to Verses 57:12, 57:13.
 - ⁷. Misinterpreting the Holy Qur’an and the sayings of the Holy Prophet, thus hinder others from the right course of faith and its practice.
 - ⁸. Misinterpreting the Holy Qur’an and the sayings of the Holy Prophet, thus hinder others from the right course of faith and its practice. Refer to Verses 18:1, 39:28.
 - ⁹. Applicable to those who would do this will call them–selves as believers (Muslims) in this life.
 - ¹⁰. a curtain.
 - ¹¹. Overlooking both sides of the curtain.
 - ¹². Everyone.
 - ¹³. Those on the heights.
 - ¹⁴. Those addressed by those on the heights.
 - ¹⁵. Those not yet entered the Garden.
 - ¹⁶. Refer to Verse 49:13.

Al-A'raaf Section 6 – The Disappointment Of The Wicked In Hell

- The fate of the wicked and their disappointment in hell.

Al-A'raaf Verses 48 – 53

وَنَادَى أَصْحَابُ الْأَعْرَافِ رَجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ

“And will call the occupants of the heights¹ unto the inmates of the Hell who can recognise them by their marks; They will say: “Of² no avail had been your amassing and what ye used to act proudly.” (7:48)

أَهْلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ

“(Behold ye!) “Are these they whom ye swear that God will bestow not His mercy on them? (whom God now sayeth) Enter ye into the Garden (Paradise)! No fear shall be on you nor shall ye grieve.” (7:49)

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَمَهُمَا عَلَى الْكَافِرِينَ

And shall call the inmates of the (Hell) fire unto the inmates of the Garden (of bliss) saying: “Pour on us of the water or of what God hath provided you with; “They shall say: “Verily God hath forbidden both to the infidels.” (7:50)

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ

“(Those) Who made their religion a past time and play and whom the life of the world hath deceived. So today We neglect³them as they did neglect this day of theirs, and as they did deny Our signs.” (7:51)

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

“And indeed, We have brought unto them a Book⁴, which We have explained it with know-ledge a guidance⁵and a mercy for people who believe.” (7:52)

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

“Do they wait⁶for anything but the final fulfilment (the resurrection)? On the day the final fulfilment cometh, those who neglected it before will say: “Indeed came the apostles of Our Lord with the truth; are there for us (now) any intercessors that they may intercede for us? Or could we be sent back so that we might act other than what we did act?” Indeed, they have lost⁷their souls, and what they forged hath gone away from them.” (7:53)

Commentary

Verse 48

This is a clear proof of the intercession by those on the height overlooking both sides of the scenes, i.e., of the Garden as well as of the Fire and recognising both the parties the righteous and the wicked ones who have not entered their destined abodes, and have the authority to order the entry into Paradise. They can be none other than those who are on the highest horizon of the universe in the presence of God in direct communion with the Absolute who are termed in Qur’an in several places, as Shuhada, i.e., the witnesses, the foremost of them is the Last Apostle of God and those of his House identified in the Qur’an in 33:33. (A.P.)

Verse 49

The people of ‘A’raaf will ask the infidels in the Hell pointing to people like Bilal, Ammar, Salman, Sohail, Habab and the similar others, are these the people you used to say that God will not bestow mercy on them, look they have been admitted to Paradise without any fear or grief enjoying the heavenly bliss.

¹. Ar. ‘Araaf’ A middle place between Hell and Paradise.

². A clear warning to those who get puffed up because of their wealth and their worldly position. The first Holy Imam Ali Ibn

Abu Talib says: ‘What ye give birth is for dust. What ye amass is to go away. What ye build to be demolished. But what ye act is recorded and stored for the day of accounting or the Final judgment’.

Though this is a description of the future–Quran gives us the past for the future, for the future to us is past for God, rather there is no past, present or a future for Him. Everything to Him or to whom He reveals is present. Refer to Verse 45:34.

[3.](#) Ar. ‘Nisyan’ used in the case of God–means neglecting & not forgetting. This is a caution to all those who neglect the life hereafter and take religion lightly or even ridicule religiousness and scoff at the devout religionists.

[4.](#) The Qur’an.

[5.](#) Refer to Verses 2:2, 2:23, 3:177, 10:37, 45:20.

[6.](#) The Book is Complete so far as guidance and the blessing for the believers is concerned. Nothing has been left to be awaited except the final actuation. And when it comes, those who have neglected the Book before, will say this. Refer to Verse 35:37.

[7.](#) Put their souls in loss.

[1] [1]

SHARES

Al-A’raaf Section 7 – God’s Only Is The Creation And The Command

- Creation belongs only to God and God’s alone is the Command
- The Resurrection of mankind.

Al-A’raaf Verses 54 – 58

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

“Verily your Lord is God who created the heavens and the earth in six days, then established Himself upon the Arsh (throne)¹. He throweth the veil of night over the day, which pursueth it incessantly, and the sun and the moon and the stars, made (absolutely) subservient to His command; Be it known! (that) His is the creation and the command; Blessed is God, the Lord of the worlds².” (7:54)

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

“Call ye on your Lord, humbly and secretly; Verily loveth not God the transgressors³.” (7:55)

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

“And make ye not mischief in the earth after its reformation, and call ye on Him⁴fearing (His wrath) and Hoping (for His mercy), verily the mercy⁵of God is well-nigh unto those who do good.” (7:56)

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ

“And He it is Who sendeth forth the (heralding) winds bearing good tidings before His mercy⁶; until they bring up laden clouds, We drive it to a land which is dead, then We send down water thereon, then bring forth with it of fruits of all kinds; Thus will we bring forth the dead⁷that ye may be mindful.” (7:57)

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ

“And the good land, springeth forth its vegetation (in abundance) at the will of its Lord; and that which is bad cometh not forth (from it), (herbage); but scantily Thus do we display⁸Our signs to people who give thanks⁹.” (7:58)

Commentary

Verse 54

‘Arsh’–From the primitive matter, the lowest realm of the finite beings up to the highest sphere of the intellectual and the angelical realm, there are finite beings, the higher ones encompassing and penetrating the ones lower to it Arsh of the finite being the highest one which penetrates and encompasses all the finite beings.

‘Istawa’ means domination and the hold of the infinite over the highest finite being. The ‘Istawa’ means the domination over the finite beings high and low equal. In view of this sense of the Arsh of the all-encompassing infinite being the justification of the use of term ‘Istawa’ cannot be but in the sense of equal hold, domination or the establishment. It cannot be as God’s sitting on any throne as some anthropomorphic schools of thought imagine.

Another point in the use of *'Istawa 'ala al-'arsh'* after pointing to the process of creation is to show that the creation of the order and the administration of it, both is HIS. (A.P.)

Verse 57 & 58

The revelation of truth is compared to rain. Men good and bad avail of it as a good by the fertile land and as bad, by the barren soil, to mean by the one and the same grace of God the good-natured ones are profited and the bad-natured ones are not profited, as in the case of the rain water. It is not the mistake of the revelation, which is unquestionably true, but the inherent nature of the various kinds of the inclinations developed by the individuals themselves.

1. Of Power, Knowledge and Authority.

2. Refer to Verses 10:3, 11:7, 25:59, 31:3, 40:8, 50:38.

3. Those who remain aloof from supplication or disturb the peace and harmony of the others.

4. God.

5. 'Rahimiat'.

6. The rain.

7. Example of the process which God's grace and blessings assume till the last stage of the fruit coming forth. The same process is applicable to all the dead coming to life. Refer to Verse 6:95.

Persian: 'Baaran Ke dar Latafate Tab'ash Khilaf neest Dar Baagh lala rooyad-o-dar Shoora boom Khas (Sadi) The rain, the purity of which is doubtless, Raises flowers in a garden and in the saltish soil (rubbish or thorns). Refer to Verse 13:17.

8. In Varieties.

9. React thankfully.

[1] [1]

SHARES

Al-A'raaf Section 8 – The Ministry Of Apostle Noah

- Noah's exhortation to his people to serve the Only God
- The people belied him and were drowned.

Al-A'raaf Verses 59 – 64

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

“Indeed, We did send Noah unto his people, so said he: “O’ my people! Worship ye God (alone); ye have no god other than Him; Verily I fear for you the chastisement of a dreadful day¹.” (7:59)

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ

“Said the chiefs of his people, “Verily we do see thee in obvious error.” (7:60)

قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ

“Said he: “O’ my people! No error is in me, but I am an apostle from the Lord of the worlds.” (7:61)

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأُنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

“I deliver unto you the messages from my Lord and advise unto you and know from God what ye know not.” (7:62)

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ

“Or²wonder ye that an admonition hath come unto you from your Lord through a man from among you, that he might warn you and that ye guard (yourselves against evil) and that mercy be done unto you?” (7:63)

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ

“But they belied him, so We delivered him and those with him in the Ark³, and drowned those who belied Our signs; “Verily they were a blind⁴people⁵.” (7:64)

Commentary

Verse 59

The reference to what took place with the other apostles, is only to remind the people of what happened to the disbelievers in the previous ages. The following Verses refer to the people of Noah 3:33; 6:84; 7:59; 7:64; 10:71–73; 11:25–48; 14:9; 17:3; 21:76; 21:77; 23:23–29; 25:37; 26:105–122; 29:14; 29:15; 37:75–82; 51:46; 53:52; 54:9–16; 57:26; 66:10; 69:11; 69:12; 71:1–28.

Verses from 7:59–102 give the account of the preaching of the various prophets of God, indicates the units of the purpose of their mission and the general aspects of the method of preaching and the general reaction of the people to that preaching and its psychological background (A.T.)

Verse 64

For a detailed reference to the Deluge Refer to Verse 11:37–48 and 23:27–29.

It is reported that the original name of Noah was Abdul Ghaffar or Abdul Malik or Abdul- A'la, since he wept for fear of God for centuries together (viz. five hundred years) since then he was called '*Noah*' meaning the '*Crier*' or the '*Weeper*.' He was 126 (One hundred and twenty-six) years after the death of Adam and before him had passed ten prophets and deputies (M.F.A.).

According to (M.S.) Noah lived for two thousand five hundred years. In spite of such a long-life Noah did not construct any house or a permanent dwelling for himself. He lived in a small hut. When he laid himself in it, half of his legs would be out of it. Although he preached and tried his best to correct the people, but they were terribly rude and rebellious with him. They used to beat him and stone him so mercilessly that many a time, he was buried under the stones pelted on him. People apprehending that after them their issues might not beat or stone Noah, used to bring their children and made them stone him before their eyes.

Many a time Noah used to get unconscious and was buried under the heap of stones pelted on him when the Angel Gabriel used to come and remove him out of it and cause the wounds to be healed, and when the wounds were healed Noah used to once again start preaching goodness and godliness.

At last, when even nine hundred years of preaching, the people did not avail themselves of any of his exhortations, he cursed, and their women became barren, the cattle of the people were destroyed by death and their gardens were all burnt and for four continuous years there was a terrible drought. Noah still warned saying "believe ye in the only True God and amend ye your lives, ye will be relieved of the curse' but people never heeded any of his advice. Then occurred the Deluge.

When at the end of his life Izra'il the angel of death appeared, Noah was standing in the Sun and asked the angel the purpose of his visit. The angel replied that it was to take his soul out of this corporeal world, Noah asked, is there time for him to return from the Sun to the shade. 'Yes' said the angel. Returning from the sun, Noah said that *his stay in the world was only as much as his passing from the*

Sun to the shade, and the likeness of the life in this world is like entering through a door and getting out by another.

The other details of the Deluge, etc., will be given under 11:37–48 and 23:27–29. (R.O.T. Genesis Chap. 6 and 7).

[1.](#) Refer to Verse 11:25, 23:23.

[2.](#) Or is it that you wonder.

[3.](#) This denotes the reaction and the consequences to the reaction. Said the Holy Prophet: ‘The likeness of my Ahl Al-Bayt is that of the Ark of Noah. He who got into it was saved and he who turned away from it, was drowned and lost’.

[4.](#) Blind at heart.

[5.](#) Refer to Verses 11:37–48 23:27–29 29:40, 37:76.

[1] [1]

SHARES

Al-’Araf Section 9 – The Ministry Of Apostle Hud

- Apostle Hud exhorting his people to serve only God and none else
- The people challenging Hud against the threats of the wrath of God
- The punishment they suffered.

Al-A’raaf Verses 65 – 72

وَالِىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ

“And unto (the people of) Ad (we did send) their brother Hud. He said: “O’ my people Serve ye God (alone), ye have no god other than Him; What! will ye not then guard (yourselves against evil¹)?” (7:65)

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ

“Said the chiefs²of those who disbelieved among his people: “Verily we do see thee in folly; and verily we do think thee to be of the liars.” (7:66)

قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ

“Said he: “O’ my people! There is no folly in me, but I am an apostle of the Lord of the worlds.” (7:67)

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ

“I deliver unto you the messages of my Lord and I unto you, am a trusted adviser.” (7:68)

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلْنَا خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ

“Do ye wonder that an admonition hath come unto you from your Lord through a man from among you, that he might warn you? And remember ye when He made you successors after Noah’s people, and increased you in stature³, so remember ye the bounties of God that ye may be successful.” (7:69)

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

“Said they: “Come⁴thou unto us that we may serve God alone and we give up what used our fathers to serve? Then bring that down unto us what thou doth threaten⁵us with, if thou be of the truthful ones.” (7:70)

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتْجَادِلُونَنِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَاَنْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

“Said he: “Indeed hath fallen upon you, from your Lord (His punishment and wrath); what! Dispute ye with me about the names which ye have named⁶them (your idols), ye and your fathers? For which hath not been sent any authority from God; Wait then, and verily I too, with you be of those who wait.” (7:71)

فَأَنْجِبْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ

“So We delivered him and those with him by mercy from us, and We did cut away the roots⁷ of those who belied Our signs, and (they) were not believers.” (7:72)

Commentary

Verse 65–72

There is the mention of the tribe of ‘Ad’ with the apostle of God, Hud, in the following places in the Holy Qur’an: 7:65–72, 11:50–60, 14:9, 26: 123–139, 29:38, 38: 12, 40:31, 41: 13–16, 46:21–26, 50: 13, 51:41–42, 53:50, 54: 18–21, 69:6–8, 89:6–8.

The Holy Apostle Hud is of the children of Sam in the generation from Noah. Hud, son of Abdullah, son of Riah, son of Noah. He was sent to correct the people of Ad who were very flourishing and physically a very strong people. They were idolatrous. However, much Hud tried his best to correct their faith and behaviour to bring them to the right path, but all was in vain. Their mischief was ever on the increase. At first, they were stopped the supply of water through a drought and for three continuous years, not a drop rained from heaven and still they were arrogant and did not avail of the warnings from Hud. At last God sent over them a big path of dark cloud.

The people, thinking that it was going to rain, they all assembled under the cloud. Suddenly a very strong and terrible cyclone started and instead of water, the cloud began to shower sparks of fire, and the wind was so strong and violent that even the heavily laden camels were taken up in the air and thrown down and killed. Even an old woman who had taken shelter under a cell, was dragged out and was blown up in the air and thrown down and killed. This violent storm continued for eight days, and the people were totally destroyed. Under the divine command the Holy Apostle Hud along with a few of his virtuous companions had already left the place and thus were saved.

And it is reported to have been the grandson of Aram mentioned in 89:7 who was the grandson of Noah, but the tribe here spoken of is the ‘*First Ad*’ (53:50) distinguished from the tribe of Thamood, which is called the *Second Ad*, the people who lived in the desert of ‘*Al-Ahqaf*’ (46:21) from Omman to Hadramont. (M.A.).

The word (‘*brother*’) in Verse 7:65 does not mean the real brother but meaning ‘*one of them.*’

¹. Refer to Verses 11:60, 38: 12, 53:50, 89:6, 46:21.

². The rich or the Leaders Refer to Verse 7:75, the mischief mongers.

³. In strength.

⁴. Must thou come?

⁵. Clearly indicate that the sign demanded by that adamant to the preaching of the apostles, was not the sign to prove the truth in the preachings but the destruction with which the Prophet had warned and threatened them–The demand was only in mockery.

6. Refer to Verses 12:40; 53:23.

7. Destroyed even the last one of them stopping even their progeny.

[1] [1]

SHARES

Al-A'raaf Section 10 – The Ministries Of Saleh And Lot

- Saleh's exhortation to believe in and stick to Unity of God
- The people disbelieved and got punished
- Lot preached purity of life
- He was rejected, and the people were seized by a severe punishment.

Al-A'raaf Verses 73 – 84

وَالِىٰ ثَمُوْدَ اٰخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِنْ اِلٰهِ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةٌ
فَذَرُوهَا تَاْكُلْ فِي اَرْضِ اللّٰهِ وَلَا تَمْسُوْهَا بِسُوْءٍ فَيَاْخُذْكُمْ عَذَابٌ اَلِيْمٌ

“And unto (the people of) Thamud (We did send) their brother Saleh, He said: “O’ my people! Worship ye God (alone) Ye have no god other than Him; Indeed came unto you a clear proof from your Lord; This is the She-camel¹of God (which) unto you is a Sign, so leave it (free) to pasture in God’s earth and touch her not with any harm, or ye shall be seized with a painful chastisement.” (7:73)

وَاذْكُرُوْا اِذْ جَعَلَكُمْ خُلَفَاءَ مِنْۢ بَعْدِ عَادٍ وَّبَوَّأَكُمْ فِي الْاَرْضِ تَتَّخِذُوْنَ مِنْ سُهُوْلِهَا قُصُوْرًا وَتَنْحِتُوْنَ الْجِبَالَ بُيُوْتًا فَاذْكُرُوْا
اٰلَاءَ اللّٰهِ وَلَا تَعْتُوْا فِي الْاَرْضِ مُفْسِدِيْنَ

“And remember when He made you successors after the (people) ‘Ad’ and settled you in the earth, ye build mansions on its plain and hew the mountains into dwellings; So remember ye the bounties of God, and seek ye not evil in the earth, making mischief².” (7:74)

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتَضَعُّوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ

“Said the chiefs³ of those who were puffed up with pride among his people to those who were reckoned weak, to those who believed from among them; “Know ye that Saleh is sent by his Lord?” Said they⁴: “Verily, in what he hath been sent with, we are believers.” (7:75)

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ

“Said those who were puffed up with pride; “Verily we, in that which ye believe are disbelievers.” (7:76)

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ

“They ham-strung the She-Camel and rebelled against the command of their Lord, and they said⁵: “O’ Saleh! Bring us what thou didst threaten us with, if thou art of the apostles.” (7:77)

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ

“Then seized them (unawares) the earthquake, so became they in their dwellings, motionless (dead)⁶.” (7:78)

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولًا مِنْ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ

“Then he turned away from them and said: “O’ my people! Indeed I did deliver unto you the message of my Lord, and did admonish you, but ye love not the admonishers.” (7:79)

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ

“And (We did send) Lot, when said he to his people: “What! Commit ye a lewdness, which did not commit before you, anyone in the worlds⁷?” (7:80)

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

“Verily ye come to men in lust instead of women; nay, ye are a transgressor people.” (7:81)

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْاسٌ يَتَطَهَّرُونَ

“And (there) was not any answer of his people except that they said: “Turn ye them out of your town, verily they are a people who seek to purify (themselves).” (7:82)

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ

“So did We deliver him and his family, except his wife, she was of those who remained behind⁸.” (7:83)

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

“And We rained down on them a shower (of stones); Behold⁹! then, what had been the end of the criminals¹⁰.” (7:84)

Commentary

Verse 73–78

Thamood has been often mentioned along with Ad. It is mentioned in the following Verses: 7:73–79; 9:70; 11:61; 11:68; 14:9; 15:80–84; 17:59; 22:42; 25:38; 26:141–159; 27:45–53; 29:38; 38:13; 40:31; 41:13–14; 41:17–18; 50:12; 51:43–45; 53:51; 54:23–31; 69:4–5; 89:9; 91:11–15.

About the hewing of dwellings in the mountains is mentioned in many places in Qur’an. Prof. Nicholson in his *The Literary History of Arabs* remarks against Qur’an that the monuments standing now in Madayan–e–Saleh have been proved to be places of their burials and not the houses. Ignoring the fact that Qur’an refers to the remarkable work of the hewing out the rocks an abode whether for the dead or the living beings. In no place Qur’an said that they were living in it. On the contrary as here and as elsewhere Qur’an says that they used to adopt castles for luxury on the plain and adopt ‘*Bait*’, i.e., a place of protection at night in the hewn abodes in the mountains.

Secondly the use of the hewn houses for keeping their (dead bodies in them, does not discard the possibility of adopting the hewn house for living by the dying ones also. (A.P.)

The tribe flourished in the territory known as Al-Hijr or Al-Hajar and the plain was known as 'Wadi-ul-Qura' which forms the southern boundary of Syria. (M.A.)

The Holy Apostle Saleh had appeared after Hud, and he was in the Ninth generation of Noah. Saleh and his people were the descendants of Thamood. *Saleh bin Abud bin Asif bin Nasikh bin Abud bin Hadir bin Thamood bin Amir bin Sam bin Noah*. Like the people of Ad these people were also very flourishing. When Saleh was sent to these people as an Apostle of God he was of sixteen years of age and he preached to these people and tried his best to correct their faith and conduct, until he reached one hundred and twenty of his age, but it was of no avail at all. The people worshipped a part of a mountain and offered sacrifices to it. However much Saleh tried to guide them aright, but they were more and more adamant and arrogant. At last the people challenged Saleh saying that they would believe in God and obey His Apostle Saleh, if Saleh could cause a she-camel to come out of the mountain with a young one.

Saleh did cause the miracle and a she-camel with a young one came and yet the people did not believe and correct themselves. It was then fixed that one day the she-camel would drink the whole water of the town and the other day the people would have the water. On the day the she-camel drank the water, she gave as much milk that the whole town could have it. Saleh had already warned the people that if they caused the least harm or hurt to the she-camel, a chastisement from God would overtake them. In spite of the manifest miracles and repeated warnings to them, they hamstrung the she-camel.

At last, a sudden violent blast from heaven came along with an earthquake, the people fell dead and a fire from above burnt them and reduced them to ashes. It is not that such things happened only in the days of yore. Even today we know of wholesale disasters of habitations as a whole being affected by floods, and in earthquakes and like the people of the ancient days, the present-day materialist do not treat it to be a heavenly act but as mere accidents of nature. God alone knows the end of this respite to us.

Verse 79

This is what Saleh after the destruction of the people, returning to the place and addressing the dead said: It is not that the address was to any survivors as some commentator says—A similar event had taken place in the start of Islam. The Holy Prophet addressing the dead at Badr had likewise addressed saying: '*Did ye see that what the Lord had said was true?*'

It is reported in the Tafsir of Tha'alabi that the Holy Prophet once asked Ali *if he knew as to who was the worst of men in the past ages?* Ali replied: '*God and the Holy Prophet know it.*' Then the Holy Prophet said: '*The worst of men of the past ages was the one who slew the Camel of Saleh and the worst man of the later ages will be thy enemy.*' The name of the man who hamstrung the she-camel was *Qaddar* and his wife was *Quttama* and the name of Ibn Mulgris was the same and his wife was also *Quttama*. (Tafsir-e-Tha'labi).

Verse 80

Lot was Abraham's cousin. Lot has been referred to in the following Verses in the Holy Qur'an 7:80–84; 11:77–83; 15:61–74; 21:74; 21:75; 26: 160–173; 27:54–58; 29:32–35; 37: 133–136; 38: 13; 50: 13; 51:31–32; 51:33–37; 53:53; 54:33–39; 66: 10.

Even according to Gen. 18/23 Lot has been regarded an apostle of God, a righteous man but in the same book Genesis in the very next Chapter 19/30–38, the worst blasphemy has been coined against Lot being in incestuous intercourse with his own daughters which is a manifest horrible lie which shall be condemned by every sensible man and woman. But in 2 Peter 2/7, 8 Lot is referred to as a righteous man who was vexed even with the filthy conversation of the Sodomites. This inconsistency proves the report about his behaviour with his daughters to be nothing, but a fabricated blasphemy coined by the Jews, against Lot, the Holy Apostle of God.

The homosexual indecency committed by the people was sodomy.

The object of co-habitation has to be healthy procreation and the sustenance of the human generation and never the unhealthy, wasteful enjoyment merely for the carnal desire of the brute in man.

Lot was the cousin of Abraham, i.e., Abraham's maternal aunt's son, and Lot's own sister Sara was the first wife of Abraham. Lot had been deputed by God for the guidance of the people of '*Motifikat*' which consisted of five towns, the biggest of them was Sodom. These people flourished beside the Trunk Road running between Egypt and Syria. They were a very stingy and miserly people. Being located beside the Trunk Road, the travellers used to seek shelter under their roofs which they hated. Besides their stinginess they were also awfully wicked given up to terrible indecency in character. In addition to what he had already done with the people, it is reported that Satan one day appeared to them in a seemingly human form and told them that if they wanted to be relieved of the guests they frequently got, they should commit sodomy with him. The people agreed and behaved in the terrible way first with him (Satan). Gradually the people got accustomed to the most detestable conduct.

However much Lot warned the people against the indecency, but it was of no avail. They behaved in this indecent way with those who happened to come to them for shelter and consequently the poor travellers had to suffer their misbehaviour or to forego any shelter on their way. Most such travellers used to go to Lot who was extremely hospitable, but the people did not like Lot's giving shelter to the poor wayfarers and not sending such newcomers to them for their Satanic enjoyment. At last, the decree of the Lord was passed and some

Angels along with the Messenger Angel Gabriel in the form of human beings in the guise of travellers came to Abraham who prepared a rich dinner for them, but the heavenly visitors introduced themselves to Abraham and informed him of their mission and said that what he had prepared was not their food. The Angels in the form of wayfarers departed towards Sodom. When they appeared in Sodom, Lot was

watering the fields and taking them to be ordinary travellers warned them against the abominable conduct of the people and took them home as his own guests. His wife was a wicked woman by nature and was in league with the loathsome characters of the place and she used to inform them of the guests visiting Lot.

Lot warned her not to inform anyone of the arrival of the guests in his house but she as it was usual with her, gave the signal to the wicked people who rushed to the residence of Lot and surrounded it shouting to Lot to surrender his guests to them. Gabriel by a waving of his arm affected them to be blindfolded and asked Lot to at once, leave the place along with those of his fellowship (in faith).

The word used for Lot's fellow-believers is '*Ahl*', i.e., those of Lot's fellowship in the virtuous life. When Lot with a few virtuous ones had left the place, the angels caused the earth under the feet of the people to be turned upside down and thus did not leave any trace, even of the people's habitation to remain on earth and those who had been but of the place were destroyed by stones rained upon them from heaven. Hence the punishment in Islam for sodomy is either to cause both the individuals crushed by bringing them under a wall and effecting it to fall upon them or stone them to death or to slay them.

Once a slave was brought to the First Holy Imam Ali Ibn Abi Talib with the charge of murdering his master – Ali asked the slave as to *what he had to say about the charge against him*. The slave confessed and said *that he could not help doing what he had done for his master wanted to commit sodomy with him and when he did not agree his master committed the loathsome act by force*.

Ali asked if he had any witness, in support of his statement. The slave replied that "*where could there be a witness when he and his master were in a house and the act was committed in the midnight at which he decided to murder him, and he did murder him*". Ali asked *if the master at receiving the wound repented and sought the pardon of God*.

The slave replied '*No*'. Ali hearing this exclaimed: '*Allahu Akbar*' and said that the slave was uttering the truth but ordered the people to go and open the grave of the slain master of the slave and if the body is there in the grave the slave shall be punished and if not, the slave should be acquitted. People went and found the grave empty, the body of the man, just then buried had disappeared, and the people returned and reported the matter to Ali.

Ali decreed that the slave be let off. People wondered and said that *up to then Ali ruled over the alive and now his rule has extended also over the dead*, and asked Ali *from where did he know about the secret of the grave*. Ali replied *from the Holy Prophet for he had said that the body of a sodomist who had not repented before his death, be that buried anywhere, is removed to the graves of the sodomists in Sodom to remain there to be resurrected along with the sodomists on the Day of Judgment*. This instance can be as a heavenly sign given to the world through Ali the Vicegerent of the Last Apostle of God to reassure them of the gravity of unnatural filthy crime compared to the other sins.

Presenting Sodomy as a crime was never done before by anyone throughout the world means an

emphasis on the intensity of the crime as the most horrible one in Islam. A Capital punishment has been prescribed for it. Refer to '*Fiqha*' and no wonder that the people as a whole have been destroyed for it. (A.P.).

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- [1.](#) Refer to Verses 11:61, 91:11–15. Even today there are people who, if not the 'She-Camel' the miracle wrought by Saleh, mock the other signs, the miracles by the Holy Prophet and the Holy Imams of the Ahl Al-Bayt.
 - [2.](#) Mischief invites perdition.
 - [3.](#) The rich ones or the leaders, who had always been the mischief-mongers.
 - [4.](#) The weak or the poor.
 - [5.](#) A challenge from the people to prophet Saleh to bring down the chastisement they were threatened with.
 - [6.](#) Refer to Verse 51:44.
 - [7.](#) Refer to Verses 11:77, 15:61–74, 21:71–74, 38:13.
 - [8.](#) Refer to Verse 26:171.
 - [9.](#) Consider.
 - [10.](#) The last word of this Verse clearly titles the shameful act not as a sin but as a crime. Refer to Verse 29:40.

[1] [1]

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