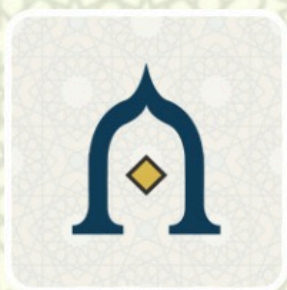


The Holy Qur'an - The Final Testament - Juz 9

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**English Translation: S.V. Mir Ahmad
'Ali; Commentary: Mirza Mahdi Pooya**

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[1] [1]

SHARES

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This text is the ninth 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 ninth Juz of the Holy Qur'an, from Surah Al-'Araaf Verse 85 to Surah Al-Anfaal Verse 44.

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

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

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Al-A'raaf Section 11 – The Ministry Of Shu'aib

- Shu'aib exhorts his people to believe in and stick to the Unity of God
- His rejection and the punishment

Al-A'raaf Verses 85 – 93

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٨٥﴾ قَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ وَلَا تَبْخَسُوا ۚ النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ

And unto (the people of) Madyan (We did send) their brother Shu'aib; said he: "O' my people! worship ye God (alone), ye have no god other than Him; Indeed hath come unto you from your Lord a clear proof, so give ye full measure and weight, and diminish ye not to men their things, and make ye no mischief in the earth, after its reform; This is better for you, if ye be believers."
(7:85)¹

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن ءَامَنَ بِهِ ۚ وَتَبْغُونَهَا عِوَجًا ۚ وَأَذْكُرُوا ۚ إِنَّ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۚ وَانظُرُوا ۚ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

"And sit ye not in every path, threatening and hindering² from the path of God, him who believeth in Him, and seeking to make it crooked; And remember ye, when ye were few He multiplied you, and behold³ ye what had been the end of the mischief-makers." (7:86)

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ ءَامَنُوا بِٱلَّذِى أُرْسِلْتُ بِهِۦ ۖ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا ۖ فَٱصْبِرُوا ۚ حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا وَهُوَ خَيْرُ ٱلْحَكَمِينَ

“And if there be a party of you who believe in what I am sent with, and another party who believe not, then wait ye with patience until judgeth God between us; and He is the Best of the judges.” (7:87)

قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا ۖ مِن قَوْمِهِۦ ۚ لَنُخْرِجَنَّكَ يَشْعِيبُ وَٱلَّذِينَ ءَامَنُوا ۖ مَعَكَ مِن قَرْيِنَا أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا قَالَ

Said the chief of those puffed with pride from among his people: “Certainly we will turn thee out O’ Shu’aib, and those who believe with thee, from our town, or ye shall return into our faith” Said he: “What! Even though we be those who detest⁴(it)?” (7:88)⁵

قَدْ أَفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّيْنَا ٱللَّهَ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَآءَ ٱللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا أَفَتَحَّ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنْتَ خَيْرُ ٱلْفَاتِحِينَ

“Indeed we shall have forged a lie against God if we return in your faith after when delivered us God from it; it fitteth us not that we return into it, save if it willeth⁶God our Lord; our Lord comprehendeth everything in His knowledge; on God (alone) do we rely; O’ Our Lord! Decide⁷between us and between our people with truth, and Thou art the Best of Deciders.”⁸(7:89)

وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا ۖ مِن قَوْمِهِۦ ۚ لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخٰسِرُونَ

And said the chiefs of those who disbelieved from among his people: “(Beware!) If ye follow Shu’aib, certainly then ye shall surely be losers.” (7:90)⁹

فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا ۖ فِي دَارِهِمْ جٰثِمِينَ

Then seized them (unawares) the earthquake, so became they in their dwellings, motionless bodies (dead). (7:91)¹⁰

ٱلَّذِينَ كَذَّبُوا ۖ شُعَيْبًا كَأَن لَّمْ يَعْنُوا ۖ فِيهَا ٱلَّذِينَ كَذَّبُوا ۖ شُعَيْبًا كَأَنوَأ ۖ هُمُ ٱلْخٰسِرِينَ

Those who belied Shu’aib became as if they never dwelt therein; Those who belied Shu’aib (it is) they (who) were the losers. (7:92)

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولًا مِّن رَّبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَأُ عَلَى قَوْمٍ كَافِرِينَ

So turned he away from them and said he: "O' Ye people! Indeed I delivered unto you the messages of my Lord, and did admonish unto you; so how then shall I be sorry for a disbelieving people?" (7:93)

Commentary

Verse 85 – 93

Madyan was the name of one of the sons of Abraham. Madyan was married to one of the daughters of Lot and God blessed this union with abundance of male issues and wealth. The place where the children of Madyan had settled was named after Madyan. It is reported that the habitation consisted of only forty houses.

Shu'aib who was among the descendants of Abraham, was deputed by God to guide the people of Madyan and *Aykah*. Besides the other vices, the people of Madyan were particularly notorious in two things in which practically every one of them was involved. Firstly, they used to rob the wayfarers. They were professional highway robbers. Secondly, they used to take more while measuring to them and gave less when they measured for others.

However, much Shu'aib preached amendment to their evil habits and wickedness in character, it was of no avail. At last God created an extraordinary heat for them and the people even after thrusting themselves into the underground chambers could not bear it. After that a patch of dry and cold cloud came over their heads and the people, all of them, rushed under it to cool themselves. The cloud enveloped the whole habitation and then a sudden and a violent cry or a blast of a violent sound came from heaven, followed by an earthquake and fire began to shower from heaven and none of the people was spared from the perdition. The whole habitation was ruined by death and destruction.

One of the miracles of Shu'aib was that, whenever he wanted to get upon the peak of any mountain the mountain used to lower its height and Shu'aib got upon it.

The miraculous staff which Moses had, is reported to have been given to him by Shu'aib.

What evil the people of Madyan were particularly addicted to, was to deprive men of the correct measure in dealing with their people and the injunction given against the criminal habit was not in its fuller meaning restricted merely to the use of the measures and weights, but not to act deceitfully, depriving the others of their legitimate right or due to them, in any respect of any kind of dealing whatsoever. A reference to Shu'aib is found in the following verses of the Holy Qur'an. [11](#)

1. Refers to cheating people in business and dishonesty is termed as mischief in the earth. The reference to the use of the wrong measures & weights applicable to black marketing of the modern days. Refer to verses 11:84 & 26:177.
2. Refer to note to verse 7:45.
3. Observe – Consider – ponder over – Remember – be mindful.
4. The faith of the people i.e., polytheism.
5. Refer to verses 7:61 & 7:62.
6. Willeth – Compulsion.
7. To give verdict on.
8. Judges.
9. Refer to verses 7:61 & 7:62.
10. Refer to verses 11:95 & 26: 189.
11. Refer to verses 11:84–95, 15:78, 15:79, 26: 176–191 & 29:36, 29:37.

[1] [1]

SHARES

Al-A'raaf Section 12 – Warning Against Punishment

- Cause of the distress sent on the previous disbelieving people
- Warning with the Punishment

Al-A'raaf Verses 94 – 99

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ

We sent not in a town an apostle, but seized We its people, with distress and adversity, that they might humble themselves. (7:94)

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوا۟ ۖ وَقَالُوا۟ ۙ قَدْ مَسَّ ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

Then changed We, in the place of evil, good¹, until they grew multiplied² and said they: “Indeed did touch (befall) our fathers (also) adversity and happiness; “We seized them suddenly (by

surprise) while they were not aware.” (7:95)

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا ۚ وَاتَّقَوْا ۚ لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا ۚ فَأَخَذْنَاهُم بِمَا كَانُوا ۚ يَكْسِبُونَ

“And if the people of the towns had believed and guarded³(themselves against evil) We would have opened up for them blessings from the heavens and the earth, but they belied, so We seized them for what they did earn.” (7:96)

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ

What! Do the people of the towns then feel secure from coming unto them Our torment by night, while they are asleep? (7:97)

أَوْأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ

Or feel secure the people of the towns from coming unto them Our torment in the morning, while they are disporting? (7:98)

أَفَأَمِنُوا ۚ مَكَرَ اللَّهُ فَلَا يَأْمَنُ مَكَرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

What! Do they then feel⁴secure against the plan of God? But feeleth not secure any one save the people (who are the) losers. (7:99)

Commentary

Verse 94

As regards the outlook of the other Apostles of God towards the adamant offenders, the Holy Prophet greatly differs and definitely distinguishes himself in his mercy to the sinners. While all the previous apostles, after playing their role as best as they could, left the people to their fate and in some cases like Noah, even prayed for the people to be chastised, the Holy Prophet notwithstanding a much severer and a more terrible opposition from his people, was so much mercifully disposed towards them that he felt for them to the extent of torturing his own soul with the grief for the sinners, which fact is acknowledged by the Holy Qur'an – 'Perhaps thou wilt kill thyself' (O' Our Apostle Muhammad) with grief for they would not believe'.⁵ No doubt unlike the other apostles, the Holy Prophet was sent not only as a mere Warner or the bearer of any good tidings but as the 'Mercy for the worlds'.⁶

-
1. Evil and good i.e., distress and ease.
 2. To the extent that they were left to themselves – in the sense of having been given the respite.
 3. practiced piety.
 4. Feeling secure against God's planning is considered in Islam as one of the major sins and the same is to feel despaired of the mercy of God.
 5. See verse 26:3.
 6. See verse 21:107.

[1] [1]

SHARES

Al-A'raaf Section 13 – The Ministry Of Moses

- The hearts of the previous disbelievers sealed against understanding as they were not faithful to the Covenant
- Moses' Mission to Pharaoh
- Signs demanded of Moses and his showing them

Al-A'raaf Verses 100 – 108

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ ۖ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ

Is it not (a lesson) guiding (enough) for those who inherit the earth after its former people that if We please We would afflict (too) for their sins, and set a seal on their hearts that they would not hearken? (7: 100)¹

تِلْكَ الْأَقْرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ ۖ بَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا ۖ بِمَا كَذَّبُوا ۖ مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ

These towns – We relate unto thee (some) of their events², and (that) indeed did come unto them their apostles with clear evidences (miracles), but they would believe not in what they

belied³from before; Thus doth setteth God a seal on the hearts of the infidels. (7: 101)⁴

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِّنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ

We found not in most of them any (faithfulness to the) covenant, and only found We most of them to be transgressors. (7: 102)⁵

ثُمَّ بَعَثْنَا مِنْهُمُ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦٓ فَظَلَمُوا۟ بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

Then raised⁶We, after them Moses with Our signs unto Pharaoh and his chiefs, but they were aggressive with it, see⁷then what was the end of the mischief-makers. (7: 103)

وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ

And said Moses: “O’ Pharaoh! Verily I am an apostle from the Lord of the worlds,” (7: 104)⁸

حَقِيقٌ عَلَىٰ أَن لَّا أَقُولَ عَلَىٰ اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ

“(It is) incumbent upon (me) that I say not anything about God save the truth; indeed I have brought unto you with clear signs (miracles) from your Lord, so send Thou⁹with me the children of Israel.” (7: 105)

قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ الصَّادِقِينَ

He said: “If thou hast come with a sign, then bring it, if thou art of the truthful ones.” (7: 106)

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

So he (Moses) threw (down) his rod, and lo! It was a serpent clearly seen. (7: 107)

وَنَزَعَ يَدَهُۥٓ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ

Then drew he (Moses) forth his hand (out of his bosom) and lo! it was white (shining bright) to (all) beholders. (7: 108)¹⁰

Commentary

Verses 100 – 102

Setting of seal, is the natural consequence of the sinners being adamant and rejecting the guidance from God and being persistent in their misdeeds in spite of the guidance afforded and the repeated or the continuous warnings issued to them. The matter is further clarified by the subsequent verses. [11](#)

Verses 103 – 107

The instances and the examples of Moses' mission and the conduct of the Israelites are very often given in the Holy Qur'an; it is mainly because of the fact that the Holy Prophet had more in common with Moses than with any other apostle of God and it was destined to be so. [12](#) The events about Moses and his experiences with the Israelites are given in these following Verses. [13](#)

Fir'awn or Pharaoh's name was Walid, son of Mus'ab son of Riyan. Like the title of *Czar* was given to every king of Russia, the title of '*Sultan*' for the kings of Turkey, '*Shah*' for the kings of Persia, '*Amir*' for the kings of Afghanistan, the kings of Egypt were called '*Pharaoh*'. And since the king of Egypt of Moses' times had identified himself with a particular character and conduct of the maximum vice and wickedness, the world remembered him with his monarchical title of '*Pharaoh*'.

As Joseph, son of Jacob, was purchased by the king of Egypt as a slave, Pharaoh held all the children of Israel as his slaves and treated them very cruelly. Besides, the children of Israel, a people as a whole, had gone very much astray and become corrupt in their character and conduct and led a beguiled life. Moses was deputed by God to relieve the Israelites from the hands of Pharaoh and to guide them aright.

Pharaoh had lived for four hundred years and never in his long life had he any sickness. His main food was dried grapes. He had made a number of idols and called them gods and called himself as the superior god over all those gods, and had also forced the people to worship him as such.

Astrologers had informed Pharaoh that one named Moses, would be born from among the Israelites who would bring an end to his life. Pharaoh as a precaution, had raised seven habitations around him and around each habitation was raised a forest in which he had left lions so that Moses might not have any access to him. Moses accompanied by Aaron, clad in a long woollen shirt with a woollen cap, with his miraculous staff, divinely commissioned by God, started towards Pharaoh and as he approached the forest the lions seeing Moses, instead of attacking him began to run away and Moses passed through the forest without any hindrance and entered the surroundings of the palace in which Pharaoh lived. Moses told the sentries that he was an apostle of God and wanted them to allow him to have an interview with Pharaoh.

The sentries seeing Moses in the poor dress, asked: "*What of all the people, God could have only you to*

be His Apostle and none else?" Moses struck the door with his rod, and it was opened and as he marched into the palace, door after door got automatically opened and at last when he reached the very chamber in which Pharaoh stayed, the people around him obstructed but Pharaoh ordered the men to allow Moses to have his way to him. Moses introduced himself as the Apostle of God and demanded Pharaoh to allow the Israelites to go away with him and Pharaoh demanded a miracle in support of his claim.

Moses threw his staff on the ground before Pharaoh, and it was a huge dreadful serpent opening wide its huge mouth charging Pharaoh to swallow him. Pharaoh saw fire shooting out of the dragon's mouth and Pharaoh's fright for his life knew no bounds, he started purging and, in the turmoil, created among the crowd of Pharaoh's men in their running several men were trampled to death. Pharaoh began shouting to Moses saying, *'For God's sake take it back!'* Moses caught hold of the serpent and it was again his staff.

Verse 108

Moses had been gifted by God with two miraculous signs, one the staff which used to become a serpent and the other his hand shining white when it was put into his bosom and brought out. When Moses threw his staff before Pharaoh, he showed to him his hand shining bright.

The Old Testament also says that Moses was given the two great signs vide:

1. *And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say. The Lord hath not appeared unto thee.*
2. *"And the Lord said unto him, what is that in thine hand? and he said, A rod.*
3. *"And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.*
4. *"And the Lord said unto Moses, put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand.*
5. *"That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared unto thee.*
6. *"And the Lord said furthermore unto him, put now thine hand into his bosom. And when he took it out, behold, his hand was leprous as snow.*
7. *"And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and behold, it was turned again as his other flesh.*
8. *"And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign,*

that they will believe the voice of the latter sign.” Exodus 4/1–8.

But in chapter 7 it is said that it was Aaron who demonstrated the miracle of the staff becoming a serpent and the miracle of the hand shining white was not wrought either by Moses or even Aaron. Such discrepancies are many in the Bible.

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1. Refer to verses 2:7, 10:74, 16:108, 48:23, 63:3.
 2. Stories.
 3. Reference to the similarity of the attitude in the other people.
 4. Refer to verse 2:118.
 5. Refer to verse 2:7.
 6. Sent.
 7. Consider.
 8. Refer to verses 7:130–136 & 43:46.
 9. Pharaoh.
 10. Refer to verses 20:20–22 & 26:32, 26:33.
 11. Refer to verse 2:7.
 12. Deut. 18/15, 18/18 and 18/19.
 13. Refer to verses 2:49–71; 4:153; 5:20–26; 7:103–156; 10:75–92; 11:90–99; 17:101–104; 18:60–82; 19:51, 19:52; 20:9–98; 23:40–47; 26:10–68; 27:7–14; 28:33–44; 37:114–122; 40:23–55; 43:46–56; 46:17–33; 51:38–40; 61:5; 79:15–26.

[1] [1]

SHARES

Al-A'raaf Section 14 – Pharaoh And His Magicians Defeated

- Moses defeats Pharaoh and his Enchanters through the Miraculous Rod

Al-A'raaf Verses 109 – 126

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ

Said the chiefs of the people of Pharaoh: “Verily this indeed is an enchanter (most) learned.”

(7:109)¹

يُرِيدُ أَنْ يُخْرِجَكُم مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ

“He intendeth to turn you²out of your land; What is it then ye counsel?” (7: 110)³

قَالُوا ۖ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ

Said they:⁴“Put him off and his brother, and send thou into the cities, collectors, (7: 111)

يَأْتُوكَ بِكُلِّ سِحْرِ عَلِيمٍ

That they may (collect and) bring unto thee every enchanter (who is most) learned. (7: 112)⁵

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا ۖ إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ

And came the enchanters unto Pharaoh and said they: “Verily for us must be a reward if we be the triumphant.” (7: 113)

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ

Said he:⁶“Yea! (even more) and Verily ye shall certainly be of those nearest (to me).” (7: 114)

قَالُوا ۖ يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ

They⁷(the enchanters) said: “O’ Moses! Wilt thou cast (thy rod first) or shall We be the (first) casters.” (7: 115)⁸

قَالَ الْفُؤَاۤءُ ۖ فَلَمَّا أَلْفُؤُوا ۖ سَحَرُوا ۖ أَعْيَنَ النَّاسَ وَأَسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ

Said he: (Moses) “Cast ye (first)! So when they did cast they bewitched the eyes of the people and terrified them, and produced they a great enchantment.” (7: 116)⁹

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ

And revealed We unto Moses saying: “Cast thou thy rod!” then¹⁰lo! it swallowed (one after another all), that they falsely demonstrated. (7: 117)¹¹

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

So was established the truth and was made vain what (all) they were doing (7: 118)

فَغَلَبُوا ﴿١١٩﴾ هُنَالِكَ وَانْقَلَبُوا صَاحِبِينَ ﴿١٢٠﴾

So (Pharaoh and his enchanters) were defeated on the spot, and returned humbled¹²down. (7:119)

وَأَلْقَى السَّحَرَةُ سَجِدِينَ ﴿١٢١﴾

And the enchanters threw (themselves) down prostrating (in adoration) (7: 120)¹³

قَالُوا ﴿١٢٢﴾ ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢٣﴾

Said they: “We believe in the Lord of the worlds,” (7: 121)

رَبِّ مُوسَى وَهَارُونَ ﴿١٢٤﴾

“The Lord of Moses and Aaron.” (7: 122)¹⁴

قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ ﴿١٢٥﴾ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرَتُهُمْ فِي الْمَدِينَةِ لِيُخْرِجُوا ﴿١٢٦﴾ مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٧﴾

Said Pharaoh¹⁵: “What? Believe ye in Him ere – I give permission unto you? Verily, this is a plot ye have plotted in the city, that ye may turn out of it its people, but soon ye shall know (the consequences). (7: 123)¹⁶

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلْفٍ ثُمَّ لَأَضِلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٨﴾

“Surely will I cut off your hands and your feet on opposite sides, then will I crucify you all together.” (7: 124)

قَالُوا ﴿١٢٩﴾ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿١٣٠﴾

Said they: “Verily unto Our Lord we return.” (7: 125)¹⁷

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ

“And thou dost not wreak vengeance on us except because believed we in the signs of our Lord when they came unto us: O’ Our Lord! pour¹⁸out upon us patience and cause us to die submitting (unto Thee, i.e., as Muslims).” (7: 126)¹⁹

Commentary

Verse 113

It is reported that about twelve thousand magicians had assembled. There were four master magicians among them, named: *Sadoor*, *Khadoor*, *Khatat* and *Musafi* and there was a master of these four named *Sham’oon*. Soon after their arrival in Egypt the magicians had come to know that the staff of Moses remained a serpent and guarded Moses while he was asleep.

The magicians got despaired; for a magical effect did not remain to act when the magician was asleep. It is said that this contest of the magic and the miracle took place in Alexandria and there was a very huge crowd of the public including the armies of Pharaoh and Pharaoh seated on a throne was witnessing the contests. (M.F.A.).

Verse 125

The reply given by the believers to Pharaoh was the same which the faithful companions of the Holy Imam Husayn gave at Karbala saying that they preferred death and destruction rather than desert Husayn in the hour of the trial.

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- [1.](#) Refer to verse 26:34.
 - [2.](#) Pharaoh addressing his chiefs.
 - [3.](#) Refer to verse 20:57.
 - [4.](#) The chiefs.
 - [5.](#) Refer to verse 20:58.
 - [6.](#) Pharaoh.
 - [7.](#) Pharaoh’s enchanters.
 - [8.](#) Refer to verse 20:65.
 - [9.](#) Refer to verse 20:66.
 - [10.](#) When Moses did cast the Rod.
 - [11.](#) Refer to verses 20:69 & 26:45.
 - [12.](#) Abased.
 - [13.](#) Refer to verses 26:46, 26:47, 20:70, 20:71, 26:48 & 26:49.
 - [14.](#) Refer to verse 26:48.
 - [15.](#) Addressing the enchanters.
 - [16.](#) Refer to verse 26:49.

[17](#). Refer to verse 26:50.

[18](#). Grant us.

[19](#). Refer to verses 20:72 & 20:73.

[1] [1]

SHARES

Al-A'raaf Section 15 – Persecution Of The Israelites

- The Israelites persecuted
- Moses preaches patience
- Promises delivery and the Heritage of the Hold of the Land

Al-A'raaf Verses 127 – 129

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَءَالِهَتِكَ قَالَ سَنُقْتِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ

And said the chiefs of the people of Pharaoh: What! leavest thou Moses and his people to make mischief in the earth and to desert thee and thy gods? Said He: [1](#)“Soon will we slay their sons and suffer their women alive; Verily we, over them have hold [2](#) (7: 127) [3](#)

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

Moses said unto his people: “Seek ye help from God and be patient: Verily the earth is God’s, granteth He as heritage [4](#)unto whomsoever He pleaseth among His servants.” And the end is (only) for those who guard against evil. (7: 128)

قَالُوا ۖ أَوَدِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ ۚ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ
كَيْفَ تَعْمَلُونَ

Said they: “We have been persecuted before camest thou unto us and since thou hath come unto us;” Said he (Moses); “Maybe that your Lord will destroy your enemy and make ye the inheritors in the earth so that He may see how ye act (therein).” (7: 129)

1. Pharaoh.

2. Ar. ‘Qahir’ – Here means Conqueror – Triumphant – One having supreme mastery or hold.

3. Refer to verses 2:49, 28:4, 40:25.

4. in Vicissitude.

[1] [1]

SHARES

Al-A’raaf Section 16 – The Delivery Of The Israelites

- The Israelites rescued
- They were still after idol gods
- Moses admonishes them to stick only to the True God who had rescued them and bestowed on them great favours

Al-A’raaf Verses 130 – 141

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ

Indeed seized We the people of Pharaoh with (years long) droughts and diminution of fruits that they may be admonished. 1(7: 130)

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا ﴿۱﴾ لَنَا هَذِهِ ﴿۲﴾ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا ﴿۳﴾ بِمُوسَىٰ وَمَنْ مَعَهُ ﴿۴﴾ أَلَا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

But when reached them any good said they “This is due to us;” and when any evil did smite them, they ascribed it to ill-luck due to Moses and those with him; Be it known! Verily their ill-luck²is only with God; but most of them know not. [3\(7: 131\)](#)⁴

وَقَالُوا ﴿۱﴾ مَهْمَا تَأْتِنَا بِهِ ﴿۲﴾ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

And said they: “Whatever thou mayest bring unto us of any sign to enchant us with it, we will not believe in thee.” (7: 132)

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا ﴿۱﴾ وَكَانُوا قَوْمًا مُجْرِمِينَ

So We sent upon them widespread calamities, (of wholesale death), and the locust and the lice, and the frogs and the blood, clear signs⁵, yet they behaved proudly⁶and so they were a guilty people. (7: 133)⁷

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا ﴿۱﴾ يُمُوسَىٰ أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ

And whenever fell upon them the torment⁸said they: “O’ Moses! pray unto thy Lord as He covenanted with thee, if thou removeth from us the torment, surely will we believe in thee, and surely will we send with thee the children of Israel.” (7: 134)⁹

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بَلَّغُوهُ إِذَا هُمْ يَنْكُتُونَ

But whenever removed We the torment from them till a fixed term which they should reach, lo! they broke (their promise). (7: 135)

فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا ﴿۱﴾ بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

So We did inflict retribution on them, and drowned them in the sea, because they belied Our signs and were heedless of them. (7: 136)¹⁰

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا ۖ وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ ۖ وَمَا كَانُوا يَعْرِشُونَ

And made We inheritors the people who were deemed weak (to inherit) the eastern¹¹ parts of the earth and the western parts of it, which we had blessed therein (with fertility); and the good¹² word of thy Lord was fulfilled in the children of Israel for what they did endure; and destroyed We, what Pharaoh and his people had wrought, and what shade¹³ they did make. (7: 137)¹⁴

وَجَوَّزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا ۖ عَلَىٰ قَوْمٍ يَعْكُفُونَ ۖ عَلَىٰ أَصْنَامٍ لَهُمْ قَالُوا ۖ يَمُوسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

And We caused the children of Israel to cross (safely) the sea, then they came upon a people devoted (themselves) to the worship of the idols of their own; said they (the children of Israel): “O’ Moses! Make thou for us a god as they have gods of their own. Said he, “Verily ye are a people behaving ignorantly.” (7: 138)

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا كَانُوا يَعْمَلُونَ

“As to these people, surely in what¹⁵ they are, shall be destroyed¹⁶, and vain it is what they do.” (7: 139)

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ

(And) said he: “What! Other than (the true) God, shall I seek for you a god, while He hath exalted¹⁷ you over (the people of the) worlds?” (7: 140)

وَإِذْ أَنْجَيْنَاكَ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكَ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكَ وَيَسْتَحْيُونَ نِسَاءَكَ ۖ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكَ عَظِيمٌ

And (remember ye) when We rescued you, from the people of Pharaoh, who afflicted¹⁸ you with grievous torment, slaying your sons and leaving alive your women, and in this, for you was a great trial from your Lord.” (7: 141)

Commentary

Verse 133

There is a mention also in the Bible, of these pestilences sent on the people.

Visitation of Pestilence on Egypt.

1. The river turned into blood – Exodus 7/19, 20
2. Frogs sent – Exodus 8/2–6
3. Dust turned into lice – Exodus 8/16–17
4. Swarms of flies – Exodus 8/21–24
5. The murrain of beasts – Exodus 9/3–6
6. The plague of boils and blains – Exodus 9/9–11
7. The plague of hail – Exodus 9/22–24
8. Locusts – Exodus 10/12–14
9. Darkness – Exodus 10/22.
10. The calamity which smote both men and the cattle – Exodus 12/29

Verse 135

There is a mention of Pharaoh's people breaking promises to Moses.

Pharaoh and his people breaking promises:

- Exodus 8/29
- Exodus 8/8, 28, 32
- Exodus 9/8, 27, 28, 34 and 25
- Exodus 10/27.

When the magicians were turned into believers a great number of the Egyptians also embraced the faith in the True God but Pharaoh at the instigation of his Vizier Haman imprisoned all such believers. When in spite of repeated counselling, Pharaoh did not release the poor people, Moses with his men camped outside the city and God sent upon the people of Pharaoh a storm which levelled the houses of the people to the ground and the people ran out of the town and stayed in the forests.

Then Pharaoh told Moses that if the storm was made to subside, he would release the people, so the storm was made to stop, but he did not fulfil the promise. Then a storm of locust was inflicted upon the people, which destroyed all the cultivations and the gardens of the people. Then a pestilence of small worms was sent down which filled the whole atmosphere and entered the nostrils and the clothes of the people. Besides, the water of the Nile was converted into fresh blood. Then came the snow storm and many people perished.

Thus, whenever came any heavenly chastisement Pharaoh begged pardon of Moses for not releasing the people but once it was removed, he did not fulfil his promise. Then came the pestilence of the frogs and yet Pharaoh did not fulfil his promise. At last Moses marched away with the Israelites and Pharaoh with his army chasing Moses was caused to be drowned.

Verse 137

Some commentators mean the promise of God made to Abraham and his seed. See:

“And Abraham said unto God, O’ that Ishmael might live before thee!” Gen. 17/18.

Verse 138

The Israelites had been so much accustomed to idolatry they wanted Moses also to make an idol-god for them. Idolatry had become a national characteristic of the Israelites, a mention of which is found in Exodus:

“And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him. Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.” 32/1.

By the word ‘*Qawmun*’ is meant here, the idolatrous people of the tribe Najm – in Yemen.

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- [1.](#) to be mindful.
 - [2.](#) Man’s own misbehaviour is explained in 4:78, but every one’s misfortune is with God i.e., in His Knowledge.
 - [3.](#) Ar. ‘Ta’ir’ – Lit., bird – here Omen, Augury. The people of Pharaoh used to draw Omens from the flight of the birds into a particular direction – As some in our days draw similar Omens from Cats and other animals, even men crossing the way.
 - [4.](#) Refer to verses 4:78, 27:4, 28:78, 36:18.
 - [5.](#) miracles.
 - [6.](#) arrogantly.
 - [7.](#) Refer to verse 17:101.
 - [8.](#) The shocking and the shaking torment making them shiver.
 - [9.](#) Refer to verse 43:49.
 - [10.](#) Refer to verse O.T. Exod. 14/26. Refer to verses 2:50, 20:78.
 - [11.](#) The Western and Eastern sides of the Holy Land is not that of the Red Sea.
 - [12.](#) The promise made to the Israelites.
 - [13.](#) Abodes – buildings high & low.
 - [14.](#) Refer to verses 28:5, 37:5, 70:40, 55:17.
 - [15.](#) Idol worship.
 - [16.](#) brought to naught.
 - [17.](#) Preferred.
 - [18.](#) Subjected.

[1] [1]

SHARES

Al-A’raaf Section 17 – The Physical Eyes Can

Never See God

- Moses called on the Mountain
- None can by any means see God with his physical eyes
- Moses given the Torah

Al-A'raaf Verses 142 - 147

وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَاتٍ رَبِّهِ ۚ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ أَخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

And We made appointment with Moses for thirty nights and completed it with ten (more), Thus was completed the term of his Lord forty nights, and (before he went up) said Moses unto his brother Aaron: "Take¹thou my place among my people, Act rightly and follow not the path of the mischief-makers" (7: 142)²

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ۚ قَالَ رَبِّ أَرِنِي أَنظُرُ إِلَيْكَ قَالَ لَنْ نَرَىٰكَ فَإِنِ اسْتَقَرَّ مَكَانَهُ ۚ فَسَوْفَ تَرَىٰنِي فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا ۚ أَوَّلُ الْمُؤْمِنِينَ

And when came Moses at Our appointment and spake unto him his Lord, said: he³"O' My Lord! Show (Thyself) unto me, that I may look towards Thee;" He (God) said: (O' Moses!) never shalt thou see me, but look towards the mountain, if it remaineth firm in its place, then soon wilt thou see me, but when his Lord did manifest His glory unto the mountain⁴, He made it crumble, and fell Moses down senseless: and when he recovered (his senses) said he: "Glory be to Thee (O' My Lord!) I turn unto Thee (repentant) I am the first of the believers."⁵(7: 143)⁶

قَالَ يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمِي فَخُذْ مَا آتَيْنَاكَ وَكُن مِّنَ الشَّاكِرِينَ

He⁷said: "O' Moses! Verily I have chosen thee above the people with My messages and with My

words (discourse); take then what⁸ give thee and be thou of the grateful ones.” (7: 144)

وَكَتَبْنَا لَهُ ۙ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخَذَهَا بِقُوَّةٍ وَأَمَرَ قَوْمَكِ بِأَخْذِهَا ۙ بِحُسْنِهَا
سَأَوْا ۙ رِيكُمُ دَارَ الْفَاسِقِينَ

And wrote We for him, in the Tablets lessons of every kind and explanation of every thing; and (said unto Moses): “Hold⁹thou these with firmness and bid thy people to hold fast what is best¹⁰thereof; Soon will I show you the abode of the wicked.” (7: 145)

سَاءَ صِرْفٌ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا ۙ كُلَّ آيَةٍ لَا يُؤْمِنُوهَا ۙ بِهَا وَإِنْ يَرَوْا ۙ سَبِيلَ الرُّشْدِ
لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا ۙ سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا ۙ بِآيَاتِنَا وَكَانُوا ۙ عَنْهَا غَافِلِينَ

Soon will I (allow to) turn away from my signs those (who) unjustly pride¹¹in the earth; while (even) if they see all the signs they will not believe in it; and (even) if they see the right way, they will not adopt it for a way; And if they see the way of error, they will adopt¹²it for a way; this is because they belied Our signs and were heedless of them. (7: 146)¹³

وَالَّذِينَ كَذَّبُوا ۙ بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَلُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا ۙ يَعْمَلُونَ

And those who belie Our signs and the meeting of the hereafter, vain shall be their (good) deeds; shall they be recompensed save for what they have wrought? (7: 147)

Commentary

Verse 142

“And Moses went into the midst of the cloud, and sat him up into the mount: and Moses was in the mount forty days and forty nights.” Exodus 24/18.

The life and the experience of the Holy Prophet in his apostolic mission, mostly resemble the events of Moses' life, as an apostle of God. Before Moses went upon the mountain, to receive the commandment, he left behind him his brother Aaron in his place and when the Holy Prophet in obedience to God's command had to leave Mecca for Madina, he left 'Ali his cousin-brother, in his bed to act in his place in restoring the deposits which had been entrusted to the Holy Prophet, to their respective owners. When an Apostle of God like Moses could not leave his people without a guide even for forty days how could the Last Apostle of God, Muhammad, have left his people without an Apostolic successor, i.e., a divinely commissioned guide viz. Imam, for all times until the end of the world.

Moses was called upon the mountain to stay there for thirty plus ten, i.e., for a total period of forty nights.

From this is drawn the importance of the number forty days, weeks, months and years, for spiritual attainment and this is supported by authentic traditions and the mystics connect this with forty days when the embryo in the womb starts shaping and four months at which it begins to move in the sense, the relation to the body is similar to the relation of the embryo to the womb that in the progressive developments takes forties from one stage to the other. (A.P.)

Verse 143

The desire of Moses to see God was not because he lacked the belief in Him, but it was for his conviction, particularly of the people who wanted to see God to believe in Him. This is similar to Abraham's praying to God to show how 'he enlivens the dead and his reply. [14](#) Besides it was not Moses personal desire, it was the demand from the people made on Moses that they wanted to see God with their own eyes. [15](#)

The manifestation of the Divine Glory was reserved for the one whom Moses had prophesied [16](#) and for the 'Comforter' prophesied by Jesus. [17](#) The Holy Prophet Muhammad who was commissioned to convey to mankind the All-Truth and *who would not speak anything of himself but whatever he shall hear from God, that alone shall he speak.* [18](#) Moses' failure to withstand the manifestation of the Divine Glory makes it obvious that the manifestation was not for him, and only in response to his own persistent desire that it was manifested, otherwise he was not destined for the great task.

God can never be seen by any physical eye. [19](#) Besides the use of 'Lan' in this verse implies that none can ever see God either at present nor at any time in the future, neither in this world nor in the hereafter.

"*Tubto*" I repent, stands for Moses seeking pardon for the venture he made in spite of the assurance given to him by God that He would never be able to see Him. Moses not only submits his repentance but also declares his faith in God lest he might be charged for the lack of faith.

To believe in God's being visible to anyone at any time, is a very poor conception about the absoluteness of God's Existence. When one can never see the air or the electrical energy which is undoubtedly a creation of God, how can anyone see the Creator Himself. Besides only finite things which can be arrested in vision can be seen and God is Infinite Being. How could an infinite be finite to be brought into the dimensional limits of vision. The best expression about God's existence is given by the First Holy Imam 'Ali Ibn Abi Talib in the opening verses of the Prayer of 'Mashlool' saying:

"O' He: O' the He, O' the He whom none knows what is He, Where is He, How is He, Save He alone know He."

The Mystics take the mountain as a figure for human ego, be it true or not it is proved that seeing God either before the manifestation or after it, is not possible. (A.P.).

Manifestation meant here does not mean taking any shape or form i.e., appearances greater signs referred to in verse 53:18. The basis of the impossibility of God's being seen or sensed or imagined, conceived or encompassed by intellect of any being in this life or the hereafter in any stage in His infiniteness and the finiteness of the beings besides Him. But it should not be confused with the possibility of His being realised by His creatures endowed with consciousness which is termed in Qur'an as 'Meeting Him'.[20](#) (A.P.).

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- [1.](#) Exactly so did the Holy Prophet leave 'Ali in his place – when he left Mecca on the Divinely Commanded Immigration to Madina and also when he left on the expedition to 'Tabuk'.
 - [2.](#) Refer to verse 2:51.
 - [3.](#) Moses.
 - [4.](#) 'Islam' i.e., Submission – applies to all creatures and not 'Iman' i.e., conviction, which is confined to the section of the intellectual beings. Therefore, this term, 'the First in Submission' refers to the 'Order of Creation' and the 'First of the Believers' refers to the 'Topmost' or the 'First' among the believers of the age in respect of this. Refer to verses 6:104 & 41:53–54.
 - [5.](#) That Thou canst by no means be seen.
 - [6.](#) Refer to verse 2:55.
 - [7.](#) God.
 - [8.](#) The 'Torah'.
 - [9.](#) To stick firmly.
 - [10.](#) The Best of the Lessons thereof.
 - [11.](#) Consider themselves great without justification. With arrogance.
 - [12.](#) Refers to the attitude of mind.
 - [13.](#) Refer to verse 6:110.
 - [14.](#) See verse 2:260.
 - [15.](#) See verse 2:55.
 - [16.](#) See Deut. 18/18.
 - [17.](#) See John 16/7–14.
 - [18.](#) See verses 53:13, 53:14.
 - [19.](#) Refer to verse 6:104
 - [20.](#) Refer to verses 6:104, 41:53 and 41:54.

[1] [1]

SHARES

Al-A'raaf Section 18 – The Israelites Started Calf Worship

- The Israelites making a calf and worshipping it

- Aaron faultless

Al-A'raaf Verses 148 – 151

﴿ وَأَتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ ﴿٤﴾ مِنْ حُلِيِّهِمْ عِجَلًا جَسَدًا لَّهُ ﴿٥﴾ خُورًا أَلَمْ يَرَوْا أَنَّهُ ﴿٦﴾ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ﴿٧﴾ اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿٨﴾ ﴾

The people of Moses after him (in his absence) made of their ornaments, a calf, 1a (mere) body which seemed to low; Could they see not, it neither speaketh to them, and nor it guideth them in the way? They adopted it (for worship) and they were unjust. (7: 148)

﴿ وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا ﴿٩﴾ قَالُوا ﴿١٠﴾ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١١﴾ ﴾

And when they repented 2 and saw that they had gone astray, said they: “If Our Lord be not merciful unto us and forgive us (not), surely we shall be of the losers.” (7: 149) 3

﴿ وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَابَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي وَكَادُوا أَن يَقْتُلُونِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٢﴾ ﴾

And when returned Moses unto his people, wrathful and grieved, said he: “evil is it that ye have neglected 4 me; after me ye did make haste about the matter of your Lord?” and he threw down the tablets and seized his brother (Aaron) by the head, dragging him unto him; Said he (Aaron): “O’ Son of my mother! verily the people did reckon me weak and had well-nigh slain me, so make not (my) enemies rejoice over me, and count thou not me among the unjust people.” (7: 150) 5

﴿ قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٣﴾ ﴾

Said he (Moses) (praying) “O’ My Lord! Forgive me and my Brother and admit us into Thy mercy, and Thou art the Most Merciful of the merciful ones.” (7: 151)

Commentary

Verse 150

In Chapter 20 from verses 20:83 to 20:98 is given a more detailed account of Samiri and his calf, and

expressively asserts that Aaron was not a party to Samiri's plot of pagan nature and that he had warned the people that it was the test of their conviction in their faith and the people refused to abide by his warning. It is obvious Moses' anger though apparent shown against Aaron actually was against the mischief makers, but he wanted Aaron to as a responsible man, to be reproached so that he may clear his position and be exempted from the consequent wrath of God and so that Moses may not be accused of any favour towards his brother.

The lesson of this story is that giving any religious prominence or authority to anyone on account of temporal possession or any after temporal consideration and adopting him as authority in religion while he is unable to guide them to the right path and satisfy the religious quest is nothing but like adopting the golden calf as the object of worship. Another point here is the taking of a hasty action in the matter of a religious authority with no divine sanction behind would lead to undesirable consequence. To this effect Bukhari tells in that Umar said that Abu Bakr's Bay'ah (Oath of allegiance) was a hasty action.

In reading this and 20:88 the saying of the Holy Prophet 'O' 'Ali thou art as Aaron was to Moses.' (A.P.)

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- [1.](#) Refer to verse 20:88.
 - [2.](#) Felt their failure against the argument.
 - [3.](#) Refer to verse 20:88.
 - [4.](#) Thrown one behind, after I left you.
 - [5.](#) Refer to verse 20:88.

[1] [1]

SHARES

Al-A'raaf Section 19 - Mercy Promised To Those Who Accept The Apostle (Muhammad)

- Repentance and forgiveness accepted

- Mercy promised to those who followed the Apostle (Muhammad) and the Light sent down along with him

Al-A'raaf Verses 152 – 157

إِنَّ الَّذِينَ اتَّخَذُوا ۞ الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ

Verily those who adopted the calf (for a god) soon shall reach them a wrath from their Lord and an indignation in the life of (this) world; and thus do We recompense the forgers of lies. (7: 152)

وَالَّذِينَ عَمِلُوا ۞ السَّيِّئَاتِ ثُمَّ تَابُوا ۞ مِن ۞ بَعْدِهَا وَعَٰمَنُوا ۞ إِنَّ رَبَّكَ مِن ۞ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

And those who do evil deeds, then repent¹they after that, while (in fact) believed Verily thy Lord after that is certainly Oft-Forgiving, Merciful.” (7: 153)

وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ الْأَلْوَابِحَ ۚ وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْتَبُونَ

And when was appeased Moses' anger, he took up the Tablets and, in the writings therein was guidance and mercy for those who fear for the sake of their Lord. (7: 154)

وَأَخْتَارَ مُوسَىٰ قَوْمَهُ ۚ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِنِّي أَنُتْهِلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيْنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ

And chose Moses, of his people seventy men for Our appointment, then when seized them a shocking, prayed he:²“O’ My Lord! Hadst Thou pleased Thou hadst destroyed them and me (too) before; wouldst Thou destroy us for what have done the fools³among us? it is naught but Thy trial; Thou causeth whosoever Thou willest to stray and guideth whomsoever Thou pleaseth; Thou art our Guardian, so forgive us and bestow Thy mercy upon us, and Thou art the Best of the forgivers.” (7: 155)

وَأُكْتَبَ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ ۞ مَن أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

“And ordain Thou for us good in this world and in the hereafter; (for) Verily we turn unto Thee;” Said He⁴“My chastisement, will I afflict with it, whomsoever I will⁵and My mercy⁶embraceth unto all things, therefore soon will I ordain it⁷(particularly) for those who guard (against evil) and pay the poor-rate, and those who believe in Our signs.” (7: 156)⁸

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Those who follow the Apostle, Prophet the 'Ummi'9whom find they, written (in their own scriptures) with them, in the Law and the Evangel; commandeth he 10unto them (what is) good and he preventeth them from evil, and maketh he lawful unto them the good things, and he prohibiteth unto them the bad (impure) ones, and he removeth from them their burden and the yokes which were upon them; so those who believe in him 11, and honour 12him, and help him, and follow the Light 13which hath been sent down with him, These are they who are the successful ones. (7: 157) 14

Commentary

Verse 154

It is a clear blasphemy against the Holy Apostle Moses which is related in Exod. 32/19 saying Moses broke (the tablets, in his anger.) An Apostle of God like Moses, to have so much overpowered by anger, not to care for the security of the Holy Tablets he received from God Himself, is unimaginable. The biblical narrative is by all means rejectable. And the Tablets of Stone said to have been written by God's finger to be so easily broken and to lose the inscription made by God Himself, to need a renewal, are things and events unbelievable by commonsense. The version of the Holy Qur'an about Moses and the Tablets is clear.

Verse 155

The pronoun refers to no particular object 'Zameer al-Sha'n' a pronoun which is used to begin with a sentence as 'it is' used in English. Hence Moses seeing the shock wanted to clear the position that God was not going to compel his followers to any particular course, right or wrong, saying that thou hast put us in a state of trial and a free choice by which some may go astray, and some be guided aright, with none responsible for the sins committed by the other.

Verse 156

'My mercy encompasseth all things' (7: 156). It is left to every intelligent reader of this clause of this verse to judge how vast has been made the field of pardon or the mercy for the sinners. One has to read this verse along with verse 7: 153. If instead of this, a wholesale unconditional pardon is declared for everyone who merely believes in any prophet saying that the prophet had paid the price of the sins of the world, there remains no hold of God upon the sinners thereafter to even question any sinner about his evils for the price of the evils have already been paid. Islam while warning mankind with verse saying

'none shall bear the burden of the other' (17:15), and with verses 99:7 & 99:8 saying that an atom weight of evil shall be punished and an atom weight of goodness shall be rewarded, encourages the sinners to repent, with the promise of a sure pardon, reminding the sinner of the divine attribute of God's Mercy.

The divine mercy no doubt is very great, but it is for the God-fearing and for these who follow the Holy Prophet, the reason for this meaning is given in the next verse.

Verse 157

This verse describes as to who in fact is the follower of the Holy Prophet and what would be his personal qualities with which it would be but natural that God's mercy should be bestowed upon him.

The word '*Ummi*' gives several meanings: one born of a mother, i.e., the unlettered, a citizen of Mecca which was called *Umm al-Qura*, i.e., the mother city. When the adjective is applied to the people it means unlettered and when it is applied to the Holy Prophet it means the unlettered one who had no education in the art of reading or writing and yet divinely gifted in it and was the fountain-head of learning and knowledge, to be called the city of knowledge and 'Ali the gateway of it.

It is disclosed in this verse that the advent of the Holy Prophet has been written down in the scriptures of the Old viz., Torah which was given to Moses and the Evangel given to Jesus. Even the present Old and New Testaments, have many prophecies recorded in them.

'Written down' as regards Torah (The Old Testament) there are the following verses.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto thee; unto him ye shall hearken"

"According to all that thou desirest of the Lord thy God in Horab in the day of the assembly, saying Let me not hear again the voice of the Lord my God neither let me see this great fire any more, that I die not."

"And the Lord said unto me, They have well-spoken that which they have spoken."

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18/15-18.

"And he said, the Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them." Deut. 33/2.

"Another parable put he forth unto them, saying, the Kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field." Math. 13/31.

“Hear another parable: There was a certain house holder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country.”

“And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.”

“And the husbandmen took his servants, and beat one, and killed another, and stoned another.”

“Again he sent other servants more than the first: and they did unto them likewise.”

“But last of all he sent unto them his son, saying. They will reverence my son.”

“But when the husbandmen saw the son, they said among themselves. This is the heir; come, let us kill him, and let us seize on his inheritance.”

“And they caught him, and cast him out of the vineyard, and slew him.”

“When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?”

“They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.”

“Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?”

“Therefore say I unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.”

“And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.” Math. 21/33–44.

“And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

“And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

“And they caught him, and beat him and sent him away empty.

“And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

“And again he sent another; and him they killed, and many others; beating some, and killing some.

“Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

“But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.”

“And they took him, and killed him, and cast him out of the vineyard.

“What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen and will give the vineyard unto others.

“And have ye not read this scripture; The stone which the builders rejected is become the head of the corner.

“This was the Lord’s doing and it is marvellous in our eyes?” Mark 12/1–11.

“Then began he to speak to the people this parable; a certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

“And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

“And again he sent another servant: and him also they treated shamefully, and sent him away empty.

“And again he sent a third: and they wounded him also, and cast him out.

“Then said the lord of the vineyard, what shall I do? I will send my beloved son: it may they will reverence him when they see him.

“But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

“So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them.

“He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said God forbid.

“And he beheld them, and said, what is this then that is written, The stone which the builders rejected the same is become the head of the corner?

“Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.” Luke 20/9–18.

“Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest

thou of thyself?” John 1/22.

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

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

Jesus could never be the one prophesied in Deuteronomy, (like Moses), for according to the very claim of the Christians, Jesus was not a man but a son of God and hence he could never be like Moses.

Besides, Moses was a Law-giver prophet of God and Jesus was only a law-abider who had come to fulfil the Law, i.e., Torah.

‘*Ummi*’ has generally been translated as one who does not know to read or write, but it actually means a person who remained as born of his mother and did not undergo any education or training from any mortal – the usual result of it is illiteracy, knowing neither to read or write but does not necessarily mean his being unable to read or write. The prophets were ‘*Ummi*’, in this sense, but they were taught by God through Divine Agencies.

The words ‘*Amr*’ and ‘*Nahya*’ in Qur’an and the traditions are used in the sense of order and prohibition but used with ‘*Maroq*’ and ‘*Mumkar*’ respectively do not mean mere order or prohibition but to make them do good and prevent them from evil which implies the use of and has become a term with special significance. To this effect Taurat says like Moses the Holy Prophet will lead people with a rod in his hand. (A.P.).

[1.](#) Condition for pardon is sincere repentance – with the determination to amend – not to repeat the sin thereafter.

[2.](#) Moses.

[3.](#) May refer to the story of ‘Samari’ or those who wanted to see God manifestly.

[4.](#) God.

[5.](#) He Willeth not but for the wicked.

[6.](#) ‘Rahmaniyat’. Refer to note on Sura 1.

[7.](#) ‘Rahimiyat’. Refer to note on Sura 1.

[8.](#) Refer to verses 57:28, 57:29.

[9.](#) The Holy Prophet Muhammad. This word is used in the Holy Qur’an with reference to the apostles of God in general and the Holy Prophet in particular – meaning – that respect and reverence to be paid to them – and to this effect the Holy Qur’an has enjoined on the people not even to raise their voice above his and not to treat him as they do each other and warned his wives to be wise and careful than others in observing the teachings of Islam.

[10.](#) The Holy Prophet Muhammad.

[11.](#) The Holy Prophet Muhammad.

[12.](#) Refer to verse 5: 12.

[13.](#) The inseparable illuminating entities in all stages are the Qur’an and the Ahl Al-Bayt – (Compare – the ‘*ḥ*adith al-Thaqalayn’).

[1] [1]

SHARES

Al-A'raaf Section 20 – The Holy Prophet Muhammad, The Apostle Unto The Whole Mankind

- Muhammad commanded by God to declare his ministry unto mankind as a whole
- The Israelites' rebellious behaviour
- The Miracle of water caused by Moses to gush out of a Rock

Al-A'raaf Verses 158 – 162

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا ۚ
بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ ۚ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

Say (O' Our Apostle Muhammad!) "O' ye people, Verily I am the apostle of God unto you all, of Him unto Whom belongeth the kingdom of the heavens and the earth; No god is there but He. He giveth life and causeth death, so believe ye in God and His Apostle, Prophet¹, the 'Ummi' who believeth in God and His Words,² So ye follow him that ye may be guided aright. (7: 158)³

وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٍ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And of Moses' people is a party who guide (people) with the Truth and thereby do justice. (7: 159)⁴

وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ ۖ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلًّا ۖ مِنْ طَيْبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

And We divided them into twelve tribes (or) nations; and revealed We unto Moses, when asked him, his people for water: “Strike thou, with thy rod, the rock:” so gushed⁵ forth out of it twelve springs; each tribe knew its drinking place; and We caused the clouds⁶ to shadow over them, and We sent down unto them manna and quails; (saying) “Eat ye of the good things which We have provided you with”; And they (rebelled and) did no harm unto Us but they unto their own selves were doing injustice.” (7: 160)

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا ۖ هَذِهِ الْقَرْيَةُ وَكُلُوا ۖ مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا ۖ حِطَّةٌ وَادْخُلُوا ۖ الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَنَزِيدُ الْمُحْسِنِينَ

And when it was said unto them; “Dwell ye in this town and eat ye thereof as ye wish”, and say: “Put down from us our burden (of sins)” and enter ye the gates making obeisance, We will forgive you, your faults; Soon will We give more to the doers of good to others.” (7: 161)⁷

فَبَدَّلَ الَّذِينَ ظَلَمُوا ۖ مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ

But changed those who did injustice among them a word other than that which was spoken unto them, so We did send upon them a pestilence from heaven for they had been doing injustice. (7: 162)⁸

Commentary

Verse 158

The declaration which God ordains to be made by the Holy Prophet about the universal aspect of his mission, is quite in contrast to what Jesus said about himself⁹ and consider only the Israelites as the children for whom he was sent and all others as dogs. And while sending his disciples to preach to the public elsewhere he clearly declares that his mission was to be used and should also be only for the lost sheep of the House of Israel and not for the mankind as a whole.¹⁰

Verse 160

‘Izvib’, means strike, but the Ahmadi commentator interprets it into seeking, which meaning never suits neither the situation and the facts nor the wordings of the verse. The word ‘Fa anbijassat’, meaning,

shout out clearly denotes the miraculous effect of the stroke of the staff on the stone. Such twistings in the interpretations of the Qur'anic Verses is only common with the commentators whenever any verse has to suit any particular point of view. [11](#) Here the object is to deny the event as any miracle.

It can meaningfully be inferred that the number Twelve in which the springs gushed forth by the stroke of Moses' staff rendered by the command of God, might denote that as the followers of Moses were supplied with life-giving water through the Twelve springs, the people of Muhammad the Last Apostle of God will also be provided with Twelve springs of guidance the life-giving knowledge of the Final Word of God and its practice in the Twelve Imams succeeding the Holy Prophet one after another by the command of God, the Twelve Princes promised in the seed of Abraham [12](#).

[1.](#) The Holy Prophet Muhammad.

[2.](#) Both of Creation and the Legislature.

[3.](#) Refer to verses 4:79, 21:107, 34:28.

[4.](#) Refer to verse 7:181.

[5.](#) As a miracle. Refer to verse 2:60.

[6.](#) Refer to verse 2:57. Similar instances have been authentically reported to have taken place in the case of the Holy Prophet Muhammad – once at the age of twelve when he had been to Syria along with Abu Talib and again at the age of Twenty-Five when he had been on business on behalf of Lady Khadija, a piece of cloud was seen travelling along with him just over him keeping him in shade.

[7.](#) Refer to verse 2:58.

[8.](#) The same law and its enforcement will be applicable for all times to all those who defy the Word of God and the word of the Holy Prophet. Refers to the Jewish violation of the Sabbath.

[9.](#) See Mathew 14/24–26.

[10.](#) See Math 10/5.

[11.](#) See verse 2:60.

[12.](#) See Gen. 16/20.

[1] [1]

SHARES

Al-A'raaf Section 21 – Punishment For Transgressing The Limits

- Punishment for exceeding the limits of Sabbath
- The later generations

- The Covenant made with the Jews

Al-A'raaf Verses 163 – 171

وَسَلِّمْ عَنْ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ
لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ

And (O' Our Apostle Muhammad!) ask them about the town which was beside the sea; when they did exceed (the limits) in the Sabbath when their fish did come unto them on the day of their Sabbath, appearing on the surface of the water; and on the day they observed not the Sabbath, they (the fish) did not come unto them; Thus did We try them for they were transgressing. (7: 163)

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ

And when a party of them said: “Why admonish ye a people whom God would destroy or whom He would chastise with a severe chastisement?” said they “To be free from blame before your Lord, perchance they may guard (themselves against evil).”¹(7: 164)²

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَّيْسٍ بِمَا كَانُوا يَفْسُقُونَ

So when they did forget what they were warned with, We delivered those who forbade evil and seized those who were unjust with a dreadful chastisement because they were transgressing.³(7: 165)

فَلَمَّا عَتَوْا عَن مَّا نُهُوا عَنِ قَوْلِنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

So when they proudly⁴defied what they had been forbidden, We said unto them; “Be ye apes despised, spurned (away from the human society).” (7: 166)

وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ الْفَيْمَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

And (recollect O' Our Apostle!) when declared thy Lord that He would surely send against them⁵until the day of resurrection those who would afflict them with a grievous torment; Verily thy Lord is certainly quick to requite (evil) and Verily He is the Oft-Forgiving and the Most

Merciful. (7: 167)⁶

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِنْهُمْ الْأَصْلِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

And We did cut (scattered) them in the earth into (different) peoples; of them (some) are righteous, and of them (some) are otherwise, and We did try them with good (The blessings) and (also with) evil⁷that they might return (to the Right path). (7: 168)

فَخَلَفَ مِنْ ءۙ بَعْدِهِمْ خُلْفٌ وَرِثُوا ءۙ الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلَهُ ءۙ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا ءۙ عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا ءۙ مَا فِيهِ وَالْآخِرَةُ خَيْرٌ لِّالَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ

Then succeeded after them (an evil) posterity who inherited the Book, taking the goods⁸of this low life saying: “It will be forgiven us;” And if come unto them the like goods they would seize it (too); Was not a covenant of the Book (of Law) taken from them that they would speak not about God save the truth, and (that) they have read what is in it; the abode of the hereafter is the best for those who guard (against evil); What! do ye not then understand? (7: 169)

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا ءۙ الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ

And those who hold fast by the Book⁹and establish prayer; verily We waste not the recompense of those who amend¹⁰(themselves). (7: 170)

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا ءۙ أَنَّهُ ءۙ وَاقِعٌ ءۙ بِهِمْ خُذُوا ءۙ مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ وَأَذْكُرُوا ءۙ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

And when We shook the Mountain over them as if it were a covering, and thought they that it was going to fall down upon them; (Said We) “Hold ye firmly what We give you and be mindful of what is (there) in it, that ye may guard (yourself against evil). (7: 171)¹¹

Commentary

Verse 163

The prohibition of fishing on the Sabbath night has been based on economical consideration to give respite to the animals at least a day in a week so that it may be better fishing the day after. This is similar to the law of cutting in the forest and hunting land animals, but the Jews violated the law of Sabbath and suffered economically and also spiritually for their disobedience.

Verse 170

'*Holding fast the Book*', i.e., following faithfully and closely the Holy Qur'an. If one only sticks faithfully to the guidance of the Qur'an, there can never be any going astray in any matter, be that secular or religious. There is in the Holy Qur'an the promise of guiding aright everyone who strives in God's way. [12](#)

Even if the meaning of 'Kitab', i.e., Book, be taken in an indefinite sense the purpose is not less served. By sticking to any of the ancient scriptures be that the Hindu or the Budhist or the Jewish or the Christian scriptures, there is the guidance to every sincere reader about the advent of the Last Apostle of God or the Universal World Teacher, Budha [13](#) calling him '*Maitria*' vide '*The Prophet*' prophesied by Moses Deut. 18/15–18 and 33/2 and the Comforter, the Spirit of Truth, the Holy Ghost foretold by Jesus vide Math. 13/31; 21/33–44; Mark 12/1–11, Luke 20/9–18; John 1/22, 14/16, 14/26.

By sticking faithfully to Qur'an, one gets the guidance through [14](#)

With the guidance through the above verses of the Holy Qur'an, none would ever go astray for under the light of the above guidance, one would never follow any one else after the Holy Prophet excepting the divinely guided ones, i.e., the Holy Fourteen, (i.e., the Holy Prophet Muhammad, his daughter Fatimah, the Lady of Light and the Twelve Holy Imams and this is Islam–Original which identifies itself as '*Shiasm*').

Verse 171

Verse 2:63 gives the details of the event. It is clearly stated by the wording of the verses themselves that the Almighty God, made the mountain hang in the air over the heads of the people. The word '*Fawq*' mentioned in both the verses, clearly speaks of the mountain having been hung over the heads of the Israelites. Secondly, the word '*Rafa'na*' means, we raised, also clearly means, that the mountain was raised on the occasion.

By what some commentator interprets to say that the people were made to stand at the foot of the mountain and the mountain's height was high over the heads of the people, the expression becomes meaningless for the height of every mountain is naturally higher than that of man and it is always towering high over the heads of all men in the world and in such a case there was no necessity for God to say '*We raised*' the mountain over the heads of the Israelites which means the function of the raising of the mountain was a special act performed for the occasion, and the wording '*over their heads*' as the act of warning given to the people also becomes ridiculous for no people merely made to stand at the foot of any mountain, will ever be threatened, if it is said to them that if otherwise the mountain will fall upon their heads.

Unless the mountain hangs in suspense over their heads seeming to be ready to fall. Beside these words the verse '*as if*' it were shed or a covering over their heads, clearly indicates that the mountain was made to hang over their heads and was not standing beside them. This will be the twisting of the

meaning, exploiting different meanings of one and the same word and taking shelter under the various interpretations of the words by the lexicologists. [15](#)

- [1.](#) Become pious.
- [2.](#) This is the basis of the article of the practice of the faith, 'Amr bi 'l-Ma'ruf' and 'Nahy 'an il-Munkar'.
- [3.](#) This Commands those who favour 'Amr bi 'l-Ma'ruf' and 'Nahy 'an il-Munkar'.
- [4.](#) Revoltingly. Refer to verses 2:65, 5:60.
- [5.](#) The Jews.
- [6.](#) Some may think that the present State of the Israelites and their apparent progress after the first and the 2nd World-Wars does not tally with this but yet they are hated by every nation, and they have no rest in the real sense of the term – and the term 'a Jew' has passed into a proverb for a niggardly detestable being. This is due to their own vanities and their hatred towards the others.
- [7.](#) Misfortunes.
- [8.](#) Vanities.
- [9.](#) As the Holy Prophet left it with the Holy Ahl Al-Bayt.
- [10.](#) Also, the doers of good.
- [11.](#) Refer to verse 2:63. They were put into hardships so that they became firm adherents to the given Scriptures.
- [12.](#) See verse 29: 16.
- [13.](#) Buddha.
- [14.](#) See verses 10:35 & 39:9.
- [15.](#) See verse 2:63.

[1] [1]

SHARES

Al-A'raaf Section 22 – The Progeny Of Adam Will Bear Witness Against Itself

- The Progeny of Adam shall bear witness against each other

- Similitude of the disbelievers

- All beautiful names are God's

Al-A'raaf Verses 172 – 181

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَن تَقُولُوا ۗ يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ۗ

When brought forth thy Lord from the children of Adam, from their backs, their descendants and (when) made them bear witness upon their own selves (saying): “Am I not your Lord?” replied they “Yea! We do bear witness.” (This We did) lest ye should say on the Day of Judgment “Verily we were of this (fact) unaware.” (7: 172)¹

أَوْ تَقُولُوا ۗ إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

Or lest ye should say: “Verily associated²(with God) only our fathers³from before (us) and we are their descendants after them (following them): wilt Thou then destroy us for what the vain doers did?” (7: 173)

وَكَذَٰلِكَ نَفَصَّلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ

And thus do We explain the signs in details and that ye might return (from the error).” (7: 174)

وَأْتَلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ

Relate unto them the news of him whom We gave Our signs, but he⁴withdrew (himself) from them, so Satan followed⁵him; so he was one of those who went astray. (7: 175)⁶

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ ۗ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ۗ ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا ۗ بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

And had We willed, We would certainly have exalted him thereby⁷, but he inclined⁸towards the earth and followed his vain inclinations, so his similitude is like the parable of a dog, if thou attacketh him he lolleth out his tongue, or leaveth him alone he lolleth out his tongue; such is the similitude of the people who belie Our signs, so relate (unto them) the stories,⁹that they may reflect. (7: 176)

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا ۗ بِآيَاتِنَا وَأَنفُسُهُمْ كَانُوا ۗ يَظْلِمُونَ

How evil is the similitude of the people who belie Our signs and unto their own selves they are unjust. [10\(7:177\)](#)

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِّ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

Whomsoever God doth guide He is the one who is guided aright, and whomsoever He suffereth to stray, these are they the losers. (7: 178)

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

Indeed We have created [11](#)for hell many of the jinn and the men; They have hearts (but) they understand not with it; and they have eyes (but) they see not with it; and they have ears (but) they hear not with it; they are like cattle, nay, more astray; These are they the heedless ones. (7: 179) [12](#)

وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الْوَيْحَ الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

And to God (alone) belong (all) the most beautiful names, so call on Him thereby, and leave alone those who use profanity [13](#)in His names; soon shall they be recompensed for what they were doing. (7: 180)

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And of those whom We did create are a people [14](#)who guide (others) with truth and themselves justly adhere to it. (7: 181) [15](#)

[Commentary](#)

[Verse 172](#)

It is reported that God the Lord Creator, and the Omnipotent, Master of the Universe, creating Adam in the earthly form, questioned the soul of Adam and of every one of Adam's progeny, who, in the infinite knowledge of the Almighty, had to visit this earth, saying, 'Am I not your Lord?' then every one of them replied: 'Yea! We do testify!' The verse says that this was done lest men may not know who, in fact, their Lord was. This argument continues in the next verse also.

The Holy Prophet said that if men had only known when 'Ali was designated '*Amir al-Mu'minin*', i.e., the Commander of the Faithful, they would not deny him his superiority. 'Ali was designated '*Amir al-Mu'minin*', The Commander of the Faithful when Adam was yet between the day and his soul. Then it was that God took the declaration from Adam and every soul of his progeny that He was their Lord and Muhammad their Prophet and 'Ali, their Commander. See Dailami's *Firdaws al-Akbar*, Chapter 14. (M.F.R.).

Verses 172 & 173

Some scholars say that the passage refers to what is generally known as '*Mithaq al-Alast*' and to this effect there are some traditions which give the description that after the creation of Adam on the earth or in some state before that, God brought forth from the loins of Adam all his descendants in the form of small entities, self-conscious and took from them the covenant about His '*Rububiyat*' and according to the Shia commentators, the covenant included also the finality of the apostleship of the Holy Prophet and the Imamate of 'Ali Ibn Abi Talib. According to these traditions some of Adam's issues accepted and some rejected the covenant, and that acceptance and the rejection of the covenant is responsible for the divergence in the faith in this life. Those who accepted there also accept it here and those who rejected it there also reject it here. But profound scholars of both schools deny the reasonability of this passage referring to any pre-existent covenant on the following grounds:

1. The wording of the passage does not tally with any such interpretation at all for the wording of this verse says that the issue in question '*Dhurriyat*' were brought forth not from the back of Adam but from the backs of the children of Adam.
2. The addressees did not differ from each other in the answer to the question – '*Am I not your Lord?*' They were unanimous in saying '*Yes*'.
3. God made each one witness over Himself with the purpose that on the Day of Judgment he may not say that they were not conscious of it and that they may not say that they had not the choice of their own but blindly followed their predecessors. Therefore, if this refers to the pre-existent state nobody remembers it and the prophets' reminder does not help anyone to remember as to what happened in the past and none can be questioned on the resurrection day as to the fulfilment or the non-fulfilment of the covenant for the answer will be '*I did not remember that.*'
4. It suggests compulsion and not free choice in belief and disbelief.

The meaning of the passage is clear that when God brought forth from every human being his issue and when made each one aware of himself that is, it reached maturity when everybody is made the witness of his own self and naturally confesses that he was not and was brought to exist by some power. This brief confession is inherent in every human being who has ever reflected on himself and that reflection makes everyone responsible for belief or disbelief or his actions, right or wrong. This is the first stage of every individual's becoming independent of the others.

This passage has nothing to do with any state of human development before the state of being a Self-Witness.

Assumption of the possibility of the existence of the human cognitive self to which everyone refers as 'I' prior to the present life, means possibility of the transmigration of the soul from one body to another body, which doctrine has been rejected by the philosophers on pure philosophic grounds and by the Muslim theologian on both rational and traditional basis. The scholars do not deny the possibility of the stages through which the human self passes till it reaches its conscious stage, but they deny the possibility of the existence of any conscious stage prior to the present consciousness which cannot at all be remembered by anyone.

All that has been said in this connection about the present existence of the cognitive self, is mere fabrications of the old schools of ancient pagan cults who believed in the doctrine of transmigration.

Regarding the traditions advanced in this connection:

1. There is no unanimity among them.
2. They are not clear in deliberations.
3. Their authenticity is questionable.

The prominent ones who reject this doctrine are: (1) Syed Murtaza. (2) Shaikh Mufid. (3) Abu 'Ali Tabarsi. (A.P.).

Verse 175

The news referred to in this verse, is about the man of the time of Pharaoh who knew the '*Ism al-Adham*' or the Greatest Name of God, through which anything and everything sought for is immediately granted by God and it is a very closed secret. A man of the time Pharaoh called *Balam Ba'ur* knew it and Pharaoh desired the man to pray that Moses might fall into his clutches. The man agreed and got over a

donkey, but the animal would not move. However much the man beat the poor donkey, the animal did not at all stir from its place. At last, the animal raised its head towards heaven and cried in clear cut words 'Why doth thou beat me, Balaam! woe unto thee O' Man Doth thou want me to take you to curse an Apostle of God and the faithful ones with him? Yet the man did not stay his hand and beat the faithful animal to death, and consequently he was caused to forget that Holy Name of God and he turned an infidel.

Some commentators held that the reference to the story of *Balam Baa'oor* as given with above note. And some say that it refers to Umayyah Ibn Sult who believed in the Unity of God and the resurrection but his vanity did not allow him accept the apostleship of the Holy Prophet and some take it Amir Ibn Nu'man Ibn Saifi an ascetic who believed in the purity of the creed of Abraham but he mixed it with some practices of the Christian Monks for which the Holy Prophet criticised him and he turned against the Holy Prophet. But taking all these instances in view the Fifth Holy Imam Muhammad Ibn 'Ali al-Baqir says that originally it refers to *Balam Ba'ur* but God made it a parable for everyone who received the guidance from God and yet gives preference to his own inclinations towards the worldly things and follows it. (A.P.).

Verse 176

This conflicting mental attitude between one's inclinations and the divine guidance is felt by everyone, and it requires a constant cautiousness not to be dragged by the former.

The first Holy Imam 'Ali Ibn Abu Talib in his Sermon '*Shaqshaqiya*' gives a similar parable comparing such souls to a restive she camel, if the master draws the reins shrugs its head in refusal and goes out of the way and if he loosens the reins it stumbles.

Verse 179

The reference is particularly to describe those who do not use the faculties given to them through which they could profit themselves a lot in knowing the truth.

Verse 180

Excellent Names of God are these which indicate the various aspects of God's Excellence. People are commanded to have such names of God's Excellence in view and call Him, i.e., whenever addressing Him, use only such names of His Excellence and not use the improvised names to attribute Him with anything not allowed by Him viz., calling God as the Father of Jesus, etc.

Violating the sanctity of the holy names of God is also polytheism viz., giving Him improper attributes which do not befit His divinity or wrongly interpreting His attributes or giving His holy names to anyone else.

The names which present the excellence and the attributes the Holy Prophet said about Him with regard to His Essence, His Unity, Knowledge, Might, and Will, and the excellence and the attributes about Him with regard to His actions which negate all defects from Him, in short all the attributes which assert His absolute unity such names have been introduced to us by His apostles and they warned the people not to name God in accordance to their own wishful thinking which would result in what is asserted in the last portion of the passage, i.e., naming God with attributes not appropriate to Him or giving the appropriate names of God to beings other than Him like the pagans and Christians.

On this basis the Holy Imams of Ahl Al-Bayt said that the people should restrict themselves in naming God to the names given in the Holy Qur'an or the authentic traditions. (A.P.).

Verse 181

'*Ayashi*' on the authority of the fifth Holy Imam Baqir Ibn Muhammad reports that the Holy Imam said that by the Ummat (People) mentioned in this verse are meant the Holy Ahl Al-Bayt. This statement fully suits the holy personalities for the godly quality of perfect justice could be found only in the Holy Prophet and his divinely purified Ahl Al-Bayt whose purity has been vouchsafed by the 'Ayat at-Tathir' in the Holy Qur'an. [16](#)

This clearly indicates that after the creation of man there had been and should always be at least one person distinguished with these qualities which are the qualities of an *Imam*. On this basis the Holy Prophet said that whosoever dies and did not recognise the Imam of his age his death is the death of an ignorant pagan and this according to authentic traditions shall continue till the resurrection, i.e., till the reappearance of the Last Imam of the House of the Holy Prophet and the return of Christ. As the number of such persons was restricted to Twelve, neither more nor less, after the Holy Prophet, it necessarily implies the existence of a Twelfth one. (A.P.).

[1.](#) Refer to verse 3:80.

[2.](#) Practiced polytheism.

[3.](#) Fathers & fore-fathers.

[4.](#) See note to verse 7:175.

[5.](#) Joined.

[6.](#) This supports the note to verse 7:173.

[7.](#) With the Signs.

[8.](#) Clung to the material world – unmindful of refining the self–neglecting God and godliness –having no regard for religion or religiousness in life.

[9.](#) This indicates that all Qur'anic stories have their application to human life.

[10.](#) Doing wrong.

[11.](#) The justification for the allotment of Hell is the misuse or the neglect of the faculties and the consequent deterioration to the animal state.

[12.](#) Refer to verses 10:42 & 10:43.

[13.](#) Vain use of or playing with.

[14.](#) Refer to verse 7: 159. A distinguished group – these can be no others save those whom God Himself purified.

[15.](#) Refer to verse 33:33.

[16.](#) See verse 33:33.

[1] [1]

SHARES

Al-'Araaf Section 23 – The Resurrection

- God's plan is unbreakable
- The Time or The Day of Resurrection known only to God
- The Doom shall be sudden

Al-A'raaf Verses 182 – 188

وَالَّذِينَ كَذَّبُوا ۖ بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ

And those who belie Our signs, [1](#)soon shall We gradually draw them to ruin from whence they know not. (7: 182)[2](#)

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

And I grant them; [3](#)respite. Verily My scheme is (unfailingly) strong. [4](#)(7: 183)

أَوَلَمْ يَتَفَكَّرُوا ۖ مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ

What! reflect they not that their companion [5](#)(Our Apostle Muhammad) is not seized with madness, He is but only a plain Warner. (7: 184)[6](#)

أَوَلَمْ يَنْظُرُوا ۖ فِي مَلَكُوتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ وَّاَنْ عَسٰى اَنْ يَّكُوْنَ قَدْ اٰقْتَرَبَ اٰجَلُهُمْ فَبَآئٍ

حَدِيثٌ ۚ بَعْدَهُ ۚ يُؤْمِنُونَ

Or look⁷they not into the kingdoms of the heavens and the earth and whatever things (God) created, and maybe that their term⁸hath drawn nigh; then in what other words after this would they believe? (7: 185)

مَنْ يَضِلَّ اللَّهُ فَلَا هَادِيَ لَهُ ۚ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

Whomsoever God suffereth to stray⁹there is no guide for him, and He leaveth them alone in their transgression, blindly wandering (bewildered). (7: 186)

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً بَسْأَلُونَكَ كَأَنَّكَ كَافٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

They ask thee about the Hour (of Resurrection) when will be its fixed time; Say: “The knowledge of it is only with my Lord¹⁰, None shall manifest it at its time¹¹but He; Heavy¹²shall it be in the heavens and the earth; it will not come to you but of a sudden.”¹³They ask thee as if thou wert solicitous about it. Say: “Its knowledge is only with God, but most people know not.” (7: 187)¹⁴

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

Say: ‘neither I¹⁵own for myself any benefit nor harm except what willeth God; and had I known the unseen¹⁶indeed I would have had much of good and evil had touched me not, and I am not but a Warner and the bearer of good news for a people who believe?’ (7: 188)

Commentary

Verse 184

The total absorption in meditation every now and then made his opponents to allege about him to be in fits or seized. Qur’an refutes this here in one single brief clause proceeding with a warning to reflect on his lofty teachings and clear warning which never allow any possibility of any seizure as the teachings of Qur’an are the self-evident testimony of their divine origin, if he is seized, he is seized by God Himself. (A.P.).

Verse 187

About the end of the world and the Day of Judgment, Jesus also has given a similar reply.

Mark 13/32; and Math. 24/36. *“But of that day and that hour knoweth, no man, no, not the angels which are in heaven, neither the Son, but the Father.”* Mark 13/32.

“But of that day and hour knoweth, no man, no, not the angels of heaven, but my Father only.” Math. 24/36.

Regarding the term ‘*Sa’ah*’ (Hour) used in Qur’an and the time of its coming, there are several passages of Qur’an, asserting that none knows it save God but in 79:42–44 deals with the same question, is answered *‘To your Lord is the end of it.’* Thus, destiny is fixed and not the time though the question here also is about the time which means the question is not answerable when the destiny is to the unlimited and absolute and no finite being can grasp it.

The word ‘*Sa’ah*’ refers to the end of the creature’s strive towards its destiny. It may be individual, collective and that also in various grades. It is a relative term applicable to the resurrection or the destiny of an individual, or the community, or of the whole solar system. So worlds have already been created and reached their destinies, and their resurrections have taken place and many worlds have not yet come into being and many are in the early stages of becoming and many are nearing to their end.

Therefore, it is obvious that there is no answer to this question for a finite being except that the end is with God – the end is He and towards Him is everything moving and to Him is everything returning, Who is beyond time and space. Time and space themselves are finite beings applicable only to dimensional beings and the resurrection is beyond dimensions. (A.P.)

Verse 188

This verse exemplifies the Holy Prophet with the matchless simplicity and charity of the declaration about his personality as an Apostle of God against any ambiguity of a statement but the people might deify him as they have done in the case of the leaders of the other faiths (Jesus etc.)

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- [1.](#) One of the most prominent Signs of God is what is referred to in the previous verse 7:181.
 - [2.](#) Refer to verse 68:44.
 - [3.](#) Those who belie the signs.
 - [4.](#) Effective.
 - [5.](#) The Holy Prophet Muhammad.
 - [6.](#) Refer to verses 53:2–5.
 - [7.](#) Consider the instability of the transitory state and infer their terms coming nigh to the end.
 - [8.](#) End.
 - [9.](#) One who is not benefited or availed of the guidance of the Word of God.

[10.](#) Refer to Mark 13/32. But that day and that hour knoweth no man no, not the angels, which are in heaven, neither the Son but the Father. N. T. Math 13/32. But of that day and hour knoweth no man, no, not the angels of heaven but my Father only. Math. 24/36.

[11.](#) Time here is only a figurative expression for there is no other term for the conditions of the timeless realm.

[12.](#) The stage is so difficult to be grasped as it is within the limitations of the heavens and the earth.

[13.](#) It will be a sudden change from the dimensional state to the undimensional state not requiring any time.

[14.](#) Refer to verses 31:34, 79:42–44, 6:50, 79:42.

[15.](#) The Holy Prophet Muhammad.

[16.](#) Refer to note on verse 6:50.

[1] [1]

SHARES

Al-'Araf Section 24 – The Conclusive Warnings Against Polytheism

- The helplessness of the false gods
- Prayer and humility enjoined
- To seek refuge in God against the Devil's incitement

Al-A'raaf Verses 189 – 206

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبُّهُمَا لَئِن آتَيْنَا صَلَاحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

He it is who created you from a single self¹ and from it did He make his mate that he may dwell resting unto her, when he covereth her, she beareth a light burden and carrieth it, when it groweth more heavy they both pray to their Lord; “If Thou givest us a good child, certainly we shall be of the grateful ones.” (7: 189)²

فَلَمَّا آتَاهُمَا صَلَاحًا جَعَلَا لَهُ ۖ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

But when He giveth them a good child they ascribe unto Him partners in what He hath given them; but most exalted is God above what they associate (with Him). (7: 190)

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ

What! Do they associate (with Him) that which createth not anything, and while they are themselves the created (ones)?” (7: 191)

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ

And they cannot help them, nor themselves can they help. (7: 192)

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ سَوَاءَ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ

If ye invite them unto guidance they will not follow you; it is the same to you if ye invite them or ye be quiet. (7: 193)

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا⁴ لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Verily, those whom ye call upon other than God are subservient (to God) like unto your own selves, so call ye on them, then let them answer³if ye be truthful. (7: 194)

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ أَدْعُوا⁴ شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظِرُونَ

What! are there for them feet which they walk with, Or for them are hands which they hold with, Or for them are eyes which they see with, or for them are ears which they hear with? Say (O' Our Apostle Muhammad!) “Call⁴ye all your associates and then scheme ye (your worst) against me⁵and give me no respite.” (7: 195)

إِنَّ وَلِيََّ⁵ أَللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ

Verily my Protector is God Who sent down the Book (Qur'an) and He guardeth the virtuous ones. (7: 196)

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ ۗ لَا يَسْتَجِيبُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ

“And those whom ye call upon other than Him are not able to help you, nor can they help themselves.” (7: 197)

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا ۗ وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ

And if ye invite them unto guidance, they hear not; and thou seest them looking towards thee, while they see not. (7: 198)

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Adopt thou moderation⁶, and enjoin⁷ virtue and turn⁸ thou away from the ignorant⁹ ones. (7: 199)¹⁰

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

And if an incitement from the Satan inciteth thee¹¹, then seek thou refuge in God; Verily He is All-Hearing, All-Knowing. (7:200)

إِنَّ الَّذِينَ اتَّقَوْا ۗ إِذَا مَسَّهُمْ طَآئِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا ۗ فَإِذَا هُمْ مُبْصِرُونَ

Verily those who guard (themselves against evil) when an evil thought from the Satan¹² afflicteth them, they become mindful (of God and get awakened) then lo! they see (aright). (7:201)

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَىِّ ثُمَّ لَا يُفْصِرُونَ

And their brethren¹³ drag them deeper into the error, so they cease not their efforts. (7:202)

وَإِذَا لَمْ تَأْتِهِمْ بآيَةٍ قَالُوا ۗ لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَآئِرٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

And when thou bringest not unto them a sign say they: “Why not thou forge it?” Say: “Verily I only follow what is revealed unto me from my Lord; these are clear proofs¹⁴ from your Lord, and a guidance, and a mercy for a people who believe.” (7:203)

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

And when the Qur'an is recited; then ye listen to it and be attentive, that mercy be done unto you. (7:204)

وَأَذْكُر رَبِّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ

And remember thy Lord within thy self in humility and awe, and not 15aloud a voice, in the morning and the evening; and be thou not of the negligent 16ones. (7:205)

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ

Verily those who are with 17thy Lord, pride not to worship Him; they glorify Him and (in worship) unto Him they prostrate. (7:206)

Commentary

Verses 189–192

See also Verses: 4:1 and 16:72 for the creation of mankind of one self or soul. By his calling himself a 'Nazir', warner, he alerts the sinners against the punishment and by his titling himself as a 'Bashir' i.e., the Giver of glad tidings to all the virtuous ones of the reward for their goodness.

The verses are clear in their elaboration that there is no need for a particular story to be connected with the matter. The reference is to the general aspect of the creation of male and female from the same origin and the affection between the couple and the process of reproduction and the psychological reaction of the affection of the parents for their expected child and their resort to supplication for the divine blessings and help and their negligence of their duties after the birth of the child and their attributing the happy birth of the child to factors other than the absolute and real cause. This is almost the story connected with this natural phenomenon with Adam and Eve, and their becoming polytheists after the birth of their children is a sheer concoction of the Jewish origin 18. (A.P.).

Verse 193

The reference is to those adamant ones in infidelity that they would neither care for the warnings against their infidelity nor would they ever consider at all the promises of the heavenly reward for goodness 19.

Verse 195

When the idolaters were admonished by the Holy Prophet against their associating others with the Only True God, they said that if their gods are in any way abused, they will send a chastisement. It is against this challenging threat of the idolaters that this verse was revealed.

Verse 196

It is clear prophecy of the helplessness of the idolaters against the onward march of Islam. This verse clearly warns the polytheists that none of their idol-gods will ever be of any help to them at all. It is a prophecy as well to say that all their power and authority would be frustrated.

Verse 204

Listening to the recital of Qur'an is no doubt highly commendable but it becomes imperative only when the recital is by the Imam of the Jam'at in congregational prayer or in the '*Khutba*' (Sermon) of the Friday Prayer. This is almost unanimous among the various Schools Refer to 'Fiqh' (A.P.)

Verse 205

It is related that this order to recite the Holy Qur'an silently is an instruction as to what the '*Ma'mum*', i.e., the guided one in prayer in the congregational prayers (Salat al-jama'at) has to do, i.e., to recite the passage along with the Imam but not aloud.

Verse 206

The recital of this is as a Sunnat traditional, to be followed by a '*Sajdah*' (i.e., a prostration).

According to the '*Shi'a Ithna-Ashari*' school which is Islam-Original, i.e., according to the Holy Prophet and the Holy Ahl Al-Bayt '*Sajdah*' the prostration is '*Wajib*', i.e., compulsory only in four chapters of the Holy Qur'an:

- (1) 'Alif Lam Meem Sajdah.'
- (2) 'Ha-Meem'[20](#) Sajdah
- (3) 'Wan-Najm,'[21](#)
- (4) 'Iqra.'[22](#)

In the rest of the other chapters, it is '*sunnat*'.

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- [1.](#) Being.
 - [2.](#) Refer to verses 16:72, 30:21, 39:6.
 - [3.](#) Grant your prayers.
 - [4.](#) The reference may seem to be to the idols but with profound reflections proves that it is applicable to the living entities other than God.
 - [5.](#) The Holy Prophet Muhammad.
 - [6.](#) In all respects.
 - [7.](#) To do good.
 - [8.](#) Give up arguing with them.
 - [9.](#) Those adamant in disbelief.
 - [10.](#) Refer to verse 12:100.
 - [11.](#) The Prophet addressed for the people.
 - [12.](#) Including Impious one – the evil doers.
 - [13.](#) Of Satan – i.e. the impious ones.
 - [14.](#) An eye opener.
 - [15.](#) Less aloud.
 - [16.](#) The Prophet addressed for the people.
 - [17.](#) In direct Communion ‘Sajdah’, prostration. According to the Ahl Al-Bayt – ‘Sajdah’ i.e., prostration at the recital of certain Verses is ‘Wajib’ Compulsory – in four Chapters of the Qur’an:
Surah As-Sajdah (32:15)
Surah Fussilat (41:37)
Surah An-Najm (53:62)
Surah Al-Alaq (96:19)

In rest of the chapters ‘Sunnat’ Optional. Refer to verses 13:15, 22:77, 32:15.

- [18.](#) See verses 7:189–192.
- [19.](#) See also 2:6.
- [20.](#) Surah Fussilat.
- [21.](#) Surah An-Najm.
- [22.](#) Surah Al-Alaq.

[1] [1]

SHARES

Al-Anfaal – The Accessions

(Revealed at Madina)

75 Verses in 10 Sections

Sections Of Al-Anfaal – The Accessions

1. The Battle of Badr.
2. The Battle of Badr.
3. Obedience to God and His Apostles.
4. The Guardianship of the Sacred Mosque.
5. The Battle of Badr a proof of the Apostle's Truthfulness.
6. Steadfastness and Unity enjoined.
7. Enemy weakened.
8. Muslims should be prepared to meet the enemy in any number.
9. Muslims should be prepared for all Eventualities.
10. Prisoners of war.

Important Topics

1. The '*Anfaal*' (i.e., Accessions) – The Rights to the Anfaal. (Verse 1)
2. The sign of True belief is the obedience to God and the Holy Prophet. (Verse 1)

3. The qualities of the true believers. (Verses 2–4)
4. There are grades for the believers with God. (Verse 4)
5. Every act of the Holy Prophet, even his getting forth from his abode, was caused by God. (Immigration) (Verse 5)
6. The Battle of Badr–the actual state of the Muslims and the Heavenly help given to them by God. (Verse 10)
7. To every call from the Holy Prophet, the believers should answer. (Verse 24)
8. God’s help to the believers who are weak in strength and made helpless in the earth. (Verse 26)
9. To be faithful to God and to the Trust. (Verse 27)
10. Wealth and Children are only Temptations. (Verse 28)
11. The planning of the people and that of God–God the Best Planner. (Verse 30)
12. The Curse of God invited by the people. (Verse 32)
13. No chastisement from God to the people until the Holy Prophet remains among them. (Verse 33)
14. Friends of God can be none but the pious ones. (Verse 34)

15. Spending of wealth in obstructing the people from the way of the Lord. (Verse 36)
16. God will separate the polluted from the pure & the bad from good. (Verse 37)
17. Fight to stop persecution and mischief. (Verse 37)
18. The past sins of the disbelievers if they embrace the correct belief and amend themselves, will be pardoned (Verse 38)
19. The Ordinance about '*Khums*'– (The Fifth of the nett profit–according to *Fiqh*). (Verse 41)
20. It is Satan who makes the evils fair–seeming. (Verse 48)
21. The taunt of the hypocrites and those in whose heart is a disease–against the believers being religious. (Verse 49)
22. Dependence upon God. (Verse 49)
23. The punishment of God through the Angels. (Verse 50)
24. The example of the fate of the people of Pharaoh. (Verse 52)
25. God changes not the favour He has conferred until the recipients themselves change their own conditions. (Verse 53)
26. Everything spent in the way of God will be repaid in full. (Verse 60)
27. God is always sufficient against the deceit of the people. (Verse 62)

28. The believers urged to fight in the way of the Lord. (Verse 65)

29. Things acquired in war with the infidels. (Verse 69)

30. Those who migrate, and strive in the way of the Lord with their wealth and self. (Verse 75)

[1] [1]

SHARES

Al-Anfaal Section 1 – The Battle Of Badr

- To obey only God and His Apostle
- Qualities of the faithful
- Promise of the Divine help in the Battle of Badr

Al-Anfaal Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ۚ ذَاتَ بَيْنِكُمْ وَأَطِيعُوا ۚ اللَّهَ وَرَسُولَهُ ۚ إِنْ كُنْتُمْ مُؤْمِنِينَ

They ask thee about ‘Anfaal’ (Accessions) 1 Say (O’ Our Apostle)! “The ‘Anfaal’ (Accessions) are for God and the Apostle; So ye fear God and set aright 2 matters between yourselves and obey God and His Apostle 3 if ye be believers.” (8: 1) 4

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ ۖ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Verily believers are only those who when God is mentioned their hearts get thrilled⁵, and when unto them are recited His signs they increase them in faith, and on God (alone) do they rely, (8:2)

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those who establish prayer and of what God hath provided them with, they spend⁶(8:3)

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

These, (and) they (only) are the believers in truth; for them are (exalted) grades with their Lord, and forgiveness and a graceful sustenance. (8:4)

كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكُرِهُونَ

Even as thy Lord caused thee out of thy house with the truth, though a party of the believers were certainly averse, (8:5)

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ

They dispute⁷with thee about the truth after it had been made manifest, as if they were (helplessly) being driven unto death while they see it. (8:6)⁸

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ ۖ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ

And when God promised unto you one of the two (enemy) parties that it should be yours and ye loved that the one unarmed should be yours, and intended God to establish the truth with His words,⁹and to cut off the roots of the infidels. (8:7)

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ

That He may establish the truth of what was true and to bring to naught what was false, though disliked (it) the guilty (ones). (8:8)

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِنْ الْمَلَائِكَةِ مُرَدِّفِينَ

**(And remember) when ye implored¹⁰for help from your Lord, so answered He unto you (saying):
“Verily, I will help you with a thousand of the angels in rank behind rank.” (8:9)¹¹**

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

**And caused it¹²not God but as good tidings (unto you) and that your hearts thereby be
convinced; and no¹³help is there save from God; Verily God is Ever-Triumphant, Wise. (8: 10)**

Commentary

Verse 1

‘*Al-Anfaal*’, a plural drawn from ‘*Nafil*’, literally meaning addition or accession as a due.

This verse must have been revealed at Badr. A few people were guarding the tent of the Holy Prophet. ‘Ali Ibn Abi Talib was busy in active defence fighting the enemy and many were busy collecting the property left away by the enemy. Those who were busy in collecting the belongings of the defeated enemy, thought that whatever they had collected from the battle-field must be theirs. It was on this occasion this verse was revealed, saying, that every such thing belonged to none but to God and the Holy Prophet who would dispose of, as he deems desirable.

Anfaal:

1. Enemy’s property, movable or immovable, left over by the enemy in a battlefield, unclaimed by any Muslim warrior.
2. The enemy’s property, movable or immovable, deserted by the private owners, whether Muslim or Non-Muslim.
3. The property movable or immovable left behind by the non-Muslim emigrants.
4. The spoils of war which is carried by the use of force by the Muslims, comes under ‘*Ghanimah*’ and is not included in ‘*Anfaal*.’ Therefore, this is not abrogated by the Verse 8:41. About ‘*Fai*’¹⁴ falls under ‘*Anfaal*.’ (A.P.)

Verse 5

The reference is to the Battle of Badr – when the Muslims numbering only 313 had to defend themselves against the onslaught of the huge army of thousands fully armed and equipped men of the heathens of Mecca headed by Abu Sufyan, the Arch-enemy of the Holy Prophet and Islam, the father of Muḥawiyah and the grandfather of Yazid. When the Holy Prophet asked the opinion of some of his companions, Umar and Abu Bakr objected to going out of Madina to meet the enemy outside the city, but Sa'd Ibn Ma'az and Miqdad said, '*We would do as we are commanded by the Apostle of God!*'

On one side Abu Sufyan was proceeding at the head of a caravan from Syria to Mecca – but the Holy Prophet did not allow the Muslims to attack the caravan which could have been very easily done.

While the enemy had come within the distance of three days' journey from Madina with special preparations along with selected men of strength and experience, Muslims had only two horses and the rest were all footmen. The total strength of the Muslims numbered only 313. There was no regular army or any military equipment to meet the fully planned preparation of the enemy. It was only a body of men old and young, who sallied forth from Madina to defend their hearths and homes, their unprotected women and children. The Muslims were much frightened and perturbed.

It was the first test which the Muslims were put to, to prove the strength of their faith in the truth, Islam, and at the same time it was a clear proof that Muhammad was none else but the true Apostle of God, for, had it not been so, the occasion was so grave and hopeless that no imposter could have stayed upon his bogus claim nor any of the followers of a false prophet could have ever in the least delayed to desert him, for the doubtless result of the ensuing onslaught, could be nothing but a wholesale slaughter of the ill-armed and defenceless souls in the midst of chagrined enemies. The enemy had a combined and well united strength of several tribes joined together. They had a cavalry of four hundred well-trained, well-equipped mounted warriors besides thousands of well-equipped men of infantry.

The enemy, according to the old customs had to first send their selected warriors. *Abu Jahl* took the initiative and sent *Utbah*, *Shaybah* and *Walid* and the Holy Prophet sent *Ubaydah* to meet *Utbah*, and *Hamza* to meet *Shaybah* and '*Ali Ibn Abi Talib* to meet *Walid*.

'Ali killed all the three heroes of the enemy, but Ubaydah was martyred. He was the first martyr of Islam. At last God sent angels. [15](#) The enemy with all the huge numbers and tremendous preparation had come only to be hopelessly routed and having lost a great number of their selected heroes and surrendering much of their military equipment, the enemy had to run back to Mecca in total dejection and consternation. [16](#)

A reference to history will inform the reader as to how many of the companions, who later when Islam had been well-established posed themselves as the great heroes of Islam, sat quiet under a shade merely witnessing the trend of the battle for the life and death of Islam and the Muslims, going on.

Badr, where the Muslims met their invading enemies, is situated at a distance of three days' journey from Madina.

The following verses make the situation quite clear. The points deserving a special note are:

1. That if the Holy Prophet had any intention of plundering the enemy or of taking advantage of any opportunity to take any initiative of any unprovoked attack on the enemy, he would have allowed the Muslims to attack the caravan under Abu Sufyan proceeding from Syria to Mecca before Abu Sufyan could have reached Mecca to join the enemy forces. But the Holy Prophet avoided it.
2. The distance between Mecca to Madina was thirteen days' journey, and the Holy Prophet met the enemy at three days' journey from Madina, i.e., when the enemy forces had already reached Madina, which clearly shows that the initiative was from the infidels, and Muslims were only on their defence.
3. The condition of the unpreparedness of the Muslims is made clear in the next verses which say that the Muslims marched as if they were being driven to death, for the situation was so obviously hopeless, spelling nothing but a total destruction of the Muslims.

In spite of such clear proofs of the historical facts of the actual situation, the Christian writers at the cost of even the betrayal of their conscience shout that Islam was spread by sword, which sounds nothing but a total bankruptcy of the mind and morals, the sense of justice and the forfeiture of even the simple reasoning of mere common sense.

[Verse 7](#)

Referring to the attack on the Caravan under Abu Sufyan, contemplated by the people, which the Holy Prophet stopped and prophesied and loudly announced that the decree of the Lord is passed that the hosts shall soon return totally routed which was at first laughed at [17](#) but was fulfilled exactly as was prophesied.

[Verse 10](#)

God blessed the believers with a conviction of their victory and cast a dreadful fright in the hearts of the enemy.

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- [1.](#) Spoils of war.
 - [2.](#) This indicates that there was some dispute about owning the accessions. The people thought that it was theirs and the result was a quarrel and a dispute – Its application is valid for ever and it is a part of Divine Sovereignty. The believers were asked to accept without any hitch.
 - [3.](#) The Holy Prophet.
 - [4.](#) Refer to verse 8:41.
 - [5.](#) Refer to verse 39:23. All these qualities are found to the maximum limits possible besides the Holy Prophet in his Ahl Al-Bayt.
 - [6.](#) Benevolently in the way of their Lord.
 - [7.](#) This suggests the existence of a party which was not wholeheartedly submissive to the divine orders. Indicates the hopelessness with which the Muslims had to defend against the huge onslaught of the formidably strong enemy.
 - [8.](#) Refer to verses 54:45, 3:122.
 - [9.](#) His orders.
 - [10.](#) Sought.
 - [11.](#) Refer to verse 3:122.
 - [12.](#) Help with the angels.
 - [13.](#) Emphasises the fact that blessings in any form is God's and the other agencies – angelical or non–angelical are only the means.
 - [14.](#) Refer to verses 59:6 & 59:7.
 - [15.](#) See verse 8:9.
 - [16.](#) See verse 3:122.
 - [17.](#) See verse 3:122.

[1] [1]

SHARES

Al-Anfaal Section 2 – The Battle Of Badr

- Believers blessed and strengthened by God's help in the fight

- Believers warned against turning their backs in the fight

- God's wrath for those who turn their back against the enemy

- God's warning to the infidels against their further attack

Al-Anfaal Verses 11 – 19

إِذْ يُغَشِّيكُمُ النَّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ ۖ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيَتَبَيَّنَ بِهِ الْأَقْدَامَ

(Recollect ye) When He caused upon you a slumber as a security from Him and sent down water from heaven that He might purify¹you with it and take away from you the uncleanness of Satan and that He might fortify your hearts and plant firmly with it your feet. (8: 11)²

إِذْ يُوحَىٰ رُبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا ۗ الَّذِينَ ءَامَنُوا ۗ سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا ۗ أَلرُّعْبَ فَاضْرِبُوا ۗ فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا ۗ مِنْهُمْ كُلَّ بَنَانٍ

When thy Lord revealed unto the angels saying: “Verily, I am with you, make ye firm then those who believe. Soon will I cast dread into the hearts of those who disbelieve, therefore strike ye off their necks; and strike off then every fingertip of them.” (8: 12)³

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا ۗ اللَّهُ وَرَسُولُهُ ۗ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ ۗ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

This because they opposed⁴God and His Apostle (Muhammad), and whosoever opposeth God and His Apostle⁵then verily God is severe in punishment. (8: 13)⁶

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ

This,⁷then ye taste it, and (Beware!) that for the infidels is the torment of the (Hell) fire. (8: 14)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۗ إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا ۗ زَحَفًا فَلَا تُولُوهُمُ الْاُدْبَارَ

O’ ye who believe! When ye meet those who disbelieve (to attack) in battle, turn ye not to them your backs. (8: 15)⁸

وَمَنْ يُولِهِمْ يُومِنْدِ دُبُرَهُ ۗ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَغَدَّ بَاءَ بَعْضِ مِنَ اللَّهِ وَمَا لَهُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ

And whoever turneth his back to them on that day except if he turneth aside (in a stratagem) for the fighting or in joining (another) contingent then he deserveth himself the wrath from God, and his abode is Hell; and what an evil destination shall it be. (8: 16)

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

So ye slew them not but God slew them, and thou⁹ threw not when you threw it (the dust) but God threw it, that He might test¹⁰ the believers by a gracious trial from Him; Verily God is All Hearing, All-Knowing. (8: 17)

ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ

This¹¹ (is the cause) and that God weakeneth the crafty plans of the infidels. (8: 18)

إِنْ تَسْتَفْتِحُوا ۖ فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا ۖ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُدُّوا ۖ نَعُدُّ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

(Know ye O' Infidels!) If ye demanded a victory then indeed hath come unto you¹² the victory, and if ye desist (from attacking the faithful) it will be better for you; and if ye return (to attack), We also shall return (to assist the believers), and never shall your forces avail you of anything, though they may be many, and (know ye) that God is with the believers.” (8: 19)

Commentary

Verse 11

Abu Jahl had cunningly encamped his forces on a hard soil, and the desert before the Muslims was of very soft sand in which the feet of the Muslims was getting sunk, disabling them even to walk properly against the enemy. God sent rain by which the hard soil on which the enemy was stationed was turned marshy and slippery whereas the rain water hardened the sand before the Muslims and it was made easy for them to march on it.

Verse 12

This verse clearly explains how God helped the Muslims through the Angels – by Himself casting fright in the hearts of the enemy and the Angels fighting the foe on behalf of the Muslims.

The Holy Qur'an clearly indicates how helpless were the Muslims against the unprovoked huge onslaught of the invading formidable forces of the enemy. The question of the Holy Prophet taking any initiative against any unprovoked aggression does not at all arise but no amount of clarity of the matter seems to have been of any avail to the enemies of Islam to blackmail the Holy Prophet and the religion, Islam, with the definite motive of stopping the people from deserting the false creeds and embracing the true faith.

Verse 13

The concluding words of this verse, clearly lays down the punishment for acting against God and the Holy Prophet. This law has to be remembered against the conduct of the people with the Holy Ahl Al-Bayt immediately as the Holy Prophet departed from this world. How they behaved with 'Ali Ibn Abi Talib, the first Holy Imam about whom the Holy Prophet had declared on the memorable historic day at Ghadir Khumm on his way returning from the 'Hajjat al-Wida'.

"Of whomsoever I am the Lord, this 'Ali is his Lord"

"O' Lord be friend to him who is a friend to him ('Ali). Be an enemy to him who is an enemy to him ('Ali) and Help him who helps him ('Ali) and discard him who discards him ('Ali)."

What treatment did Fatimah, the Lady of Light, receive about whom the Holy Prophet declared:

"Fatimah is a part and parcel of mine – He who annoyed her, teased me, he who annoyed me, annoyed God, and he who annoyed God is an infidel."

What was the treatment meted out by the people to the Holy Imams Hasan and Husayn, the beloved grandsons of the Holy Prophet of God, about whom the Holy Prophet had announced that they were the Youths of the Paradise, and what miseries and tortures were inflicted on the other Holy Imams, who one after another, were martyred; is a matter for every impartial intelligent reader to decide. Let the readers keep in view the verses 4:115, 4:93, 33:57 and 42:23 and decide.

Verse 15

When the battle at Badr was being fought, some people sat quiet in the shade, merely witnessing and watching the trend of the events to join the triumphant party. And consider the position of those who turned their backs against the enemies at Uhud and ran away deserting the Holy Prophet in the midst of the overwhelming forces of the enemy, and disappeared for days together – Read authorities like, Tabari, Tarikh al-Khamis, Tafsir al-Kabir, Minhaj al-Nubuwwat, Early History of Islam by S. Husayn, which say, that the companions like Abu Bakr, Umar, Uthman and Abu Ubayda were also among those who took to flight at Uhud and Hunayn.

Verse 16

See note on Verse 8:15 and decide about those who had deserted the Holy Prophet at Uhud and the other battle-fields (Hunayn).

Verse 17

This verse clearly indicates that in the battles which the Holy Prophet fought for Islam, the hand of God was actually at work.

The word ‘*Yubla*’ means gifting or conferring. Here it means that God willed to gift the Muslims with a good gift, i.e., the unexpected victory over the enemy. It is said at Badr only nine from the ranks of the Muslims were martyred whereas the enemy lost seventy of their renowned warriors, and ‘Ali alone dealt with thirty-seven of the infidels and slew them. It was in Badr that Abu Jehl was killed.

The concluding part of this verse explains the divine purpose of blessing the believers with a crushing victory in the encounter at Badr.

The justification to God’s attributing the killing of infidels by the Muslims, to Himself, is because the motive for them was purely His own order and nothing else, and it does not discard the agency of human beings corresponding to the action as the determinists say. This is clear from the second sentence in this Verse wherein the throwing of the dust by the Holy Prophet as the immediate agent and then attributes the same to Himself, meaning that the Holy Prophet’s will reacted in complete accord with His will. (A.P.)

Verse 19

It is reported when the infidels left Mecca to attack the Muslims in Madina, it was Abu Jehl who held the ‘*Curtain of the ‘Ka’ba*’ and prayed for ‘*the best of the sides to be assisted and the side which might be on the wrong to be destroyed,*’ and God had justly disposed of the matter as it was prayed to be by the infidels themselves.

The Christian writers, unaware of the facts, attack Islam and the Holy Prophet, saying, that the Quraish, i.e., the Meccans prayed to their gods for help when they were threatened with an attack, from the Holy Prophet. It would be nothing short of absurdity even to imagine any such thing, for, when this took place the whole strength of all the Muslims put together was not even one hundredth of their enemies around them and they were practically surrounded by very strong and large tribes which were up against them, and their enemies, the Quraish, in particular were exhausting all their resources in organising and equipping themselves with every thing they could possibly collect to effect irresistible onslaught to ruin the Muslims as a whole and to exterminate the faith, Islam, once for all.

1. A physical purification by means of water but the purification in 33:33 is direct and universal – thorough. Internal and External– i.e. of Body and Soul.

2. Refer to verse 25:25.

3. Note the command here is only against those who had attacked and not for any and every disbeliever thereafter as wrongly interpreted by our Christian critics. See the next verse.

4. Waged war.

5. The Holy Prophet Muhammad.

6. Compare this to the opposition to the covenant taken at Ghadir Khumm. Refer to verses 4:115, 33:57.

7. The cause of the punishment.

8. On this basis to run away from the battle fields of ‘Jihad’ is counted as a major sin.

9. The Holy Prophet.

[10.](#) By the order to fight.

[11.](#) This is one cause and the other is that God weakens the crafty plans of the infidels.

[12.](#) But not for you.

[1] [1]

SHARES

Al-Anfaal Section 3 – Obedience To God And His Apostle

- Obedience to God and His Apostle enjoined
- Warning against God’s wrath
- God’s presence between man and his intentions
- To be faithful to Trusts
- Not to be infatuated with wealth and children for they are only temptations

Al-Anfaal Verses 20 – 28

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ

O’ Ye who believe! Obey God and His Apostle (Muhammad!), and turn ye not away from him while ye hear (him)[1.](#) [\(8:20\)](#)[2](#)

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ

And be not like those who said: “We heard” while they listen not. [\(8:21\)](#)[3](#)

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

Verily the vilest of animals⁴ in God's view are the deaf and the dumb who understand not. (8:22)⁵

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا ۗ وَهُمْ مُعْرِضُونَ

And if God had found in them any good, indeed He would have made them listen, and (even) if He makes them listen⁶, they would turn back while they swerve aside. (8:23)⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا ۗ اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا ۗ أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ ۗ وَأَنَّهُ ۗ
إِلَيْهِ تُحْشَرُونَ

O' ye who believe! Respond ye to God and to His Apostle (Muhammad) when He calleth you to that which giveth you life; and know ye that God getteth (always there) in between man and his heart⁸, and that it is unto Him ye shall (all) be (ultimately) gathered. (8:24)

وَاتَّقُوا ۗ فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا ۗ مِنْكُمْ خَاصَّةً وَاعْلَمُوا ۗ أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And guard ye (yourselves) against an affliction⁹ which may smite not (only) those who committed injustice among you in particular (but all of you); and know ye that God is severe in the requital (of evil); (8:25)¹⁰

وَأذْكُرُوا ۗ إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ ۗ وَرَزَقَكُم مِّنَ
الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

And remember ye, when ye were few and deemed weak in the earth, fearing that people may carry you away by force but He strengthened¹¹ you with His aid and provided you of the good things (of sustenance) that ye may give thanks. (8:26)

يَا أَيُّهَا الَّذِينَ آمَنُوا ۗ لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا ۗ أَمْنَكُمْ وَأَنْتُمْ تَعْلَمُونَ

O' ye who believe! Be ye not unfaithful to God and the Apostle (Muhammad), nor be ye unfaithful to (the) trusts¹² with you while ye know, (8:27)

وَاعْلَمُوا ۗ أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ ۗ أَجْرٌ عَظِيمٌ

And know ye! that your wealth and your children, are a temptation¹³, and that, God, with Him is a mighty reward. (8:28)

Commentary

Verse 24

By this verse the response to the call of the Holy Prophet is the same as the response to the call from God, thus the immediate response to the call of the Holy Prophet becomes compulsory. It is said that by the call of the Holy Prophet, is meant the Imamah, i.e., the Divine Guidance through the Twelve divinely commissioned Holy Imams. It also means that whenever the Holy Prophet calls the believers to *Jihad* to defend the faith, it is compulsory upon every believer to respond to it immediately without any excuse.

And God's being between the man and his heart, means God's supreme control over the will of every man and woman. Many a time man decides to do a thing, but it is not done, or his plans do not work as he wills. 'Ali Ibn Abi Talib, the first Holy Imam says, '*I knew God by the failure of my intentions*'

Usually everyone is dominated by his heart's desires, and responds to its call but when he submits to the Call of God and the Holy Prophet, his submission to the Divine call has been termed as getting in between man and his heart, preventing him to listen to the dictates of his heart. (A.P.).

Verse 25

It is related from the Second Holy Imam Hasan Ibn 'Ali that he said that this verse was revealed as a prophecy about the Battle of *Jamal*, which was fought by Talha, Zubayr and Ammar, under A'isha, one of the wives of the Holy Prophet. This battle was fought at Basra. *Tafsir al-Kashaf* says that once Zubayr was going along with the Holy Prophet and 'Ali was coming in front of them. Zubayr pointing to 'Ali, asked the Holy Prophet as to how much the Holy Prophet loved 'Ali? To which the Holy Prophet replied, '*I love him more than as I would do to my son, but how evil it would be when you would go to fight against him*'. It was a prophetic reference to what would take place in the Battle of *Jamal* which was engineered by Talha and Zubayr and this verse contains a prophetic reference to the event and a general warning to those who might get involved in it along with the others.

It is a warning to the faithful that there is trouble of social and political character ahead of them that it will not affect only the wrong-doers but also the others. In which case the believers should be on their guard by adhering to the prescribed path of God.

During the lifetime of the Holy Prophet, there were such occasions wherein the Muslims were put to tests, one of it, is referred in Verse 33: 11, and after him also there were many testing occasions to which the Holy Prophet refers in the tradition narrated by *Abu Ayyoob Ansari* that the Holy Prophet told *Ammar Ibn Yasir*,

‘O’ Ammar! after me there will be troubles to the extent that the swords will be drawn against each other and kill each other and each will disassociate from the other. If thou seest that – adhere thou to this bald-headed man in my right hand (‘Ali Ibn Abu Talib). If all people go to one side and ‘Ali adopts another, follow thou the path adopted by ‘Ali and leave the people to have their own way. O’ Ammar! certainly ‘Ali will not turn thee away from guidance and take thou on any path against me. O’ Ammar! obedience to ‘Ali is obedience to me and obedience to me is obedience to God.’

Hakim Abul Qasim Asqani says when this passage was revealed, the Holy Prophet said, *‘Who ever opposed ‘Ali unjustly about this seat of mine after me, it is as if he has denied my apostleship and the apostleship of all the apostles before me.’* (A.P.).

Verse 27

Unfaithfulness or treachery here relates to disclosing the secrets of God, of the Holy Prophet and also of the people themselves. It is reported by *Jabir Ibn Abdullah al-Ansari* that the Messenger Angel Gabriel appeared before the Holy Prophet and informed him that Abu Sufyan, the arch enemy of Islam, had secretly camped, and counselled to prepare to forestall the enemy and keep this a secret. When the Holy Prophet informed his closest lieutenants to prepare for the task ahead, one of the hypocrites got this secret and wrote a secret letter to Abu Sufyan and informed him of the preparations of the Muslims for their defensive initiative.

Another occasion of the treachery is reported when the Holy Prophet had laid siege to the Forts of the Jews of *Bani Quraiza* who had turned hostile to the Muslims, for twenty-one days. The Jews at last sent word requesting the Holy Prophet to treat them as he did in the case of *Bani Nazir* and enter into a truce with them and they would migrate to Syria and wanted Abu Lubaba to be sent to them for negotiations.

The Holy Prophet sent word through Abu Lubaba that if they get out of their stronghold, the matter would be settled as it would be deemed desirable. Abu Lubaba went and while conveying the message pointed his finger to his throat, to indicate that if they got out, they would be slaughtered. The fact was not so, and it was the treachery of Abu Lubaba for there among the Jews were some of his close relatives and friends.

When Abu Lubaba returned to the Camp, he came to know that what he did there with the Jews, the Holy Prophet had been informed by the Messenger Angel, and this verse has been revealed about his treachery. Abu Lubaba went into the mosque and got himself tied to one of the pillars and refused to take food or even water until he was pardoned by the Holy Prophet. Seven days passed but Abu Lubaba had neither taken any food nor water, and consequently fell unconscious and yet he was not for getting himself untied until the Holy Prophet himself would do it. The Holy Prophet came and told him that he was pardoned and untied him. (M.S.A.).

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- [1.](#) This discredits the tradition which gives license to the participants of the battle of Badr among the Muslims to do whatever they like for God has already forgiven their sins. (A.P.).
 - [2.](#) This is a warning to the believers so that the promise in the end of the preceding Verse might not put them up with pride or make them over confident. (A.P.).
 - [3.](#) Refer to verse 2:93.
 - [4.](#) The infidels. Lit. anything that walks, creeps, or crawls on earth.
 - [5.](#) Those who walk on the earth.
 - [6.](#) With the absence of goodness in them.
 - [7.](#) Refer to verse 2:93.
 - [8.](#) Intentions.
 - [9.](#) A troublesome trial.
 - [10.](#) Refer to verse 33:71.
 - [11.](#) This is a heartening warning to the believers not to be afraid of being a minority and thus to join the wrong-doers.
 - [12.](#) The Book of God (Qur'an) and the Ahl Al-Bayt, with which the Muslims were trusted.
 - [13.](#) Ar. 'Fitna' Refer to note on verse 64: 14 & 64: 15.

[1] [1]

SHARES

Al-Anfaal Section 4 – The Guardianship Of The Sacred Mosque

- Distinction promised to those who fear God
- Plots against the Apostle
- Prophecy about the disbelievers losing the guardianship of the Sacred Mosque
- The ultimate collection of the infidels at Hell

Al-Anfaal Verses 29 – 37

يَا أَيُّهَا الَّذِينَ آمَنُوا ۖ إِن تَتَّقُوا ۖ اللَّهُ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

O' ye who believe! If ye fear God He will grant you a distinctive (standard)¹and remove from you (all) your evils, (sins) and forgive you; and God is the Lord of Mighty grace. (8:29)²

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينِ

And when planned they against thee, those who disbelieved, that they might imprison thee, or slay thee or drive thee away; and they devise plans and God (too) hath a plan; and God is the Best of the planners. (8:30)³

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ

And (remember) when are recited unto them Our signs, say they: "Indeed we have heard" if we please we could say the like of this (Qur'an), It is nothing but the tales of the ancients. (8:31)⁴

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ

And (remember) when said they:⁵"O' God! If this (Qur'an) be the truth from Thee, then rain Thou upon us stones from heaven or inflict on us a painful chastisement. (8:32)⁶

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

And God is not to chastise them while thou⁷art among them⁸, nor is God to chastise them while yet they seek forgiveness. (8:33)

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۗ إِنْ أَوْلِيَاءُؤُهُ إِلَّا الْمُتَّفِقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

And what plea have they that God should not chastise them while they obstruct (men) from the Sacred Mosque, and they are not (also) its guardians; Its guardians are not but only those who guard themselves (against evil)⁹but most of them know not. (8:34)

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا ۗ الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

And their prayer near the (Sacred) House (of God) is nothing but whistling and clapping of hands; Taste ye then the chastisement for what ye were disbelieving. (8:35)¹⁰

إِنَّ الَّذِينَ كَفَرُوا ۖ يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا ۖ عَن سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا ۖ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ

Verily those who disbelieve spend of their wealth to obstruct (men) from the way of God, so will they spend it, then (in the end) it shall be against them (a matter of) regret; and those who disbelieve, unto the Hell shall they be driven. (8:36)

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ ۖ عَلَىٰ بَعْضٍ فَيَرْكُمُهُ ۖ جَمِيعًا فَيَجْعَلُهُ ۖ فِي جَهَنَّمَ أَوْ لَتَكُ هُمُ الْخٰسِرُونَ

That God might distinguish the impure¹¹ from the pure, and put the impure, some of it upon the other, and pile it up together, then cast it into the Hell; These are they the losers. (8:37)

Commentary

Verse 29

This verse speaks of the quite reasonable and practical way Islam wants mankind to be kept warned against sinning, as well as encouraging piety and with the promise of the pardon for the evils already committed, if duly repented with amendment.

Verse 30

When some people from Yathrib (later known as Madina) came to Mecca and invited the Holy Prophet to their place and promised faithfulness to him, the heathens of Mecca got alerted and apprehended that the Holy Prophet would soon be out of their hold. An urgent meeting of the elders of the tribes was hurriedly summoned at the Dar al-Nadwah, where the Meccans used to meet whenever they needed to take any important decisions about their civic as well as the other matters or to celebrate any great social events.

The elders of all the tribes were gathered together, and Satan appeared in the form of the *Shaykh al-Najdi*, *Abu al-Bakhturi* suggested to confine the Holy Prophet in a house until he dies therein. *Hisham Ibn Umar* wanted to provide the Holy Prophet with a camel and exile him. At last *Abu Jahl* counselled that a young man from each of the tribes be chosen and all these young men together, to simultaneously thrust their swords into the Holy Prophet's body so that the charge of the murder might be laid equally on each tribe and the *Bani Hashim*, i.e., the tribe to which the Holy Prophet belonged would not be able to fight all the tribes together and thus there would be left to them no other choice but to receive the blood-money.

This suggestion was unanimously adopted and while the heathens were plotting to kill the Holy Prophet,

the Messenger Angel *Gabriel* appeared and informed the Holy Prophet of the plot of the infidels and conveyed God's command to the Holy Prophet to lay 'Ali Ibn Abi Talib in his couch under his mantle-piece and to migrate to Madina. The Holy Prophet issued instructions to every Muslim, to remain that night indoors and none to come out of his house. As commanded by God, 'Ali laid himself in the couch of the Holy Prophet and covered himself with the mantlepiece which the Holy Prophet used and it looked as if the Holy Prophet himself was under the mantle.

By this time the residence of the Holy Prophet was surrounded by the chosen men of the plot, but the Holy Prophet opened the door and miraculously passed through the men and none of them saw him going away. He had not gone only a few steps, when to his surprise against his explicit instructions, he found Abu Bakr there. He took Abu Bakr along with him and a few steps further he found some men of the enemy coming towards him. He took a handful of earth and threw it towards them, and they passed him without seeing him. He went and took shelter in the cave of 'Thawr' and immediately as he entered, a spider practically sealed the entrance by weaving over it, its web. It is also said that a pigeon wove a nest at the mouth of the cave and laid eggs in it.

Having watched over the whole night, at the early hours of the dawn, the enemies rushed fiercely into the house breaking the door of the chamber of the Holy Prophet to kill the one in the couch, imagining him to be the Holy Prophet. The enemies surrounded the bed which they had been so long watching and with the confidence of having their prey in their grip and removed the green mantle which covered the one under it, but to their dismay the one in the bed was 'Ali and not the Holy Prophet and found 'Ali in sound sleep. Rousing him they asked where the Holy Prophet was.

The reply from 'Ali was cool and collected, saying, *'You appoint not me a watchman or a guard on him! God knoweth where he is.* Abu Jahl ordered a hurried search in the surroundings including the roads to Yathrib (*Madina*) and the other exits from the town. The fury of the heathens knew no bounds when they heard their prey had escaped. Abu Jahl's men speeded towards Yathrib. Abu Sufyan mustered his horsemen to search the countryside. The whole of Mecca and its surroundings were explored in the man-hunt.

The enemy traced the foot-prints up to the cave and finding the entrance of the cave sealed by a web, and with a nest with eggs of a pigeon in it; they returned. In the cave hearing the footsteps of the enemy Abu Bakr began to cry aloud, saying, what would happen if they were caught by the men. The Holy Prophet had to console him, saying, *"Fear thou not, God is with us."*

This verse refers to this event of the Migration of the Holy Prophet to Madina.

Verse 31

It is a reference to the empty boastings of the infidels. There is already the challenge of the Holy Qur'an to produce at least a chapter of its kind. Yet the world till now could not respond to this everlasting and

ever-current challenge.

The people sometimes used to say that they, if they only like it, can bring the like of this, (Qur'an) and they resorted to all means against the movement, but utterly failed. Their failure and their frustration is obvious from the next Verse 8:32. (A.P.).

Verse 32

Nu'man Ibn al-Harith had been to Iran for the purpose of trade. He purchased the stories of Rustom and Sohrab and translating them into Arabic, said, that like the Qur'an he had also fabricated some stories of the eminent people. Uthman Ibn Math said, "*O' Nu'man! fear God for Muhammad is the true Apostle of God and what he says is truth. He says, There is no God but (the One True) God.*" Nu'man replied, saying, '*I also say, There is no God but One God but I only add that these (angels) are the daughters of God.*' Nu'man was brought before the Holy Prophet who rebuked him and Nu'man prayed, saying, "*O' God if what Muhammad claims is true then let a stone fall upon me and kill me.*" It was then that this verse was revealed. Nu'man was killed in the Battle of Badr. The next verse explains why the punishment was postponed until Badr.

Verse 33

Allamah Ibn Hajar al-Asqalani al-Makki, a revered Sunni scholar in his well-known book '*Sawa'iq al-Muhriqa*' says that this verse is also about the superiority and excellence of the Holy Ahl Al-Bayt. There are many traditions of the Holy Prophet saying, "*as I am the source of peace and protection for mankind on earth, my Ahl Al-Bayt are also the same for them.*" (M.F.A.).

This verse gives the reason for the postponement of the punishment as the Holy Prophet Muhammad is the '*Rahmatun li 'l-Alameen*', the Mercy unto the worlds.

Verse 34

Guardians of the Mosque can be interpreted as the guardians of the faith, Islam, and according to this verse the guardians of Islam, i.e., the Imams, could be only those who were themselves the strictest observers of it and in this regard, none could even be equalised to the Twelve Holy Imams after the Holy Prophet. This unique superiority and the excellence of the Holy ones is universally acknowledged by all schools of thought among the Muslims.

Verse 35

There can never be any Islamic prayer acceptable to God and the Holy Prophet, with music.

The innovation of the institution of '*Sama*' which is conducted with music by some who call themselves Sufis (the mystics) could reasonably be termed as the legacy or the copy of some non-Muslim creeds.

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1. To enable distinguishing the right from the wrong.
 2. Refer to verse 8:25
 3. Refer to verse 9:40. It is said that this refers to the plan of the Quraishites before the Holy Prophet's migration from Mecca, and God's plan refers to 'Ali's taking the place of the Holy Prophet and enabling the Holy Prophet to migrate safely to Madina.
 4. Refer to verse 70: 1.
 5. The infidels.
 6. This feeling was expressed by the people at the end- i.e., at the declaration of the last Covenant about 'Ali 5:63 at (Ghadir Khumm) when Islam had dominated the whole of Arabia.
 7. The Holy Prophet.
 8. Refers to the people mentioned in the previous two verses: 8:31& 8:32 which shows that the people referred to were only professing Islam.
 9. The pious
 10. This refers to the infidels but applicable also to the Muslim pilgrims to the holy Ka'ba (the Hajiis) who do it without grasping the real significance of the greatest congregational devotion. (A.P.).
 11. Refer to verse 3: 178. Shows that the distinction referred to in this Verse is the object of the apostolic mission of every prophet - its application extending even to the disbelievers. (A.P.).

[1] [1]

SHARES

Al-Anfaal Section 5 – The Battle Of Badr A Proof Of The Apostle's Truthfulness

- Pardon if the disbelievers desist from their wickedness
- Fight to establish religion exclusively for God
- Promise of God's help if the infidels again return to attack

Al-Anfaal Verses 38 – 44

قُلْ لِلَّذِينَ كَفَرُوا ۖ إِن يَنْتَهُوا ۖ يُغْفَرْ لَهُمْ مَّا قَدْ سَلَفَ ۚ وَإِنْ يَعُودُوا ۖ فَقَدْ مَضَتْ سُنتُ الْأَوَّلِينَ

Say (O' Our Apostle Muhammad!) to those who disbelieve: If they desist (from their disbelief and

the enmity of the Apostle), will be forgiven for them (their sins) what hath past, 1and if they return (to their disbelief) then indeed shall pass against them what hath already passed (against) the ancients. (8:38)

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا ^{﴿١﴾} فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

And fight ye with them until 2there be no mischief 3and the religion be wholly for God; but if they desist, then Verily seest God what (all) they do. (8:39)

وَإِن تَوَلَّوْا ^{﴿٢﴾} فَأَعْلَمُوا ^{﴿٣﴾} أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

And if they turn back, then know ye! that God is your Lord; 4The Most Excellent Lord and the Most Excellent Helper. (8:40)

وَأَعْلَمُوا ^{﴿٤﴾} أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِلَّهِ خُمُسُهُ ^{﴿٥﴾} وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَجْمَعِينَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And know ye (O' believers) that whatever of a thing ye acquire a fifth of it is for God, and for the Apostle and for the (Apostle's) near relatives and the orphans and the needy and the wayfarer, if ye believe in God and that which We sent down unto Our servant (Muhammad), on the Day of distinction, on the day when met the two parties; And verily God hath power over all things. (8:41) 5

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنكُمْ وَلَوْ تَوَاعَدْتُمْ لِاخْتِلَافْتُمْ فِي الْمِيْعَدِ وَلَكِن لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَن هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَن حَىٰ عَن بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

(Remember) When ye were on the near side (of the valley) and they were on the farthest side (of it), while the caravan (of the enemy) was in a lower ground than you; and had you mutually made an appointment 6certainly had you broken away (failed) in the fulfilment, but (ye were made to meet) in order that God might enact a matter which was destined to be done, that he who perisheth may perish after a clear proof and he who liveth may live after a clear proof; and Verily God is All-Hearing, All-Knowing. (8:42)

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَايِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ ^{﴿٦﴾} عَلِيمٌ ^{﴿٧﴾} بِذَاتِ الصُّدُورِ

(Remember) When God showed them to thee in thy dream as few; and had He shown them to thee as many (then) certainly would ye have become disheartened and certainly ye would have disputed in the matter, but God did save you; verily He is the All-Knower of what is in your breasts. 7(8:43)

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِيَ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِيَ أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

And (remember) when He showed them to you when ye met, as few in your eyes and He reduced you to appear as few in their eyes in order God may enact the matter which had been destined to be done; and unto God (alone) will return all matters. (8:44)8

Commentary

Verse 38

Note the mercifulness of Islam and the Holy Prophet that in spite of what has been done to torture the Holy Prophet and the faithful ones, the only condition for forgiveness, is the return from evil and embracing the truth, i.e., amending of one's conduct and character and disciplining the human self with the faith in God. And the desisting mentioned in this verse refers to the infidels desisting from opposing Islam and the Holy Prophet.

Verse 40

And if in spite of the amnesty and forgiveness offered, the heathens return to enmity and fight, then God promises the believers His protection and help. It is a prophecy that the infidels would never thereafter be able to succeed against Islam or the Holy Prophet.

This proves '*Jihad*'⁹ is valid on all parts of the earth until God fills the world with justice, peace, and no trouble or injustice is practised anywhere in the world, i.e., the day of the re-appearance of the Last Imam of the Ahl Al-Bayt – Muhammad al-Mahdi. For details See '*Fiqh.*' (A.P.)

Verse 41

'*Ghanimat*' actually means 'Profit obtained' which includes the property surrendered by the enemies of Islam, in any battle (i.e., booty). But '*Ghanimat*' mentioned here comprises of the profit obtained for instance through any of the following sources:

1. *Booty obtained in a war with the enemies of God, His Holy Prophet, i.e., the enemies of the religion Islam.*

2. *Things like gold and silver obtained from mines.*
3. *That which obtained from the sea, like pearls and the other valuables.*
4. *Net profit obtained through any concern including cultivation or industry after meeting the cost of living for self, family and children.*
5. *The money received from the people of the Book like the Christians and the Jews as the price of the land sold to them.*
6. *When any wealth which might have been mixed with any illegal earning which could not be distinguished or determined as to how much portion is legal and how much is illegal. (For exact particulars–Refer to ‘Fiqh’).*

‘*Khums*’ means one fifth. The one-fifth of the above-mentioned means, sources of profit is to be divided into the following equal parts.

1. For God.
2. For the Holy Prophet.
3. For the Kith and Kin of the Holy Prophet. These three parts the Holy Prophet himself used to receive.
4. For the Orphans of the ‘*Bani Hashim*’, i.e., the family of the Holy Prophet.
5. For the poor.
6. For the Wayfarers.

‘*Khums*’ was determined by God for the Bani Hashim, for their family excellence, whom *Sadaqa* of any kind from a *non-Bani Hashim* has been forbidden. After the Holy Prophet, the share of God and the Holy Prophet and that of the Prophet’s kith and kin was paid to the enemies of the Bani Hashim, stopping the share of the kith and kin of the Holy Prophet.

In the present days the total amount of *Khums* be divided into equal parts being ‘*Sihm al-Sadat*’ (i.e., the share of the Syeds, i.e., the descendants of the Holy Prophet) which must be given to the poor deserving Syeds. The other part being the ‘*Sihm al-Imam*’ (i.e., the share of the Holy Imam, the

successor of the Holy Prophet); this must be remitted to the *'Mujtahid'* which the payer of the *Khums-amount* follows, or it could be disbursed by the permission of the *'Mujtahid'*. The *Mujtahid* at his own discretion would use the amount as he deems fit in any way profitable to the faith and the faithful, viz., propagation of the faith, starting or helping orphanages, widow-houses, hospitals, schools, construction of roads and bridges, etc. (For details Refer to *'Fiqh'*).

(M.A.) quotes an instance of the Holy Prophet receiving his share of *'Khums'* and then gifting it to the Muslims and based upon this contention says that the share of the Holy Prophet should be spent for public use. Firstly, taking this report into consideration, it is established that the Holy Prophet did not refuse to take his share. He took his share and then on a particular occasion to meet any exigency he might have of his own free will gifted his share, but it can never mean that the Holy Prophet did ever deny the distribution as decreed by God. This is an unreasonable excuse against the violation of the divine ordinance.

The day mentioned in this verse is the day of the Battle of Badr (2 A.H.). The Holy Prophet had said *'Honour my kith and kin as to the virtuous ones among them, for the sake of God and as for the sinner among them, for my own sake for Sadaqa has been disallowed for them to receive.'*

Verse 42

This verse speaks of the various positions and the conflicting forces of the believers, and the disbelievers had been stationed at on the day of Badr when the Muslims were on a soft, sandy soil and the enemy was on a hard advantageous ground and God through an unexpected rain hardened the soft sandy land for the Muslims and made the hard soil marshy and slippery to the disadvantage of the disbelievers.

The passage in the first glance asserts that the prescribed position was determined by God without the agency of any human being, but the last portion of the verse shows that the position adopted by both the parties was not entirely forced on them by God. It was due to their choice; and that also after realising the right and the wrong. Thus, the attribution of the prescribed position to His will should be taken as His legislative will and not creative (A.P.).

Verse 44

If the believers had been shown to the infidels in the hugeness in the beginning itself as they were done later on, the heathens would have fled and the victory which was decreed by God would not have been achieved as it was made quite obvious to the infidels that God was with the believers and thus they with their overwhelming numbers and preparedness could not defeat the handful of the ill-equipped ones of the Muslims and on the other hand were hopelessly routed. [10](#)

As already pointed out the holy souls of the apostles of God and their successors are always guarded against delusions whether asleep or awake but their visions in their dreams although are true but subject

to interpretation¹¹.

For instance, the Vision of Abraham¹² was an indicative form but the son Ishmael interprets it as imperative. Similarly, here the Holy Prophet dreamt the qualitative weakness of the enemy was shown to him in the vision in numerical meagreness. This figurative expression of the quality though its quality and vice-versa and in other figurative expression of a fact in a disguised form for any reasonable purpose is called 'Tawriyah', i.e., showing any fact in parable, is justified in a moral point of view. (A.P.).

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- ¹. This is explained by the Holy Prophet who said: "Islam cuts off man from his past" (A.P.).
 - ². So that.
 - ³. Mischief – Object of the fight to stop mischief and to defend against unprovoked aggression.
 - ⁴. Protector – Master.
 - ⁵. Refer to verses 8:1, 16:90, 17:26, 30:38, 59:7. The Ordinance about 'Khums', see 'Fiqh'.
 - ⁶. To assume the described position.
 - ⁷. Hearts.
 - ⁸. Refer to verse 8:43.
 - ⁹. See verse 8:39.
 - ¹⁰. See verses 3:12 & 8:66.
 - ¹¹. See verses 8:43 & 8:44.
 - ¹². See verse 37:102.

[1] [1]

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