

The Holy Qur'an - The Final Testament - Juz 26

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SHARES

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This text is the twenty–sixth 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 twenty–sixth Juz of the Holy Qur'an, from Surah Al–Ahqaf Verse 1 to Surah Adh–Dhariyat Verse 23.

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

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

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

Miscellaneous information:

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Al-Ahqaf – The Sandhills

Revealed at Mecca

35 Verses in 4 Sections

Sections Of Surah Al-Ahqaf

1. Qur'an, a Book from God.
2. Qur'an testifies the Book given to Moses.
3. How the people of 'Ad were punished.
4. The Jinn guided by the Qur'an.

Important Topics

1. People called the signs of God – the Miracles – as an open sorcery (Verse 7)
2. The witness from among the children of Israel (Verse 10)
3. The believers in God and for the doers of good they shall have neither any fear nor shall they grieve (Verse 13)
4. Doing of good to parents, enjoined on man, and the period for such to the issue by the mother (Verse

15)

5. Even 'Fie' shall not be expressed to the parents (Verse 17)
6. For all doers of good as well as evil, there are degrees of the return, and the recompense shall be just and none will be done an injustice (Verse 10)
7. The group of jinns believing in the Qur'an (Verses 29–30)

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SHARES

Al-Ahqaf Section 1 – The Qur'an – A Book From God

- The false deities will not respond to the call of their devotees on the day of judgment, nor do they have any partnership with God
- Qur'an is not forged by The Prophet but a book from God
- The Prophet is an Open Warner who follows nothing but what has been revealed to him

Al-Ahqaf Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the name of God the Beneficent the Merciful"

حم

*Ha Mim (H. M.)*1(46:1)

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

The descent (of the revelation) of this Book (Qur'an) (is) from God, the All-Mighty, the All-Wise (46:2)

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ

We created not the heavens and the earth and what is between them two, save with truth and (for) a determined term; But those who disbelieve turn away from what they are warned of (46:3)

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ انْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

Say (O' Our Apostle Muhammad!): "Have ye seen what ye called upon besides God? Show me what of the earth did they create; or for them is there any share in the heavens?² Bring me a book ere this³ or traces of knowledge, if ye be truthful." (46:4)

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ

And who is more astray than he who calleth upon besides God, unto such who⁴ will respond not unto him till the Day of Judgment, and they⁵ of their invocations are not conscious (46:5)

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

And when people shall be gathered together (on the Day of Reckoning) they shall be hostile unto them, and shall be the deniers of their⁶ worship (unto them) (46:6)

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ

And when Our clear signs are recited unto them, say those who disbelieve about the truth when it cometh unto them, this is an open sorcery⁷(46:7)

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ

Or they do say: “He hath forged it?” Say thou (then O’ Our Apostle Muhammad!): “If I have forged it, then ye have not aught for me against (the wrath of) God. He knoweth best what (all) ye utter⁸(in mocking) about it; Sufficeth He a witness between me and you; and He is the Oft-Forgiving, the Most Merciful (46:8)

قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

Say (O’ Our Apostle Muhammad!): “I am not the first⁹of the apostles (from God), I know not what will be done unto me¹⁰, nor (what will be done) unto you; I follow not anything save what hath been revealed unto me, and I am not but an open warner¹¹.” (46:9)

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Say thou: “See ye? If (this Qur’an) be from God and ye disbelieve in it, (although) hath borne witness a witness from among the children¹²of Israel, on its similarity (with the previous scriptures), and hath (also him-self) believed (in it), and yet ye in pride exalt yourselves; Verily God guideth not the unjust people.” (46: 10)

Commentary

Verse 3

Everything created by God the All-Wise Lord of the Universe, must naturally have a purpose which shall be fulfilled. Thus, everything has a fixed age to exist. Nothing is permanent and shall pass away with the fulfilment of the purpose of the Creator. As the Universe had a beginning, there shall also be an end of it. But the disbelievers turn aside from what they are warned of.

The previous Sura begins with the presentation of the heavenly and terrestrial signs in the order of creation and here begins with the assertion of the purposefulness of the order of creation. (A.P.)

Verse 4

When the false gods have neither created anything in the earth nor have they any share in the heaven on what right should they be worshipped. Most polytheists thoughtlessly get worshipping the imaginary gods just following the ancestral customs. The same is the case with the majority among the Muslims that they blindly follow unqualified and self-appointed leaders.

Otherwise, untampered common sense, would never choose any one against the Ahl Al-Bayt, who only

are the purified ones by God Himself¹³, and against the several universally acknowledged declarations of the Holy Prophet about the unique and matchless excellence with which these holy ones have been blessed by God, and against the direct and explicit commands from him to follow only the Ahl Al-Bayt after him, for it is they who are the authorised custodians of the Word of God, the Holy Qur'an, and it is they who would always be with the Book of God which would never be separated from them until they both meet Him at the *Hauze Kauthar*, (i.e., the Cistern in Paradise).

The Holy Prophet had openly declared that if his people, the Muslims, remain attached to the Holy Qur'an and the Ahl Al-Bayt, never, never, would they get astray. He had also compared his Ahl Al-Bayt to the likeness of the Ark of Noah, saying he who gets into it, (i.e., he who follows the Ahl Al-Bayt) shall be saved and he who turns away from it (does not follow the Ahl Al-Bayt) will be lost.

Verse 7

Whenever truth was conveyed to them, they called it sorcery and treated it with derision and ridicule.

Verse 8

This is an argument based on what is laid down in 69:44–47, i.e., God will never allow any imposter to flourish – but He will expose his fallacious claims.

Pass through – go deep in discussion. (A.P.)

Verse 9

What the Holy Prophet preached to the polytheist world, i.e., the Unity of God was nothing new or nothing of his own innovation but the same truth which every other apostle of God preceding him had brought and preached – and the same truth was revealed to him to remind mankind finally. The advent of the Holy Prophet and the preaching of the Islamic truth was the fulfilment of the announcement of God to Moses (Deut. 18/18, 18/19) and the confirmation of what Jesus has told the people before his departure about the coming of the '*Comforter*', the '*Spirit of Truth*', the '*Holy Ghost*', who would give the world the *All-Truth*, and fill the world with *righteousness and truth* and who would abide with them for ever (Deut. 18/18, 18/19) (John 14/6, 16/7, 16/13, Acts 3/22–25, Acts 7/37).

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." John 14/16.

"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

"Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatever he shall hear, that shall he speak; and he will shew you things to come." John

15/13.

“For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

“And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

“Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

“Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.” Acts 3|22–25

“This is that, Moses, which said unto the Children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear.” Acts 7|37.

It is quite evident from the Bible that the world waited for this Prophet. Note what the people asked John as to who he was – Whether he was *‘that Prophet’* and he said *‘he was not.’*

“And he confessed, and denied not; but confessed, I am not the Christ.

“And they asked him, What then? Art thou Elias? As he saith, I am not. Art you that prophet?

And he answered, No.” John 1|20, 1|21.

and what Jesus declared about the advent of the one after him, or the prophesied one of Jesus, was none other than *“That Prophet (Muhammad).”*

The learned ones among the Jews and the Christians who faithfully followed the Scriptures

in their hands eagerly waited for the advent of this God’s promised *‘Spirit of Truth’* and such sincere lovers of truth who lived to the age embraced Islam and led saintly lives following the footsteps of the Holy Prophet.

The expression here, in verse 7: 188 and similar expressions as already pointed out, means that the prophets know nothing of themselves nor they have obtained from any temporal and profane source all that they possess of knowledge and power is power is nothing but what they received from God. It is clear in the Book he has asserted as to what will be done to himself and to the other righteous ones and the fate of the others. (A.P.)

Verse 10

‘The witness from among the Children of Israel’ (46: 10). Some commentators think that a reference

to Abdullah Ibn Salam, an Israelite scholar who embraced Islam of his own accord.

Reference is to Moses who bore witness and prophesied the advent of the Holy Prophet from among the brethren of Israel—similar to Moses himself. Some commentators think it refers to Abdullah Ibn Salam—and it should be remembered that the evidence of a fallible source can be of no use to prove the truth about a divine message and messenger. However, this verse was revealed long before Abdullah Ibn Salam's embracing Islam. (A.P.)

[1.](#) Refer to note about the verse 2: 1.

[2.](#) i.e. in the creation of the heavens.

[3.](#) Qur'an.

[4.](#) The false deities.

[5.](#) The false deities.

[6.](#) The devotees—the heathens.

[7.](#) Refer to verses 6: 125; 37: 14, 37: 15.

[8.](#) pass through – go deep into discussion.

[9.](#) 6:50, 7: 188, 10:49, 46:9. Refer to verses 40:78, 6:84–88.

[10.](#) Refer to verse 7: 188.

[11.](#) Thus, every action of the Holy Prophet was the execution of the divine will, as every word of his was the revelation from the Lord. Refer to note about verses 53:3 & 53:4.

[12.](#) OT. Deut. 18/18, 18/19.

[13.](#) Refer to Verse 33:33.

[1] [1]

SHARES

Al-Ahqaf Section 2 – The Qur'an Verifies The Book Given To Moses

- The Book given to Moses verified by Qur'an in the Arabic language
- Goodness to parents enjoined on man
- The guilty shall be presented to hell

Al-Ahqaf Verses 11 – 20

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِنْكَ قَدِيمٌ

And say those who disbelieve about those who believe; “Had it been good, they would have gone not ahead of us unto it: “Since they seek not to be guided aright by it; say they: “This is a lie of old:”¹(46: 11)

وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنذِرَ الَّذِينَ ظَلَمُوا وَيُشْرَىٰ لِلْمُحْسِنِينَ

And before it²the Book of Moses (the Pentateuch³) was a guide and a mercy: and this (Qur'an) is a Book confirmeth (the previous scriptures), in the Arabic language that it may warn those who are unjust; and (contains) glad-tidings for the doers of good (46: 12)

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Verily, those who say: “Our Lord is God,”⁴and are firm aright, then no fear shall be on them nor shall they grieve; (46: 13)

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

These shall be inmates of the garden, abiding in it; a recompense for what they did (46: 14)⁵

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

And We have enjoined on man goodness unto his parents; Did bear him his mother with pain and she delivered him with pain; And bearing him and weaning him is thirty months⁶; Until when he attaineth his maturity and reacheth forty years, sayeth he: “My Lord! arouse⁷me that I may give thanks for Thy bounties which Thou hath bestowed on me and my parents and that I may do good which pleaseth Thee and do good unto me in respect of my offspring; Verily I turn unto Thee (repentant)., and verily I am one of the Muslims⁸” (46: 15)⁹

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَتَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ

These are they from whom We accept the best of what they have done and pass by their evils, (they shall be) among the inmates of the Garden; (this is that) promise of truth which they were used to be promised¹⁰. (46: 16)

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَفْخِثَانِ اللَّهَ وَإِنَّكَ آمِنٌ إِنْ وَعَدَ اللَّهُ حَقًّا فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

And he who sayeth unto his parents: “Fie on ye both! Promise ye me that I shall be brought forth (from the grave alive) when have passed away generations before me?” and they both implore for God’s aid, (saying): “Woe unto thee! Believe thou; for verily the promise of God is true;” Then will he say: “This is naught but stories of the ancients.” (46: 17)

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ

These are they against whom the sentence hath been proved among the peoples of the jinn and the men that have passed away before them; verily they were the losers. (46: 18)

وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا وَلِيُوقَّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يَظْلُمُونَ

And for all (are ranks) (assigned) according to what they did, and that He¹¹ may (fully) recompense their deeds, and they shall not be done any injustice. (46: 19)

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ

And on the day when shall be exposed those who dis-believed to the fire: (it will be said unto them): “Ye did away with your good things in your life of the world and ye took your fill of pleasure in them; This day therefore ye shall be recompensed with shameful chastisement for what ye used to act in arrogance¹² in the earth without any right, and for what ye used to transgress.” (46:20)

Commentary

Verse 11

When the tribes of Jehniah, Mehniah, Alama and Gaffar embraced Islam, the tribes of Banu-Admir, Ghatfan, Asad and Ashja said if there had been any truth in Islam we would not have allowed others to

supersede us in embracing it. *“We would have been the first to accept the faith.”* This verse was revealed about this event. It was a taunt upon the poor ones among the early converts to Islam viz., *Ammar, Sohaib and Ibn Mas’ood* – saying if there had been any good in Islam it would have attracted the rich ones first and not the poor ones like the above. The spiritual bankruptcy among the people had conceited them to that extent. Wealth which actually has no value at all in the spiritual world, was, and even today, is the criteria of greatness, irrespective of the lack of any personal excellence, which is the only thing to be counted in an individual.

Verse 12

The Holy Qur’an has the same regard for the Laws given to Moses as had Jesus – Math. 5–17.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.”
Math. 5/17

The Holy Qur’an is the exposition of the truth in the Arabic language.

Islam never labours under any linguistic prejudices—whatever language, truth might have been revealed through any of the apostles of God, in any part of the world, Islam regards it, and respects it and informs mankind of the fact. It was only the Unity of God that was preached by all the preceding apostles of God, in whatever language they would have done it¹³. ‘Hear O’ Israel, the Lord our God is one Lord.’ Math. 12/29

Verse 13

The faith in God has to be declared in words and also proved by its practice in the daily life which means, the confirmation of the faith. One has not only to pronounce the belief in words but also to be steadfast on it, in the hours of trials in this life. The greatest example of faith and the steadfastness on it, could be found nowhere in the world, save in Husayn and his faithful comrades in Karbala.

Verse 15

The maximum period of breast feeding for a child is 2 years by which time the child is equipped by nature with the set of teeth enabling it to chew and to masticate the ordinary food and to be independent of the mother’s milk. The mother also, is automatically disabled from feeding the child from her breast for with the teeth in the mouth of the child it hurts her to affect the breast feeding and the milk also ceases to flow¹⁴.

The minimum extent of pregnancy is six months and deducting these months there remain only 24 months in the period of 3 years mentioned in this verse.

The Holy Apostle Yahya (John) and Husayn, the third Holy Imam, the second grandson of the Holy

Prophet, these two holy ones were born in six months.

Note the reasoning with which man is enjoined to regard, revere, honour and respect the parents. *Ihsan* is not what is done in return or for any good but initiative in doing good without expecting any return for it.

Verse 17

This is a reference to the disbelief in the Resurrection. They held the truth about it as the legends of the ancients.

Verse 19

Though the return for evil would be equal to the degree of the evil but the reward for good will be far more than its merit and this would be due to the infinite mercy of God¹⁵.

Verse 20

On the Day of Judgment when the disbelievers would be at the hell-fire, it will be told to them that during their lifetime in the world they were greedy, and covetously enjoyed the pleasures of the world, sacrificing their spiritual interest for the material enjoyment. They will be told that they will have to pay the price of their choice and for the pride they took in the evils they did, they would be humbled with the most humiliating punishment.

The Holy Prophet, the Holy Imam 'Ali, the Holy Lady Fatimah and all the Holy Imams in her issues chose piety and abstinence in the place of the enjoyments of the world. Ibn Masood says that once he found the Holy Prophet on a date leaf mat so small that a part of his body was on the ground and under his head was a pillow filled with the bark of the date palm. When asked, why should he, being the most beloved one of God, deprive himself of the enjoyable things in the world when the ungodly rulers of the earth enjoy the most luxurious life, the reply was: *“What they enjoy are the fleeting pleasures which shall soon pass away and end, and I am not for them. The pleasures of the life hereafter are the real and the everlasting ones.”* away and end, and I am not for them. The pleasures of the life hereafter are the real and the everlasting ones.”

It was the custom with the Holy Prophet that whenever he went out on any journey, he used to visit Fatimah in the last and took leave of her and on his return from the journey the first house he visited was of Fatimah. Ibn Abbas says that when the Holy Prophet passed away from this world, there was a woollen shirt on his body which had twelve patches in it and some patches were of leather and 'Ali repaid the debt which the Holy Prophet had incurred to provide the needy and the poor.

Ibn Abbas says that once it was a Friday and he entered the Mosque and found 'Ali on the pulpit delivering a sermon and was clad in an old worn-out dress with patches and was addressing the people

saying, “I have patched my clothes so much that I feel ashamed to patch it any more.” How could ‘Ali eat bellyfull when in the surrounding in the country are poor souls suffering hunger with their bodies naked in need of proper covering. How could I being called the ‘Amirul-Mu’mineen’ (The Commander or the Chief or the Ruler of the Faithful) be not a partner in their poverty and their miseries.”

The audience began shedding tears. On being requested to change his dress ‘Ali said that “God had a covenant from the rulers of the world that in appearance at least they should resemble the humblest of their subjects so that the rich might follow them and the needy might not feel miserable for their lot.” A man brought a jelly to ‘Ali. He touched it with his finger and washing his finger said, “The stuff is pleasant and the smell is sweet but take it away from me for what has ‘Ali to do with such a rich and a luxurious food. How could ‘Ali fill his stomach with such a food when there are in his surroundings God’s creatures who have nothing to eat.”

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- [1.](#) Reference to the usual arrogance of the aristocratic class.
 - [2.](#) i.e., before the Qur’an.
 - [3.](#) ‘Taurat’ i.e. the Law.
 - [4.](#) This is what said Jesus: “Hear O’ Israel! the Lord our God is one Lord” N. T. Mark 12/29.
 - [5.](#) Refer to verses 41:31, 41:32.
 - [6.](#) Refer to verse 2:233.
 - [7.](#) Grant me.
 - [8.](#) Who submit themselves to God.
 - [9.](#) To be read along with 31: 14 – The minimum period of pregnancy is six months. Refer also to verses 29:8, 41:31, 41:32.
 - [10.](#) Note: Even the best deeds will be accepted only from the pious ones and not from all.
 - [11.](#) God.
 - [12.](#) Prided unjustly.
 - [13.](#) Refer to verse 14:4.
 - [14.](#) Refer to verses 29:8, 31: 14
 - [15.](#) Refer to verse 28:84.

[1] [1]

SHARES

Al-Ahqaf Section 3 – How The People Of ‘Ad Were Punished

- The people of ‘Ad, punished with a Violent Blast

Al-Ahqaf Verses 21 – 26

وَأَذْكُرُ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

And remember (O' Our Apostle Muhammad!) of the brother of 'Ad when he warned his people of 'Al-Ahqaf'1 and (while) indeed warners have been before him and after him (saying) "Worship ye not but God! Verily, I fear for you the chastisement of a grievous day.2" (46:21)

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنِ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

Said they: "What! Come thou unto us to turn us away from our gods? Then bring3thou on us what thou threateneth us with, if thou art of the truthful ones." (46:22)

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْكُمْ قَوْمًا تَجْهَلُونَ

Said he: "The knowledge (of it) is only with God, I only convey unto you the message which I am sent with, but I see you a people who are ignorant." (46:23)

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أُوْدِيِّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ

So when they saw (the punishment in the form of) a cloud advancing4unto their valleys, they said: "This is a cloud which will give us rain;" Nay! it is (the calamity) what ye sought to hasten on; a blast of a violent wind in which is a painful chastisement, (46:24)

تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَاكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

Destroying every thing by the command of its Lord; So became they not to be seen save their dwellings; Thus do We recompense the guilty people5. (46:25)

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

And certainly had We firmly established them, what We established not ye in it, and We had given them ears, and eyes and hearts; but availed not them aught their ears nor their eyes nor their

hearts, ⁶since they gainsaid the signs of God, and they were encircled by what they used to mock at⁷. (46:26)

Commentary

Verse 21

'*Hiqf*' means a raised spot in the desert – '*Ahqaf*' is the plural. The place under reference is said to have been located in Yeman near Hadramut at the shores of the Sea of Omman. The reference is to the experience of the apostle *Hud* who was from the people *Aad*, commissioned to warn the people against their polytheistic faith and conduct. Since he was not a stranger but one of their own brethren as the Holy Prophet was to his brethren the Qurayshites. The people lived in tents⁸.

Verse 24

The people were punished with a drought for three or seven years. Hud used to continuously admonish the people saying: "*Believe ye in God and repent ye for your sins, ye will have rain from God.*" The people increased only in adamance. A man named *Qais Ibn Ghurrus* even ridiculed Hud and said, "*We want the punishment from thy God and not His rain.*" One of the chiefs of the people named *Muzmad* who had believed in Hud, admonished the people saying, "*Nothing would bring rain for you from heaven save your obeying Hud,*" but they imprisoned him at a raised spot in the desert. At last came over them a dark cloud and they, imagining it to be a rain-cloud, all gathered under it and Hud, taking the believers along with him, walked away from the place. Instead of water, a violent blast of wind began – and it was the punishment from God which the people themselves desired and invited.

Verse 25

The whole habitation with all its inhabitants, men and animals and even the houses of the people, were blown out, and the place became totally desolated. Heaps of sand were thrown over the habitation with its inmates. The blast continued for seven nights and eight days and ultimately the whole habitation turned into mounds of sand with the inhabitants in their dwellings, buried underneath.

¹. The Sandhills.

². Refer to verse 7:65.

³. The Chastisement.

⁴. Spreading.

⁵. Totally destroyed – nothing but their ruined dwellings to be seen – No trace of theirs.

⁶. The Centre of intellect & emotions.

⁷. Refer to verse 45:33.

⁸. See verses 7:65–72, 11:50–60, 14:9, 25:38, 26:123–140, 29:38, 41:13–16, 46:21–26, 51:41, 51:42, 53:50, 54:18–20, 69:4, 69:6–8, 89:6–8.

Al-Ahqaf Section 4 – The Jinn Guided By The Qur’an

- The party of jinns guided by the Qur’an
- The Prophet commanded to give respite to the disbelievers

Al-Ahqaf Verses 27 – 35

وَلَقَدْ أَهَلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ

And indeed We destroyed of the towns which are around you, and We did display¹Our signs that they might turn²(unto Us). (46:27)

فَلَوْلَا نَصْرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَلِكِ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ

Why then did not help them those whom they took for gods besides God, in approaching nigh unto God? Nay! but they failed them, and this was their lie and what they used to forge. (46:28)³

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ

And when turned We unto thee a party of jinn⁴who (quietly) listened to the Qur’an when came they unto it, said they: “Be ye silent! (and listen)?” then when was finished (the recital), returned they unto their people warning (them against⁵the wrath of God)⁶(46:29)

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ

Said (the Jinns): “O’ ye our people! Verily, have we listened unto a Book sent down (from God)

after Moses, verifying what is before it, guiding unto the truth and unto a path straight aright.

(46:30)

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ

“O’ ye our people! Respond ye (all) unto the Summoner unto God and believe ye in Him, He will forgive you of your sins, and guard you against a painful chastisement.” (46:31)

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ

And whosoever respondeth not unto the Summoner unto God, yet he can frustrate not God’s will in the earth, and there shall not be for him, other than Him⁷, any guardians; these are in manifest error (46:32)

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْ يَخْلُقْهُنَّ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

What! Have they not seen that God Who created the heavens and the earth and was not wearied by their creation, hath power to give life unto the dead? Aye! Verily, He is over all things powerful. ⁸(46:33)

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

And on the day when shall be exposed those who disbelieved, to the fire (it will be asked of them): “Is this not the truth?” They shall say: “Aye! By our Lord!” then He⁹will say: “Taste ye (now) the chastisement for what ye used to disbelieve”¹⁰(46:34)

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَانَتْهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبِثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ

Therefore (O’ Our Apostle Muhammad!) bear thou up with patience, as did the apostles endowed with constancy¹¹and seek thou not to hasten for them (their doom); On the day when they will see what they have been promised, (it shall be unto them) as if they tarried not but (for only) an hour of the day; (a clear) Deliverance! (this is)! then shall be destroyed¹²any but the transgressing people. (46:35)

Commentary

Verse 27

May refer to the ancient habitations in the Arabian Peninsula or around it. (A.P.)

Verse 29

About the people worshipping the jinn in the place of God, see verse 6:100. The jinns are, acceptedly spiritual beings. One of such beings is referred to here – See note on Jinn. See verse 2:41 about the Book the Holy Qur'an verifying the previously revealed scriptures. After the death of Abu Talib, the Holy Prophet had become totally helpless and was exposed to open attacks from the people. When he went to Taif to the tribe of Saqeef, he first met the three chiefs of the people there, viz. *Abdul-Lail*, *Mas'ood* and *Habib* who only ridiculed him and treated him with derision and laughter. They set the mischievous ones and the lads of the place, began to make noises and make a fool of him in the streets of the town. They even pelted stones on him. He was wounded in his legs and at last he went and stood under the shade of a wall and then sat down under a date-palm. There were *Utba* and *Shaiba* the two sons of *Rabiah* and they turned him away from the place.

The Holy Prophet raised his hands and prayed to God about his helplessness. Seeing him praying, the two men sent some grapes through their Christian slave named *Adas* who was from *Nainawah*. When the slave heard the Holy Prophet reciting '*Bismillah hir Rahman nir Rahim*' (In the name of God the Beneficent the Merciful), before he ate the fruits, a clause which the slave had never heard before from anyone in the town, asked the Holy Prophet as to what place he belonged. The reply was, *Mecca* and when the Holy Prophet asked the slave about his nativity the slave said that he belonged to *Nainawah*. The Holy Prophet said: '*It was the native place of a righteous man of God, named Yunus Ibn Mata* (Jonas, son of Matthew)!

The slave in surprise, asked the Holy Prophet, '*How dost thou know about Yunus Ibn Mata?*' In reply the Holy Prophet said, '*He was my brother, an apostle of God like myself.*' Saying this he related some details about *Yunus Ibn Mata* – The slave who was a good Christian, understood the actual position of the Holy Prophet and bowing to him and kissing his hands and feet, embraced Islam. When the slave returned to the two men *Utba* and *Shaiba* and on their enquiry about his conduct with the Holy Prophet, he said that '*Muhammad is the awaited apostle of God and I have embraced his faith Islam.*'

The two men warned the slave against his deserting his original faith saying that the Holy Prophet was an enchanter. The Holy Prophet left the place and staying in the night in a garden for his midnight prayers, he returned to Mecca. While he was reciting the Holy Qur'an, a group of the jinns passed the place and what one of the jinns conveyed to his tribe, is referred to in this verse.

'Jinn' – There is abundant evidence of the jinns being of a separate species of creation with intellectual

faculties of good and wicked, nature. (A.P.)

Verse 30

Ibn Abbas says once the Holy Prophet said that he was commanded by God to recite the Holy Qur'an to the jinns and to warn them. He asked his companions as to who would like to accompany him to the recital. None uttered a word save *Ibn Mas'ood*. The Holy Prophet asked thrice but every time there was silence and none replied – *Ibn Mas'ood* says that he was taken to the cave called *Sheb-e-Haihoon* which is on the top of a mountain near Mecca. Arriving at the place the Holy Prophet drew a circle round *Ibn Mas'ood* and commanded him never under any circumstances to step out of the circle, until he (the Holy Prophet) returns to him and going forward stood there and started reciting the Holy Qur'an and it was night.

Ibn Mas'ood says that he saw huge birds and huge serpents began to gather and started making peculiar noises and he got frightened and became anxious for the safety of the Holy Prophet. In the sky he saw black patch of cloud like smoke and at dawn every thing parted away and the Holy Prophet returned to Ibn Mas'ood. The Holy Prophet asked Ibn Mas'ood as to what he saw and Ibn Mas'ood related his experiences. The Holy Prophet said it was a gathering of about 12,000 jinns to whom chapter 113 of the Holy Qur'an was recited. (MS).

Verse 32

Qummi says that the Holy Prophet once went to the market place, Akkaza, along with Zaid Ibn Haritha to preach the message of Islam, on his way back to Mecca he stayed in the valley of Najbah for the night and when he recited the Holy Qur'an, there also assembled some jinns, one of the groups carried the message of Islam to his kind. (MS. UB).

It is said that among the jinns there are believers and disbelievers, good and wicked.

It is a proof positive that the Holy Prophet was a warner to the jinns as well as to mankind.

It is an assurance and an assertion that none can stop the flourishing of the truth and the one who attempts to do it, shall lose the sympathy of the others. (A.P.)

Verse 35

The duty of the apostle of God ends with his preaching the truth, i.e., conveying the message in the clearest possible terms and then it becomes the responsibility of the people to accept and follow it or to reject it. As those who accept the truth would surely be rewarded, those who reject it would naturally be punished with the requital which they earn. But there is the chance for everyone, man or woman to repent about his or her faith, before death, and none could say when it would come. Hence better repent and amend immediately as long as there is the opportunity left to do it.

The preposition –‘Min’, i.e., from – meaning of, and from – may be explanatory to mean all the prophets who were endowed with constancy, or of the prophets, some, according to Ahl Al-Bayt, the latter is meant – and it has been pointed out that there are five of the apostles – *Noah, Abraham, Moses, Jesus* and the *Holy Prophet*. The Fifth and the Sixth Imams have said that these are the foremost ones, of the apostles of God and the axis on which apostleship moved. The instructions not to hasten in invoking God’s wrath – supports this view. (A.P.)

This may refer to Qur’an or to the Hour mentioned here. (A.P.)

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- [1.](#) Repeat.
 - [2.](#) Repent and amend.
 - [3.](#) Refer to verses 39:3, 10:18, 17:57.
 - [4.](#) Refer to note about verse on Jinn.
 - [5.](#) Or against evil living. This clearly indicates that Jinn were also a generation like mankind and are influenced by the Word of God. See Note on jinn, and the other reference to them in the Qur’an.
 - [6.](#) Refer to verses 72:1, 55:33, 6:130.
 - [7.](#) God.
 - [8.](#) Refer to verses 2:255, 50:15, 3:78–83.
 - [9.](#) God.
 - [10.](#) Refer to note about verses 36:63 & 36:64.
 - [11.](#) Fortitude.
 - [12.](#) Not total annihilation but the loss of happiness (A.P.).

[1] [1]

SHARES

Muhammad

Revealed at Madina

38 Verses in 4 Sections

[Sections Of Surah Muhammad](#)

1. Belief in the Apostle Muhammad removes the evils.
2. The reward to believers and the punishment to the disbelievers.
3. War (in Self-Defence), prescribed.

4. The Hypocrites shall be identified.

Important Topics

1. Belief in God and doing good and believe in the Qur'an, it removeth the evils from the believers (Verse 2)
2. Those who disbelieve and enjoy the provisions from the Lord, are like beasts eating, and their abode is hell (Verse 12)
3. He who is on the right path is not equal to the one whom the evils are made fair-seeming (Verse 14)
4. The state of the heavenly bliss promised to the pious ones (Verse 15)
5. The Hour of Judgment shall come all of a sudden (Verse 18)
6. The Holy Prophet commanded to seek protection for himself and for the believers (Verse 19)
7. Those in whose hearts is a disease, will be recognised by their marks by the intent of their speech (Verse 30)
8. God will certainly declare those who strive (Mujahids) and the patient ones (Verse 31)
9. Those who disbelieve and annoy the Holy Prophet, their good deeds will be annulled (Verse 32)
10. The believers warned not to make their deeds annulled by not obeying the Holy Prophet (Verse 33)
11. The life of this world is only a sport and a play (Verse 35)
12. He who is niggardly in this life, is niggardly against his own self (Verse 38)

[1] [1]

SHARES

Muhammad Section 1 - Belief In The Apostle Muhammad Removes The Evils

- The deeds of those who disbelieve and obstruct others from belief, are annulled

- Those who do believe in the Apostle Muhammad and do good, get their evils wiped out
- God will help those who help His cause
- God is the Guardian of the believers and there shall not be any guardian for the disbelievers

Muhammad Verses 1 – 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ

Those who disbelieve and hinder (others) from the Path of God, He shall render in vain¹ their deeds (47:1)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ

And those who believe and do good, and believe in what hath been sent down unto (Our Apostle) Muhammad, and (that) it is the truth from their Lord, He² will remove³ from them their evils, and (shall) improve their state. (47:2)

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِن رَّبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ

That is because, those who disbelieve follow falsehood, and those who believe follow the truth from their Lord; Thus doth God set forth unto the people their examples⁴. (47:3)

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنَّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ

So when ye encounter those who disbelieve (in a battle) then smite the necks⁵ until when ye have

routed wounding them (rendering them helpless) and take them captives, under fetters, or set them free as an obligation or they be ransomed, until they lay down the weapons; Thus (are ye commanded); and if God be pleased, certainly would He exact retribution from them, but rather He would try some of you through the others; And those who are slain in the way of God, never will He allow their deeds to go in vain. (47:4)⁶

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ

Soon will He guide them aright and improve their state; (47:5)

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ

And admit them to the garden which He hath made known to them. (47:6)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

O' ye who believe if ye help (in the way of) God, He will (also) help you, and will set firm your feet. (47:7)

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ

And those who disbelieve, stumbling (with destruction) shall be for them, and He shall render (all) their (good) deeds in vain. (47:8)

ذَلِكَ بِأَنَّهُمْ كَرَهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ

That is for they hated what God sent down, so shall He render null their deeds. (47:9)

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَالُهَا

What! have they not travelled in the earth and seen how was the end of those before them? God brought destruction on them, and for the disbelievers shall be the like unto it. (47:10)

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ

That is for God is the guardian of those who believe, and that the infidels, there shall not be any guardian⁸for them. (47:11)

Commentary

Verse 1

Generally, commentators ascribe this verse to the conduct of the disbelievers like Nazr and Utbah and the others who were not only themselves on the wrong path, but also prevented the others from getting aright. There is another very reasonable and very logical interpretation of this verse. The concluding words, *'He (God) shall render their (good) works null and void'* suggest the people meant by this verse could also be those believers who did a good thing by embracing Islam and consequently having done many other good things like prayers, fasting, pilgrimage etc. but after the departure of the Holy Prophet from this world, they fell an easy victim to the satanic instigations of going against the Word of God and the Word of the Holy Prophet, i.e., his advices, and thus returning to the position of disbelievers and such deserters have no doubt, had once done good things before, but all these good things would be automatically forfeited. Other reference to the good deeds in the case of the disbelievers who had not embraced Islam at all, would be illogical for there was no goodness in them prior to embracing the truth for not only did they hold belief in false and imaginary gods and deities, but also their practical lives were horribly wicked and their deeds were naturally bad. Hence this verse would reasonably refer to those dissenters or the deserters among the people who once called themselves Muslim, but soon after the departure of the Holy Prophet, had turned hostile to the Ahl Al-Bayt and acted against the Holy Qur'an and violated their covenant (Bayth) which they made at 'Ghadir Khumm' about the position of 'Ali in the place of the Holy Prophet. There is the history to bear witness to the havoc played against every holy member of the house of the Holy Prophet and their devotees. Such deserters who turned hostile to the holy Ahl Al-Bayt would naturally forfeit all their good deeds they did in the past.

This asserts that the good deeds will not be of any avail to the disbelievers. (A.P.)

This is one of the early Madinite Suras. This chapter refers to disadvantages to the disbelievers and advantages awaiting the true believer. (A.P.)

Verse 2

Belief in God necessarily includes the belief in His Word, i.e., the Holy Qur'an, and the belief in what was sent down to the Holy Prophet would mean something particularly important and different from the general revelations. A reference to this special revelation is found in verse 5:67 under which the Holy Prophet declared 'Ali to be the 'Mawla' or the Master or the Lord of the Believers⁹. Thus, this verse would mean that those who believe in God, in the Holy Qur'an, and do good deeds, in addition to all those who believe, (i.e., abide by what was declared by the Holy Prophet under the special revelation 5:67, i.e.,) in the Imamate of 'Ali which is the truth, whatever evil they would have wrought in their past

life, would be wiped out of the records of their deeds. It must be remembered that it was only at the declaration of 'Ali as the succeeding Master or the Lord of the believers, in the place of the Holy Prophet, that the religion Islam was decreed to have been perfected. Thus, without the belief in 'Ali's succession to the Holy Prophet, the faith is neither complete nor would it be acceptable.

The repeated mention of the belief in the Holy Prophet in particular as one of the conditions of the belief (when addressed to the believers) excludes the people of the Book who in spite of the faith in God and the other scriptures, did not believe in the Last Revelation to the Last Prophet and His Message – as the Truth in its entirety. (A.P.)

Verse 4

Under the ordinance issued in this verse, every Muslim when he meets the disbelievers in any conflict (and not after the enemy falls), has to kill him or get killed, and entitle himself to the reward promised by God, to those who get slain in the way of God, i.e., either kill the enemy of God and the truth or get killed, there is no via media left to the choice of the Muslim. Read verse 35 below – the Muslims were warned against even getting weary and suing for peace. Let every reader of the Holy Qur'an seriously imagine what could be the position of those companions of the Holy Prophet who instead of meeting the enemy as commanded by God, deserted the Holy Prophet in the very midst of the battle, and ran away from the field and disappeared for days together. See the details of the battles of Uhud, and in Khaybar they came back running away from the enemy acknowledging the triumph of the enemy. Every defensive expedition was sent by the Holy Prophet, under the command of 'Ali and every time 'Ali was victorious. The Holy Prophet, could not have reasonably placed any of his companions at the command of any expedition for, he would have brought only defeat to the cause of God, and death and destruction to the godly ones, i.e., the Muslims.

Had the Covenant of Ghadir Khumm been duly honoured and the Last declaration of the Holy Prophet about his Ahl Al-Bayt and the Holy Qur'an, been adhered to, the Muslims would never have been divided into groups nor the Holy Ahl Al-Bayt would have been subjected to the miseries they suffered nor the tragedy of the wholesale massacre at Karbala would have been enacted. The ordinance refers to the action when the enemy attacks and not when the enemy surrenders. There is a wishful thinking of some, about the suggestions given in this verse about the captives, that it was the suggestion of a companion which raises his position even above that of the Holy Prophet! and will mean God lacks the wisdom of men¹⁰.

This ordinance regarding taking ransom or obliging the enemy, is after the total defeat of the enemy – till the total disarmament of the enemy is achieved. As for the extent of this last condition, refer to '*Fiqh.*' (A.P.)

This verse bears sufficient evidence that in no stage the killing of captives was ever approved by Islam. Hence narration contradicting this is spurious. (A.P.)

Refers to the treatment of the captives by the believers, as a trial. Some would like to ransom and some would set them free for the sake of God and some would go further and feed them for the sake of God without expecting any reward or thanks from them. [11](#) (A.P.)

Verse 7

God's making firm the feet of the believers, is conditional, i.e., subject to their helping the cause of God. It does not mean that God is helpless and He appeals to man to help Him. It is to prove the worth of the calibre of the people themselves and to manifest their inherent qualities to justify the bestowal of His grace and bounties on them. Thus, those who fled away from the battle-fields deserting Islam and the Holy Prophet are naturally those who are not firm in their feet¹². This fact is proved from the rebellious conduct, of the people in their covetous hunt for undue power and position, immediately as the Holy Prophet left this world.

None of the holy Imams of the Ahl Al-Bayt ever cared for any temporal power or the worldly glory. They suffered the most tortures, persecution and painful death at the hands of their assassins but never in the least did they swerve from the path of the Lord. They are the best examples and the divinely set up models for mankind to follow. It is referring to this truth that the Holy Prophet declared:

“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.”

The best and the greatest example of steadfastness in the way of the Lord can be seen in Husayn and his comrades at Karbala and the sufferers of the members of his family from Karbala to Kufa and Kufa to Damascus – which has no parallel in the history of mankind.

Reading this verse with reference to verses 8:12 and 14:27 shows that consistence and persistence in thought, word and action particularly in adversities, is the sign of firmness in faith and the lack of it, is the weakness in faith. (A.P.)

Verse 9

This verse clearly says the fate of those described in the previous one, i.e., all their good deeds are consequently wiped out after their deserting the Holy Prophet and running away from the battle-fields, there did not remain the least credit to them for their goodness.

This indicates that disliking any portion of the revelation renders the other deeds null and void – as Tabari tells us about the conversation which took place between Ibn Abbas and Omar the kalif while the latter said ‘*Quraysh did not like the apostleship and the caliphate both to be in the house of Hasham so they chose their own man*’. Ibn Abbas said: “*No wonder the Quraysh had already disliked God's revelation and quoting this verse said – ‘But if they had chosen the one whom God hath chosen, it would have been much better for them.’*” (A.P.)

Verse 11

Note the title 'Mawla' (Master) or the Lord, used for God, the same title is used for the Holy Prophet 5:55 and 33:6. The same word has been used by the Holy Prophet for 'Ali at Ghadir Khumm. [13](#) Thus the position of 'Ali in relation to the *Ummate-Muhammadi*, i.e., the Muslim people, is that of the Holy Prophet as '*Khalifat Allah*', a Deputy of God on earth. Nothing else could have been said for 'Ali.

'Mawla' here means 'Guardian' and in 45: 19 it means a friend. (A.P.)

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- [1.](#) This asserts that mere good deeds without the correct faith will be of no avail. See note to Verse 2.
 - [2.](#) God
 - [3.](#) Shortcomings of the believers will be redressed. A contrast to note to Verse 1.
 - [4.](#) of the righteous and the wicked
 - [5.](#) This refers to the infidels who attack the believers with unprovoked aggression and not the others. Refer to note on verse 2:256, 10:41, 109:6. This was a strictly defensive ordinance issued after the unprovoked aggression at Badr.
 - [6.](#) Refer to note on verse 76:17–19.
 - [7.](#) This verse to be read with 8: 12, 14:27.
 - [8.](#) 'Mawla' here means a guardian & in 45:19 means a 'Friend'.
 - [9.](#) See AIH.– D.M. etc.
 - [10.](#) Refer to 'Fiqh'.
 - [11.](#) Refer to 76:7–9.
 - [12.](#) i.e., in their faith in God.
 - [13.](#) See MIAH and the others who have recorded the event.

[1] [1]

SHARES

Muhammad Section 2 – The Reward To Believers And Punishment To The Disbelievers

- Those given the knowledge

- The Prophet told to seek protection for himself and pardon for the sins of the believer men and believer women

Muhammad Verses 12 – 19

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ

Verily, God will admit those who believe and do good, to the gardens 'neath which flow rivers; and those who disbelieve enjoy themselves and eat as the beasts eat, and the fire shall be their abode. (47: 12)

وَكَايْنٍ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ أَهْلَكَنَاهُمْ فَلَا نَاصِرَ لَهُمْ

And how many a town which was mightier in power than thy town which hath driven thee out; We destroyed them, and no helper was there for them. (47: 13)

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ

What! is he 2who is on (the path of the) clear proofs from his Lord like unto him whom the evil of his work is made fairseeming; and follow they their (own) vain desires? (47: 14) 3

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

A similitude of the garden which has been promised to the pious ones 4. Therein are rivers of water incorruptible, and rivers of milk, changeth not its taste, and rivers of wine – delicious unto those who drink, and rivers of honey pure and clear; And for them therein are (all kinds) of fruits 5and (a total) forgiveness from their Lord; (can these be) Like unto those who shall dwell in the fire? and who shall be made to drink boiling 6water so that it will rend asunder their bowels. (47: 15) 7

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ

And of them are those who seek to listen to thee until when they go forth from thee 8say they unto those who have been given 9the knowledge: “What was it that he said just now?” These are they on whose hearts hath God set a seal, and follow they their vain desires. (47: 16)

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ

And those who avail of the guidance, He addeth to His guidance unto them, and granteth them their guard¹⁰(against evils) (47: 17)¹¹

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ

What! wait they then for aught save the Hour (of Reckoning) that it cometh on them all of a sudden¹²? Indeed have (already) come the signs of it; and of what avail can be the reminder to them when it¹³hath already come on them? (47: 18)

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

So know thou that there is no god but God, and seek thou protection¹⁴for thy¹⁵sins and for (the sins of) the believer men and believer women; and God knoweth well the place of your movements (in this world) and the place of your final rest (the hereafter). (47: 19)

Commentary

Verse 12

Those who are exclusively covetous of this life and the happiness in this world, are mindful of their physical welfare, always after enjoying various kinds of delicious food and the fulfilment of various kinds of carnal desires and the other vain amusements. They do not have any inkling of the spiritual welfare in the left hereafter. Thus, they are in no way better than the beasts who eat to their fill and always after some food for their physical body without any higher interest and who never care for their own fellow beings¹⁶.

Since man has been entrusted with the higher faculties of mind and spirit and when he has wasted the invaluable gifts and has totally neglected the trust or has misused it, he shall naturally have the penalty for it.¹⁷

If Adam had been left in the Lower Paradise in which he was first placed, he would have continued satisfied with such as said here. (A.P.)

Verse 13

The town referred to, is Mecca which the Holy Prophet was forced to leave. He loved the town so very much that while leaving it, he turned round to it and addressing it he said, "O' Mecca! Thou art the one

whom I loved the most, had I not been forced by the disbelievers, and commanded by the Lord, I would never have left thee.” This verse contains the prophecy of the overthrow of the then authority of the heathens who held sway over the place.

This verse was revealed to the Holy Prophet while he was migrating from Mecca to Madina. Thus, it is a great prophecy about the defeat and the destruction of the opponents of the Holy Prophet. (A.P.)

Verse 14

Such examples, of *the opposites never being equal*, have been repeatedly given in the Holy Qur’an, to warn man, against committing such blunders while choosing a leader for him, or fixing an ideal for him to follow in his practical life in this world¹⁸. The Divine Mercy is obviously interested in providing as many cautions and as many guiding notes as desirable, to keep man away from falling into the traps of the false leaders and getting away from the right path. There are notes of similar guidance and warnings.¹⁹ Any sensible one who is seriously mindful about his spiritual welfare and his well-being in the life hereafter and his salvation on the Day of Judgment, would naturally be especially careful in selecting the guide for him after the departure of the Holy Prophet from this world. Those who sincerely seek the truth, are surely guided to it by God Himself²⁰.

The verse could in the first place be interpreted to say that the Holy Prophet who has been sent into this world with the clear and the sure guidance of the Holy Qur’an, could never be compared to anyone else particularly the one who is obviously on the path of evil. This same verse could be even a directive for the Muslims regarding the choice of their guide in the absence of the Holy Prophet.

Those are the Ahl Al-Bayt who have been purified by God Himself²¹, and to follow in the place of the Holy Prophet there is ‘Ali with all the credentials of his matchless superiority in the spiritual as well as the physical excellence – with unquestionably pure character and godly conduct, who like the Holy Prophet, never in his life, bowed to any one save God. The height of his knowledge, godly sense of justice, inimitable piety and the other qualities of internal and external excellence ranging to divinity, the whole Islamic world unanimously acknowledges.

In contrast to this godly and the heavenly personality, are those who had once been idolatrous, drunkards and evil-doers and who even after embracing the truth, valued their personal interest and the safety of their own life and their life-interest, more than Islam and the life of the Holy Prophet, and deserted the Muslim ranks repeatedly and ran away leaving the Apostle of God, totally unmindful of the fate of the faith Islam in the midst of the formidable forces of the enemy. While the mercy of the Lord provides mankind with repeated notes of guidance and ultimately leaves the choice to the decision of every individual²².

Verse 15

There is the mention of *'Maghfirat'* in this verse for those in Paradise. This clears the actual meaning of the word. It need not always mean pardon or forgiveness for pardon or forgiveness are needed for sin and it would mean that Paradise is a place where sinning will go on whereas it could never possibly be true about the life in heaven. Hence *'Maghfirat'* means protection. For fruits, refer to verse 43:73.

For the boiling water, refer to verse 37:67.

This is a clear assertion of the figurative presentation of the state of bliss and enjoyment in the life hereafter. Up to the end of this verse is the comparison between the believers and the disbelievers.

(A.P.)

Verse 16

'Ali, the First Holy Imam, says that it is we, the Ahl Al-Bayt who were first informed of the Word of God which was revealed to the Holy Prophet and the reference in this verse is to us. Those who were bestowed with knowledge could not be any other than 'Ali and his issues whose knowledge, like that of the Holy Prophet, was in-born and not that which was acquired²³.

From here, begins the dealings with the hypocrites.

This indicates that all those who embraced Islam – saw and heard the Holy Prophet – were not alike in the degree of faith and the appreciation of Islam. Hence the theory that all those Muslims who saw the Holy Prophet and heard from him are *'Sahabas'*, i.e., Companions – and all Companions are equally righteous and the guiding stars – is unfounded.

According to the lengthy statement of 'Ali, classifying those of the companions who heard the Holy Prophet – some were lacking knowledge – and the power of understanding – some were antagonists to what he said and some were disinterested in religious matters. Thus, their questioning after hearing of him, would be with a different motive according to their respective tendencies.

'Those given the knowledge', the Foremost and Topmost was 'Ali himself – about whom the Holy Prophet had said: *"I am the City of Knowledge and 'Ali is its Gate"* – for details refer our note in Sura 69.

(A.P.)

Verse 18

The Holy Prophet has given the following signs heralding the approach of the end of the world and the Day of the Final Judgment²⁴.

1. People would neglect praying.

2. Carnal desires would be blindly followed.
3. The sincere believers in God would be helpless against the rebellious life led by the masses.
4. Good will be considered as evil and evil as good.
5. The unreliable would be considered as reliable and the reliable as the unreliable.
6. The liars would be held, as the truthful and the truthful as liars.
7. Women would rule the states.
8. Men would take counsel even from their maid-servants.
9. Young boys would preach from the pulpits.
10. Jestings and vain talk would adorn the assemblies of men.
11. Charity and alms giving, would be considered by the rich as a punishment to them.
12. Children would revolt against their parents.
13. There would be a frequent appearance of the comet.
14. Women would carry on merchandise.
15. Drought would become common.
16. The needy would be looked down with spite, derision and hatred.
17. People would be human only in appearance, but their hearts would be of the devil.
18. Homo sexuality would be freely practised.
19. Men would look like women and women would appear in men's garbs.
20. Women would ride as men do.
21. Mosques would be adorned with gold and silver as do the heathens to their temples.
22. People would outwardly look to be friends but at heart would be the enemies of each other.
23. The males among the Muslims would dress themselves in silk and golden robes.
24. Usury and bribery would become commonly current.
25. Musical amusements and games of chance would become common enjoyments.

26. Religion would be degenerated and irreligiousness would become the order of the day.
27. The worst among the Muslims would perform the Hajj. The rich would perform Hajj as a pleasure trip or a picnic – The middle class for business and the poor for the show of religiousness and fame as the pious ones.
28. Knowledge of the Holy Qur'an would be acquired not to know the truth but for fame.
29. The product of adultery would be abundant.
30. Women would give up the veil and would freely lead immoral life.
31. There would be unseasonal rainfalls.
32. Adultery would become common.
33. The birth-rate of male issues would fall to 1 man:50 women.

The Holy Prophet also said that a fire would rise from the East and would spread towards the West.

However, man should know, that time and tide do not wait for any one. Time is passing away, let man know it or not, when a wrong is committed it has its natural echo of the penalty as the reaction for it and the approach of the Hour of Judgment, none knows. Therefore, none should postpone the repentance for his sins and should never delay amendment. The time for it, is now and here. But once the punishment comes, it could never be averted by any means. Repentance then would be in vain.

Verse 19

'*Istighfar*' here in the case of the Holy Prophet means protection and it is also that the Holy Prophet is commanded to seek the protection of the Lord so that Muslims might follow his example.[25](#)

God knows the actual position of every one as a sinner as well as a righteous one, let man lead a duly disciplined life.

Every thought and deed of ours, be that in private or in public, has a bearing on our character and our conduct for which we become responsible to the Lord. Hence it is essential that we must always be seeking the protection of God.

The Sixth Holy Imam Ja'far Ibn Muhammad says: "*Seeking protection or the forgiveness of God is shaking the trees of sinners. As the dried leaves fall down by the wind or by a shake, the 'istighfar' or the asking of the forgiveness on the part of a man or a woman does.*"[26](#)

In the sense of praying to God to redress one's inherent destitutions, with His blessings and grace, is the highest form of worship, commendable for every individual, angel, prophet or any other being. But to

pray not only for one's self, but for all those who are in his charge and followed him, is the task of the Leadership, i.e., '*Imamat.*' (A.P.)

- [1.](#) Refer to verses 8:55 & 25:44.
- [2.](#) The Holy Prophet. Refer to verse 11:17.
- [3.](#) Refer to verses 5:100, 6:50, 10:35, 17:16, 39:9, 40:57, 67:22.
- [4.](#) Those who guard themselves against evils.
- [5.](#) See 43:73.
- [6.](#) Refer to verse 37:67.
- [7.](#) Up to the end of this verse is the comparison between the believers and the disbelievers.
- [8.](#) Refer to verse 69:12. See note
- [9.](#) Refer to verses 6:25, 29:49. See note.
- [10.](#) Power of resistance against temptations.
- [11.](#) Refer to verses 89:21–24.
- [12.](#) Refer to verses 12:107 & 43:66.
- [13.](#) The Hour – with the arrival of the Hour, the respite ends.
- [14.](#) Arabic 'Wa 'staghfir' – i.e., seek protection and not seek forgiveness. Protection is sought for future and not for past. This has to be studied under verse 33:33: all Apostles are sinless. Refer to note on verse 21:27. for Moses seeking protection for himself & his brother Aaron, refer to verse 7:151. For sins committed not by them but by the people, see also notes on verses 47:15 & 47:19.
- [15.](#) Refer to note on verses 40:55 and 48:2. See note.
- [16.](#) Refer to verse 25:44.
- [17.](#) Refer to verses 8:55, 25:44.
- [18.](#) Refer to verses 5:100, 6:50, 13:16, 39:9.
- [19.](#) Refer to verses 67:22, 10:35.
- [20.](#) Refer to verse 29:69.
- [21.](#) Refer to verse 33:33.
- [22.](#) Refer to verses 76:2, 5:100, 6:50, 10:35, 13:16, 39:9, 40:57, 67:22.
- [23.](#) Refer to verses 29:49; 6:25; 3:6, 4:162, 3:17, 58:11.
- [24.](#) Refer to verses 43:66, 12:107.
- [25.](#) Refer to verses 40:55, 48:2. Refer to note on verses 15 & 19.
- [26.](#) Refer to note on verse 40:55.

[1] [1]

SHARES

Muhammad Section 3 – War (In Self Defence)

Prescribed

- When War (in Self Defence) is enjoined, the disbelievers dislike it

- Reflection on the Qur'an a necessity
- God knoweth every secret

Muhammad Verses 20 – 28

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَى لَهُمْ

And say those who believe: “Why hath not been sent a chapter (for us), “But when is sent down a decisive chapter¹, and mentioned therein is war, seest thou those in whose hearts²is a disease look unto thee with a look of one on whom has fallen the shadow of death;³woe unto them! far better will certainly be for them,⁴(47:20)

طَاعَةً وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ

Obedience and a fair word; but when the affair is determined, then if⁵they be true to God, it would certainly be better for them, (47:21)⁶

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

Then be like ye are, if ye hold authority, that ye make mischief in the earth and sever the ties of kinship! (47:22)

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ

Those are they whom hath cursed⁷God, and so hath he made them deaf and blinded their eyes. (47:23)

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

What! Reflect⁸they not on the Qur'an? Nay! on (their) hearts are (set) their locks. (47:24)

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ

Verily, those who return on the backs⁹after hath become manifest unto them the guidance, the satan hath beguiled¹⁰them, and hath given them a respite. (47:25)

ذٰلِكَ بِاَنَّهُمْ قَالُوْا لِلَّذِيْنَ كَرِهُوْا مَا نَزَلَ اللّٰهُ سَنُطِيعُكُمْ فِيْ بَعْضِ الْاَمْرِ وَاللّٰهُ يَعْلَمُ اِسْرَارَهُمْ

That is for they say unto those who hate what God hath sent down (saying): “We will obey you in a part of (this) matter” But God knoweth well their secret reservations. (47:26)¹¹

فَكَيْفَ اِذَا تَوَفَّيْتَهُمُ الْمَلَائِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَاَدْبَارَهُمْ

But how? When the angels causing them to die, will smite their faces and their backs. (47:27)

ذٰلِكَ بِاَنَّهُمْ اتَّبَعُوْا مَا اَسْخَطَ اللّٰهُ وَكَرِهُوْا رِضْوَانَهُ فَاَحْبَطَ اَعْمَالَهُمْ

That is for they follow what displeaseth God, and hate what is His pleasure, so hath He made null their deeds. (47:28)

Commentary

Verse 20

The believers referred to here can only be those who in their loyalty to God and His cause were eager and anxious to fight out falsehood, once for all, until there remains nothing but truth to rule the destiny of mankind as a whole. The best example of such men of strong faith was ‘Ali who whenever it occurred to fight in God’s way, was the foremost, and the one who did the most even when everyone else had fled away from the field. And those referred to as the ones in whose heart was a disease who swooned at the news about the command to fight the falsehood, could be no other than those who when it fell to the lot of the Muslims to fight their enemy, they sat quiet under the shade of a tree as done at Badr and in Uhud ran away from the battle-fields deserting the Holy Prophet and in Khaybar came back to the camp running, driven by the enemy.

And at Khandaq or Ahzab, would never stir from their places against Amar Ibn Abdwud, and at Hunayn ran away without paying any heed to the shoutings of Abbas from the Holy Prophet’s side. As to who those cowards of the hypocrites were and who were the heroes who stood fast with the Holy Prophet in the way of the Lord, it is left for every individual student of the Holy Qur’an, and a sincere seeker of the truth, to find out for himself from the Islamic history giving the details about the events and the results of these defensive battles which the Holy Prophet had to fight to save Islam and the Muslims from being wiped out of existence. History has not spared the names of the prominent ones of the supporters of the

Truth as well as its deserters.

About the command to fight the disbelievers [12](#), about the sickness in the heart of the people [13](#).

The text of this verse indicates that they are wholly Madinites when *Jihad* was first ordained. (A.P.)

(Better) not to express their opinion but be obedient and loyal to their faith [14](#).

Verse 21

(And if they be true). The use of this conditional clause shows that their loyalty was doubtful.

This may be as a complete sentence meaning, condemnation what some commentators have interpreted as in verse 75:34 & 75:35 and it may be taken as a phrase meaning as rendered here – and this is the interpretation attributed to Ibn Abbas. (A.P.)

Verse 22

This is a continuation of the previous verse and reference is to the same party – not applicable to the ‘Ansar’ – and Abdullah Ibn ‘Ubay cannot be included into it, because he was a notorious figure already known for his inclinations. (A.P.)

Verse 24

Note that unlike any other faiths demanding blind following, Islam wants every individual to reflect on the Word of God and know the truth for one’s own self.

Verse 25

This refers to those of the hypocrites as well as those who turned disbelievers in their madness for power, pomp and position after the departure of the Holy Prophet from this world. They neglected the Word of God and the admonitions of the Holy Prophet and acted independently to fulfil their lust for position and power and corrupted the faith with their own innovations.

In the basic Sunni authorities like Muslim etc. it is said: *that the Holy Prophet said that on the Day of Judgment a group of his companions would be driven to the hell-fire. When asked about the cause, for they were so close and intimate with the Holy Prophet, it would be said, because immediately after the departure of the Holy Prophet from this world, they turned disbelievers and rebelled against the Word of God and the word of the Holy Prophet and held authority unwarrantedly and effected a great corruption in the religion.*

History bears clearest testimony to the fact as to how immediately as the Holy Prophet left this world, Satan gained a hold on the minds of the time-servers and the opportunists who had embraced Islam and

how they turned hostile to the holy Ahl Al-Bayt and what all tyrannies and heartless persecutions they effected on those holy souls, all in the name of religion.

Verse 26

Compare the historic facts, how after the Holy Prophet the people refused to obey some of his commands about 'Ali and his Ahl Al-Bayt and compare what all the Holy Prophet said about the holy ones of his family, and quite the opposite to it, the people behaved with them.

Verse 28

Thus, it is clearly laid down here that all the good deeds which these hypocrites might have done, have been wiped out of their records.

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- [1.](#) Refer to verse 47:29, 2:216, 4:77
 - [2.](#) Refer to verse 2:10
 - [3.](#) This naturally refers to those who ran away from the battle fields
 - [4.](#) Refer to verses 33:18 & 33:19. Not to express but be obedient.
 - [5.](#) the use of this conditional clause indicates that their loyalty was doubtful.
 - [6.](#) Not to express their opinion, but be obedient and loyal to their faith. See next verse.
 - [7.](#) Note cursing the wicked – i.e., 'Tabarra', a godly act.
 - [8.](#) Asserts the authority of Qur'an and the necessity of its deep study.
 - [9.](#) Like the deserters in the battles.
 - [10.](#) As in the case of those who raised the false cry at Uhud that the Holy Prophet was dead and invited the people to return to their former creed. This indicates the desire of some for power and they had been secretly plotting.
 - [11.](#) Refer to verses 47:9 & 3:154.
 - [12.](#) Refer to verse 47:4 above.
 - [13.](#) Refer to verses 2:216, 2:244, 4:74-76, 4:84, 5:35, 9:36, 9:41, 9:73, 9:123, 22:78.
 - [14.](#) See note to verse 47:21.

[1] [1]

SHARES

Muhammad Section 4 – The Hypocrites Shall Be Identified

- The hypocrites shall be identified by marks

- Those who oppose the Apostle
- The life of this world is only a Vain Sport and Play

Muhammad Verses 29 – 38

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ

Or deem those in whose hearts is a disease that never will God bring forth their spite? (47:29)

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَלَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ

And if We willed We could certainly have shown them unto thee (O' Our Apostle Muhammad!) and thou wouldst certainly have known them by their features; and (now) certainly thou (can) recognise them by the tone of (their) speech; and God knoweth well (all) your deeds. (47:30)

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ

And certainly will We try¹you until We have known²those who strive (fight) among you and the patient ones, and make your affairs known. (47:31)

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَالَهُمْ

Verily, those who disbelieve and hinder (others) from the path of God, and oppose the Apostle after that the guidance hath been made manifest unto them, can never harm God in any way; and He will make null their deeds. (47:32)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

O' ye who believe! Obey ye God, and obey ye the Apostle, and do not render null your deeds. (47:33)

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارًا فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

Verily, those who disbelieve and hinder (others) from the way of God, then they die while they are disbelievers, then never will God forgive them. (47:34)

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتْرُكُكُمْ أَعْمَالَكُمْ

So be not fainthearted and call³(the infidels) to peace, while ye have the upper hand, and God is with you, and never will He depreciate⁴your deeds. (47:35)

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلُكُمْ أَمْوَالَكُمْ

The life of this world is only an idle sport and a play, and if ye believe and guard (yourselves against evil⁵), He will give your recompense, and will ask not of you of your possessions. (47:36)

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إِنْ يَسْأَلْكُمْوهَا فَبِحُفِّكُمْ تَبَخَّلُوا وَبُخْرَجَ أَمْوَالَكُمْ

Should He ask them of you, and if He urgeth you, ye will be niggardly, and He will bring forth your spite. (47:37)

هَآ أَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَن نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْوَالَكُمْ

Lo! ye are they, who are called upon to spend in the way of God, but of you are those who are niggardly, and whosoever is niggardly, is niggardly only against his own self; and God is Self-Sufficient⁷and ye are in need (of Him), and if ye turn back, He will bring in your place a people other than you, then they will not be like unto you. (47:38)

Commentary

Verse 29

The disease of infidelity was manifest in the open opposition to Islam. The disease in the heart, naturally refers to the hypocrisy of those who professed Islam by their lips but at heart they were opposed to it. The reference here is to the enmity or the ill-will the hypocrites bore particularly to 'Ali because he was the one and the only hero of Islam, the ever-victorious soldier and the Commander of the Muslim army who could never be defeated by any one of the enemies of the faith. With 'Ali on the side of the Holy Prophet and Islam, the hypocrites could not succeed in any one of their ventures to get Islam attacked

by their allies outside Madina.

With 'Ali alive, they had no hope of having their own plans cherished even after the departure of the Holy Prophet from this world. Even if they succeeded in owning the political power, they would never be able to hurt the original structure of the faith and would never succeed in corrupting the Word of God, the Holy Qur'an, for the whole of it, in its verbal form as well as the external and the internal meaning of it, was safe with 'Ali and the Ahl Al-Bayt. Hence every hypocrite suffered the disease of hatred and ill-will against 'Ali and the Ahl Al-Bayt of the Holy Prophet. This was the hidden or the concealed disease at their heart, referred to here.

Verse 30

Abu Sa'id al-Khudri says that '*Lahnil-Qaul*' stands for the enmity against 'Ali. And Ubbadah Ibn Samit says that "*we tested our issues with their love for 'Ali and if we found anyone with no love for 'Ali we knew that he would never walk aright in his faith*". The Holy Prophet said "*O' 'Ali! none loveth thee save a believer and none hateth thee save a hypocrite*" (MS.)

Some commentators take the literal translation of the word '*Lahnil-Qaul*', i.e., the oblique, or the ambiguous tone of the speech of the hypocrites. Whatever be the assumptions the matter under reference is clear that it is the hatred and ill-will against 'Ali who was to the hypocrites the greatest stumbling block in having their way during the lifetime of the Holy Prophet and even afterwards.

This verse clearly indicates the reference is to people not openly known as hypocrites and to whom Abu Sa'id al-Khudri refers that the tone of their speech means their hatred of 'Ali Ibn Abi Talib and says we used to recognise the hypocrites during the time of the Holy Prophet by their hatred of 'Ali and the same is narrated front Jabir Ibn Abdullah Ansari and Ubbadah Ibn Samit says "*we used to test our children with the love of 'Ali Ibn Abi Talib. If we found them not loving him, we were sure that he was unrighteous*". It has been authentically reported of the Holy Prophet that he said: "*O' 'Ali – loveth not thee but a believer and hateth not thee but a hypocrite.*" Ahmed Ibn Hambal says that in his opinion the verse from 22 and onwards the reference is to Bani Omayya. But in our opinion the Bani Omayya are included and the verses cannot be confined to them, excluding the other Qurayshites who hated that the apostleship and the Khilafat to be united in the House of Hashim. (A.P.)

Verse 31

Apply this verse to those who deserted the Holy Prophet and left the Muslims in the midst of the enemies and the experiences which history relates about Uhud, Hunayn and Khaybar and those who would not even stir from their places at Ahzab, i.e., Khandaq, against even a single soldier Amar Ibn Abdwud from the enemy's forces, then judge the actual position of these men, as determined by this verse and the situations faced by the Holy Prophet. It is a clear case of a miserable failure in the test. Only an intelligent study of the Holy Qur'an would benefit anyone and not a blind verbal recital merely for

the sake of the sanctity of reciting the Word of God.

Verse 32

It is clearly laid down here that any opposition, i.e., causing displeasure to the Holy Prophet results in the complete forfeiture of the credit for all the good deeds the opponent might have done. Immediately as the Holy Prophet left this world, 'Ali's neck was seen in the rope of a group of men, and the world witnessed the fall of the door of her abode on the side of the Holy Lady Fatimah which caused the injury with which she passed away from this world. 'Ali was assassinated while in prayer in the Mosque at Kufa.

Hasan was poisoned and Husayn along with his children and comrades, was heartlessly butchered at Karbala, and the Eight other Holy Imams, in the seed of 'Ali and Fatimah, were martyred. Would all these events please the Holy Prophet or displease him and if this was *'the opposition'* to the Holy Prophet and had caused *'displeasure to him'* what is the position of those responsible for all these grave and heinous acts of disloyalty, treachery and brutality against the holy Ahl Al-Bayt? This verse further supports the statement in the previous one.

Verse 33

Merely doing of any amount of good deeds in the life has no guarantee of their being of any avail also, to the individual. He must be a sincere believer in God and he must obey God and His apostle Muhammad. Otherwise, all the good that has been done by the individual would be made null and void. Apply this verse to those who disobeyed the Holy Prophet even before he had left this world. At the verge of his departure, he commanded those surrounding him, to get him pen and paper to record something so that the people may never get astray. But what was the reply – A flat denial with an insult saying *"The man (the Holy Prophet) was delirious"*.

The injury thus caused to the Holy Prophet was deep and grievous. The people created such noises that the Holy Prophet at last, had to order them saying (*Qoomi anni*) *'get ye away from me.'* Properly speaking, the people were those whom the Holy Prophet had actually expelled away from his presence. For details refer to history – relating to the events on the eve of the departure of the Holy Prophet from this world and immediately thereafter.

Verse 36

Refer to the commentary of verses 6:32, 29:64, 57:20.

"Will not ask for you possessions" is in no way connected with zakat and khums. It refers to the Holy Prophet regarding his return for his mission. (A.P.)

Verse 38

Charity is prescribed for the benefit of the people themselves. And if any one is stingy and does not spend of his earnings, it is to own loss and disadvantage and God's work never suffers for anybody's failure to discharge his duties, for the whole Universe is God's8.

This is a prophecy about the Non-Arabs who would embrace Islam and who would be more loyal to the cause of the faith and those addressed here in verse 5:64. (A.P.)

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1. 'Mujahid' In the battle particularly at Uhud, Khaybar & Hunayn who was a 'Mujahid' and who was a 'Mujahid' and who was a deserter – who was sincere & who was a hypocrite.
 2. Make known – and accordingly the hypocrites were exposed and identified
 3. falter so as to call.
 4. make your deeds in vain – make them naught – or reduce their value or reward.
 5. i.e., practice piety.
 6. Refer to verses 6:32, 29:64, 57:20.
 7. Arabic 'Ghani'.
 8. Refer to verses 47:38 & 5:64.

[1] [1]

SHARES

Al-Fath – The Victory

Revealed at Madina

29 Verses in 4 Sections

Sections Of Surah Al-Fath

1. The Victory won for the Prophet.
2. False excuses given by the Hypocrites.
3. More victories for Islam, assured.
4. Islam's triumph over all the other Religions.

Important Topics

1. The Victory granted to the Holy Prophet and the pardon of the sins of the believers (Verse 1)
2. The Tranquillity bestowed on the hearts of the believers (Verse 4)
3. The swearing of the allegiance to the Holy Prophet (The Baiy'at ar-Ridwan) (Verses 10, 18)
4. A Victory in the near future (Khaybar) promised and prophesied (Verse 18)
5. The Recapture of Mecca by the Holy Prophet prophesied (Verse 27)
6. The prevalence of Islam over the other religions prophesied (Verse 28)
7. The Holy Prophet Muhammad, the Apostle of God, and the qualities of the believers (Verse 29)

[1] [1]

SHARES

Al-Fath Section 1 – The Victory Won For The Prophet

- The open victory won for the Prophet
- The forgiveness for the followers of the Prophet, assured
- The hand of God upon the hand of the covenanters
- The great recompense for the faithful

Al-Fath Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Verily We have caused victory for thee a manifest 1victory, (48:1)

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا

(So) That (O' Our Apostle Muhammad!) God, may grant protection for thy sake (against) that which hath gone before of thy (followers') shortcomings and that which hath to come later², and thus He perfecteth His bounty unto thee, and guideth thee (firm-footed) on the way straight (unto the Lord), (48:2)³

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا

And that God might help thee, with a prevailing triumph. (48:3)

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَاللَّهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

He it is who sent down tranquillity into the hearts of the faithful that they might add further faith to their faith; and God's are the hosts of heavens and the earth; and God is All Knowing, The All-Wise, (48:4)

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا

That He may admit the faithful men and the faithful women to the gardens 'neath which flow rivers to abide in it and remove from them their evils; and that is with God a great achievement, (48:5)

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

And that He may chastise the hypocrite men and the hypocrite women, and the polytheist men

and the polytheist women⁴, the thinkers⁵of evil thoughts about God; on them rotateth evil, and God is wroth with them, (He) hath prepared hell for them; and an evil journey's end. (48:6)

وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

And God's are the hosts of the heavens and the earth; and God is the Ever-Prevalent, the All-Wise. (48:7)

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

Verily ye have sent thee (O' Our Apostle Muhammad!) as a witness and as a Bearer of glad-tidings, and as a Warner, (48:8)

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

That ye may believe in God and His apostle and may aid him and revere him; And that ye may celebrate His Glory, morning and evening. (48:9)⁶

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ
اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

Verily those who swear their fealty⁷unto thee do but swear fealty unto God; the hand of God is above their hands; so whosoever violateth⁸his oath, doth violate it only to the hurt of his (own) self; and whosoever fulfilleth what he hath covenanted with God, soon will God grant him a great recompense. (48: 10)⁹

Commentary

Verse 1

The reference is to the first and great victory gained by the Treaty at Hudaibiyya. The Treaty of Hudaibiyya is an event of very great importance and of special significance as it was not only the first crushing Triumph of the Truth against falsehood but also an occasion which disclosed and brought to light the actual strength of the faith of the many who posed as great heroes of the faith and the leaders of the people.

In the sixth year of the Emigration (*Hijrat*) to Madina, guided by a dream, the Holy Prophet marched

towards Mecca which he was forced to leave six years ago, to perform the pilgrimage to the Holy Ka'ba. It was declared that the intention is not at all to fight any one but to visit the Holy House of God as pilgrims to it. About 1500 of the Muslims accompanied the Holy Prophet. They carried no arms with them except the traveller's swords, sheathed. Only one of his wives Lady Umm Salama accompanied him for the pilgrimage. Notwithstanding the peaceful and unwarlike appearance of the unarmed pilgrims, obviously without any military equipment whatsoever, the enemy was alarmed and posted strong and fully armed cavalry under Khalid Ibn Walid and Akrama Ibn Abu Jahl, at about six miles out of Mecca on the Madina Road.

An informer intimated the Holy Prophet of the movement of the enemy and yet the Holy Prophet continued his peaceful march until the Meccan forces were in sight. As the intention was not to fight or to meet any resistance and at Hudaibiyya, his camel '*Qaswa*' stopped of its own accord and knelt with an attitude not to proceed further, the Holy Prophet understood the divine direction and encamped there. Everyone in the camp, men and the animals, were weary and there was no water available at the place nearby. There were wells but all had dried away hence were abandoned and choked up with sand. The people reported about the non-availability of the water and the unavoidable need for it. The Holy Prophet took an arrow and planted it with his hands, into one of the wells and immediately water began to bubble up and the whole camp was surprised with the great relief which none expected or hoped to have.

The heathens sent three deputies, one after another, repeatedly enquiring of the intention of the Holy Prophet. Each one was assured of the solemn intention of pilgrimage and nothing else. One of the messengers from the enemy, was Urwa, a chief from *Taif* who told the Holy Prophet that the Meccans were desperate and were resolved to perish rather than to allow him to enter the city, and he swore that he visualized his (the Holy Prophet's) being deserted by his companions if the Meccans fell on his camp. At this Abu Bakr started up resenting the imputation. But in view of what the companions of the Holy Prophet had done on the occasions of the defensive battles already fought, what Urwa said was a possibility.

However, the messengers were convinced of the devout wish of the Holy Visitor, i.e., only visiting the holy sanctuary, and saw the row of the animals for sacrifice, returned to the town and informed the people of their own conviction but the heathens would not agree to the entry of the Holy Prophet. The Holy Prophet sent a messenger (Kharrash Ibn Umyaa) on his behalf, assuring the people of the bonafide of his intention and about his coming to the place with no hostile intention whatsoever but they treated him barbarously injuring even the camel he rode and he returned alive narrowly escaping death, whereas every one of the messengers from the heathens, was treated with hospitality and kindness. Upon this, the Holy Prophet desired Umar to go upon the same errand but he pleaded to be excused and suggested the name of Uthman¹⁰.

Uthman was sent and there was some unexpected delay in his return, with the rumour that he was

killed. The Holy Prophet, then summoned all the people of his camp under a tree and took a pledge from each one of them with oath never to flee under any circumstances but to fight to the end and this pledge is called *'The Pledge under the Tree'* – referred to in 48: 18. Soon after the pledge Uthman returned and the anxiety in the camp ended. Some eighty Meccans who were found beating up the Muslim Camp, were arrested and treated with ideal hospitality and fellow-feelings. The Quraysh learning about the pledge, fearing a battle and their being routed once again as on the previous occasions when they had attacked the Muslims with the combined strength of their allies (*Ahzab*), sent *Sohail Ibn Amr* with some other representative and concluded a Treaty.

The Holy Prophet dictated the terms of the treaty and 'Ali was desired by him to take it down as follows: *'Bismillah hir Rahmanir Rahim'*, i.e., "In the name of Allah (God), the Beneficent, the Most Merciful." *Sohail* objected to the words saying that the Meccans did not know who the *Rahman* and the *Rahim* was, hence he said that the working should begin as they, the Meccans do "*Bismika Allahumma,*" i.e., "In Thy name O' God!" The Holy Prophet agreed and asked 'Ali to write in the manner, and then he continued dictating, "This treaty made between *Muhammad Rasul Allah*, i.e., the Apostle of God, and *Sohail*, again objected saying *'Had the Meccans acknowledged thee O' Muhammad, as the Apostle of God they would not have risen against thee!* (AF) and said that instead of the term '*Rasul Allah*', i.e., 'the Apostle of God', to write his (the Holy Prophet's) father's name. The Holy Prophet again agreed and by this time 'Ali had already written down "*Muhammad ur Rasul Allah*, i.e., the Apostle of God." The Holy Prophet desired 'Ali to erase the words (The Apostle of God." But 'Ali submitted "*O' Apostle of God! I believe in thy being the Apostle of God and how could I erase the matter which is my faith.*" The Holy Prophet took the writing in his hand and himself amended it substituting the words '*son of Abdullah*' in the place of '*The Apostle of God*'¹¹At the same time the Holy Prophet prophesied also saying "*O' Ali! Similarly, thou shalt have to agree on a similar occasion in thine own life.*" This was fulfilled and a treaty was concluded between 'Ali and Muawiyah.

The terms of the treaty (The Treaty of Hudaibiyya) were:

- 1. There shall be no aggression on the part of any of the two parties for the next ten years. Neither of the parties shall attack the other or any one of their allies.*
- 2. Whosoever desires to join Muhammad and enter into a league with him, shall have the liberty to do so.*
- 3. If anyone of the Meccans goes to Muhammad and is claimed back by his guardian, he shall be sent back to his guardian, but if any follower of Muhammad returns to the Meccans he shall not be sent back.*
- 4. Muhammad and his followers shall go back this year without entering the holy precincts.*
- 5. Next year Muhammad and his followers may visit Mecca for three days, when the Meccans shall retire therefrom. But he may not enter it, with any arms save those of a traveller viz. each man with a sheathed sword.*¹²

Many of the prominent followers of the Holy Prophet who expected complete victory, with the capture of the town of Mecca and the defeat of the Meccans, were very much disappointed and even Umar Ibn Khattab openly expressed it saying that *“Never did I so strongly doubt about Muhammad being in fact the apostle of God as at the Treaty of Hudaibiyya.”* He even ventured to address the Holy Prophet thus: *“Art thou not the true Apostle of God?”* The Holy Prophet replied, *“I am no doubt.”* Umar asked *“Are we not in the right and our adversaries in the wrong?”* Umar again said *“Why should we then put a blot upon our faith and bear the brunt of humiliation?”* The Holy Prophet replied, *“I am but a Messenger of God and can do nothing against His will, He will help me.”*¹³

The text of the Treaty was written by ‘Ali. It was witnessed by most of the prominent companions of the Holy Prophet. The original was kept by the Holy Prophet and *Sohail* left with a copy of it. Having made the treaty, the Holy Prophet decided to perform such ceremonies of the Pilgrimage as the circumstances then permitted. He issued orders to his followers to do it but was grieved to see that none save ‘Ali paid any heed to his command but when he himself did it, the others gradually followed his example. Umar again questioned the Holy Prophet about his (the Holy Prophet’s) promise of entering Mecca unmolested, to which the Holy Prophet replied saying: *“But when did I promise that it should be in that very year?”*¹⁴

It was a crushing defeat to the adamant stand of opposition of the heathens and it opened the door for the free spread of Islam in Arabia and thence throughout the world. It not only stopped the open hostilities against Islam but also gave the impetus to the active minds around, to reflect on the merits of the faith, *Islam*, which they in vain opposed with their utmost strength and by all other means possible and ultimately had to succumb to the necessity of entering into the truce by which they had themselves to allow those whom they had expelled from the place, to enter it, and also to allow the same faith which they hated and opposed so mightily, to spread among themselves.

The events that followed the treaty, proved beyond doubt that the Treaty of Hudaibiyya was a glorious victory of the Holy Prophet and of Islam. It was under this Treaty that every individual, every family, clan or tribe was at liberty to side the Holy Prophet and profess Islam, influence others to do the same without the risk of any persecution from the heathens who, under the Treaty were totally unarmed and rendered powerless to ill-treat them thereafter. Muslims could freely communicate with the Non-Muslims. Mutual peaceful relationship could be established without the fear of any more aggression.

Peace and tranquillity were established in the land around, and within a short time the country was resounding with the praise of the Holy Prophet for helping them out of the oblivion of the heathenism to the blissful life under light of Monotheism. Islam was making steady progress throughout the land. Every sensible man in the land began to reflect upon the beauties of Islam and the excellence of the divinity in the personal character of the Holy Prophet. Immediately after the Treaty, the tribe of the *‘Bani Khuraiza’*, freely entered into an alliance with the Holy Prophet.

This Treaty also disclosed the degree of the faith of some of the prominent companions of the Holy

Prophet in their behaviour at Hudaibiyya.

Verse 2

The words '*Istighfar*' and '*Dhanb*' – When a word has more than one meaning, as all its meanings can never be used for any one person or occasion, none of its several meanings can be used for all persons and on all occasions. The word '*Istighfar*' has been explained in the note to 40:55. It means seeking protection against sins or sinning and also seeking forgiveness, which act also means seeking protection against the consequent effects of any sins already committed. Each of the two meanings would be naturally applicable with reference to the context of the use of the word. It is an undeniable fact under verse 33:33, the Holy Prophet is the divine personality and the Holy Members of whose House, (i.e., family) are those purified by God Himself and thus divinely freed from the weakness of sinning. Those purified ones by God Himself could never possibly commit any sin whatsoever. And the Holy Prophet has been described as the one, sent to purify the others¹⁵.

He who is himself polluted and corrupted can never possibly purify the others. In verse 4:80 the Holy Prophet has been introduced as one walking in perfect righteousness and in complete submission to God. And under 3:30, God Himself commands the Holy Prophet to tell the people that if they love God, to follow him (the Holy Prophet). He who has entirely submitted himself to God, can never be imagined to have ever rebelled against God's authority. Hence '*Istighfar*' in the case of the Holy Prophet (and also the Holy Ahl Al-Bayt) would only mean to seek God's protection from the evils of the others. Here it would mean the protection granted against all the evils intended against him, in the past as well as in the future. In the glorious victory gained by the Treaty at Hudaibiyya, was endowed the panacea for all the evils already done against the Holy Prophet and for the Muslims they were declared ineffective and the enemy was totally disarmed against any open hostility thereafter. It gave the Holy Prophet the consolation against all the natural human depression he would have felt for the sufferings of those of his followers in the past. This was an encouragement with the promise of the triumph of the truth in the future, which the treaty contained in it. Obviously it was the result of the Treaty indeed that two years later he could march to the place, Mecca, which he was forced to leave, with an army of ten thousand men and entered into it without fighting and bloodshed and make the infidels yield to him as his captives totally at his mercy, and make them recognise him as the true Apostle of God, whom they had abused, persecuted and even banished from the place. It was indeed a very great and a really glorious and a grand victory of the prevalence of the truth over falsehood, surpassing all other victories, in its far-reaching effects.

This in fact was the greatest protection granted to the Holy Prophet against all his adversaries in the land and it naturally consoled him against his feelings for his sufferings of his followers. For the explanation of the word '*Istighfar*' see also the note on 40:55 and also the note by A.P.

Dhanb here, in the case of the Holy Prophet, means only the natural mental depression or feelings at the sufferings which befell the early converts to his faith, and it would never in any sense mean any kind of

sin, for the Holy Prophet and all the other apostles of God are *'Masooms'*, the protected ones, i.e., free from the inclination to sinning, infallible in character and conduct.

Besides *'Dhanbika'* here means the sin, crimes, and the similar deeds acted against the Holy Prophet by those people who later on became believers. Those who acted like this in the past and subsequently embraced Islam and the similar one who might at first be at fault and later amend themselves by embracing the truth thereafter. The sins of all such ones in the past as well as those of the future generations if they similarly embrace the Truth, would be forgiven¹⁶. This is rather an encouragement to the sinners not to be dejected of the Lord's mercy about their past but to embrace the Truth by the assurance of the forgiveness of sins they have already committed. Besides the sins of the people are taken by the Apostles of God, as their own, while they turn mercifully towards the sinners among their followers, seek them be forgiven.¹⁷ For the sin committed by his people worshipping the calf, for which neither Moses nor Aaron was responsible and yet Moses seeks pardon praying to God saying, 'Forgive me and my brother'. The word *'Ighfir'* here, would mean seeking pardon for the sinners among the people and also protection for Moses and Aaron. Similarly, here *'Dhanb'* mentioned, is the guilt or the sins of the people and not of the Holy Prophet.

For the completion of God's bounties to the Holy Prophet, read this verse with the verse 5:67 after which the Holy Prophet had to proclaim 'Ali as the *'Mawla'*, i.e., Lord, Master, the Guardian of the Muslims in his place and it was at the proclamation of 'Ali's appointment that the verse was revealed in which God announced:

"Today I have completed the religion for you and perfected My bounties (bestowal) on you and I am pleased with Islam as your religion" (5:3).

Here in this verse there is the glad tidings to the Prophet about God's decree to complete his apostolic mission by concluding it with the appointment of 'Ali in his place and thus to inaugurate the institution of Imamate immediately at the conclusion of the *'Risalat'* apostleship, with him (the Holy Prophet), which act guarantees the everlasting life to Islam with the original purity of the text of the Final Word of God, i.e., the Holy Qur'an and its correct interpretation secured with the Ahl Al-Bayt. There would be no greater bounty in its perfection for the Holy Prophet than the perfection of his own apostolic mission and the security and the permanence being granted to the fruits of his labour.

Guiding the Holy Prophet to the right way seventeen years after the start of his apostolic mission is meaningless. Here by the address to the Holy Prophet are meant the people, i.e., the people would be guided aright in following the one ('Ali appointed as the First Holy Imam after the Last of the Apostles of God). This means that God did not allow the ministry of the Holy Prophet to end with his life on earth but granted it a perpetual continuation to abide with humanity for ever. This feature of the Special Grace of God on the Holy Prophet has been prophesied long before by Jesus who prophesied that God would give mankind the *Comforter* who would abide with them for ever.

“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 whatsoever he shall hear, that shall he speak; and he will show you things to come.” John 16/12–13

“And I will pray the Father and he shall give you another Comforter that he may abide with you for you forever.” John 14/16.

The points to be noted here are that the prophets have been styled in Qur’an as follows:

1. The freed servants of God, i.e., who are above any satanic temptations.
2. They follow nothing but revelation.
3. They are always on right path. So that it has become incumbent for every man to pray to God to guide him to the right path on which the prophets were.
4. This is for all prophets in general and for the Holy Prophet in particular, it is expressively said in the beginning of chapter 53 – he never went astray nor deviated from the right path and never uttered anything out of his own inclination, but what was revealed to him. Having all these in view, to think of any sin or fault committed by him previously or afterwards means contradiction of all the above qualifications mentioned above and means the disqualification of all the prophets in general and the Holy Prophet in particular to represent God and His Will on the earth and to be fit to lead the people. And the assertion of the Holy Prophet that whosoever obeys the prophets – obeys God.

Therefore the *‘Dhanb’* here and anywhere else, attributed to the prophets in general and the Holy Prophet in particular, should be interpreted as to mean the inherent and intrinsic destitution, shortcomings, which is the essential property of every created being. Then *ghufran* and covering should mean – redress of the inherent want by His Grace and blessing. As otherwise the victory in any sense cannot be the cause of the forgiveness of any misdeed – done by any devilish motive or factor. Particularly covering of such misdeeds which would be committed later on has no meaning. Besides what is said in verse 47:19 and in 40:55 – *‘Dhanb’* here means the worries which the Holy Prophet would feel for the opposition and the resistance of the hypocrites and pagans against the cause of Islam, which obviously was over by the achievement of the decisive victory – both in political as well as the spiritual realms. It is these sorts of shortcomings which can be removed by the victory and could prevent its recurrence in future – and would be the completion of God’s bounty on him.

To this interpretation refers what the Ahl Al-Bayt said that *Dhanb* here means the Dhanb or the sins of the people and not of the Holy Prophet. (A.P.)

Verse 3

This verse is a comprehensive promise of help and even that of a very powerful and triumphant help in every walk of the ministry of the Holy Prophet which was proved that within only a few years after this Treaty, Islam made the headway into all directions of the earth, which speed and success in the spread of the faith was not given to any other religion in the world. And Muslims gained decisive victories over all their adversaries in the land. [18](#)

Verse 4

On whom the Tranquillity was sent could be only those who never doubted about the divine wisdom in the Holy Prophet. The believers who were blessed with the Tranquillity from God were those whose faith in the Holy Prophet was never shaken. Ibn Abbas says that *the Holy Prophet first infused the Unity of God into the minds of men and with that was prescribed the regular daily prayers and the charity or the poor-rate, and then was enjoined the pilgrimage and the fight in the way of God and after this he enjoined the devotion or attachment to 'Ali for with the devotion to 'Ali, the faith was made firm, and unshakable for following 'Ali was nothing but the faith in practice.*

The Holy Prophet and 'Ali being of one and the same divine Light, they were identically infallible, and 'Ali is the one of those referred to in 33:33 as purified by God Himself. 'Ali is the only one like the Holy Prophet who never bowed to falsehood. 'Ali is one of the Holy Ahl Al-Bayt whom any polytheistic pollution never touched in their life, while all the others had sometime or the other, more or less, been polluted with the pagan falsehood and idolatry.

Thus, the Holy Prophet commanding the people to love 'Ali i.e., to be devoted to him, was to provide them with the perfect model of the faith and its practice for their guidance. Forces of heaven – they are the angels, the spirits and the divine control over the minds of the living beings in the universe who are ever mobilised to serve the fulfilment of the will of God while the success granted to the Muslims in the physical sphere of the visible world through the use of their intellect and the bodily strength, armed with the divine blessings, there were the spiritual forces which paved the way for the success of Islam by controlling the minds of the people and driving them to the side of Islam to embrace the truth and thus strengthen the ranks of the believers more and more, day by day.

Indicates that 'Sakina' or Tranquillity reveals in the heart – and whoever is blessed with this bounty, will never in any circumstances of adversity or an overwhelming joy be shaken – to deviate in the least from the right causes. This is a clear mark of distinction with which the true believer can always be recognised. (A.P.)

Verse 5

The removal of the sins from those who believe is that which is hinted or referred to in verse 2 above.

Note that the grace of the removal of the sins is promised only to the faithful mentioned with the Tranquillity at heart referred to in the preceding verse, i.e., those who never doubted about the apostleship of the Holy Prophet, as those who doubted at Hudaibiyya.

This great boon or the munificence of the grace of God or wiping out the sins could never be meant for any one and every one who professed Islam only in words, and in action deserts the Holy Prophet in the midst of the risk of his life and the destruction of the faith, for what is promised in this verse, is termed as the best achievement which could be given only to be the best among the believers not to the hypocrites with dwindling minds.

Verse 6

Note the position of those who entertain evil doubts. There could be no greater evil than the doubting as was done by some about the divine wisdom which the Holy Prophet enacted in agreeing to the Treaty at Hudaibiyya, and doubting about the bonafide of the apostleship itself of the Holy Prophet. One of the companions had openly and bluntly confessed about his doubt on the day. Even (MA) has acknowledged Umar's misgivings on the occasion

One of the heart diseases – resultant from the absence of *Sakina*, i.e., Tranquillity. (A.P.)

Verse 7

The reference here is again to the forces of the heaven and the earth, which are wholly God's. It is an encouragement to the believers about the heavenly succour ready in store for them in their undertaking to defend the Truth. This is obviously a counter assurance against the degenerating effects of the doubts created by some about the apostleship of the Holy Prophet at the Treaty at Hudaibiyya lest the believers, might get doubtful about the help from God in their encounter with the disbelievers and the hypocrites.

Verse 8

The three-fold tasks of the Holy Prophet, as the Apostle from God are referred to here:

- 1. A witness to God's Unity, and His exclusive supreme authority over the universe and a witness to the acceptance and the rejection of the message he had brought.*
- 2. To bear the glad tidings of God's mercy and grace to those who believe in Him and act to His Will.*
- 3. To warn the disbelievers against their disbelief and the hypocrites of their concealed enmity against the faith and the faithful, i.e., those who for all outward appearances seemed to be Muslims and even remained among the companions of the Holy Prophet and yet doubted about his being in fact the Apostle of God.*

Verse 9

Ref. the pronouns and the obligation in the three clauses – the first and second may refer to the Holy Prophet and the Third certainly to God. However, these terms have been used for the Holy Prophet. [19](#) This establishes that reverence and homage to the Holy Prophet is reverence and homage to God Himself – as it follows in the next verse. (A.P.)

Verse 10

The reference is to the swearing of the allegiance by the Muslims done at Hudaibiyya. The occasion arose when the Holy Prophet with about 1400 Muslims, with the exclusive object of performing pilgrimage to the Holy Ka'ba reached Hudaibiyya, in spite of repeated assurance from the Holy Prophet, of the object of their visit to Mecca being nothing but pilgrimage and pilgrimage alone and in spite of the Muslim manifestly being unarmed for the least conflict, the Meccans opposed the entry of the Holy Prophet into the town. [20](#) According to the Arab custom of swearing fealty, each one of the 1400 Muslims came forward giving his hand in the hand of the Holy Prophet. It was a very impressive demonstration of one's surrender of his self to the other. The statement that God's hand was over their hand meaning that God had accepted their fealty to the Holy Prophet. Hence the swearing of the fealty or the allegiance at Hudaibiyya is called '*Baiy'at ar-Ridwan*' (i.e., the Fealty which has earned God's pleasure).

An intelligent study of the events discloses that the delay in the return of Uthman and the consequent apprehension of treachery on the part of the Meccans, was only a providential plan to bring into effect the allegiance which later on proved as to who was in fact a true believer, faithful to his own pledge and who was only an opportunist or weak in faith to desert the faith by deserting the ranks of the faithful on the trying occasions, in the battle-fields leaving the Holy Prophet in the midst of his enemies when they ran away from Hawazen and did not return even in spite of the Holy Prophet's shouting for them to return, saying "*O' Swearers of the Baiy'at ar-Ridwan' where do ye fly.*" [21](#)

This confirms our note verse 2. Allegiance to a sinner or a person who deviates from the right path cannot be the allegiance to God.

Indicates the oaths of the allegiance of the people was subject to violation and that all were not firm in their faith. [22](#) (A.P.)

[1.](#) Clear – plain

[2.](#) i.e., of those who will embrace the truth later i.e., in future – their past shortcomings.

[3.](#) Refer to note on verses 47:19 & 40:55.

[4.](#) But what has happened to these hypocrites – There is no mention of them after the departure of the Holy Prophet.

[5.](#) A state or a disease of heart resultant from the absence of 'Sakinah' i.e. Tranquillity.

[6.](#) Refer to verses 47:18 & 5:7.

[7.](#) allegiance – loyalty

8. Indicates that all were not firm in their faith and loyalty. Refer to verses 33:11–13& 33:22–24.
9. Refer to History to know that some doubted about the very bonafide of the Holy Prophet at the Treaty at ‘Hudaibiyya’. M. A. has also reported this in his notes to verses 47:21, 48:4, 48:5.
10. IA. RA. HS. Ibn Hisham EHI
11. H.S. Tuzkiratul-Kiraam
12. I.A., Tarikhul Kiraam E.H.I.
13. For details about Umar’s conversation, refer to A.F., I.A., R.A., S.B., Ibn Hisham etc.
14. HS. Tarikhul- Kiraam EHI. Refer to M.A’s notes to verses 47:21, 48:4, 48:5.
15. Refer to verses 2:129, 2:151, 3:163, 9:103, 62:2.
16. Refer to notes on verses 39:33–35.
17. Refer to verse 7:151.
18. Refer to note to verse 47:15.
19. Refer to verse 7:157.
20. Refer to verse 48:18 below.
21. For the details about the Treaty of Hudaibiyya See note to Verse 48:1.
22. Refer to verses 33:11–13, 22:24.

[1] [1]

SHARES

Al-Fath Section 2 – False Excuses Given By The Hypocrites

- The false excuses given by the hypocrites for not going to war along with the believers
- God forgives and chastises whomsoever He wills
- The persons exempted from going to battle

Al-Fath Verses 11 – 17

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا

*Those of the desert*¹*Arabs who stayed behind will say unto thee “Engaged us our wealth and our*

families, so ask thou pardon for us.” They say with their tongues what is not in their hearts;²Say (unto them O’ Our Apostle Muhammad!) “Who then can control anything for you from God if He intendeth unto you a harm or if He intendeth unto you a profit? Nay! God is, of whatever ye do, well-aware.” (48: 11)

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزَيْنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا

“Nay! ye thought that never would return the Apostle and the believers unto their families, and that was made fairseeming in your hearts, and ye did think an evil³thought, and ye were a people undone” (48: 12)

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا

And whosoever believeth not in God and His Apostle Verily We have prepared for the disbelievers the flaming fire. (48: 13)

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And God’s is the kingdom of the heavens and the earth; He forgiveth whom He willeth and chastiseth whom He willeth; and God is Oft-Forgiving, the Most Merciful. (48: 14)

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يُفْقَهُونَ إِلَّا قَلِيلًا

Soon will say those who stayed⁴behind when ye go forth unto the gains to take them: “Let us (too) follow you;” desire they to change the word of God. Say thou (O’ Our Apostle Muhammad!): “Never shall ye follow us (for) thus hath (already) said God before.” But they will say: “Nay! ye are jealous of us.” Nay! they understand not but only a little. (48: 15)

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعُونَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا

Say thou unto those of the desert Arabs who stayed behind; “Ye shall be called against a people of mighty prowess; ye shall fight against them until they submit, then if they obey, God will grant you with a goodly recompense, and if ye turned back as ye did turn back before,⁵He will chastise you with a painful chastisement. (48: 16)⁶

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَعدِّبْهُ عَذَابًا أَلِيمًا

It shall not be on the blind a blame, and nor on the lame be a blame, and nor on the sick be a blame (if they go not to fight); And whosoever obeyeth God and His Apostle, He will admit him to the gardens 'neath which flow rivers; and whosoever turneth back, He will chastise him with a painful chastisement. (48: 17)

Commentary

Verse 11

The reference is to the people apprehended attack of the Meccans upon the Muslims who were leaving as unarmed pilgrims and fearing the expedition to Mecca to meet some calamity at the hand of the Meccans, lagged behind giving lame and false excuses and did not accompany the Holy Prophet. They are admonished saying none could prevent, if God wills to harm or profit them.

Verse 14

The kingdom of the heavens and the earth is God's. Evil would naturally and essentially have its requital but since God is Oft-forgiving and Merciful, the door of sincere repentance, is always wide open for sinners to avoid the punishment. But the determination of the pardon or the punishment depends upon the independent decision of the Lord.

It is said that the Treaty at Hudaibiyya was made in the sixth year of *Hijrat* (Migration to Madina) and in the seventh year befell the expedition to Khaybar. The Holy Prophet said that God had Commanded that every one who was at Hudaibiyya, i.e., all those who had sworn allegiance to the Holy Prophet, should proceed to Khaybar – and promised a sure victory, and said that the others need not join the expedition.

Verse 15

Since the promised success at Khaybar would not be without a rich return, those who lagged behind and did not accompany the Holy Prophet to Mecca, with false and lame excuses, now desired to join the expedition. It seems to be the divine object of proving the faithful and the treacherous ones among those who swore allegiance at Hudaibiyya, as well as to deprive those who were absent from the pilgrimage group to Mecca, from having the credit of fighting for God's cause and being benefited by the material return for it. For *Jihad* was not to please anybody or for any personal gain but for the cause of Truth.

Verse 16

The fight against a people of mighty prowess referred to here is interpreted by various commentators as

the people of Iran, the Romans, and the others whom the Muslims fought after the Holy Prophet. These are unfounded conjectures for the verse says that the desert Arab who lagged behind the pilgrimage expedition to Mecca, would very soon be called, i.e., summoned by the Holy Prophet to fight with the kind of the hosts mentioned here, but in the case of the wars which the Muslim monarchy fought for its territorial expansion after the Holy Prophet, there was no call to the people from him.

It was nothing but the lust for power and glory that stimulated the people. Hence the reference is to the hard fight the people were put to at *Mu'ta*, *Tabuk* and *Hunayn* where the cowards and the faithless ones in the Muslim ranks, took to their heels deserting the Holy Prophet in the heat of the battle, practically in the hands of the enemy.

The Commentators differ about the identity of the people of mighty prowess and some thought it as a reference to the Romans, Persians or the Arabs – heretics – with whom the Muslims fought after the Holy Prophet but the use of the prefix – ‘S’ indicates a near future, to refer to the expedition of Tabuk, Mu'ta which took place in the lifetime of the Holy Prophet re. which the passage predicts a reverse. (A.P.)

Verse 17

Kinds of the people exempt from the call to fight in the way of God at Khaybar are mentioned here. With the promise of the reward for the steadfast ones there is the announcement of the grievous punishment to those who turn back. Let the reader enquire from history as to who all took to flight on the occasions of the trials in the subsequent battles, and know their actual position and their ultimate fate in the life hereafter.⁸

^{1.} The nomads.

^{2.} This indicates that there were hypocrites also among those who lived and moved with the Holy Prophet. Hence merely having been with him, is not creditable.

^{3.} Outcome of the lack of ‘Sakinah’ Tranquillity and faith

^{4.} Those who fearing the Meccans did not accompany the Holy Prophet in his first attempt of Pilgrimage which resulted in the Treaty of Hudaibiyya.

^{5.} At Uhud when the people including the prominent companions fled away from the field, deserting the Holy Prophet when only ‘Ali, Hamza and a few others stood fast and Hamza was martyred.

^{6.} Refer to verses 9:90–93.

^{7.} God.

^{8.} For details refer to Tabari, Rawdhat al-Ahbab, Tarikh al-Khamis, Abul-Fida etc.

Al-Fath Section 3 – More Victories For Islam Assured

- More victories for Islam assured
- The Great grace of God upon the believers in the various expeditions
- The obstruction from the infidels

Al-Fath Verses 18 – 26

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

Indeed God was well pleased with the believers when they pledged¹their fealty unto thee under the tree, as He did know what was in their hearts, so did He send down tranquillity on them and rewarded them with a near victory, (48: 18)²

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

And gains great many which they will take, and God is Ever- Prevalent, the All-Wise. (48: 19)

وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا

And God did promise gains great many which ye will take and speed this unto you and withheld the hands of the people from you, and that it may be a sign unto the believers and that He may guide you on the straight path, (48:20)

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

And the other (gains) which ye have not yet gained hold on them, but indeed God hath

encompassed them; And God, over all things hath power. (48:21)

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا

And if fight with you those who disbelieve, certainly would they turn their backs then they would find not any protector nor a helper. (48:22)

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

(Such hath been) the³course of God that hath passed into effect before, and never shalt thou find in the course of God a change. (48:23)⁴

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

And He it is Who withheld their hands from you and your hands from them in the valley of Mecca, after He hath given you victory over them; and God is seeing whatever ye do. (48:24)

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيْبِكُمْ مِنْهُمْ مَعْرَةٌ بَغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

They are the ones who dis believed and obstructed you from reaching the Sacred Mosque and the offering (which was) prevented to reach its destined place (of sacrifice); and were⁵it not for the believing men and the believing women, not having known them, ye might have trodden down, would have afflicted you a crime on their behalf without knowledge; that He may admit to His mercy whomsoever He pleaseth; had they been separated, certainly We would have chastised those of them who have disbelieved (with) a painful chastisement. (48:25)

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

When fostered those who disbelieved in their hearts zealotry,⁶the zealotry of (pagans) ignorance, then sent down God tranquillity on His Apostle and the believers and made them bound unto the word of piety and well were they entitled to it and worthy of it; And God well knoweth all things. (48:26)⁷

Commentary

Verse 18

If God had been pleased with every one who took the oath of allegiance at Hudaibiyya, there was no necessity of the mention of the believers here. Thus, the mention of *'the believers'* in this verse, logically qualifies the statement to indicate that there were the believers in the camp at Hudaibiyya as well as the hypocrites.⁸

To the loyal and the faithful ones, there is the glad tiding of the bestowal of the tranquillity in their hearts, with the promise of a grand victory in the near future, i.e., the victory at Khaybar. And those on whom tranquillity had been sent from God, could not be those who doubted about the apostleship of the Holy Prophet and deserted him in the battles.⁹

The verse indicates that God was pleased, not with all those present there but the believers whom He knew what was in their hearts – due to which He sent down tranquillity on them. Thus tranquillity becomes the sign of their sincerity in faith, and the test of the tranquillity was the firmness displayed by the true believers in the subsequent battles for the faith. To extend the term *'Mu'mineen'* to include all those present and swore allegiance, will include even the hypocrites and those showed the lack of tranquillity before and after the revelation of this passage. (A.P.)

Verse 19

For the loyal and the faithful ones who kept up the oath of allegiance and did not show their backs to the enemy, there was also the material profit in abundance, i.e., at Khaybar, at Hawazan, which followed the capture of Mecca.

Verse 20

The promise of the abundant profit, is about the gains the Muslims got at Khaybar and Hawazan, which followed the capture of Mecca.

The restraint of the hands, is a reference to the restraint which the tribes *Bani Asad* and the *Bani Ghatfan* exercised out of the awe of the Muslims which God effected in their hearts. These powerful tribes, had contemplated to attack Madina and take the inmates including the women and children as captives, but they were with God's help restrained from doing it.

The sign for the believers could be a reference to the godly valour and strength which God manifested that day at the hands of 'Ali – who inflicted a crushing defeat on the formidable and the well-equipped and well protected enemy, which had been proved unconquerable by those sent prior to him. The wonderful event of 'Ali's plucking the huge iron-door of the fortress of Khaybar with his one hand and throwing it several yards away, which could not even be moved by several men together, which event is

still a wonder to the human world. It is reported not in the legends but in the authentic works of history, that 'Ali did not only pluck the huge iron-door with his one hand and threw it yards away from him but also held it on his hand as a bridge over the ditch and caused the Muslim army to cross the ditch by passing over the bridge improvised by him. When asked, 'Ali said: "*I did not pluck the door of Khaybar by my strength but by God's.*"

At least a very brief note on the historic event of the expedition to Khaybar is essential for a sincere student of the Holy Qur'an to know, at whose hands the great success for Islam, was given to the Holy Prophet and who was true to his pledge to God and the Holy Prophet and how the companions of the Holy Prophet, one after another returned to the camp defeated by the enemy. How the paining eyes of 'Ali were once for all cured by the mere application of the saliva from the mouth of the Holy Prophet. And how the same enemy who was proved unconquerable, was in one single effort, conquered and crushed for ever by 'Ali and how 'Ali demonstrated the godly strength, powers and the prowess divinely endowed in him. And 'Ali being declared by the Holy Prophet as the one who loved God and whom God and His Apostle loved.

It needs always to be remembered by every sincere student of the Holy Qur'an that many things in the Qur'an could be understood only in their context and with the essential knowledge of the background of the important event concerning it.

When every one who was sent towards the enemy, had returned defeated, the Holy Prophet made a mysterious announcement that the next day he would send the one who was a '*Karrar,*' Repeated Attacker and Never a '*Farrar,*' i.e., a Runaway from the battlefield, who loved God and whom God and His Apostle loved. Every one coveted to be the one, and each one with all his armour on, manifesting the full show of his martial personality, passed before the Holy Prophet coveting the choice. To the surprise of every one the next morning the Holy Prophet summoned 'Ali whose eyes were paining. The Holy Prophet applied his saliva into the eyes of 'Ali and they were miraculously cured. The Holy Prophet handed over the standard of Islam and bade him saying '*Go and capture Khaybar.*'

A very reasonable question arises here as to why he did not do the same at the beginning itself. It is quite obvious that it is not that the Holy Prophet did not know that the enemy was not conquerable by the others but it was the divine plan, to give the chance first to the others and let the others themselves prove their own mettle at such times of facing the formidable enemies, to prove to the world who was who in Islam and in the Muslim ranks and who and what 'Ali was. It is all for the guidance of mankind and particularly for those who are sincerely after knowing the truth.

The Holy Prophet armed 'Ali with his own hands and himself handed over to him the Standard of Islam as he had done on the day of the *Ditch* (Khandaq) when everyone refused to go against Amr Ibn Abdwud and he had to send 'Ali who was then only a youth, to fight the full-grown, fully-equipped and well-seasoned devilish monster-like champion of the enemy.

The Holy Prophet said: *“O’ ‘Ali, first call the people of Khaybar to Islam and if thou get even one to the side of the Truth, it will be better than sacrificing many costly camels – and O’ ‘Ali, it is in their scriptures that the one who would capture Khaybar would be called Elia and when they ask thee thy name say that thy name is ‘Ali.”* When ‘Ali approached the fortress of Khaybar, Marhab the renowned champion of the Jews sent his brother ‘Harith’ who was also equally strong and skilled. When ‘Ali, in time finished Harith, Marhab strongly armed and fully protected, dashed out of the stronghold, in full rage shouting: *“I am the one who is called ‘Marhab’ the world knows me.”* ‘Ali in reply said, *“I am the one whom his mother named Haider” (i.e., the Lion).* Though there seemed to be no match in the appearance and the manifest strength and the equipment of the two, for Marhab looked like man–mountain and a fire–spitting dragon and ‘Ali was only ordinarily armed yet the godly champion of Islam did not take much time to kill the enemy of God and His Apostle.

When Marhab was killed the enemy rushed into their stronghold, their fort, and closed the huge iron–door of the fort on the other side of the ditch around it. ‘Ali jumped over the ditch and putting his hand into the door applied the godly strength and plucked the huge iron–door out of its strongly fixed hinges and raised it over his head and held it in his hand over the ditch and ordered the Muslim army to pass over it and enter the fort and then threw it several yards away from him. Later several men joined together could not move the door from the place it had fallen for it was so heavy. This is the ‘Sign’ referred to in this verse¹⁰.

From that day onwards the wonder–stricken world, called ‘Ali *“The plucker or the opener of the Door of Khaybar.”* There is another wonder–striking report that the people saw ‘Ali with the door of Khaybar on his hand, with his feet in the air above the ground. When asked, ‘Ali said *“I did not pluck the door of Khaybar with any human strength but with the godly power which God has gifted me.”* There were seven or more fortresses of the rebellious Jews, all these strongholds were captured. As per the prophecy of the Holy Prophet, very extensive, rich and fertile lands and gardens and immense amount of wealth were acquired by the Muslims. Seeing the fate of the stronger ones of their brethren, the people of Fadak came and surrendered without any fight, and presented their lands and gardens to him one of which the Holy Prophet bequeathed to his daughter Fatimah rights over it.

It was at Khaybar that Zainab daughter of Harith and the niece of Marhab brought a poisoned roasted limb of a sheep as a gift to the Holy Prophet who, knowing by his divine knowledge the intention of the wicked lady, but just to please the woman who pretended to play a hostess to him, took only a pinch of the gifted food and spat it out, and declared that the roasted limb itself spoke out to him of the poison contained in it. But Bashir had begun to participate eating of it, the Holy Prophet prevented him but even what little he had taken was sufficient to kill him. When the Holy Prophet was in his last sickness before his departure from the world, the mother of Bashir went to enquire about his health. The Holy Prophet said *“O’ mother of Bashir, the little of the poisoned food which killed thy son, which I only tasted just to please my hostess, had always been showing its effects thereafter and now it is having its play cutting the vein in my neck.”* Thus the Holy Prophet was martyred by the slow, i.e., the gradual effect of the

poison and the Shias, i.e., the followers of the Islam–Original hold him as a Martyr.

Verse 21

'And their gains', referred to are conjectured to be the Muslim conquests after the Holy Prophet. But ignoring the immediate events of great magnitude which had to take place during the lifetime of the Holy Prophet himself, and referring to the obscure and the distant ones, is not correct. The references in its wider application, could be the spread of Islam in the whole world but the immediate attention would go to the events of and *Hawazin, Tabuk* etc. in which the Muslims were extraordinarily profited.

Verse 23

'The Practice of God' means that God causes the conflict of His men with those of Satan, i.e., the believers in Him with the worshippers of falsehood to ultimately prove the superiority and the success of the former. This had been the unchanging heavenly order.

The ultimate defeat of falsehood in the face of coming of the truth. Refer to verses 8:7, 8:8; 17:81. (A.P.)

Verse 24

When the Holy Prophet with his 1400 men approached the outskirts of the city of Mecca, eighty Meccans determined to attack them proceeded towards the Muslim camp. All the Meccans were arrested and released without any punishment. The Meccans also instead of attacking the Muslims intending to enter the city, of their own accord, offered the treaty which was concluded at Hudaibiyya, thus God restrained their minds against thinking of every attack on the Muslim camp. *Abdullah Ibn Ma'qal relates that when 'Ali was getting the treaty dictated to him by the Holy Prophet, thirty Meccans fully armed came dashing towards us. The Holy Prophet prayed to God and the assailants were turned blind. We arrested the men but the Holy Prophet ordered them to be released.*

Verse 25

There were believers in Mecca, not known to the Muslims from Madina visiting Mecca as pilgrims, and such unknown Muslims were mixed with the disbelievers undistinguishable from each other. If the pilgrim group of the believers had been permitted by God to fight the Meccans who were obstructing them, the believers also would have been killed along with the disbelievers and the fault of killing the believers would have been on the pilgrim group.

Hence the fight was averted by means of the Treaty so that the disbelievers might get a chance of repentance and amending their faith and conduct, availing of the Treaty and the pilgrim group also be saved from the taunts of the disbelievers for having killed the believers and that the pilgrim group as well as the hidden believers in Mecca, both may enjoy the grace of God through the Treaty. Had the believers in Mecca been distinctly and widely separated from the disbelievers, God would surely have

punished the disbelievers with a painful chastisement for then the believers would not have been affected.

The reason for restraining the hands while they were victorious. This also indicates that many men and women were in *Taqiyah*. (A.P.)

Verse 26

Outcome of selfishness which is the correct definition of '*Jahiliat*' given by Holy Qur'an. [11](#)

This applies only to those who displayed firmness and tranquillity throughout their life – both in adversities and fortune. [12](#) The Tranquillity is sent to the Holy Prophet excluding his companions. (A.P.)

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- [1.](#) Did swear their allegiance
 - [2.](#) Refer to verses 5:7 & 48:10.
 - [3.](#) the ultimate defeat of the falsehood in the face of the coming of the Truth. Refer to notes on verses 8:7, 8:8 & 17:81.
 - [4.](#) Refer to verse 33:62.
 - [5.](#) The reason for restraining their hands while they were victorious. This also indicates that many men and women were in 'Taqiyah' i.e., hiding their faith – like the Momin-e-aale Fir 'awn 36:20, 40:28.
 - [6.](#) Outcome of selfishness – Refer to verse 3:154.
 - [7.](#) Compare with verse 9:40.
 - [8.](#) Refer to verse 48:10 above.
 - [9.](#) Tabari, Rawdhat al-Ahbab, Tarikh al-Khamis, Abul Fida EHI
 - [10.](#) See the works of Islamic History Tabari, Rawdhat al-Ahbab, Tarikh al-Khamis
 - [11.](#) Refer to verse 3:154.
 - [12.](#) Compare with verse 9:40.

[1] [1]

SHARES

Al-Fath Section 4 – Islam's Triumph Over All The Other Religions

- A near victory

- Islam's triumph over all the other religions

- Those with the Apostle, their personal qualities and the great recompense for them

Al-Fath Verses 27 – 29

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

Indeed God hath fulfilled for His Apostle the vision¹ with truth (that): “Certainly shall ye enter the Sacred Mosque, if God pleaseth, in security, with shaved head, (some) with their hair shortened, without fear; for He knew ye not, and He hath ordained besides this a near victory.²(48:27)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا

He it is Who sent His Apostle with the Guidance and the True Religion that He may make it prevail³ over all religions, and enough is God for a witness. (48:28)⁴

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Apostle of God, and those who are with him are vehement⁵ against the infidels, compassionate among themselves, Thou seest them bowing down, prostrating them selves in obeisance (unto) God seeking grace from God and (His) pleasure; Their marks are in their faces (foreheads), be cause of the effect of their (frequent) prostrations;⁶ That is their description in the Torah; and their description in the Evangel; Like a seed which putteth forth its stalk then strengtheneth it, then it becometh stout and raiseth firm upon its stem, delighting the sowers⁷- that He may enrage at them the disbelievers; God hath promised those who believe and do good deeds, forgiveness and a great recompense. (48:29)

Commentary

Verse 27

In the sixth year of *Hijrat*, the Holy Prophet had a dream of performing all the rites of the ‘*Hajj*’ (pilgrimage) with his followers.⁸ Based upon this dream it was that he with 1400 Muslims reached Mecca

and the Meccans obstructed and the treaty of Hudaibiyya was concluded. Since what was seen in the dream was not fulfilled, and though it had become the means to achieve the wonderful triumph of Islam and the Muslims over their enemy, the Meccans, some of the companions doubted the Holy Prophet being in fact the apostle of God,⁹ and had asked him if he was in fact a true Prophet of God, this verse was revealed. This was in reply to doubt about the apostleship of the Holy Prophet saying that the dream will be fulfilled but not as men will but as God wills it. Any intelligent student of the Holy Qur'an would very easily visualize that the dream served very great achievements.

The word '*Insha-Allah*' used in this verse is said to be the guarantee that everyone in the first attempt for the pilgrimage would survive until next year to enter the city as a pilgrim, i.e., everyone who responded that year in response to the dream, shall have the benefit and joy of its full realization next year to perform the pilgrimage with all its rites duly performed.

The near victory was the Treaty as well as the victory at Khaybar which was granted by God, immediately following the Treaty.

As the result of the doubt entertained by many prominent companions about the Truth of the vision of the Holy Prophet regarding the entry into Mecca, this verse was revealed in confirmation of the vision, with a promise of another victory at hand, with the assurance that the Holy Prophet and his true religion shall prevail and overcome all the other religions. The promise which is not yet completely fulfilled but a true Muslim has to be sure of the fulfilment of the Word of God which would be done by the last Imam Muhammad Ibnul Hasan al-Mahdi, who represents the Holy Prophet by flesh and soul as the Last Link in the chain of his representatives. This and the similar others are the basis of the Qur'anic doctrine of the advent of *Mahdi* and the ultimate success of Islam, the religion of God.

The victory at Khaybar at the hands of 'Ali Ibn Abi Talib. (A.P.)

Verse 28

This verse is a clear declaration from God that Islam supersedes all other faiths, revealed to mankind through the apostles preceding the Holy Prophet and at the same time a prophecy that Islam would one day prevail over all other religions in the world.¹⁰

The Sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq said that *this prophecy is yet to be fulfilled in its fullness and it will be done with advent of the Twelfth or the Last one of the Holy Imams, the Last Muhammad Ibn Hasan Al-Mahdi* – son of the eleventh Holy Imam Hasan Ibn Al-Askari. All these Twelve Imams are from the seed of the Holy Prophet through 'Ali and Fatimah, in the progeny of Abraham as per the promise given to him by God, to bless the seed of his son Ishmael with Twelve princes.¹¹

“And as for Ishmael, I have heard thee: Behold, I have blessed him and will make him fruitful, and will multiply him exceedingly. Twelve princes shall he beget, and I will make him a great nation.”

Verse 29

“Those with him” could never be any of the companions who remained with the Holy Prophet when it served their own purpose in peace and prosperity and deserted him and took to their heels from the battle-fields leaving him in the midst of his enemies as was done at Uhud, (History gives the names of the deserters among the companions).

And those who sat quiet on the day of Badr and Ahzab (Khandaq) and returned defeated by the enemies at Khaybar frightened, and refused to go even as a messenger to the Meccans to carry the message of the Holy Prophet on the day of the first attempt for the pilgrimage – viz., such ones could never at all be referred to as *“Those firm or strong against the disbelievers.”*

Those who had no compassion for the Holy Prophet himself and deserted him in the battle-fields, leaving him in the hands of his blood-thirsty enemies, and ran away from him, saving their own lives, as did some of the companions of the Holy Prophet on the days of Uhud, and, can never be imagined to come under this definition. Was it not ‘Ali who laid himself down in the bed of the Holy Prophet and covered himself with the same mantle which the Holy Prophet used, and helped the Holy Prophet to escape from the house surrounded by the enemy on the night of *Hijrat*, risking his life under the swords of the plotters?

Was it not ‘Ali who stood singlehanded fighting the enemy and protecting the life of the Holy Prophet when every one of the companions had deserted and ran away saving their lives in Uhud and Hunayn? Was it not ‘Ali who provided for the beggar even when he was approached while he was in prayer in the Mosque at which the verse 5:55 was revealed? Was it not ‘Ali and his family who gave away their bread to the poor for three days, themselves fasting consecutively at which the verses 76:8 & 76:9 was revealed. These are the ones referred to here. The instances of the ideal human-fellow feelings, practised by the holy Ahl Al-Bayt are so abundant in their lives that the Muslim World knows that none can ever be brought into comparison with these holy ones.

As regards the quality of ***‘Bowing down and Prostrating to God and seeking God’s grace and His pleasure’*** none with even the elementary knowledge about the lives of those of the holy Ahl Al-Bayt and particularly of ‘Ali, needs any detailed note about the wonderful devotion to God these holy ones manifested from the beginning to the end of their godly lives on earth. History declares the fact that the first to pray along with the Holy Prophet, was ‘Ali and it was he and none else that it was from whom was heard the *‘Takbiratul-Ihram’*, i.e., the devotional glorification, for a thousand times every night and he was absorbed so much in his devotion to the Lord that once Salman had taken him to be dead. It was ‘Ali, while in prayer the surgeon operated his heel and removed the spear-head stuck into it, and he did not know even what had happened to his body, until he finished his prayers. And it was ‘Ali who went to pray to God after awaking his assassin, and got himself engaged in his prayers at the Mosque at Kufa and was never disturbed in his devotion though he knew that his assassin stood just behind him to act as he had determined, with the sword concealed in his side.

Would this divine personality or those like him among the Ahl Al-Bayt be the ones referred to here or the time servers and opportunists among the people who had bowed to the idols in worshipping them for a major part of their lives and lived the lives of opportunists for a few years with the Holy Prophet and even during the short period deserted Islam and the Muslims and even the Holy Prophet at the risk of being destroyed and wiped out of existence? Any intelligent and impartial mind would only say that it was 'Ali and those like him in the Ahl Al-Bayt who could be the holy ones referred to here.

The pity is wherever any interpretation of any verse brings out the super-excellence of the holy personalities of the Ahl Al-Bayt, some commentators have either attempted to do the worst possible in using some literal, and obscure meaning of the words and drawing their own inferences which are far, far away from the actual interpretation of the verse – or have purposefully avoided to give any explanation at all, as in the case of this verse. It is only said that the verse refers to the companions of the Holy Prophet in spite of their knowing fully about the personal qualities, character and the conduct of every one of them particularly of those brought in comparison or contrast to that of the holy Ahl Al-Bayt, particularly Amirul-Mu'mineen 'Ali Ibn Abi Talib.

Can anyone deny any of the disloyalties, treacheries and the desertions on the part of some of those who called themselves as the companions of the Holy Prophet, dreading the disbelievers escaped from the battlefield at Uhud, and, deserting the Muslim ranks and the Holy Prophet in them? Did not some of them run back to their camp instead of fighting the enemy to the last, at Khaybar? Could this ever be in any sense whatsoever, taken as the firmness against the disbelievers? Having all these glaring historic occasions about their personal qualities could it at all be said that this refers to the companions of the Holy Prophet? History gives the names at whose command was assembled the fire and the firewood – to set fire to the sacred house of the Holy Lady Fatimah. Was it not the fall of the door on her side that killed the Holy Lady Fatimah? Who caused the fall?

Was not the Holy Lady Fatimah hurt by some companion to the extent that she did not talk to him again until she passed away from this world with her last word to 'Ali to see the companions are not present even at her funeral?

Was not Ammar mercilessly beaten and Ibn Mas'ood beaten to death by one of the companions?

Who exiled Abu Dharr al-Ghifari into the merciless wilderness where he died? The basic factor upon which rests all the qualities of the personalities mentioned in this verse, is the association or the affinity or the identity with the Holy Prophet and *'Those with him'* can never mean anyone and everyone who moved with him (the Holy Prophet) closely and known as his companion at times when it was easy and when in doing so it demanded nothing to risk and when occasions occurred to fight the enemies of the Holy Prophet and Islam, sat quiet and if under such circumstances there occurred any risk to his life, runs away deserting the Holy Prophet and the ranks of the Muslims, who not only themselves deserted the Holy Prophet but instigated the others also to do it, announcing falsely the death of the Holy Prophet when he was alive, shouting *"Died Muhammad! Return ye to your (former) faiths."*

The association with the Holy Prophet referred to here, can never in any sense be the ordinary companionship with him for among his companions were also men like Abdullah Ibn Ubai, who were the hypocrites, and the greatest enemies of his and of Islam. The association meant here is only the natural or the spiritual affinity and identity sharing with him the purity in soul and body, the purity which God Himself effected¹² to the degree of its perfection. Here will naturally be meant those who with the Holy Prophet believed only in the One True God and who adored in their lives none but Him and never at any time bowed before the idols or any kind of the false deities and this quality of complete identity or unity with the Holy Prophet in the sphere spiritual as well as physical, could be found only in ‘Ali and Fatimah, Hasan and Husayn and the nine divinely chosen issues of Husayn, (i.e., the other nine holy Imams) all of whom possessed all the qualities mentioned in this verse to the maximum degree possible, and this fact about these holy ones, is universally accepted at all hands in the Islamic World as a whole.

No doubt: the definition of this verse, the others also could own but to the degree of the excellence mentioned they would possess. But none of those who possessed the qualities diametrically opposed to those mentioned in the verse, the worst being, deserting the Holy Prophet at the times of danger to him and to the faith, could ever have anything to do with this verse. The concluding words of this verse illustrating the matter with the most apt parable of the growth of a plant from the seed and its gradually gaining the strength through its stem, and the growth and the strength of it pleasing the grower, gives the most beautiful and the clearest picture of the start of the faith in the perfect unity of God, by the Holy Prophet who is the chief cultivator of the faith in the world. The Holy Prophet’s first announcement of his mission and Lady Khadija and ‘Ali and Zaid Ibn Harith joining him in the faith,¹³ and the announcement of the ministry at the Feast of the *Asheera* commanded by God to do it¹⁴ and ‘Ali’s declaration of his acceptance to assist the Holy Prophet and to share the burden of his ministry and the Holy Prophet declaring ‘Ali as his Vicegerent, his Vizier and his Successor (Caliph)¹⁵ – is the sowing of the seed of the Truth, the Unity of God, the religion Islam and its putting forth its sprout.

At the migration of the Holy Prophet from Madina, ‘Ali’s occupying his place in his (Holy Prophet’s) bed, and the Holy Prophet’s safe escape from the midst of his deadliest enemies, was the start of the further growth of the plant at Madina and the rage of the disbelievers at Mecca – The success or the miraculous victory at Badr, when some of the companions only sat quiet under a shade, and ‘Ali dealt with most of the heathens and inflicted the heaviest casualties on the side of the enemies of God and His Holy Prophet, was the further growth of the faith and the increase of the rage of the disbelievers. ‘Ali’s dealing single-handed with Amr Ibn Abdwud the giant-like champion of the disbelievers at Khandaq, finishing the job with him when none of the companions dared to proceed against the enemy in spite of the Holy Prophet repeatedly asking them to reply to the challenging champion of the heathens and the Holy Prophet declaring “*The One stroke of ‘Ali on the Day of Khandaq is superior to the adoration of God by both the worlds,*” was the advance of the growth of the faith and the increase of the rage of the disbelievers.

And the triumph of ‘Ali against the enemy which was proved by all others as unconquerable, the victory

achieved by ‘Ali was the further progress of the flourishing of the cultivation of the faith and the increase in the rage of the disbelievers. The victory at when the companions with many others ran away from the battlefields deserting the Holy Prophet, when only ‘Ali and a few others stood by the Holy Prophet, was the further firmness of the faith and the increase in the rage of the disbelievers and in every aspect of the advance of the faith marching from success to success mainly at the hands of ‘Ali who unlike the others referred to above, stayed firmly and fought the enemy to the end, is the growth of the faith, and the consequent rage of the disbelievers at their disappointment and utter defeat, is the rage referred to in this verse.

The whole verse refers to ‘Ali and to those of the Holy Ahl Al-Bayt, i.e., the Holy Imams who possessed all the qualities of personal excellence mentioned in this verse.

The point to be noted here regarding the phrase *‘Those with him’*– According to some commentators it means all those who were physical in his company but later description of them discards this view because there were many companions who lacked the qualifications. They were neither firm in facing the infidels nor compassionate among themselves and not known to devotion and prayer, neither firm in faith and forceful in their expression.

Therefore, the phrase should be interpreted as to mean only those who possessed these qualities, are with him irrespective of the limitations of time and space for similar to what is said in 4:69, and the last portion of the verse confirms that only some of the companions are included and not all. (A.P.)

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- [1.](#) the Triumphant entry of the Holy Prophet, into Mecca– which he had to abandon and migrate to Madina.
 - [2.](#) The victory at Khaybar at the hands of ‘Ali Ibn Abi Talib.
 - [3.](#) This is being fastly fulfilled in the modern days – world is automatically marching towards Islamic ideology in faith.
 - [4.](#) Refer to verses 9:33 & 61:9.
 - [5.](#) Reference specially to those who defended Islam with their heart and soul to the last and did not run away front the battle fields and never deserted the Holy Prophet in the battles.
 - [6.](#) ‘Sajdah’.
 - [7.](#) Such has been the gradual growth of Islam so that the disbelievers be enraged at it.
 - [8.](#) Ibn Athir, Izalatul-Khifa, Madrijun-Nabuvvwa – Habibis Siyar, Rawdhat al-Ahbab etc.
 - [9.](#) Tarikh al-Khamis – Sahih Bokhari, Ibn Hisham.
 - [10.](#) Refer to verses 9:33, 61:9.
 - [11.](#) See Gen. 17/20.
 - [12.](#) Refer to verse 33:33.
 - [13.](#) Isti’ab Bahjatul-Mahafil Ibn-Hisham, Tabari, Ruazatui-Ahbab, Abul-Fida, Ibn Athir, EHI
 - [14.](#) Refer to verse 26:214.
 - [15.](#) Gibbon by W. Smith, Tabari, Ibn-Athir, Abul Fida

Al-Hujurat – The Chambers

Revealed at Madina

18 Verses in 2 Sections

Sections Of Surah Al-Hujurat

1. Discipline in the presence of the Prophet.
2. Muslims to avoid all causes of disrespect to each other.

Important Topics

1. The discipline the believers to observe with regard to their dealing with the Holy Prophet (Verse 2)
2. All believers are brothers of each other (Verse 10)
3. Backbiting is the eating of the flesh of own brother (Verse 12)
4. The most honourable with God, is the most pious one among the men (Verse 13)
5. Faith, had not entered in the heart of those Arabs who claimed to be Muslims (Verse 14)
6. The truthful ones are those who, after believing in God and the Holy Prophet and doubt not in God or in the Holy Prophet thereafter (Verse 15)

Introduction

This chapter besides containing several important instructions of moral, social and political value throws light on the character of the companions and the Bedouin Arabs who had newly embraced Islam and had not yet fully digested the faith. (A.P.)

[1] [1]

SHARES

Al-Hujurat Section 1 – Discipline In The

Presence Of The Holy Prophet

- Discipline in the presence of the Holy Prophet regulated
- None shall even raise his voice above the voice of the Holy Prophet
- Peace to be restored at all cost
- All believers should jointly fight against any transgressor until the rebellious submit to God's Law and matter to be justly disposed.

Al-Hujurat Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

O' ye who believe! Be ye not forward (in any affair) in the presence of God and His Apostle and fear ye (the wrath of) God; verily God is All Hearing, All-Knowing. (49: 1)¹

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

O' ye who believe! raise ye not your voices² above the voice of the Prophet, and speak ye not loud unto him as speak aloud some of you to the others, lest (all) your (good) deeds become null³ while ye perceive not. (49:2)

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

Verily those who lower their voices in the presence of the Apostle of God, they are those whose hearts God hath proved for their guarding (themselves against evil); for them shall be forgiveness and a great recompense. (49:3)

إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

Verily, those who call out to thee from out of the private chambers, most of them understand not. (49:4)

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

And if they wait patiently until thou come out unto them, it would certainly be better for them; and verily God is Oft-Forgiving, the Most Merciful. (49:5)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ بِنَبَأٍ فَتَبَيَّنُوهُ أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

O' ye who believe! if cometh unto you a wicked man with a news, ascertain⁴ carefully, lest ye harm a people in ignorance, and then repent ye for what ye have done. (49:6)

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ

And know ye that amidst you is the Apostle of God, should he obey you in most of the matters, ye would certainly be in distress, but God hath endeared the faith unto you, and made it attractive in your hearts and made abhorrent unto you disbelief and transgression; They are they who are on the Right guidance, (49:7)⁵

فَضْلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ

By grace from God and as a bounty; And God is All-Knowing, All-Wise. (49:8)

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

And if two parties of the believers fall into a quarrel (among themselves), restore ye peace

between them two; but if one of the two transgresseth against the other, (then) fight ye (all against) that which transgresseth until it complieth with the command of God; and if it complieth then restore ye peace between the two with justice, and act ye justly; Verily, God loveth the just ones. (49:9)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The believers are but brethren, so make ye peace among the brethren and fear ye (the wrath of) God that ye be blessed with mercy. (49: 10)

Commentary

Verse 1

This verse ordains perfect and implicit obedience and reverence to the Holy Prophet. Muslims are enjoined not to take any initiative whether in words or in action, of their own accord in the presence of God and the Holy Prophet, i.e., in reverence to God and the Holy Prophet, i.e., before they are definitely ordered to act in any matter. It is implied also that none should sit before the Holy Prophet but in a respectable posture and none should even go before him while walking along with him on the way but to be behind him. When there is any discourse with him or before him, not to sound any verdict of one's own opinion, unless the Holy Prophet himself grants his own decision.

It is said that once there came to the Holy Prophet a group of men of 'Qa'qa' and Abu Bakr began dictating to the Holy Prophet to appoint *Qa'qa Ibn Mo'ud* as the head of the group, and Umar opposed it and wanted the Holy Prophet to appoint *Qara* and both Abu Bakr and Umar began disputing the point without allowing the Holy Prophet deciding about it, and this verse was revealed.

This condition of unwarranted interference in the matter of religion, continues even today. (A.P.)

Verse 2

People used to come and stand out of the apartment in which the Holy Prophet lived and shout, calling him by name: 'O' Muhammad! come out!' When they walked along with him they used to walk ahead of him – and when addressing him they used to do it by name. One *Bai Amban* came to his chamber and standing out shouted him by his name and in a commanding tone wanted him to come out – *Bani Tameen* also behaved in a similar way. *Thabib Ibn Qais Ibn Shamas* who was deaf used to talk to the Holy Prophet, in a very loud voice. When this verse was revealed with the warning lest your deeds be rendered null and void and the people would not know. Thabib disappeared, and the Holy Prophet searched and got him and he shedding tears submitted that being deaf he was helpless for it had become his habit to talk aloud to men and if he did the same to the Holy Prophet thereafter, he would

lose his deeds. The Holy Prophet consoled him saying that he was surely of the fellows of the Paradise for he was helpless and his intention was good. Abdullah Ibn Zubair says that after the revelation of this verse, the believers were very cautious about their disciplined behaviour with the Holy Prophet while they sat before him, talked to him and when they walked along with him.

A mere cursory reading of the verses of the Holy Qur'an without knowing their outer and the latent meaning will not help any one fully unless one knows the practical value and the significance of each verse as given by the Holy Prophet. This is essential specially against blindly adopting any of the companions of the Holy Prophet as a religious leader. First of all, it must be known that every one of the early converts to Islam, be he called even as the companion of the Holy Prophet, can never be an authority on the faith, for among the companions were also those who were only opportunists, the hypocrites and the weakest in faith who doubted even about the bonafide of his being the apostle of God, and who repeatedly deserted him and the cowards who instead of fighting the enemy ran away mortally frightened by the foe. There were those whose faith had not entered their heart.⁹ Read the opening verses of chapter 63¹⁰.

To know how much the companions acted upon this one should refer to history and see how they assembled in the chamber of the Holy Prophet when he was in the last moments of his life in this world and desired to get paper and ink to him so that he might record something with which the people shall never get astray. They did not allow that to be done and the assembly began disputing among themselves so aloud, making such loud noises, the Holy Prophet at last commanded all of them to get away from him. They all got up and disappeared to reappear only after the Holy Prophet was buried.¹¹ To consider the position of those who acted against this ordinance of God and those who shouted in the presence of the Holy Prophet, under this verse have forfeited all good deeds or not and if they are the cursed ones of God and the Holy Prophet or not, is to be decided under the ordinance laid down in this verse in the Holy Qur'an.

This is an elementary moral instruction, the observation of which is expected of every average civilized and cultured man, every one of their children. The occasion, for which the verse was revealed, shows that even some of the most prominent companions of the Holy Prophet, as Bukhari tells, lacked this and this is the wording of Bukhari – *'Kaadal Khaiyyiraan un Yahlika'* – The Two good ones were very near perdition.

Notwithstanding this severe reprimanding, Bukhari holds that the same state of *'shouting'* and disrespectful attitude and utterances, was displayed by the same people in the presence of the Holy Prophet when he was in bed at the eve of his departure from this world. (A.P.)

Verse 3

The ordinance about the behaviour in the movement of the people with the Holy Prophet, is more a test of the fidelity or the sincerity of a believer in his personal regard to the Holy Prophet. Faithfulness or the

regard for the leader, suggests the regard for the cause.

This shows that there were also the men of the character of this excellence who opposed those referred to in the previous verse. (A.P.)

Verse 5

The people have been ordered by God not to shout to the Holy Prophet or to call him out until he himself comes out to give audience to them.

Verse 6

Once the Holy Prophet had sent *Walid Ibn Uqba* towards the tribe Bani Mustalaq to collect the poor-rate. Since the tribesmen once before their conversion to Islam were ill-disposed towards Walid but after his becoming their brother-in-faith they wanted to honour him as a deputy from the Holy Prophet. When Walid approached their habitation, the tribesmen came out to receive him. But Walid suspecting them to come to him to kill him, returned to Madina and reported saying that Bani Mustalaq have turned apostate. Later it was found out by the Holy Prophet that it was only a blasphemy against the tribesmen. Walid Ibn Uqba was a man of questionable character and conduct.

This verse was revealed as a caution to all men when they fall to the need of dealing with such characters, lest it would cast them the responsibility of shedding of innocent blood for which they would themselves repent and pay for, both in this life and in the hereafter. Later during the caliphate of Uthman Walid Ibn Uqba was appointed as the Governor of Kufa. Once Walid fully drunk, entered the mosque, led the morning prayers, offering four '*Rak'ats*' (units of prayer) instead of Two and turning round to the congregation told them that if the people desired, he would continue offering the morning prayer further whereas the prescribed Islamic prayer is strictly bound by the number of '*Rak'ats*' or the units which restriction in the number in every prayer has to be strictly observed, any reduction as well as excess is strictly forbidden and annuls the prayer.

This verse throws light on the character of some of the companions – opposite to what is generally said about the righteousness of them all. Secondly, it has been dealt with as a principle showing that no narration should be accepted and relied upon without the scrutiny of the bonafide of the report and the reported and the external and the internal evidences. (A.P.)

Verse 7

The people believing the report of Walid about Bani Mustalaq had insisted upon the tribesmen being punished and wanted the Holy Prophet also to believe Walid as blindly as they had done. It is said here that if the Holy Prophet also believed any one and every one irrespective of his personal qualities, it would be disadvantageous to the people themselves. It is a grace of God that the bond of faith binds the people to his and God has made people hate disbelief and transgression.

Verse 9

Note the attitude of Islam toward the maintenance of peace among men. Muslims are not allowed by Islam to remain silent or passive to mischief or any quarrel between two parties. They are enjoined to use the best of their services and re-establish peace by all means possible and if it be necessary to take the side of the aggressed and fight the aggressor until he yields to peace with the other party. To act justly and with perfect equity. It is said that there arose a quarrel between the two principal tribes Aws and Khazraj of Madina. The Holy Prophet re-established peace and harmony among them and this verse was revealed.

These are the principal instructions regarding the insurgent and the rebellious people within the ranks of the Muslims and as for the details of the treatment of how they should be dealt with by the Islamic authorities, all the schools of jurisprudence refer to the treatment of 'Ali with the people of *Jamal*, *Siffin* and *Nahrawan*. Besides this as Bukhari and Muslim and all the traditionists tell us that the party who killed Ammar Ibn Yasir and against whom Ammar fought were styled by the Holy Prophet as '*Baghi*,' i.e., insurgents.

After the martyrdom of Ammar the party referred to tried to camouflage his rebellious attitude against Islam by calling for arbitration – in which the arbitrators failed to act according to the tenets of Qur'an but, in any case, served their purpose to confuse the minds of the masses.

In order to remove the confusion and prove that the party has not given up the rebellious attitude entered into a fresh pact with the head of the insurgents but when they failed to fulfil any of the terms of the pact – the public realised their attitude. That justifies Husayn's stand. So, one brother (*Hasan*) acted according to the first part of this passage and the second (*Husayn*) acted to the latter portion of it. (A.P.)

Verse 10

The brotherhood in faith which Islam established, is nothing short of a miracle and a great miracle too. There is no parallel to the wonderful social equality or brotherhood of Islam, in any other faith or any religious order in the world. There is no caste system, colour bar, distinction of any financial status or communal restrictions. Once an individual embraces Islam, all the social distinctions he suffered in his former faith, are once for all annihilated. He becomes a member of the All-World International human brotherhood of the believers in one God. Five times every day, the Muslims in every locality of a town stand side by side without any distinction of caste, colour or creed, or nationality. Once a week the Muslims of an area consisting of several localities together assemble for the Friday (the weekly) congregational prayers and twice a year the Muslims of the whole town meet together in the *Idgah*, i.e., the place where prayers are offered on the two occasions, '*Id al-Adha*' and '*Id al-Fitr*' and once a year, there takes place the congregational prayer at Mecca around the holy Ka'ba, where assemble the Muslims belonging to the different countries in the various parts of the earth, who remove their usual costumes, clad themselves in one uniform dress of '*Ihram*', stand in one row, turn toward one point, the

Ka'ba, with one facial appearance, shaving their heads clean, pray to One God in One language, (i.e., Arabic).

The unique assembly of the world-wide human brotherhood of the believers in One God, is a wonderful voluntary response which has been continuously made, since it was instituted by the Holy Prophet for more than 1300 years from today.

A Muslim is ordained to help his Muslim brother as much as he could do to his own brother. If there be a quarrel between any two Muslims, the reconciliation, becomes a duty to be executed at any cost. The Sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq said *"The charity which God loves the most, i.e., which is more readily accepted by God is the peace re-established between two quarrelling men or groups."* The Holy Prophet said that *the reward for effecting reconciliation and re-establishing peace and harmony between two quarrelling parties or individuals would be equal to that of 'Jihad' i.e., fighting for God against the disbelievers.*

The Holy Prophet said O' 'Ali:

1. *Go a mile to enquire about the sick.*
2. *Go two miles along with a funeral of a believer.*
3. *Go three miles accepting an invitation to please thy believer-brother.*
4. *Go four miles to meet the one whom thou hast called thy brother in faith.*
5. *Go five miles to relieve one in distress.*
6. *Go six miles to help an oppressed or aggressed.*
7. *And be thou always seeking the protection and the forgiveness of God.*

[1.](#) Unwarranted interference by unqualified persons in matters religious is there even today.

[2.](#) Compare this to the conduct of those who were expelled from the presence of the Holy Prophet for their shouting at the eve of his departure from this world – Refer to history for names.

[3.](#) See note to verse 49:2.

[4.](#) This was revealed against the conduct of Walid Ibn Uqbah who was one of the companions. Hence reports even from the companions must be scrutinised. See note to verse 49:6.

[5.](#) Indicates the rebellious tendency and hatred among the people

[6.](#) Note how far Islam wants peace and fair play sticking fast to justice.

[7.](#) Refer to verses 2:178 & 17:33.

[8.](#) Islam as a religious fellowship is unique and inimitable.

[9.](#) Refer to note on verse 49:14

[10.](#) Refer to verses 63:1–6.

[11.](#) See Tabari, Abul Fida, EHI

Al-Hujurat Section 2 – Muslims To Avoid All Causes Of Disrespect To Each Other

- Muslims to avoid all causes of disrespect to each other
- The most honourable with God is the most pious
- Mere verbal declaration does not qualify one to be a real believer
- Acceptance of Islam by any one lays no obligation upon the Prophet

Al-Hujurat Verses 11 – 18

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

O' ye who believe! let not a people laugh at (another) people (to scorn) who happily may be better than them; nor let women laugh at other women who happily may be better than these and find not fault with your own selves nor call ye one another by nick names; evil is a bad name (for any one) after his accepting the faith; and whoso turneth not (repenting against such of his conduct), these are they who are the unjust (ones). (49: 11)¹

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُّبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O' ye who believe! avoid such suspicion, for verily suspicions (in) some (cases) is a sin, and spy ye not, and let not some of you backbite the others; What! liketh one of you to eat the flesh of his dead brother? But ye abhor it; and fear ye (the wrath of) God; Verily, God is Oft- returning (to

mercy unto the repentants), the Most Merciful. (49: 12)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O' ye people! Verily We have created you of a male and a female, and made you in nations and tribes, that ye may recognise each other; Verily the most honoured of you with God is the one of you who guardeth (himself) the most (against evil), verily God is All-Knowing, the All-Aware.

(49: 13)²

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنَ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Say the desert Arabs “We believe.” Say thou (unto them): “Ye believed not, but say ye, “We submit, for faith hath not yet entered³your hearts; and if ye obey God and His Apostle, He will lessen not aught of your deeds; Verily God is Oft-Forgiving, the Most Merciful.” (49: 14)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ

The believers are only those who believe in God and His Apostle, they doubt⁴not thereafter, and strive (fight) they with their wealth and their lives in the way of God; they are the truthful⁵ones.

(49: 15)

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Say thou (O' Our Apostle Muhammad!): “What! Teach ye God about your religion, and God knoweth whatever is in the heavens and whatever is in the earth; And God knoweth all things.”

(49: 16)

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

Lay they an obligation upon thee that they have submitted (embraced Islam)⁶Say thou: “Lay ye not upon me any obligation by your submission (Islam)⁷rather God layeth an obligation upon you that He guided you unto the faith if ye be truthful ones.” (49: 17)⁸

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

“Verily God knoweth (all) the unseen things of the heavens and the earth; and God seeth (all) whatever ye do.” (49: 18)

Commentary

Verse 11

Note the central or personal feelings between one another. The believers are ordained to avoid everything that put their brother or sister in faith, to disrespect and shame and note the warning at the end of the verse that a Muslim has not only to guard himself against such a conduct in the future but also to turn to God repentant for what has already been done in the past. Once Thabith Ibn Qais Ibn Shamas on being offended by a man taunted the offender referring to the character of the man’s mother prior to embracing Islam, which put the man to shame in the midst of the people in the mosque.

Some of the faithful companions of the Holy Prophet were very poor viz., *Ammar, Bilal, Suhail, Salman* and *Habeeb*, and some of the people of Bani Tameen used to ridicule them for their poverty. Once A’isha ridiculed them for their poverty, and, on an another occasion A’isha ridiculed Umm Salama on her dress. According to Qummi, Safiyyah, daughter of Huyayy Ibn Akhtab was taunted by A’isha and Hafsa saying that she was the daughter of a Jew (an Israelite). The Lady complained to the Holy Prophet who told her *“Why dost not thou say ‘Yes!’ My father Aaron was the Apostle of God, my uncle Moses was the Apostle who spoke to God, and my husband, the Holy Prophet himself is the Apostle of God?”* The same incident has been reported by Ibn Abbas but without the names of A’isha and Hafsa – This verse was revealed (MS).

Verse 12

It is in the commentary of Tha’labi that once people reported to Umar that Abu Mahjan Thaqafi was drinking wine in his house. Umar got up and entering the house of Mahjan found him with some other man but no wine was with him. Mahjan said *“O’ Umar, thou hast committed an act which is forbidden, for God has forbidden spying.”* Umar asked what was it that Mahjan said – Zaid Ibn Thabit and Abdullah Ibn Arqam testified to what Mahjan said. Umar felt ashamed and left the premises. (MS)

Abdur Rahman Ibn Auf says *“Once we were going about in the night with Umar.”* We heard the sound of music from a house. Umar knocked at the door and entering it found a man and a woman seated with a cup of some beverage. Umar asked the man as to who the woman was. The man replied that she was his wife. Then Umar asked what the cup contained. The man said that it contained a drink made of honey. Umar asked the woman as to what was it which she sang. The woman recited some verses. The man addressing Umar said *“O’ Umar! God has forbidden spying. Thou hast acted against it. Repent thou and return from here.”* Abdur Rahman Ibn Auf says: Once Umar and myself entered a house at night. We found that the house of Umyya Ibn Rabiah lighted and some voices coming out of it. We both got over the walls and entered the house and found Umyya seated with his friends busy in drinking wine.

When Umar admonished Umyya against the forbidden drink, the people said *“O’ Umar, we have committed only one forbidden act, but thou hast committed four of the forbidden deeds: (1) Thou hast spied, (2) Thou hast not come through the door but jumped over the wall, (3) Thou hast entered my house without my permission, (4) When thou entered the premises thou didst not wish us, i.e., saluted us.* Umar felt very much and left the place.

The First Holy Imam ‘Ali Ibn Abi Talib said: *“Base your opinion about your brother in faith on goodness unless otherwise proved.”* Once some companions sent Salman–e–Farsi to the Holy Prophet to get some food. The Holy Prophet sent Salman to Usama Ibn Zaid who looked after the kitchen of the Holy Prophet and Usama begged to be pardoned for there was nothing in the kitchen. When Salman returned without any thing the companions said that Usama was a miser and Salman also the same. When after that those companions appeared before him, the Holy Prophet said: *“What is the matter, I see some particles of flesh in your teeth?”* They said that they had not had any animal food. The Holy Prophet said, *“It is the flesh of Salman and Usama.”* This verse was revealed. The Seventh Holy Imam Musa Ibn Ja’far al–Kadhim said: *“The mention of anything evil about anyone among the people who did not know it, is backbiting.”* The Holy Prophet said: *“Abstain from backbiting for it is worse than adultery for after committing adultery, if one seeks God’s pardon, He grants it, but the forgiveness for backbiting is not granted until the one back–bitten forgives him.”*

Note the strict control on personal morals of man, Islam effects to make the individual the most peaceful and the desirable unit of the human family to discipline him and thus qualify him for the higher and the ever higher regions of life both physical as well as spiritual, taking him nearer and nearer to the sphere of divinity. See the subsequent verse which goes further in this regard.

Verse 13

Note the address here, is to mankind or the human race as a whole and not to the Muslims. This verse deals with the natural brotherhood of man. It establishes the fact that men and women, be they of any tribe or clan or colour, occupying any part of the earth, are the children of one and the same pair of parents, Adam and Eve. The distribution of men in nations, tribes and communities are only for the convenience of distinguishing themselves in recognizing each other with the identification.

The Holy Prophet said, *“Do not pride over your births and your tribal or national superiority. Even the ‘Sadaat’, i.e., the descendants of the Holy Prophet have been forbidden from priding over the brothers merely on the basis of their birth for with God merely ‘Siyadat’, i.e., the descendance from the Holy Prophet could never be the criterion for His Judgment. It is for the people to honour and regard the ‘Sadaat’ and never for the Syeds to advertise their ‘Siyadat’ and pride over their other brethren, merely by virtue of their birth. Unworthy is the Syed who against the tradition of his holy ancestors neglects prayer, fasting and the other religious duties and on the other hand misappropriates others’ properties and lives disobeying God.*

The Fourth Holy Imam 'Ali Ibn ul Husayn Zayn Al-'Abidin says, *"The Hell has been created for the one who disobeys God, be he a Qureishite Syed and the Paradise has been created for the one who obeys God, be he an ugly slave."* It is said that once the Holy Prophet passed the market-place in Madina where a slave was being sold and the slave crying to the people saying, *'let the one purchase me who would not object to my offering my daily prayers behind (i.e., led by) the Holy Prophet.'* A man purchased him and the slave used daily to offer his prayers loudly behind the Holy Prophet. For some days together, the Holy Prophet did not find him in the mosque at the prayer-time. On enquiry, he was informed that the slave was ill. The Holy Prophet got up immediately and went to enquire about the health and the welfare of the slave. Three days later the slave passed away. The Holy Prophet went and himself gave the slave his last bath and with his own hands shrouded him and himself attended to everything necessary for his funeral. The Muhajirs (The Emigrants from Mecca) and the 'Ansar' i.e., (The people of Madina, who helped the Holy Prophet) and the emigrants from (Mecca) wondered at the interest which the Holy Prophet so personally took in the last services to the dead slave. This verse was revealed.

The Sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq said, *"Of the pious is the one who gives a just and impartial verdict, be that against his own interest (i.e., even if that be hurting him personally)."*

Some one asked Jesus as to who was the most superior among men. He bent to the ground and taking two handfuls of the earth in both his hands said, *"Both are the earth but, i.e., all men are equally from the dust and shall return to it but the more superior one in the view of God is the one who is more pious".* (M.S.)

This verse makes clear the view point of Islam as regards the human life on earth is concerned. This verse renders a death blow to all man-made distinctions of caste, colour, creed, community and position. The one and the only criterion of superiority or honour is piety, i.e., obedience to God. The success with which Islam has annihilated all the artificial and the imaginary distinctions among the people embracing the faith and the unique and the most practical brotherhood which it has established, and which is with ever-increasing success practised, in the daily life all over the globe, is the thing no other religious or social order could ever achieve and which every one of the other creeds envy and covet. In fact, man can find his individual liberty, his collective happiness and the spiritual peace and progress, only in Islam and nowhere else. To know the qualities of piety, and who actually could be the most honourable ones in view of God.⁹ All these qualities in the maximum degree possible were found only in the Holy Ahl Al-Bayt who were purified by God Himself. ¹⁰

This is the most important principle of distinction in Islam or it may be styled as the fundamental doctrine of the unity as has to be manifested in human life and brotherhood and establishing a spiritual competition as against the competition in secular life. (A.P.)

Verse 14

The desert tribe of Bani-Asad who were Muslims merely for namesake and who had refused to accompany the Holy Prophet on the pilgrimage, driven by the miseries of a famine, flocked into Madina with every one old and young of their families, and just to get the relief they needed, claimed every help professing themselves to be believers but at heart they were the same disbelieving ones, in God and the Holy Prophet.

This verse clearly lays bare the truth that those who make mere verbal declaration of the faith are Muslims, i.e., they have entered the boundaries of the faith entitling themselves to the safety which Islam affords against disbelief and the legality of the matrimonial connections and enjoying the benefits of the laws regulating inheritance. But the actual belief '*Iman*', i.e., conviction at heart, is yet to be earned by such nominal or formal entrants to the faith. The reward with God, is concerned with the degree of the conviction of the faith at heart. The first step is Islam, (i.e. submission) and the second is '*Iman*', (i.e., conviction) at heart.

Thus, a Muslim need not also be a Mu'min but a Mu'min is necessarily a Muslim. Islam is the outer circle and *Iman* the inner one. If anyone commits a sin, he would be considered to have gone out of *Iman* and not Islam and yet the individual would be called a Muslim and not a Mu'min. And if he repents and pardon is granted by God, he would be again counted among the Mu'mins. If any one holds anything definitely decreed by Islam as forbidden to be allowed or legal, or that which is legal in the faith to be illegal then the individual would forfeit his Islam and be considered as a 'Kafir' a disbeliever.[11](#)

The same was the case with most of the companions of the Holy Prophet who accompanied him to enjoy all the privileges attached to, being near and close to him and who deserted him and the ranks of the Muslims in the battlefields whenever there was the risk of their lives, leaving the Holy Prophet and the other believers in the jaws of death.

This verse undoubtedly indicates a difference between Islam and *Iman*, one as to mean submission and the other realisation with full conviction, but it should be noted that Islam or *Iman* both may be merely verbal and not from the bottom of the heart. Therefore, the use of none should be restricted to the real and the otherwise, the mere verbal. (A.P.)

Verse 15

For a fuller description of a true '*Mu'min*' (a sincere believer) and the genuine Truthful and the Pious ones for whom the verse 13 above assigns superiority or the honour in God's view.[12](#)

This verse gives out clearly that those who doubted at Hudaibiyya and those who at '*Jihad*' the fights for God viz., at Uhud, Khaybar, Ahzab, Hunayn etc. escaped the occasions demanding the surrender of their lives and deserted the Islamic ranks and the Holy Prophet, ran away from the battlefields disappeared even for days together, could never in fact be the faithful or the truthful ones.

The truthful ones have been fully described identifying with all the qualities they possess in 2:177 and in 9:119. Man has been called upon to be always attached to them. One can find all the qualities together in none else but the holy Ahl Al-Bayt to begin with the Holy Prophet immediately followed by ‘Ali, succeeded consecutively by the other Eleven Holy Imams, all in the seed of the Holy Prophet through ‘Ali and Fatimah. It is now left to the people to adopt these holy ones as their leaders and guides or to follow their own fancy or any crowd.

Verse 17

Let none think that by embracing Islam, he has in any way obliged God or even the Holy Prophet. On the other hand, it is God’s obligation on him for if God by His infinite mercy had not arranged for the guidance of man through the series of his chosen men who suffered heartless tyrannies and terrible miseries in fulfilling their mission, mankind would never have found the right way and would have been lost to satan. [13](#)

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- [1.](#) Refer to verses 104:1 & 68:10–13. This Verse is to be remembered by every believer man and woman. Compare these moral injunctions to verse 66:3, where the behaviour of certain wives of the Holy Prophet (S) was described.
 - [2.](#) Refer to notes on verses 2:148, 2:177, 43:67; 5:48, 5:69, 9:71.
 - [3.](#) Refer to verse 29:10.
 - [4.](#) Compare this to the doubting at Hudaibiyya. Refer to note on verse 48:25.
 - [5.](#) Refer to verses 9:119, 2:177.
 - [6.](#) Submitted themselves to God.
 - [7.](#) Submitted themselves to God.
 - [8.](#) Refer to verses 2:129, 2:151, 2:163.
 - [9.](#) Refer to verses 2:3, 2:4, 2:177, 43:67.
 - [10.](#) Refer to verse 33:33.
 - [11.](#) Refer to ‘Fiqh’.
 - [12.](#) See verses 2:177, 9:119.
 - [13.](#) See 3:163 and also 2:129, 2:151.

[1] [1]

SHARES

Qaf – Qaf

Revealed at Mecca

45 Verses in 3 Sections

Sections Of Surah Qaf

1. Nature testifies the Resurrection.
2. God is nearer to every being than its life-vein.
3. The Final Reward and Punishment.

Important Topics

1. People wonder a human being, being the prophet from God (Verse 2)
2. Resurrection thought to be an impossibility (Verse 3)
3. God, nearer to man than his very life-vein (Verse 16)
4. Every soul shall be driven by an angel, to witness (Verse 20)
5. The Day of Judgment will be the day when will be removed the veil from sight of man (Verse 22)
6. God, not unjust to any one in the least (Verse 29)
7. The times for the daily prayers (Verse 39, 40)
8. To warn by means of the Qur'an, those who fear the wrath of God (Verse 45)

[1] [1]

SHARES

Qaf Section 1 – Nature Testifies The Resurrection

- The wonder of the disbelievers about the Qur'an, and a Warner being raised from among themselves
- The birth and the rebirth in nature proves Resurrection to be a fact

- The fate of the previous disbeliever people

Qaf Verses 1 – 15

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

ق وَالْقُرْآنِ الْمَجِيدِ

Qaf (Q); By the Glorious Quran (50: 1)

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ

Nay! wonder they that hath come unto them a warner from among themselves, so say the disbelievers: “This is a wonderful thing!” (50:2)

أَأِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ

“What! when we are dead and have become dust (shall we return)? That is a return far¹(from the truth)” (50:3)²

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِندَنَا كِتَابٌ حَفِيظٌ

Indeed, know We what reduceth the earth of them, with Us is a written record that secureth. (50:4)

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيعٍ

Nay! they belied³the truth when it came unto them, so they are in a confused state. (50:5)

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ

What! See they not up unto the heaven above them how We have made it and adorned it, no gaps

are therein. (50:6)

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ

And the earth, We have spread it out, and have cast We therein mountains and have caused We therein the growth of all beautiful kinds, (50:7)⁴

تَبَصَّرَةٌ وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ

To serve insight and as a reminder unto every servant (of God) who turneth (unto His Lord). (50:8)

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ

And sent We down from the heaven water with blessings, and caused We to grow thereby gardens and the grain which is harvested, (50:9)

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ

And the tall palm-trees with fruit-stalks, closely set one above another, (50:10)

رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ

A sustenance for the servants, and give We life thereby unto a dead town; Thus will be the Resurrection. (50:11)

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ

Belied (also) those before them the people of Noah and the dwellers of Ar-Rass and Thamood, (50:12)⁵

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ

And 'Ad and Pharaoh, and the brethren of Lot, (50:13)⁶

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ

And the dwellers of the Wood and the people of Tubba; all belied the apostles, so was proved true My promise (of the doom). (50: 14)7

أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لُبْسٍ مِنْ خَلْقٍ جَدِيدٍ

What! were We then wearied⁸out with the first creation? Yet are they in doubt about the creation anew.9(50: 15)

Commentary

Verse 1

According to Syed Murtaza Alamul Huda (AR).

The use of the letter–symbols to begin the Suras, seem to indicate that the matter following it is not poetry but prose. This seems to refute the opinion that the Holy Qur’an is only an enchanting poetry.

Some commentators conjecture that ‘Q’ stands for some of the qualifying names of God – viz., Qadir, Qahir, Qadeer, Qadeem, Qayyum etc. while some say, it is one of the names of the Holy Qur’an. But all these are only conjectures, the actual meaning is a secret conveyed to the Holy Prophet, who in his turn has conveyed to his divinely commissioned successors, the Holy Imams. It is universally acknowledged that the Holy Prophet declared “*I am the City of Knowledge and ‘Ali is its Gate.*” Naturally and essentially next to the Holy Prophet, the secrets of the Word of God, i.e., the Holy Qur’an, must be with ‘Ali. No doubt it must necessarily be with the custody of all secrets that ‘Ali is called ‘*Mazhar al-Ajaib*’, i.e., the Manifestation of Wonders, and ‘*Mozhar al-Gharaib*’ the Manifester of Marvels.

Verse 3

‘*Raj’un*’, i.e., a return far from possibility. This is what the disbelievers said about the resurrection. It is said the bodies, of all human beings which are turned into dust after their death shall be resurrected but the bodies of the men of God viz. the apostles, the successors (the Imams) and the martyrs are preserved even after death and they will be raised in their original state on the Day of Judgment. History has proved this fact, in the case of the martyrs of Karbala. The severed head of the Holy Imam Husayn even about a month after it was separated from the holy body of the King of Martyrs, when it was struck with stones pelted at it by the tyrants, fresh blood gushed out of it. The bodies of many martyrs and saints have been found intact even a long time after their death.

As if there is objection to the return, was based on the fact that after death the structure of man perishes

and it will not be possible for what is perished to return. The answer is the next verse 4. The death is not a total destruction – God knows what part is gone and what remains. [10](#) (A.P.)

Verse 4

The Book which is preserved and preserves everything in its entirety, i.e., '*Lauh al-Mahfooz*,' i.e., the '*Preserved or the Secured Tablet*.' [11](#)

Verse 5

Seeing the truth which the Holy Qur'an, day by day manifested and its getting proved by its acknowledgement by their own leaders, the disbelievers not knowing what to do, were confused for they, owing to their arrogance and obstinacy, would not like to accept it, nor they could hold any longer, against it.

Verse 6

The more and ever more, man uses his brain and his own perfected scientific implements, it only increases his wonder about the heavens and their heavenly wonders. The increase in knowledge, only increases the marvel about the objects, the heavens.

In support of the resurrection, Qur'an draws man's attention to the continuity of the creation in space and time and that in spite of all the variations, there is no gap. Thus, life in its various stages, is an evolutionary continuity. [12](#) (A.P.)

Verses 8–10

This is the best and the most vivid illustration for every one who can reflect intelligently on the creation of the world around him. A beautiful description of the wonders of nature, proving the Omnipotence and wisdom of its Author.

Verse 11

The resurrection is proved by the example of the dead earth being quickened after it is totally dried and cleared of all its vegetation on it.

[1.](#) or far from our understanding it.

[2.](#) Refer to verses 37:53, 37:16, 56:47–49.

[3.](#) The denial is not based on any scientific proof but an outcome of a mental confusion

[4.](#) Refer to verses 13:3, 15:19.

[5.](#) Noah: 11:25–48, Rass: 25:38, Taamood: 26:123–158.

[6.](#) 'Ad: 26:123–140, Pharaoh: 2:49–50, Lot: 7:80–84.

[7.](#) Companions of Wood: 15:78–79, Tubba: 44:37.

[8.](#) Fatigued.

[9.](#) Refer to verses 50:38, 46:33, 2:255.

[10.](#) Refer to verses 37:16, 56:47–50.

[11.](#) Refer to verses 6:59, 85:21–22, 43:4; 10:61, 34:3, 36:12, 45:29, 78:29.

[12.](#) Refer to verses 67:2–4.

[1] [1]

SHARES

Qaf Section 2 – God Is Nearer To Every Being Than Its Life-Vein

- The nearest to every being is God, nearer even than its life-vein
- Every word and action of every one is recorded
- On the Day of Judgment everybody’s mind will be discovered and the sight will be sharpened
- The guilty will be chastised and none will be done the least injustice

Qaf Verses 16 – 29

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And indeed We created man, and know We whatever thoughts whispereth his self unto him, and We are nearer¹to him than his (very) life-vein. (50: 16)²

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ

When receive (and record all doings) the two (guardian angels) appointed to receive, sitting, (one) on the right and (the other) on the left. (50:17)³

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

He⁴pronounceth not a word but is unto him a watcher ready (to record) (50:18)

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ

And shall come the stupor⁵of death in truth; that is (the state) which thou wast wont to shun.⁶(50:19)

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ

And shall be blown the Trumpet, it is the Day Promised (warned against). (50:20)⁷

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ

And shall come every soul, along with it a driver and a witness.⁸(50:21)⁹

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

(It will be said): “Thou wert heedless of this, now have We removed from thee thy veil, so thy sight today is sharp.” (50:22)¹⁰

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ

And shall say his companion: ¹¹“This is what is ready with me” (50:23)

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

(It will be commanded): “Cast ye two ¹²into hell, every ingrate rebel,” (50:24)

مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ

“The forbidder of good, the transgressor, the doubter, (50:25)

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقَيْنَاهُ فِي الْعَذَابِ الشَّدِيدِ

“Who did set up with God other gods, then cast him ye two into the severe chastisement.” (50:26)

قَالَ قَرِينُهُ رَبَّنَا مَا أَطَّغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ

Will say his companion: “O’ Our Lord! I led him not to rebel but he had himself gone far astray” (50:27)

قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ

He shall say: “Wrangle ye not in my presence, Indeed I had sent beforehand unto you the warning:” (50:28)

مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ

“Changeth not the word with Me, nor am I (in the least) unjust unto (any of) the servants.” (50:29)

Commentary

Verse 16

When it is a fact that everything in the universe has been created by God then the Creator would naturally and essentially know each one of His creatures more than the creatures would themselves know. The knowledge of the creature about itself would necessarily depend upon the gift of consciousness and intellect endowed in it by the Creator Himself. Man has been created by God. God knows everything, even the inner most, i.e., the most latent endowments of the feelings and thoughts of each individual. ‘*Hablil-Wareed*’ the life vein, i.e., the jugular vein which is the big trunk vein, running on each side of the neck which brings the blood back from the head to the heart, corresponding to the two carotid arteries which carry the blood from the heart to the head.

The nearness of this vein to the life of the individual is cited here just to illustrate that God is nearer to the very existence of the individual than the very vein on which depends the individual’s life. The fact is, which is the particle or atom or the energy latent in it, where the infinite wisdom of its All-Wise Omnipotent and Omnipresent Author, does not function. Passing through the physical body to the realm

of the mental strength and from there to the functioning of the spirit to the soul, accommodated in the body; everywhere, i.e., in every aspect of the life, both in the matter as well as the soul, there works nothing but the Wisdom and the will of the All-Wise Lord fulfilling His own plan of the Universe.

If man only takes a clue from this great announcement and utilizes his knowledge, developing it into a duly strong conviction and makes use of the conviction to enable his own soul to dominate over his material body, the individual gets tempered with divinity and is charged with the authority over his will and it is such a will that functions in the men of God who at their own choice, corresponding to the choice of the Lord, control matters, to the wonder of the world.

The nearness here, is the nearness of the real cause to its effect. (A.P.)

Verse 17

The two attached, is referred to, the two angels who are posted to remain stationed on the right and on the left of each individual man and woman, recording every word and deed that comes out of the individual.

Verse 18

Nothing uttered or acted, is ever missed by these recorders who record every word and deed of the individual then and there. The one angel records all goodness and the other one records everything evil wrought by the individual. It is said that when any one commits a sin, respite of some time is given by the mercy of the Lord for the individual to repent and amend himself and when the sinner does not avail of it, the evil committed is then recorded.

Verse 21

On the Day of Judgment every soul shall be driven by an angel and the angels with the record of the deeds of the soul will also be there to bear witness to his conduct in this life.

Corresponding to man's practical and theoretical faculties. (A.P.)

Verse 22

Every one shall be made to see the actual consequences of his own evils which the individual could not visualise in this life.

This proves that in the life hereafter the senses will be sharpened. [13](#) (A.P.)

Verse 24

The verb used here is '*daul*' – Ibn Abbas says, He, i.e., the Holy Prophet, told me saying '*O' Ibn Abbas!*

Follow thou 'Ali Ibn Abi Talib, for his words are guidance and following him is salvation. Never go against his orders – Woe unto the one who holds enmity with him or is ill-disposed to him. Beware thou 'O' Ibn Abbas! On the Day of Judgment he would admit the people to hell and heaven.” It is said that the two who would be commanded by God to throw the sinners into the hell-fire would be the Holy Prophet and 'Ali Ibn Abi Talib (MS). The criterion of judging the individuals might be the faith in the Last Apostle of God and the continuation of his guidance through the divinely instituted Imamate, the first of the Holy Imams being, 'Ali.

Verse 26

Those who did not submit totally to the authority of God. (A.P.)

Verse 27

'Companion' here stands for satan whose society man did not shun in spite of being repeatedly warned by God. [14](#)

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- [1.](#) The nearer here is the nearness of a real cause to its effect.
 - [2.](#) Refer to verse 56:85.
 - [3.](#) Refer to verse 50:21.
 - [4.](#) Man.
 - [5.](#) Agony.
 - [6.](#) Avoid.
 - [7.](#) Refer to verses 6:73, 36:51, 39:68, 78:18, 54:8.
 - [8.](#) Refer to verse 50:17.
 - [9.](#) Corresponding to man's practical and theoretical faculties
 - [10.](#) This proves that in the life hereafter the senses will be sharpened. Refer to verses 5:77-79, 6:59, 43:4, 85:21-22; 37:50-51, 4:38, & 41:25.
 - [11.](#) The angel.
 - [12.](#) Angels.
 - [13.](#) Refer to verses 37:50-55.
 - [14.](#) See 36:60.

[1] [1]

SHARES

Qaf Section 3 – Final Reward And Punishment

- The recompense of the good and the evil

- How the former disbeliever people were destroyed
- The lesson in the destruction of the previous people for those who have a heart to understand and ears to hear
- To glorify God morning and evening

Qaf Verses 30 – 45

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ

That day We will say unto hell: “Art thou filled up?” And it will say: “Are there (any) more?”
(50:30)1

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

And the Garden (Paradise) shall be brought near unto the pious ones, not far (from thence).
(50:31)

هَذَا مَا تُوْعَدُونَ لِكُلِّ أُوَّابٍ حَفِيظٍ

“This is what ye have been promised; (this is) for every one who turneth (frequently) unto God, (and) guardeth (His limits);” (50:32)

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ

“Who feareth the Beneficent God in secret, and cometh (unto Him) with a heart, turned (to Him in devotion)” (50:33)2

ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ

“Enter it ye in peace, this is the Day of eternal life!” (50:34)

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

For them therein shall be whatever they desire and with Us is yet more. (50:35)

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ

And how many a generation We did destroy before them who were mightier than they in power! then they did wander through the lands; (searching) if there was any place of refuge (for them)? (50:36)

إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Verily in this is a reminder for him who hath a heart or he giveth ear with the presence of his mind. (50:37)

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ

And indeed created We the heavens and the earth and what is between them two, in six periods and touched Us not any fatigue. [3](#)(50:38)

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

So be thou patient on what they say, and celebrate the praise of thy Lord ere the rising of the sun and ere its setting, (50:39)[4](#)

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

And in the night glorify Him and after the prostrations (prayers). (50:40)

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ

And listen for the day whereon the crier shall cry from near place, (50:41)

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ

The Day when they hear the cry in truth; that is the Day of coming forth (from the graves) (50:42)

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ

Verily, We give life and cause death, and unto Us shall all return. (50:43)

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ

The Day on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy for Us, (50:44)⁵

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ

We know best what they say, and thou art not one to compel⁶***them; therefore remind him though the Quran who feareth My threat. (50:45)***

Commentary

Verse 30

To make man know that the hell is not a place of any limited accommodation for God's punishment to stop for want of any space in the hell for the sinners. Any number of the convicts thrown into it, would never fill it, there would still be space for even more.

Verse 35

The main feature of the heavenly life, is having what is wanted – and free from any need – i.e., satisfaction with blessing after blessing. (A.P.)

Verse 37

Only those would be benefited by the Holy Qur'an who have hearts to understand, who have ears to hear the truth and who are and are ready to bear witness to the Truth, i.e., only those who make a sincere and an intelligent study of it. Jesus has also said the same thing. "He that hath ears to hear, let him hear."⁷

Either with a pure heart to reflect the Truth or listen to the former, with the presence of mind. (A.P.)

Verse 38

Refer to verses 7:54, 41:12, 10:3, 11:7, 25:59, 31:4, 40:9. Regarding fatigue of any kind not touching God, see 35:35.

This confirms that the total periods of creation does not exceed six.⁸ (A.P.)

Verse 39

This verse hints about the five daily canonical prayers. The prayers before sunrise, Fajr. 2 and 3 'Zuhr' the (afternoon prayers and *Asr* 4 and 5) Sunset and the night prayers, i.e., *Maghrib* and *Isha*.

Man has always to remember His real Lord but for the individual adoration the best times are enumerated in this verse.

Verse 40

By the glorification at night referred to here, is taken as '*Tahajjud*' (i.e., after the Midnight prayers) which is among the supernumerary or the extra prayers called the '*Sunnat*' or the *Nawafil*. After the prostration is taken as the *Sunnat* prayers and the remembering God's glorious attributes (on a rosary) or the extra supplication by concluding the prayers, attitude of the individual in meditation and seeking the divine grace for the individual.

Verse 42

The reference may be to the advent of the Last Imam Mahdi and the return of Jesus or the Final Resurrection but the contents are more in favour of the first – for it commands to listen which can refer to the living while the resurrection will only follow the second Trumpet and there will be none living to listen. (A.P.)

Verse 44

This may refer to the Total Resurrection or the partial one⁹ (A.P.)

¹. The main feature of the State of hell is dissatisfaction.

². Refer to verses 35:18, 36:11

³. Refer to verses 50:15, 35:35, 7:54

⁴. Refer to verses 20:130; 38:17; 40:55; 52:48–49; 15:97–99.

⁵. This may refer to the total resurrection or the partial one. (A.P.). Refer to note on verses 20:102, 27:83.

⁶. Refer to note on verse 2:256

⁷. Math. 11/15.

⁸. Refer to verses 41:9–11.

⁹. Refer to verses 20:102 & 27:83

[1] [1]

SHARES

Adh-Dhariyat – The Scatterers

Revealed at Mecca

60 Verses in 3 Sections

Sections Of Surah Adh-Dhariyat

1. Judgement a surety.
2. A son prophesied to Abraham.
3. Men and Jinn created only to serve God.

Important Topics

1. The vowful assurance of the coming of the Day of the Final Judgment (Verse 1–6)
2. The blissful life that awaits the pious ones (Verse 15)
3. The qualities of the pious ones (Verses 17–19)
4. In the earth and in the souls of the people themselves, are signs for the people who can earn the conviction from them (Verses 20, 21)
5. The angelic visitors to Abraham (Verses 24–27)
6. The tidings to the wife of Abraham, of a son in her inconceivable advanced age (Verses 29–30)
7. To continue warning, for warning certainly profits the believers (Verse 55)
8. Men and the jinn were not created but to obey the Lord (Verse 56)

[1] [1]

SHARES

Adh-Dhariyat Section 1 – Judgement A Surety

- The Day of Judgment shall come
- When the good shall be rewarded and the evil shall be punished

Adh-Dhariyat Verses 1 – 23

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of God the Beneficent the Merciful”

وَالذَّارِيَاتِ ذُرُوءًا

By the scatterers 1that Scatter, (51: 1)

فَالْحَامِلَاتِ وِقْرًا

Then those which bear their load, 2(51:2)

فَالْجَارِيَاتِ يُسْرًا

Then by those which speed 3lightly along, (51:3)

فَالْمُقْسِمَاتِ أَمْرًا

Then by those distribute the affair, (51:4)

إِنَّمَا تُوعَدُونَ لَصَادِقٌ

Verily what ye are threatened with, is certainly true, (51:5)

وَإِنَّ الدِّينَ لَوَاقِعٌ

And verily the Judgment shall surely come to pass. (51:6)

وَالسَّمَاءِ ذَاتِ الْحُبُكِ

And by the heaven with its starry highways, (51:7)⁴

إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ

Verily ye are in discordance in what ye say, (51:8)

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ

He will be turned away from it who is to be turned away. (51:9)⁵

قُتِلَ الْخَرَّاصُونَ

Accursed be the conjecturers,⁶(51: 10)

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ

Who in the abyss (of ignorance) are wandering (bewildered), (51: 11)

يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ

Ask they: "When is the Day of Judgment?" (51: 12)

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ

On that day shall they be tried at the fire. (51: 13)

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ

**(It will be said) "Taste ye (now) your trial (on the fire); This is what ye did seek to hasten on!"
(51: 14)**

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

Verily the pious ones shall be in gardens and (among the) springs, (51: 15)

آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ

Receiving (the enjoyment) what giveth them their Lord; Verily, they were ere that the doers of good. (51: 16)

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ

Little of the night was it that they used to sleep. (51: 17)

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

And in the (hours) ere the dawn they prayed for forgiveness. (51: 18)7

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

And in their property was a share due to the beggar and the destitute. (51: 19)8

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ

And in the earth are signs for those who are sure in faith, (51:20)

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

And (also) in your own selves; will ye not then see? (51:21)9

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

And in the heaven¹⁰ is your sustenance and what ye are promised with. (51:22)

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ

And by the Lord of the heavens¹¹ and the earth! verily It (the Qur'an) is certainly the truth, just as ye speak, (51:23)

Commentary

Verses 1 – 4

As in the case of Chapter 37 this Chapter also starts with a swearing in the name of the things or the energies of nature, discharging different functions in the working of the universe – mentioned in Verses 51:1–4.

It is said that once the First Holy Imam 'Ali Ibn Abi Talib was asked while he was delivering a sermon from the pulpit, by a critic (a Kharaji) *What is 'Zarriat'?* He said, *'the winds'* – *What is the 'Hamilat'?* He said, *'the Clouds'* carrying rain – *What is the 'Jariat' that travel easily?* He said, *the ships* – and what is *'Muqassimat'?* He said, *the angels*. But 'Ali's interpretation is to be taken as the simplest example of this phenomena in the Universe – otherwise the same term applies to the scattering state of matter in elementary and the nebular form which is always followed by carrying weight and the energy – which are followed in the formation of heavenly bodies travelling easily in their orbits,¹² and then these carriers of loads and energies are controlled and administered by the various distributing agencies which include the heavenly bodies which distribute and regulate energies to their satellites and even the microscopic corpuscles in the blood of an earthly being distributing the sustenance of them. Thus, drawing of man's attention to these phenomena which are the clearest evidence of a design and a process, asserts what is said in verse 51:5 and 51:6. (A.P.)

Verse 5

The promise that death is not the end of the life. There is Resurrection on the Day of the Final Judgment with mercy and forgiveness to the penitent and justice and punishment to the rebellious – with an eternal life of bliss for the righteous and similarly everlasting punishment to the disbelievers and the wicked.

Verse 7

At a time, even centuries after which, the world did not know that the earth was round, it was not a difficulty but an impossibility for any one save the All-Knowing Author of the Universe to disclose the knowledge about the ways or orbits in the heavens. Let any intelligent seeker of knowledge from the Holy Qur'an reflect on the time taken by the non-Muslim world with all their scientific efforts and

exertions to enquire into the elementary phenomenon of the working of the nature in the heavens visible over our own heads. How many centuries after, we are informed by our greatest scientists about the stars in the heavens, that there are the orbit around which revolve the planets, even this our sun being the centre for the earth and the other planets to go around it.

Only a few years ago we were informed that the sun also travels on a heavenly path – and 1300 years ago the Holy Qur'an declared that the sun travels on a course toward an appointed destination. [13](#) The sun and the moon travel swiftly on their celestial paths. [14](#) The sun and the moon are bound by a calculation or the reckoning. [15](#) The sun and the moon follow a prescribed way to an appointed time. [16](#)

Verse 8

The variance referred to, is in their false imagination about the Holy Prophet and the Holy Qur'an, some said that the Holy Prophet was sorcerer, a mad-man, one overcome by a jinn and about the Holy Qur'an they said it was an enchanting poetry, it was the collection of the stories of the ancient people borrowed from the old people. About the Resurrection they believed it to be an impossibility.

Verses 16 – 19

Note the qualities of the really righteous and the pious ones. These and the many other qualities of superb excellence in the maximum degree possible, could be found in the holy Ahl Al-Bayt, in view of which we are asked to follow them, holding them as our guides and not the others with no such qualities or with defective character and conduct. It was for our own benefit that it was commanded by the Holy Prophet.

1. *"I leave behind me Two very important things, the Word of God (the Holy Qur'an) and my Ahl Al-Bayt. Should ye be attached to these Two, never, never shall ye get astray – Never shall these Two be separated from each other, until they meet me at 'Kawthar' (the Cistern in Paradise.)"*

2. *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."*

The difference between the wicked and the pious in recipiency of God's grace. (A.P.)

Verse 21

Reference to the wonderful endowment in the nature and the creation of man, the differences of sex – their mysterious attachment to each other, the mental faculties by which the human mind goes on discerning the secrets of the natural forces and invents newer and newer scientific implements for further progress in knowledge and its application. [17](#)

Refers to the subjective and the objective phenomena giving evidence of the Truth. (A.P.)

Verse 22

Refers to not the physical heavens but to the sublime regions proceeding from the Absolute in the Arc of Descent. (A.P.)

Verse 23

Truth is so doubtless as the people talk to each other with the surety of their ability to do it. Asma'yu says that once he was returning from the Mosque at Basra. He met a Bedouin Arab on the way who was a highway robber, with his sword and bow. The Arab asked Asma'yu his identity and the place he was coming from. Asma'yu said *"I come from the place where the Word of God is recited."* The Arab asked *"What, is the Word of God such that men could recite it?"* Asma'yu said *"Yes!" "it is so."*

The Arab said, *"Recite it!"* Asma'yu recited this chapter (Sura Adh-Dhariyat) and when he reached the verse 22 saying, ***"In the heavens is your sustenance" (51:22)***, the Arab jumped down from his camel slew the animal and said *"help me to distribute this to the needy"* and broke his sword into bits, buried his bow and arrows and ran away into the desert reciting the verse.

Asma'yu says that he *began condemning himself saying to himself Alas! a single recitation of the verse reformed a Bedouin Arab and I did not get myself reformed by it till now.* *"Asma'yu says that he did not see the Arab until after a long time when he saw him in Hajj (Pilgrimage), reduced by constant prayers and fasting to a skeleton."* He took Asma'yu to the place of Abraham, a spot in the Mosque opposite to the Holy Ka'ba and requested the same verse to be once again recited and when it was recited he said *"Certainly did I have the promised sustenance,"* and when the recitation reached this verse *"The Lord of the heavens and the earth"* the Arab shouted aloud thrice, *"Who would defy such a Lord and enrage Him?"* and breathed his last.

Abu Sa'id al-Khudri says that the Holy Prophet said *"If any one of you even run away from his destined sustenance, it follows him and reaches him as death follows an individual and overtakes him."* The First Holy Imam 'Ali Ibn Abi Talib said *"sustenance is of two kinds, the one is that which seeks you and the other which you seek. That which seeks you shall reach you and that which you seek might be granted to you and also might not be."*

-
1. The winds.
 2. The rain.
 3. Travel or move.
 4. Refer to verses 13:2, 21:33, 36:8, 55:5.
 5. He who turns away from the truth, has in fact turned away from every goodness and virtue.
 6. Those who conject (about God and godly affairs) and those who believe in the conjectures. Submerged into ignorance
 7. Indicate the importance of these hours of prayer and supplication to God.

8. Refer to verse 70:25.
9. 'Man Arafa Nafsahu, Faqad Arafa Rabbahu', He who understood his self, certainly has he understood God. Refer to verse 41:53.
10. Refers not to the physical heavens but to the sublime regions proceeding from the Absolute in the Arc of Descent. A.P.
11. Refer to note on verse on heavens.
12. Refer to verses 36:38-40.
13. Refer to verse 36:38.
14. Refer to verse 21:33.
15. Refer to verse 55:5.
16. Refer to verse 13:2.
17. Refer to verse 41:53.

[1] [1]

SHARES

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- [7] <https://al-islam.org/printmobi/book/export/html/207343>
- [8] <https://al-islam.org/tags/tafsir>
- [9] <https://al-islam.org/tags/surah-al-ahqaf-46>
- [10] <https://al-islam.org/tags/surat-muhammad>
- [11] <https://al-islam.org/tags/surat-al-fath>
- [12] <https://al-islam.org/tags/surat-al-hujarat>
- [13] <https://al-islam.org/tags/surat-al-qaf>
- [14] <https://al-islam.org/tags/surat-adh-dharyyat>