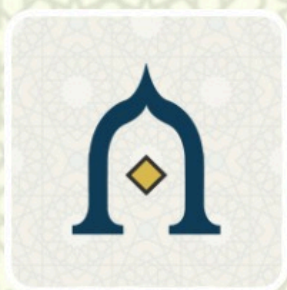


The Holy Qur'an - The Final Testament - Juz 11

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**English Translation: S.V. Mir Ahmad
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This text is the eleventh 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 eleventh Juz of the Holy Qur'an, from Surah At-Tawbah (Al-Bara'at) Verse 100 to Surah Hud Verse 8.

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

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

Miscellaneous information:

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At-Tawbah (Al-Bara'at) Section 13 – The Hypocrites Among The People Of The Desert

- The example of the Muhajirs the Emigrants and the Ansars the Supporters
- Warning against the Hypocrites in and about Madina
- The Mosque built for mischief

At-Tawbah (Al-Bara'at) Verses 100 – 110

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنَ الْمُهَجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا لَهُ ۗ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

“And (as for) the foremost¹, the first of the ‘Muhajirs²’ and the ‘Ansars³’, and those who followed them in goodness, God is well-pleased with them and they are well-pleased with Him, and He hath prepared for them gardens ‘neath which flow rivers, to abide therein for ever; That is great achievement⁴.” (9: 100)

وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا ۗ عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ

يُرْدُونَ إِلَىٰ عَذَابٍ عَظِيمٍ

“And of those who are around you of the (rustic) Arabs (of the desert) there are hypocrites; and from the inhabitants of Madina (also); Stubborn are they in hypocrisy; Thou⁵ knowest them not, We know them; twice will We chastise them, then shall they be turned unto a grievous chastisement.” (9: 101)

وَأَخْرُونَ اعْتَرَفُوا^٥ بِذُنُوبِهِمْ خَلَطُوا^٦ عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنْ اللَّهُ غَفُورٌ رَحِيمٌ

“And others have confessed their faults, they have mixed a good act with another (which is) evil; may be God will turn unto them (in mercy); Verily God is Oft-Forgiving, All-Merciful.” (9: 102)

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“Take⁶ thou alms out of their wealth, thou wouldst cleanse them and purify them thereby, and pray for them; verily thy prayer is assurance⁷(of peace) for them; And God is All-Hearing and All-Knowing.” (9: 103)

أَلَمْ يَعْلَمُوا^٧ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ^٨ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

“Know they not that God is He who accepteth repentance from his bondmen and receiveth the alms, and God is verily He, The Oft-Returning (to mercy), The Most Merciful.” (9: 104)

وَقُلِ اعْمَلُوا^٩ فَسِيرَىٰ اللَّهُ عَمَلَكُمْ وَرَسُولُهُ^{١٠} وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

“And say thou (unto them), Act ye as ye will, God beholdeth your deeds, and His Apostle, and the Believers⁸; and then ye shall be brought back to the Knower of the hidden and the manifest(alike), then will He inform you of (all) what ye were doing⁹.” (9: 105)

وَأَخْرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“And others are made to await God’s command; whether He will chastise them or whether He will turn (in mercy), unto them And God is All-Knowing, All-Wise.” (9: 106)

وَالَّذِينَ اتَّخَذُوا^{١١} مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا^{١٢} بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ^{١٣} مِنْ قَبْلُ وَلَيَحْلِفُنَّ

إِنْ أَرَدْنَا إِلَّا الْحُسْنَى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

“And those who built [10](#) a mosque to cause harm (to the faithful) and cause infidelity and to effect disunion among the faithful, and an ambush [11](#) to him who warred against God and His Apostle before; and they will indeed swear (saying); “We only desired naught but good;” And God beareth witness that verily they are liars.” (9: 107)

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۗ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

“Never do thou (O’ Apostle!) stand therein (to pray); Surely a mosque found on piety from the very first day deserveth more than thou shouldst stand therein (for prayers); therein are men who love that they be purified; And God loveth the purified ones [12](#).” (9: 108)

أَفَمَنْ أُسِّسَ بُنْيَانُهُ ۗ عَلَى تَقْوَى مِنْ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُنْيَانُهُ ۗ عَلَى شَفَا جُرُفٍ هَارٍ فَانْتَهَارَ بِهِ ۗ فِي نَارٍ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“Is he therefore better who hath laid his foundation on fear [13](#) of God and (His) goodwill [14](#), or he who layeth his foundation on the brink of a crumbling hollowed [15](#) bank, so it crumbled down with him into the fire of Hell; and God guideth not people (who are) unjust.” (9: 109)

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا ۗ رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“The building which they built will not cease to be a source of disquiet in their hearts until their hearts are cut into pieces [16](#); and God is All-Knowing, All-Wise [17](#).” (9: 110)

Commentary

Verse 100

‘Muhajirin’ is the plural of ‘Muhajir’, meaning those who emigrated, i.e., with the Holy Prophet from Mecca and ‘Ansar’ is the plural of ‘Nasir’, meaning the helper, i.e., those who helped the Holy Prophet and the Muslims who had emigrated from Mecca.

The wording of the verse clearly lays down as to who could be meant with the full justification. The words say the first of the foremost and it is accepted on all hands in Islam, that the first of the foremost was none but ‘Ali Ibn Abi Talib. It is an authentic report that the Holy Prophet was commissioned to start this mission openly on Monday and the very day itself, ‘Ali Ibn Abi Talib was his staunch follower. This

verse establishes the unique position of 'Ali and Lady Khadija.

The commentators say that this verse refers, as regards the *Muhajirs* are concerned to all those Muslims who prayed turning towards the two '*Qiblah*', i.e., the Mosque at '*Jerusalem*' and the '*Ka'ba*', i.e., before the change of '*Qiblah*' which took place sixteen months after the emigration to Madina. Some say that it includes all those who participated in the '*Bai'at al-Ridhwan*', i.e., the pledge taken at *Hudaibiah* which took place in the sixth year after the emigration. Some favourites of the companions of the Holy Prophet imagine a wholesale application of this verse to all the companions among whom are those who deserted the Holy Prophet in dangerous situations in every battle, particularly at Uhud and Hunayn.

However, the wording of the verse is quite clear as stated above and 'Ali-Ibn Abi Talib and Lady Khadijah were the first and the foremost believers in the Holy Prophet and the verse applies to those two holy ones first. Let it apply to the others if there are any others who are rightfully entitled to it. There is a lot of purposeful conjecture and wishful thinking on the part of the favourites of the various groups of the other followers of the Holy Prophet.

D.M., Sa', S.M.H., and several others are definite in their reports that this verse applies in the first place to 'Ali Ibn Abi Talib.

As regards the 'Ansar', it applies first to those of the people of Madina who even before the emigration, believed in the truthfulness of what the Holy Prophet preached, came over to Mecca and invited him to their place Yathrib (later to be known as *Madinat an-Nabi*) with the promise of helping him, which promise they faithfully carried out.

The advocates of the camp hostile to 'Ali, say that 'Ali was only a small boy when he embraced the Truth, hence 'Ali's faith could not be compared to that of the others but they forget that the Holy Qur'an itself announces the faith in God of small babies in the cradle like that of Jesus who, when still a just born baby claimed to be the apostle of God and the bearer of a Heavenly Code, the Evangel. Secondly, if the faith of 'Ali was, in fact, so unreliable, the Holy Prophet would never have referred to it as one of the exclusive distinctions of 'Ali. It is said that the Holy Prophet said: "*Ali prayed with me, seven years before every other Muslim and he is the 'Siddiq al-Akbar' The Greatest of the truthful ones and the 'Farooq al-Azam' or the greatest of the distinguishers of the Truth and falsehood and he who claims this for himself after this is a liar*" People heard 'Ali declaring from the pulpit in the Mosque at Kufa. "*The Holy Prophet had. said that I am the 'Siddiq al-Akbar' and the 'Farooq al-Azam'. Whoever else that claims this to be, is a liar.*"

It is a matter of surprise that one of the commentators who has taken extraordinary pains in interpreting the Qur'anic verses in his own way, availing of the grammatical and the lexiconic details wherever it suited his purpose, has consistently avoided even the mention of 'Ali and the other members of the Holy Ahl Al-Bayt when there is a sure reference to their unique excellence compared to the others. Consistent with his practice he has not given even a remote reference to the unique position of 'Ali Ibn

Abi Talib as the first and the foremost believer in the Truth though all the leading works of commentary of the Sunni School have made a special mention of this fact.

For another reference to the high position of the foremost in the belief see verse 56: 10.

Verse 102

Some of the faithful ones did not accompany the Tabuk expedition but when on the return of the Holy Prophet from the expedition, verse after verse condemning those who did not go on the expedition were revealed. Three persons viz., Abi Lubaba Ibn Abdul Munzir, Tha'labah Ibn Wadi'ah and Aus Ibn Khuzaimah of the Ansar, being sure of their being chastised by God, tied themselves to the pillar of the Mosque and made a vow that unless the Holy Prophet himself does not untie us we would die in this state. The Holy Prophet came there and seeing them said '*I also would not untie them until I receive God's command to do it.*' Thus this verse was revealed and the men were untied.

This is a clear proof of the equality of the religious status of both the Muhajirs and the Ansars. This refutes the claims of the *Quraysh* or the *Muhajireens* over the Ansars which was advanced at the dispute at Saqifa. In support of this claim, 'Umar used to recite the passage omitting the particle the Alphabet, *Wa* after *Al-Ansar* (SB) which makes the subsequent adjectival clause qualify Ansar to mean that the Ansars who followed the Muhajirs. But 'Ubay Ibn Ka'b objected to their omissions and wrong recitation of the Kalif (S.B.) and 'Umar accepted the correction reluctantly and said, '*I used to think that we Muhajirs were much superior to you on this ground*' (SB). This shows how Muslims were carefully on guard against any distortion in the Qur'an that the ruling authority was not allowed to omit even a single particle of the Word of God.

This Verse and of its identical ones on the praise of the companions of the Holy Prophet both the Muhajirs and Ansars is restricted only to those who were sincere in faith and hypocrites are not included in them. It is absolutely illogical and against the assertions of the Qur'an to infer from such verses that all the companions were sincere. (A.P.).

Verse 103

When the men were untied, they ran home and brought all their wealth and submitting it to the Holy Prophet said: "O' Apostle of God, this is the thing (the wealth) that prevented us from joining you in the expedition. Now you may give this away in the way of the Lord." The Holy Prophet said, "*I shall not do it unless I receive God's command to do so.*" Thus, this verse was revealed.

The Holy Prophet's prayer is not confined to any age, it is throughout all ages, for those who pay '*Zakat*' either by his Vicegerent who represents him on earth. This shows that in every age there should be a representative of the Holy Prophet. No tyrant can be the rightful representative of the Apostle of God to pray in such a manner to give tranquillity and peace to the payer of the '*Zakat*.' (A.P.).

Verse 105

This verse needs a special attention and a very intelligent reading. The people are commanded to act saying, the action of the people, God will see. There is no doubt about God being Omnipresent to note every action of every one of his creations in the whole universe. The question arises about the position of the Holy Prophet in respect of seeing the action of the people as a whole. The action would be hidden as well as manifest, committed nearby and also far away. How could the Holy Prophet if he be an ordinary mortal like any other human being be equally vigilant and witness every action of every kind, of everyone, in every place in the world. This verse reveals the extraordinary position of the divine personality of the Holy Prophet.

The question arises – we could understand the divinity in the Holy Prophet, but who could be the believers to have an equal share in this unique Divine quality along with the Holy Prophet, in the ability to witness the actions of all men, at all times, in all places of the world. Naturally, the persons referred to in this verse must be of equal purity and sanctity and the equal divinity of the soul. The Holy Qur'an is ever ready to guide everyone who resorts to strive in the way of God¹⁸.

The Holy Qur'an has already declared as to who these with the divine purity and excellence would be. See verses 33:33, 4:41, 16:84–89. Verse 33:33 in particular tells us about the Divine purity of the Ahl Al-Bayt and the high position, particularly of the Holy Prophet as a witness to the apostleship of all the prophets preceding him. According to the Holy Ahl Al-Bayt those meant by the Mu'mineen, i.e., the Faithful ones are the Holy Imams. The sixth Holy Imam Ja'far Ibn Muhammad as-Sadiq says that *the 'Aamal' or the actions of the believers are presented to the Imam of the age. He rejoices if the actions are good and it grieves him if the actions are bad. Blessed are the believers who please their Imam by their good deeds and do not hurt his feelings by any evils.*

This Verse is in support of the continuity of this, order to take 'Zakat', to pray for payers on God's behalf. (A.P.).

The believers here are those referred to in 24:55, whom God has promised to appoint as His Vicegerent on earth in the same manner as He did appoint His previous Vicegerents. (A.P.).

Verse 107

Abu Amir was a nobleman of the Khazraj tribe, and was very well versed in the Torah and the Evangel. He used to always address the people of Madina about the advent of the Last Apostle of God, giving the description of the Holy Prophet Muhammad. But the Holy Prophet emigrated to Madina, and all the people flocked to him, and none cared for Abu Amir in the least and he got envious of the Apostle of God and became his vehement opponent. At last after the Battle Badr he ran away from Madina and joined the heathens at Mecca and participated in the Battle of Uhud and was the first to shoot the first arrow on the Muslims. He took part also in the Battle of Hunayn but when none of his efforts were of any

avail to him, he went to Hercules the Emperor of Rome, to instigate him against the Muslims. He wrote letters to the gang of his fellow-hypocrites saying, that very shortly he would march with a huge army to crush the Muslims at Madina, and he would need a mosque of his own to preach his own doctrines, and desired them to put a mosque at Quba (about 3 miles from Madina) to counter the Mosque built there by the Holy Prophet.

Thus Tha'labah Ibn Hatib and the twelve other of the hypocrites quickly constructed a Mosque (called the Mosque of Zarar, i.e., the Harmful Mosque). But by the time the Mosque was completed Abu Amir died in Syria. When the Holy Prophet was about to start on his expedition to Tabuk the hypocrites requested the Holy Prophet to solemnize it by his praying in it. The Holy Prophet first got on a mule to go to the Mosque, but the animal would not move towards it. He then got on a horse – the horse also did the same. Then the Holy Prophet started on foot along with some of his companions, but their feet became wonderfully heavy and they could never walk. Then the Holy Prophet said: '*God does not will it.*' He would consider the question of praying in the Mosque after his return from Tabuk.

Verse 108

When on his return from Tabuk the hypocrites once again approached him for his praying in the mosque, then arrived God's command through this verse. The Mosque was demolished, for it was founded just to create dissension among the believers.

Verse 109

The reference is to the Mosque at Quba, which was founded on piety and purity, to please God. This is the first Mosque which the Holy Prophet built for Islam and that was at Quba at about 3.5 miles from Madina. The Holy Prophet liked this mosque so very much that once a week he used to go there from Madina and offered his prayers in it. This is why it is said that prayer in this mosque at Quba is equal to one 'Umra, i.e., the lesser pilgrimage to the Holy Ka'ba at Mecca.

Verse 110

Note that God Himself says that he has purchased the life and the wealth of the faithful from them, hence the faithful have no hold either on their lives or on their wealth. Their lives and their wealth shall be controlled only by the will of the Lord and not by their personal will and Paradise is their rightful due.

In spite of the corruptive alterations which the Old and the New Testaments have suffered, there is still left in them what is said in this verse referring to the Holy Scriptures of Moses, i.e., Torah and that of Jesus, i.e., the Evangel. Read:

"Hear therefore, O Israel, and observe to do it that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

“Hear, O Israel: The LORD our God is one LORD:

“And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and all thy might.” Deut. 6/3–5.

“Jesus said unto him, if thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasures in heaven: and come and follow me.”

The best and the greatest examples of such godly ones could be found only in the ‘Ahl Al-Bayt’ whose faith in God was matchless and whose deeds of sacrifice for God’s sake have no parallel in the history of mankind. No nation or religion can present an equal example of the great godly souls of the family of the Holy Prophet laying down their lives and surrendering their all at Karbala? The greatest martyrdom ever enacted on earth since its creation till now, had been the martyrdom of Husayn with his faithful band of seventy– two godly souls.

Every sufferer in the cause of truth has suffered a particular kind of misery or torture or loss, but to Husayn’s lot fell almost all kinds of miseries, all tortures and all kinds of losses that a human mind could possibly imagine. Husayn’s is the sacrifice which had been prophesied in the scriptures of old. See Jeremiah 46/10.

The details of the sufferings of Husayn and his kith and kin and friends are so that heart–rending that be that a man or a woman irrespective of his or her belonging to any school of thought helplessly sheds tears for Husayn and reveres him as the Greatest International Hero of Truth. It was Husayn who saved Islam and established it for all times, never to be shaken thereafter. This verse would directly and in the first place refer to Husayn and his comrades and also the others according to their respective degrees of submission to the Divine Will.

Having given the description of the various groups of the hypocrites outside and inside Madina and a brief account of their tendencies and their activities, Qur’an in this Verse gives a descriptive account of the true believers, leaving no room for anyone to confuse the hypocrites with the true believers on the plea of the hypocrites being the companions of the Holy Prophet. (A.P.).

[1.](#) The degree of attainments in submission to the divine will & order.

[2.](#) The Immigrants (Meccans).

[3.](#) Supporters (Madinites).

[4.](#) Refer to verse 56: 10.

[5.](#) The Holy Prophet.

[6.](#) The Holy Prophet.

[7.](#) Consider what was the prayer of the Holy Prophet for Abu Talib.

[8.](#) This declaration proves the presence of a believer in every age who beholds the action of the people, hidden and manifest, as does God and the Holy Prophet.

[9.](#) Refer to verse 24:28.

[10.](#) Adopted.

[11.](#) To detect.

[12.](#) Refer to verses 9: 17–20. On his return from Tabuk the hypocrites once again requested the Holy Prophet to pray in a Mosque built by them for causing mischief. This verse was revealed; the Mosque was demolished.

[13.](#) fear of God’s disfavour.

[14.](#) Pleasure.

[15.](#) hypocrites.

[16.](#) This is in the condemnation of the mosque of Zarar built by the hypocrites which was demolished.

[17.](#) Refer to note to verse 9: 108.

[18.](#) Refer to verse 29:69.

[1] [1]

SHARES

At-Tawbah (Al-Bara’at) Section 14 – The True Believers

- Identification of the True Believers and their qualities
- Prayer for forgiveness for disbelievers prohibited
- Those who did not join the Expedition of Tabuk

At-Tawbah (Al-Bara’at) Verses 111 – 118

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا ۗ بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

“Verily God hath purchased from the faithful their selves and their properties, for theirs (in return) be the Garden (of Paradise); They fight in God’s way, and they slay and they are slain; (this is) a promise binding on Him in the ‘Torah’¹ and the Evangel² and the Qur’an; And who is (there) more faithful to his covenant than God? Therefore rejoice³ ye in the bargain that ye have transacted; and that, it is the great achievement⁴.” (9: 111)

duty); but He 15turned unto them (also in mercy); Verily unto them He is Compassionate, Most Merciful.” (9: 117)

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا ۖ حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا ۚ أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۚ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

“And on the three who were left behind; until the earth be-came straitened on 16them not withstanding its spaciousness and even their selves 17were also straitened on them that they thought 18that there was no refuge 19from God but unto Him; Then He turned unto them in mercy that they might turn (unto Him); Verily God, He is Oft-returning (to mercy), the Most Merciful.” (9: 118)

Commentary

Verse 112

The Fourth Holy Imam ‘Ali Ibn al-Husayn az-Zayn al-‘Abidin has said that all these qualities are found in their due perfection in the Holy Prophet and his Twelve divinely commissioned apostolic successors, the Twelve Holy Imams, for all others are wanting in some quality or the other and even that, not in due perfection.

Verse 113

The converts to Islam from the polytheists had approached the Holy Prophet with a request to pray for their dead forefathers who were heathens. This verse was revealed. When Abu Talib was about to breathe his last, the Holy Prophet told him to declare his Islam. Abu Jahl and Abdullah Ibn Umayya were present there. Abu Jahl immediately in a taunting tone addressing the Holy Prophet said: Doth thou (O’ Abu Talib) turn away from the creed of Abraham? To which Abu Talib immediately replied: ‘I, Abu Talib, I am one of the creeds of Abraham, i.e., Islam.’ Thus Abu Talib, was a Muslim. Those who doubt about Abu Talib’s faith need read the ‘Khutbah’ or the sermon which Abu Talib recited at the wedding of the Holy Prophet with Lady Khadija.

History bears clear evidence of Abu Talib’s faith, through its report that when Abu Talib for the first time saw his son ‘Ali praying with the Holy Prophet Muhammad in the Islamic way, which was then a very novel way of worship – ordered his son ‘Ali to follow Muhammad, saying, ‘Muhammad would never invite any one on the wrong path.’ Unless Abu Talib had for himself the due strength of the conviction of the truth in Islam, he would never have so willingly, readily and so strongly willed his son ‘Ali should follow Muhammad.

And if Abu Talib was also an idol worshipper, he would never have given the strongest and the most

effective protection to the Holy Prophet who openly decried the idols and so vehemently condemned their worship. Besides all the other factors proving the Islam of Abu Talib and the strength of his conviction in the apostleship of the Holy Prophet Muhammad, if he did not believe in the faith preached by the Apostle of God, he would never have so consistently persuaded by so unshakable a determination to support the cause of Islam even at the cost of being himself persecuted to the extent of suffering the ex-communication of not only his own self but of his family and children, not for a day or two, or a week or a month or a year, but for years together, to be that in the '*Shab*', called after his name '*Shab Abu Talib*,' with the patience and reliance on God which roused pity in the hearts of even the deadliest enemies and made themselves to be suggestive to raise the ban.

Above all the other arguments and clear proofs of Abu Talib's faith in the Islam, it is more than sufficient that had Abu Talib been not a genuine believer in Muhammad, as the Prophet of God, he could never have given his own shirt for Abu Talib's shroud and would never have conducted the funeral prayers and given him the Islamic burial. To be brief, it would be a sufficient note of caution that it was nothing but the opposition to 'Ali, by the vested interest of the opportunists of the fortune-hunters that has been extended to the whole family of 'Ali and the contagion of the hatred against the Holy Ahl Al-Bayt that has affected every member of the Holy family. With all the other false excuses and most flimsy and the most untenable arguments against 'Ali's claim to the Kalifate to rule the Muslim empire in the place of the Holy Prophet, it was also an attempt to say (*Mu'azallah*) that Abu Talib was a '*Kafir*'.

If Abu Talib whose protection and care at the risk of his son, 'Ali, saved the life of the Holy Prophet and whose protection allowed the last apostleship of God to flourish with his ministry under the ever plotting deadliest and the heartless enemies, was an unbeliever, who else could ever be a believer in the true sense of the term? What a surprising paradox of the false argumentation, it is, that those who actually deserted the Holy Prophet in the worst situation in the battles, which were fought for the faith and ran away and disappeared for days together, are to be held not only as the staunch believers but also as the greatest heroes of the faith, and he who has given the greatest and the clearest proof of his conviction about the truth in Islam and the bonafide of the Holy Prophet and who was actually a father to the Apostle of God, to whom the Holy Prophet gave the greatest honour and solemnity in offering his last services for him at his death and declared the year of his departure from this world as the '*Amul Huzn*', i.e., the year of grief for him, and whose passing away from this world was an irreparable loss to the Holy Prophet and to the cause of Islam, to be held as a disbeliever. History is there to vouch that the death of Abu Talib marked the start of the unbearable troubles to the Holy Prophet and the heartless persecution of the converts to Islam. Until Abu Talib was there, none dared to cause any actual hurt either to the Holy Prophet or to his followers.

Anyone who persisted on infidelity till his death, neither the Holy Prophet nor anybody has the right to ask for their pardon, no matter how close a relative the condemned one may be, and this is a warning to those believers whose relatives passed away in hostility to Islam, not to ask the Holy Prophet for any intercession for them. But some Pro-Omayyad traditionists and jurists at the instigation of their rulers,

fabricated traditions in connection with this passage and the similar one Verse 60 4. saying that the reference is to seeking forgiveness for Abu Talib, it is nothing but a revengeful attitude towards Abu Talib and his son 'Ali who stood firm in supporting Islam from its very beginning against the bulk of the Quraishites who opposed Islam to the end.

(First) Abu Talib was the firmest of the believers who on several occasions expressed uniform faith in the Holy Prophet's mission, in prose and poetry and encouraged all his relatives to join the movement but he apparently remained outside the party so that he would be able to defend the Holy Prophet and his movement better.

(Secondly) if there was any question of the Holy Prophet seeking any forgiveness for Abu Talib it should have been at his death which was a year before the Holy Prophet's migration and not at the close of the Madinite period.

It is bigotry to declare a Muslim a Kafir and Kafir a Muslim.

From the prose and poetry uttered by Abu Talib, from his action and attitude of the sacrificial and matchless devotion to the Holy Prophet and to the cause of Islam and from his encouraging all his relatives and friends to join Islam and from his suffering of the persecution of himself and his family in the *Shab* for years together on one hand and on the other, the treatment of the Holy Prophet and 'Ali and the respect, regard and reverence they both paid to Abu Talib, one can have no doubt whatsoever that Abu Talib was the staunchest believer in the truth of Islam and the mission of his nephew the Holy Prophet and was one of the forerunners of the faith who was expecting this lofty status of Prophethood for Muhammad and that he gave the maximum possible support to the utmost point of his ability to the progress of Islam.

Abu Talib did not openly join the movement as a declared member of it, giving vent to his faith and this move of his was also a great sacrifice on his part for what he did was only in the interest of Islam for, by not declaring himself openly and remaining just apparently detached from the movement, he could protect both the Apostle of God and the faith Islam. The Quraysh were well aware of Abu Talib's stand and they were satisfied with him so long as he openly declared as a member of the movement and only in consideration for this that they abstained from any hurt to the person of the Holy Prophet lest Abu Talib be annoyed and he may join the movement openly. This was the reason that they dared to plot to murder the Holy Prophet only after the departure of Abu Talib which situation necessitated the 'Hi; rat' or the Migration from Mecca.

Traditions record that God revealed to the Holy Prophet that after the death of Abu Talib he had lost his Protector in Mecca and that he should leave the city at once and migrate to Madina. In fact, the status of Abu Talib in Islam was the same as that of 'Mu'min Aali' Fir'awn²⁰ who concealed his faith to protect Moses and his faith against Pharaoh as did Abu Talib to protect the Holy Prophet and Islam against the Quraysh.

This godly attitude of Abu Talib gave the chance to the opponents of 'Ali to fabricate traditions to distort facts and give the impression that the Holy Prophet was very' anxious to see Abu Talib in his fold and that Abu Talib remained out of it till his end. All these traditions are wishful fabrications for political reasons. They aim to blackmail Abu Talib as a sort of revenge against 'Ali. But a Persian proverb says, '*The Ocean getteth not dirty by the leak of a dog.*' (A.P.).

Verse 117

'*Tawbah*' – Tawbah on the part of a sinner, means his leaving the state of sinning with repentance and turning to virtue – and on the part of God, means His turning merciful, bountiful and graceful to His creation. The same case is of '*Ghufran*', literally meaning pardon or forgiveness when it is concerned with sinners and when it is addressed to the Holy one, means a further grant of God's grace and the increase of excellence on the part of the individual as in the case of verse 48:2.

Allah's mercy referred to in this verse relates to the Holy Prophet and those who followed him being faithful and obedient to him in the most trying conditions of the journey to Tabuk in the scorching heat in the blazing sand of the desert with the scarcity of food and water, when it is said that sometimes a single date was shared between two thirsty and hungry men. The scarcity of animals to ride forced more than one to mount a single camel. The fact is that the period since the start of the apostolic mission of the Holy Prophet was a period of test and trial for the believers.

Verse 118

The three men mentioned in this verse were from the Aws and Khazraj Tribes – Ka'ab Ibn Malik, Hilal Ibn Umayya, and Maroor Ibn Rabi – These men were absent from the expedition of Tabuk. When verses condemning those who stayed away from the expedition were revealed, they presented themselves to the Holy Prophet and expressed their repentance. The Holy Prophet commanded the believers not to talk to them and the believers acted accordingly and their wives also got themselves separated from them. They left the habitation and stationed themselves in the wilderness and used to pray weeping and crying to God for pardon. When fifty days had passed on them this verse was revealed and the good news of forgiveness was conveyed to them.

1. The Scripture given to Moses (The Law).

2. 'Injeel' The Scripture given to Jesus.

3. Provided they are also faithful to the covenant and be of those mentioned in verse 33:33 and not of verse 48:10, as the breakers of the covenant.

4. Refer to verses 2:207, 23:93.

5. Lit. 'Sa'ah' a Traveller in search of Something– Fasting is a spiritual journey in search of God's pleasure – True of any one who is in search of knowledge about God or any godly movement.

6. Observe – abide by – Guard.

7. To know what the limitations are, is needed extensive knowledge of the limitations prescribed by God and a strong

character to translate the knowledge into action. Refer to verses 2:247, 9:97.

[8.](#) Uncle – who was the guardian – a god–father.

[9.](#) A disassociation from individuals proved hostile to the cause of God is allowed.

[10.](#) Refer to verse 37: 101.

[11.](#) Leaving them to their own reactions to God’s guidance.

[12.](#) Immigrants.

[13.](#) The helpers.

[14.](#) The Holy Prophet.

[15.](#) God.

[16.](#) Against.

[17.](#) Lives.

[18.](#) Realised.

[19.](#) Every true believer should put forth his best efforts in the search of the Spiritual attainments to reach this stage of realisation.

[20.](#) Refer to verses 40:28–45.

[1] [1]

SHARES

At-Tawbah (Al-Bara’at) Section 15 – To Be Always With The Truthful Ones

- The Believers to be always with the Truthful ones
- No good work will go in vain
- Some of the Believers to study religion in details to instruct the others.

At-Tawbah (Al-Bara’at) Verses 119 – 122

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ؕ اتَّقُوا ؕ اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

“O’ ye who believe! Fear ye God and be ye (always) with the Truthful 1ones².” (9:119)

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا ۖ عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا ۖ بِأَنْفُسِهِمْ ۖ ذَلِكَ
بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطُونُ مَوْطِنًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا
كُتِبَ لَهُمْ بِهِ ۖ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

“It was not for the people of Madina and those around them of the dwellers of the desert to stay away behind the Apostle of God, and nor to prefer their lives to his life; This is because there afflicteth them not thirst neither fatigue nor hunger in God’s way, nor tread they a path which enrages the infidels, nor do they receive from the enemy (any injury) but on account of it hath been reckoned to their credit a deed of righteousness; Verily God suffereth not to go in vain, the reward of the doers of good.” (9: 120)

وَلَا يَنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ

“Nor spend they anything (in the way of God), small or great, nor cut they across a valley, but it is recorded to their credit, that God may reward them with better than what they have been doing.” (9: 121)

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا ۖ كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا ۖ فِي الدِّينِ وَلِيُنذِرُوا ۖ قَوْمَهُمْ إِذَا
رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

“And nor is it for the faithful that they should go forth (to war) all together; why should not then a company from every party of them go forth that they may acquire (proper) understanding in religion, and that they may warn their people when they return unto them, so that they may be cautious?” (9: 122)

Commentary

Verse 119

This verse contains a very clear point of guidance for those who do not merely recite the Holy Qur’an but sincerely and intelligently study the matter contained in it. See verses 2:2, 3: 137, which clearly says the Holy Qur’an is a guidance only for the pious and not for one and all. For all others, it is only a narration. In 49: 15 and 2: 177, these two verses give a detailed description of the genuine truthful ones with whom people with this Verse are commanded to be attached to. The qualities which the perfect truthful ones should possess, or the identification of the really truthful ones is given in verse 2: 177:

(1) Faith in God, (2) in the Day of Judgment, (3) in the existence of the Angels, (4) in the Holy Scriptures given to all the Apostles of God, (5) in the truthfulness of all the Apostles of God, (6) Giving away one’s

wealth to please God, specially to the nearest kith and kin, the orphans, the needy, and the wayfarers, those who seek and those who are indebted, (7) Regular offering of prayers, (8) Giving away the prescribed poor-rate, (9) Fulfilling of promises on the contracts made, (10) Patience in distress and the trials of the fight for the truth.

Only those who fulfil all these conditions are the truthful ones to be followed and the pious ones for whom the Holy Qur'an is the guidance.

In verse 49:15, a genuine truthful one is further described as the one who fulfils the following conditions:

(1) Truth in God, (2) in the Holy Prophet, without any doubt whatsoever either about God or the Holy Prophet or any of the commandments of God, (3) Fight with wealth, i.e., sacrifice of the wealth and with self, i.e., laying down the life in the way of God. All the conditions laid down in verse 2:177 are comprehended in the above fact. Now it is for us to find out those who satisfy all these conditions and then freely follow them faithfully.

The Holy Ahl Al-Bayt clearly said that this verse undoubtedly refers only to the Holy Prophet and Twelve Holy Imams succeeding the Holy Prophet, otherwise there is none in the whole world other than these godly souls who satisfies all the conditions in the due perfection.

Hafiz Abu Naim, a great Sunni scholar, in his famous work *Hayat al-Awliya'*, says that this verse directly refers to 'Ali, and has related that Ibn Abbas has said that this verse was revealed for 'Ali and his faithful followers. Fakhruddin Razi in his *Tafsir al-Kabir* says that those meant in this verse are the sinless holy ones, i.e., the Twelve Holy Imams, but to save the face of the other heroes who pose themselves as very great leaders of the faith, gives a second interpretation saying, it may mean the others also who follow the Right Path but also err. The argument is obviously self-contradictory. God would never give such a general command to follow people of mixed and questionable standards when there are those whom He himself had purified and made holy⁴.

The greatest lie or falsehood is polytheism, i.e., belief in more than one God or belief in anybody else besides the Only True God, and He who has never in his life been a polytheist is the truthful one in the real and the perfect meaning of the term.

Besides, take the qualities given in verse 2:177. The last or the least quality is, patience at the time of distress, and how can anyone who has fled away from the battles which were fought for God, deserting the Holy Prophet in the midst of the enemies, be termed as the patient one, or even a believer in God and the Holy Prophet? The only one who satisfies the conditions, besides the Holy Prophet, was 'Ali Ibn Abi Talib, who never in his life was a polytheist and who stood firm with his unshakable faith in God, in the Holy Prophet in all circumstances of tests and trials and the worst situations of distress. Hence, logically, reasonably and also authentically, this verse refers only to 'Ali, and none could ever be imagined in his place.

Verse 120

The verse says that Muslims should not prefer their (selves) lives to the self (life) of the Holy Prophet. Let every student of the Holy Qur'an judge the position of the deserters who deserted the Holy Prophet and ran away and disappeared for days together, to save their own lives, leaving the Holy Prophet in the midst of the battles in the actual clutches of the heartless enemy. Refer to the events of the battles of Badr, Uhud and Hunayn.

Verse 122

This verse is sufficiently eloquent about the importance of knowledge and learning that Islam gives even when the nation is surrounded by enemies and is busy minding matters of its safety and security – a group of the people have to be busy in learning and spreading the light of knowledge. Islam has made the acquisition of knowledge compulsory upon every Muslim, man and woman. The Holy Imam 'Ali Ibn Abi Talib says, *“O' people, strive hard more for acquiring knowledge than you do to acquire wealth, for the excellence and the greatness of a people depends upon the correct knowledge of the faith and translating it in the daily life.”* The critics of Islam against its taking arms even in defence, may see what an importance it gives to knowledge and its propagation even when the nation is surrounded by enemies.

The knowledge referred to here is the knowledge of the faith and spreading it – which means the propagation of the religious knowledge. It is a duty made incumbent not only upon every individual Muslim but also upon the people as a whole. Muslims need to remember this and to act faithfully on it. The acquisition of the knowledge of the faith must be for the knowledge's sake and the propagation of it must be to please God and not for any other worldly purpose viz., merely to swell the ranks for any purpose of political power or any economic prosperity.

An exception and exemption from the order for mass-conscription mentioned in verse 9:120 for a group to go in for religious studies, in the same way that every Muslim should be ready for 'Jihad' – fight against the enemies of the faith – and a sufficient group should always be well-armed, and ready for eventuality in it, it is enjoined on the believers that a sufficient number, or considerable number of individuals from each group, should go for religious studies to get well-versed in all respects of the religion, theoretical and practical, so that they may enlighten the people with the teachings of Islam. This implies that those not qualified should not take up the preaching of the faith and those qualified should not refrain from doing it and that religious study is '*Wajib al-Kifai*'. For details Refer to Fiqh (A.P.).

1. None is certified as a class to be truthful in all respects except these referred to in verse 33:33, the 'Ahl Al-Bayt' and in verse 3:60 i.e. in 'Mubahila'.

2. Refer to verses 2:177, 49:15.

3. Without following him to fight to defend the faith and the faithful.

[1] [1]

SHARES

At-Tawbah (Al-Bara'at) Section 16 – Effects Of The Guidance Revealed

- Muslims to be firm in the belief and steadfast in their stand against the enemy
- God is sufficient for those who depend upon Him

At-Tawbah (Al-Bara'at) Verses 123 – 129

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ؕ قَاتِلُوا ؕ الَّذِينَ يُلُونَكُمْ مِّنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً ؕ وَأَعْلَمُوا ؕ أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

“O’ ye who believe! Fight ye those of the infidels near to you and let them find in you firmness; and know ye that God is with those who guard¹(themselves) (against evil)².” (9: 123)

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ ؕ إِيْمَانًا فَآمَّا الَّذِينَ ءَامَنُوا ؕ فَزَادَتْهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ

“And whenever a ‘Sura³’ is sent down, there are some of them (the hypocrites) who ask (one another) “which of you, hath this increased in faith?” But as for those who believe, it strengtheneth them in faith and they rejoice (at it).” (9: 124)

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا ؕ وَهُمْ كَافِرُونَ

“But as to those in whose hearts is a disease⁴it addeth unto them, uncleanness to their uncleanness and they shall die while they are infidels⁵.” (9: 125)

أَوْ لَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ

“See they not that they are tried once or twice in every year and yet turn they not (unto God) and, and nor do they remember⁶.” (9: 126)

وَإِذَا مَا أَنْزَلْنَا سُورَةً نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ أَنْصَرَفُوا ۗ صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

“And whenever a ‘Sura’ is sent down, they cast glances at one another; (saying) “Doth he (the believer)⁷ seeth of you anyone?” Then they turn away; God hath turned away their hearts because they are a people who understand not.” (9: 127)

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

“Indeed hath come unto you an Apostle from among your selves; grievous to him is your falling into distress, (he is) solicitous regarding your welfare, towards the faithful (he is) compassionate, (and) merciful.” (9: 128)

فَإِنْ تَوَلَّوْا ۗ فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

“But⁸ if they turn away, Say thou: “Sufficeth me God; There is no god but He; On Him do I rely, and He is the Lord of the great ‘Arsh’ (i.e. the Glorious Throne of Mighty Power).” (9: 129)

Commentary

Verse 123

The concluding word of this verse indicates a very important factor of guidance, saying, that God is always with the pious. Though the word ‘Pious’ will ordinarily apply to every pious one in the ranks of the believers, but it will apply directly and in the first place to those whose piety is flawless, pure and perfect. The Holy Qur’an gives a detailed description of such beings. See 2: 177. See also the note on Verse 9: 119: The Holy Qur’an is a guidance only for the pious. See 2:2, 3: 137.

Verse 128

Some of the early reciters of the Holy Qur’an used to stop with the word ‘Aziz’, which stop means the Prophet Victorious and Triumphant upon all his enemies. “It grieves him your falling into distress” indicates that the sins of the Muslims hurt him, hence the Muslims should see that none of their deeds grieve him in the least.

Verse 129

A profound study of this chapter shows that Qur'an has taken the severest stand against the hypocrites whose insincerity toward Islam was manifested at the close of the ministry of the Holy Prophet in the various forms and the idea was that the true believers should be on guard not to be deceived by the lip-service of the hypocrites professing the faith. But it is surprising that immediately with the departure of the Holy Prophet this group of hypocrites disappeared from the scene of the history of Islam and gave their place to the Stars of Guidance '*Nujoom al-Hidayat*' who as the custodians or the monopolists of the religion of God, the Muslims recognised them as having full authority to use their discretion, '*Ijtihad*', even in preference to the verdict of the Book (Qur'an) and the Sunnat (Traditions) of the Holy Prophet. For instance:

1. The dropping of the punishment of Malik Ibn Nowairah.
2. Confiscation of '*Fai*' '*Fadak*' – as '*Sadaqa*'.
3. Declaring 'Aali Muhammad', the mention of the family of the Holy Prophet to have their share in Sadaqa which the Holy Prophet prohibited.
4. Appointing Zaid Ibn Thabit to collect Qur'an, while the Holy Prophet had ordered the people to take Qur'an from 'Ali.
5. Raiding the abode of the Holy Lady Fatimah.
6. Abrogation of Mut'a.
7. Introduction of class distinction among the various groups of Muslims preferring '*Muhajir*' to '*Ansar*' '*Arabs*' to '*non-Arabs*' in the distribution of public wealth.
8. Validating three divorces in one session.

9. Exceeding the prescribed limits of the ‘Had’ or punishment in the case of drunkards, etc.
10. And many other things recorded in the life histories of early rulers – the Caliphs. (A.P.).

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1. The pious ones.
 2. This refer to the believers in Mecca & Madina who were surrounded by the treacherous Jews, & the pagans who always waited to surprise the Muslims by an unexpected attack – unprovoked aggression.
 3. Chapter.
 4. Refer to verses 2:8–20 and their notes.
 5. Refer to note on divine action and re–reaction in 1:5 – to see the one and the same act of God produces different re–actions on different grounds – Like the pure rain water on different soils.
 6. mind or get warned.
 7. When a believer (Muslim) sees the hypocrites – they would ask one another if the Muslim had seen any one of them there for, they did not like any Muslim to know their secret meetings and their discourses.
 8. Note: This is a very effective verse – The readers to note – that if in any exigency or difficulty this verse is recited 64 times after any one of the daily prayers for forty days – with purity & concentration – the relief desired is unfailingly achieved – To start the recital & conclude it with 15 times Salawat (Salutation) of the Holy Prophet and His Ahl Al–Bayt (Aal).

[1] [1]

SHARES

Yunus – Jonah

(Revealed at Mecca)

109 Verses in 11 Sections

Sections Of Surah Yunus

1. The Qur’an contains signs from the All–Wise.
2. Ingratitude of men.
3. The Divine Mercy.

4. The Divine Gifts.
5. Every people had an Apostle, from God.
6. The Divine Mercy precedes the wrath.
7. No fear or grief for the Friends of God.
8. The Ministries of Noah and Moses referred to.
9. Moses takes away the children of Israel.
10. Jonah's people.
11. Profit or loss caused by God, unavoidable by anyone.

Important Topics

1. A reference to the revelation of the Holy Qur'an to the Holy Prophet, being wondered by the people (Verse 2)
2. The creation of the heavens and the earth in six stages (Verse 3)
3. Intercession possible with the permission of God (Verse 3)
4. Those who do not hope meeting God (Verse 7)

5. The state of man when any affliction touches him and his ingratitude when he is relieved of it (Verse 12)
6. The Holy Prophet acts on nothing but the revelation from God (Verse 15)
7. All men (mankind) a single nation (Verse 19)
8. Whomsoever God pleaseth He guideth him to the right path. (Verse 25)
9. The final resurrection for all (Verse 28)
10. God bringeth forth the living from the dead and the dead from the living (Verse 31)
11. Who is worthy to be followed – the one already guided or the one who lacks guidance? (Verse 35)
12. Mankind challenged to bring a chapter of the kind of the Qur'an (Verse 38)
13. Every nation had an apostle from God (Verse 47)
14. Every nation has a fixed Term (Verse 49)
15. The friends of God are those who shall have neither fear nor shall they grieve. (Verse 62)
16. The belief in God's taking a son – refuted (Verse 68)
17. The reward or the recompense to the Holy Prophet (Verse 72)

18. The sealing of the hearts of the transgressors (Verse 74)

19. The preservation of Pharaoh's body (Verse 92)

20. Whoever is guided aright or goeth astray, it is for his own self (Verse 108)

[1] [1]

SHARES

Yunus Section 1 – The Qur'an Contains Signs From The All-Wise

- The object of the revelation of the Qur'an to the Apostle (Muhammad)
- The believers and the disbelievers in the Truth and the reward and the punishment

Yunus Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

الرَّتِّكَ ءَايَةُ الْكِتَابِ الْحَكِيمِ

“Alif, Lam, Ra. (A. L. R.) These are verses of the Book All-Wise.” (10: 1)

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا ۚ أَنْ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ
الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُبِينٌ

“What! Is it for the people a wonder that We revealed unto a man from among themselves, saying “Warn thou! mankind and bear good tidings unto those who believe that there is a footing of firmness with their Lord;” (but) say the infidels “Verily this is an obvious sorcerer.” (10:2)

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ
إِذْنِهِ ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ

“Verily, Your Lord is God Who created the heavens and the earth in six days (terms) and is firmly established on ‘Arsh¹’ He regulateth everything; No intercessor can there be save after His leave²; This is God, your Lord, Therefore Him (alone) worship ye; What! will ye not then mind?”³(10:3)

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ ۚ يَبْدُوهُ ۚ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ لِيَجْزِيَ الَّذِينَ ءَامَنُوا ۚ وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ
وَالَّذِينَ كَفَرُوا ۚ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ ۚ بِمَا كَانُوا يَكْفُرُونَ

“Unto Him shall return ye all; (this is) the promise of God in truth; Verily, (it is only) He (Who) beginneth⁴the creation, then causeth it to return⁵that He may with equity recompense those who believe and do good; and those who disbelieve, for them shall be the drink from the boiling fluids⁶and a chastisement painful for they did disbelieve.” (10:4)

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ ۚ مَنَازِلَ لِتَعْلَمُوا ۚ عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا
بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

“He is (the One) Who made the sun a radiation⁷and the moon a light and planned⁸into stations⁹that ye might know the number of years and the reckoning (of time); created not God (all) this but for truth; (Thus) doth God make His signs manifest (clearly) for a people who know (Understand).” (10:5)

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَتَّقُونَ

“Verily in the variation of the night and the day, and what (all) hath created God in the heavens and in the earth, surely are there signs for a people who guard¹⁰(themselves) against evil.” (10:6)

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا ۚ بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا ۚ بِهَا وَالَّذِينَ هُمْ عَنْ ءَايَاتِنَا غَافِلُونَ

“Verily, those who hope not to meet Us (on the Day of Judgment) and are pleased with the life of

this world and are satisfied¹¹with it, and those who are neglectful of Our signs¹².” (10:7)

أُولَٰئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ

“These! their abode is the fire for what they did earn.” (10:8)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ

“Verily (for) those who believe and do good, guideth them their Lord by their faith, beneath them will flow rivers in gardens of bliss¹³.” (10:9)

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأَخْرَجُوا مِنْهَا أَنْ يَسْأَلُوا رَبَّهُمْ أَنْ يُدْعُوَهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“Their cry therein (will be), “Glory be to Thee O’ God!” and their greetings in it (will be) ‘Peace’ and the last of their cry (will be), that God’s is the praise, the Lord of the worlds¹⁴.” (10:10)

Commentary

Verse 1

‘Alif Lam Ra – (A. L. R.), ‘*Hakim*’ qualifying the Book (The Holy Qur’an), meaning the Book full of wisdom. It has already been said that the letter symbols used in the Holy Qur’an are divine secrets known only to God, the Holy Prophet and the Holy Imams. All interpretations by the people, are only conjectures.

Verse 2

‘*Rajul*’, i.e., man – refers to the Holy Prophet Muhammad. It is quite evident that the people believed that guidance from God, if at all had to come to them, could come from some beings like the angels and not from any human being like themselves. Since the Holy Prophet Muhammad was one of them, his claim to be the Apostle of God, the people were not prepared to accept. The first ones to accept the claim, were, Abu Talib, Lady Khadija, and ‘Ali. The others either ridiculed or wondered as to how a human being could be an Apostle of God, which fact is referred to in this verse. And the mention of ‘*Mu’minoona*’, i.e., the faithful ones, refers to ‘Ali, his father Abu Talib and Lady Khadija who were the first and the foremost believers in the heavenly mission of the Holy Prophet. It will be seen from most of the passages that the method consistently maintained from the beginning to the end, is that Qur’an does not praise or condemn any individual by his or her name but refers to the merits or the demerits so that the verse might apply to the others also according to the degree or the extent of the merit or demerit, the

people might possess, so that if that be a virtue referred to, people might be encouraged to own the goodness and earn the praise and if what is referred to be a vice, people may be warned against it.

Ibn Mardwaih reports on the authority of Jabir–Ibn Abdullah al–Ansari that this verse was revealed as a special reference to ‘Ali Ibn Abi Talib (M.F.A.).

‘*Qadama Sidq*’ (Great Grace or a firm footing) here stands for the intercession of the Holy Prophet for the redemption of the sinners among the believers.

The concluding words relate to what the disbelievers said when they witnessed the miracles wrought by the Apostle of God, in the past, i.e., when they were spell–bound by the inimitable manifestation of the divine power they said that it was a manifest sorcery. When this was their consistent view about the miracles shown to them heretofore for so many ages, the people had no right to demand similar things from the Holy Prophet for even when it was done by his predecessor apostles, they were not profited by it, and they called it a sorcery.

Verse 3

The extent of a ‘*Yawm*’ or day as used in the Holy Qur’an can be from a moment to fifty thousand years. Refer to verse 70:4.

The phrase ‘*Istawa ‘ala al–Arsh*’ has been used in other places of the Holy Qur’an. Refer to verses 7:54, 10:3, 13:2, 20:5, 25:59, 32: 14, 57:4.

‘*Thumma*’ used in all such verses where the creation has been mentioned along with the control, means only an article of function and does not denote time.

There is mention of God creating the heaven and the earth in six days in the Old Testament vide: Gen. Chap 1 and 2.

For intercession only by those permitted by God, see the following verses: 2:255, 4:85, 19:86, 20: 109, 21:28, 34:23, 39:44. 74:48.

Verse 5

‘*Manazil*’ or the place one passes through, i.e., passages, – three stages of the Moon are twenty–eight in number.

Some commentators have thought that this passage indicates that Qur’an cannot be abrogated by the wording of the Holy Prophet but in this passage and many other passages Qur’an has asserted that the Holy Prophet does not do anything or utter any word of his own, but he follows what is revealed to him. Thus, his wording is also revelation but is not termed as Qur’an. Refer to note to verse on Qur’an and Hadith Qudsi Refer to verse [15](#). (A.P.).

Verse 7

'*Liqa'ana*', i.e., meeting Us, the ultimate and of everyone is the return to God for the final judgment. This does not mean seeing God with the physical eye in any form. It has been clearly laid '*La thoriiduh al-Absar*', i.e., The eyes will not see Him (God). See verse 10:11.

Verse 10

It is said that the salutation of the people in Paradise will be 'Peace' meaning it will be a life of Bliss-Perfect. This has been mentioned in 56:25& 56:26. These verses explain the meaning of the salutation mentioned in this verse, i.e., there shall not be any vain talk but the mention of the bliss they will be placed in.

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- [1.](#) The Throne of Authority. Refer to note to verse 7:54.
 - [2.](#) Refer to verses 4:85, 19:86, 20:109, 21:28, 34:23, 39:44, 43:86, 74:48. This clearly indicates that there is intercession but by leave from God. See verse 2:255.
 - [3.](#) Refer to verses 41:9, 2:29, 32:4, 13:2, 11:7, 41:11, 7:54.
 - [4.](#) Originates.
 - [5.](#) Unto Him.
 - [6.](#) Refer to verse 78:24.
 - [7.](#) Arabic 'Zia'.
 - [8.](#) the Zodiac lines of movements.
 - [9.](#) Not restricted only to moon, the movement of both the Sun and the moon have been planned into stations. It is quite idiomatic in the Arabic language to use the Singular pronoun in the place of a dual or a plural, if it is evident from the context. (A.P.).
 - [10.](#) The pious. Refer to verses 2:2 & 2:3.
 - [11.](#) pleased with.
 - [12.](#) This is in contrast to the preceding verse.
 - [13.](#) Refer to note to verses 14:23 19:62 56:25, 26 36:58.
 - [14.](#) The supplication continues to the life here-after even to the final abode but the nature of it will differ as they will be in the state of realisation. They will witness always his glory and absolute Lordship. Thus, they rejoice.
 - [15.](#) Refer to verses 10:15; 16:101, 16:102; 16:103 and the notes to these verses.

[1] [1]

SHARES

Yunus Section 2 – Ingratitude Of Men

- Reason for the Respite given

- Man prays for help when in difficulty but forgets God immediately as he is relieved
- Men were one single people but later they disagreed and got separated in tribes, and communities and nations

Yunus Verses 11 – 20

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجْلُهُمْ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ

“And if God were to hasten unto men the evil (they have earned) as they would fain hasten on for (their) good, surely should have been decreed unto them their doom¹; But We leave those who hope not to meet Us (on the Day of Judgment) in their contumacy²blindly wandering (bewildered).” (10: 11)

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنَابِنَا^١ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ^٢ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ^٣ كَذَلِكَ زِينٌ لِلْمُسْرِفِينَ مَا كَانُوا^٤ يَعْمَلُونَ

“And when toucheth a man (an) affliction he crieth unto Us whether lying, or sitting or standing; but when remove We from him his affliction, he passes on as though he had not called unto Us an account of the affliction which did touch him; thus is made fairseeming unto the transgressors what they do³.” (10: 12)

وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا^١ وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا^٢ لِيُؤْمِنُوا^٣ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

“And indeed We did destroy generations before you when they did wrong, and had come unto them apostles for them with clear signs⁴but they would not believe; Thus do We recompense the guilty people.” (10: 13)

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ^١ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ

“Then We made you (their) successors in the land after them, that We might see how ye act.” (10: 14)

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ بَيَّنَّتْ قَالِ الَّذِينَ لَا يُرْجُونَ لِقَاءَنَا أَنْتَ بِفُرْعَانٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ ۚ مِنْ تَلْقَائِي نَفْسِي إِنْ أَتَّبَعْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

“And when are recited unto them Our clear signs, those who hope not to meet Us⁵ say, “Bring thou^{6a} Qur’an other than this or change it;” say thou “it is not for me to change it as prompteth me; mine own self I follow naught but what is revealed unto me; Verily, I fear, if I disobey my Lord, the chastisement of a great day.” (10: 15)

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ ۚ عَلَيْكُمْ وَلَا أَدْرِكُمْ بِهِ ۚ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ

“Say thou, “If God hath so willed, I had not recited it unto you, nor would He have taught it to you; Indeed have I lived among you an age⁷ before it; What! then (yet) ye understand not?” (10: 16)

فَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ

“Who then doth more wrong than he who forgeth a lie against God or belieth His signs? Verily succeed not the guilty ones.” (10: 17)

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هُوَ آءٌ شَفَعْنَا عِنْدَ اللَّهِ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحٰنَهُ ۚ وَتَعَلَّىٰ عَمَّا يُشْرِكُونَ

“And worship they besides God, what can neither hurt them nor profit them, and say they: “These are our intercessors with God.” Say thou “What! (imagine) ye (to) inform God of what He knoweth not (of what is) in the heavens and in the earth?” Glory be to Him and Exalted is He (far) above what they associate (with Him).” (10: 18)

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ

“And mankind was naught but one community⁸ but (later) differed⁹; and had not a word (of decree of respite) already gone forth from thy Lord, it would have been decided between them in respect of what they differ therein.” (10: 19)

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۚ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا ۚ إِنِّي مَعَكُمْ مِّنَ الْمُنتَظِرِينَ

“And they say, “Why is not a sign¹⁰ sent unto him from His lord?” Say thou “Verily the unseen is only for God, there–fore wait ye; verily I am (also) with you of the waiting ones.” (10:20)

Commentary

Verse 11

The use of *'Laqa'* in this verse explains the actual meaning of the word being the ultimate return and not seeing without the eyes. In another verse [11](#) it is said that the object of the life and the death of man was nothing but to prove as to who among the men are the best in deeds.

Verse 15

People like Abdullah Ibn 'Ubay, Walid Ibn Mughairah, 'Amr Ibn Abdullah Ibn Al-Qais al-Amiri and As Ibn Amir Ibn Hashim approached the Holy Prophet and wanted him to bring some verses without any condemnation of their idols and without the mention of the chastisement to the idolaters on the Day of Judgment and if that could not be, to change the present Qur'an to suit their request. This verse refers to the event, and the Holy Prophet is commanded to convey the matter of this verse.

It is clearly said that the Holy Prophet acted strictly as he was commanded through the revelation he received from God. In another place in the Holy Qur'an, it is said that the Holy Prophet spoke not but that which was revealed to him [12](#). This exclusive and unique quality of the Holy Prophet has also been prophesied in the ancient Scriptures in which he has been designated as the *'Comforter'*, *'the Holy Ghost'* and the *'Spirit of Truth'* who would speak not but what he would hear from the Lord. Vide Deut. 18/18 and John 16/14.

This verse clearly also indicates that even the Holy Prophet could not at his own choice or personal discretion effect any change or amendment in any of the verses of the Holy Qur'an.

Verse 16

The Truthfulness, Honesty and Reliability of the character and conduct of the Holy Prophet was first made to be stamped on the hearts of the people to be undisputedly acknowledged by all for forty long years, before the declaration of his apostolic mission so that when he starts to preach the faith and the truth to the people, they should not have the least reason or excuses about his personal qualities thereafter to doubt the bonafide of his mission. Even before the open declaration of his apostleship he was known for his matchless truthfulness and was popularly designated by the people themselves as the *'Al-Amin'* (The Trusted one). When he was so true and so honest what interest could he have to preach any falsehood, if it was not God's command, and avoid the heartless persecutions which he and his faithful followers suffered.

Verse 18

This means to argue saying that which they associate with God is not to be found anywhere in the

universe, i.e., it is a mere imagination, how could it hurt or profit anyone? This is in reply to the false belief of the people that their idol gods and the other imaginary deities will help them on the Day of Judgment or against any chastisement from God.

Verse 19

Note the conception of humanity as a whole being one nation on the conviction about which depends on the conception of the Brotherhood of Man and the belief in the Fatherhood of God, i.e., God being the Creator of one and all. The same phenomenon has been referred to with greater details in verse 2:23.

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- [1.](#) Refer to note to verse 2: 15.
 - [2.](#) The end of the term of respite.
 - [3.](#) Refer to verses 39:8, 39:48, 30:36, 42:48. Literally, What they were doing.
 - [4.](#) Miracles to prove their bonafides.
 - [5.](#) Those who do not believe in spiritual life–life after death & the day of judgment Refer to verses 16: 101– 105.
 - [6.](#) The Holy Prophet.
 - [7.](#) of forty long years – and you have your selves found me truthful & trustworthy and yourselves titled me – Al–Ameen’ the Trustworthy.
 - [8.](#) Refer to verses 2:213; 21:92; 21:93; 23:52; 23:53; 11: 118.
 - [9.](#) Got divided.
 - [10.](#) of destruction
 - [11.](#) Verse 67:2.
 - [12.](#) See 53:3.

[1] [1]

SHARES

Yunus Section 3 – The Divine Mercy

- Ingratitude of man after enjoying the Divine Mercy

- Every evil shall be equally punished along with ignominy

- All false deities shall vanish away on the Day of Judgment, and they will disown their devotees

Yunus Verses 21 – 30

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِّنْ ۖ بَعْدِ ضَرَاءٍ مَّسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِىَ آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ

“And when We make people taste of (Our) mercy after an affliction hath touched them; lo! they devise plots against Our signs; Say thou (O’ Our Apostle!) “God is quicker in devising; Verily Our messengers 1write down what (all) ye devise.” (10:21)

هُوَ الَّذِى يُسَيِّرُكُمْ فِى الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِى الْفُلِكِ وَجَرَبَ بِهَمَّ بَرِيحٍ طَيِّبَةٍ وَفَرِحُوا ۖ بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا ۖ أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا ۖ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِن أُنجِيتَنَا مِنْ هَذِهِ ۖ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

“He it is Who enableth you to travel by land and sea; so that ye go on board the ships; and they sail on with them in a favourable 2breeze, and they rejoice thereat, (and when cometh) unto them a violent gale and the billows surge in on them from all sides and they think 3that they are encompassed therewith, (then) they cry 4(praying) unto God, professing 5sincerity unto Him in (their) faith (in Him), saying: “If Thou (O’ Our Lord) dost deliver us from this, we shall indeed be of the grateful ones”.” (10:22)

فَلَمَّا أَنجَاهُمْ إِذَا هُمْ يَبْغُونَ فِى الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بِغَيْبِكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

“But when He 6delivereth them, behold! they rebel in the earth unjustly; “O’ mankind! your rebellion is against your own selves, a provision for 7the life of (only) this world, then unto Us shall be your return, then will. We inform you of what ye were doing.” (10:23)

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ ۖ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازْيَنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَتْنَاهَا أَمْرًا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْن بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

“The likeness of this world’s life is only as water which We send down from the sky; by its mingling grow the produce of the earth of which eat men and cattle; until when the earth puts on its golden raiment and gets garnished, and its people deem that they have power (of disposal) over it, (but suddenly) cometh Our command unto it, by night or by day, then We did render it as reaped 8, as though it had not existed yesterday; Thus do We explain the signs in details for

people who reflect⁹.” (10:24)

وَاللَّهُ يَدْعُوا^٩ إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

“And God calleth¹⁰(you) to the abode of peace¹¹; and guideth whomsoever He willeth unto the right way¹².” (10:25)

لِلَّذِينَ أَحْسَنُوا^{١٠} الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

“For those who do good is excellent reward and more (than this); No darkness shall cover their faces nor shall ignominy (befall them); these are the dwellers of the garden; in it shall they abide¹³.” (10:26)

وَالَّذِينَ كَسَبُوا^{١١} السَّيِّئَاتِ جزَاءُ سَيِّئَةٍ^{١٢} بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“And those who have earned evil, the recompense for evil is the like of it; and ignominy shall come upon them; from (the wrath of) God they shall have no protector; as if their faces have been covered¹⁴as a piece of the darkening night; these are the inmates of the (Hell) fire; in it shall they abide¹⁵.” (10:27)

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا^{١٣} مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فزِيلْنَا بَيْنَهُمْ وَقَالَ شُرَكَائُهُمْ مَّا كُنْتُمْ إِيَّانَا تَعْبُدُونَ

“On the day (of resurrection) when We will gather them all together¹⁶, then will We say unto those who associated others (with Us) “Keep ye where ye are, ye and your associated gods;” then We shall separate them, the one from the other, and shall say (unto them) their associate gods “It was not us that ye worshipped¹⁷.” (10:28)

فَكَفَىٰ بِاللَّهِ شَهِيدًا^{١٤} إِنَّا بَيْنَنَا وَبَيْنَكُمُ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ

“Therefore, God is a sufficient witness between us and you (that) we certainly, of your worship (of us), were unaware.” (10:29)

هُنَالِكَ تَبْلُو^{١٥} كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوا^{١٦} إِلَىٰ اللَّهِ مَوْلَاهُمْ الْحَقَّ وَضَلَّ عَنْهُمْ مَّا كَانُوا^{١٧} يَفْتَرُونَ

“There shall every soul realize what it hath sent¹⁸ before, and they shall be brought back to God, their true Lord¹⁹, and what they did fabricate²⁰(the false deities) will vanish (away) from them.”
(10:30)

Commentary

Verse 21

Whenever any of God’s bounty reached the people after any straitness, they attributed it as the gift of some imaginary star-god or some false deity, and they started plotting against the apostles of God. Once a very severe famine and drought visited Mecca for seven continuous years and when at last God turned merciful and sent rain and they became prosperous, the same people were those who teased and inflicted persecutions against the Holy Prophet and the faithful ones. This verse says that God is the Best Deviser. ‘*Rusulana*’ refers to the Angels who record the deeds of everyone then and there.

Verse 25

‘*Salam*’, i.e., Peace and Bliss, refers to the state in the paradise where prevails bliss-perfect. ‘*Salam*’ is one of the holy names with which God is addressed. Applying this interpretation, God invites mankind to Him with Whom nothing, but bliss prevails. It is said that the life on this earth starts with crying (a human child immediately as it lands on earth starts its life with crying), passes through miseries and sorrows of life and ends it with effacement. God invites from this abode of misery and effacement to the abode of bliss-perfect and of life-eternal.

‘*Salam*’ and ‘*Islam*’ – both words are of one and the same root. ‘*Salamat*’, i.e., peace – Islam means also peace. And embracing Islam means: to live in peace with the Creator by submitting one’s self to His will and to be in peace with creation, particularly mankind, offering peace to one and all. With Islam as the religion there could be nothing but peace on earth. A true Muslim is defined as the one whose tongue as well as his hands work only for peace to hurt none of the peaceful ones. The peace in this world leads to the peace or bliss in the life hereafter.

‘*Sirat al-Mustaqim*’, i.e., the straight or the Right Path – meaning to walk in obedience or submission to the Law of the Lord (i.e., ‘*Shariat*’ which was revealed through the Holy Prophet) which is the only straight or the correct or the Right way to Salvation and no other (i.e., the obedience only to God’s commands and not the delusions caused by Satan – which is straying away from the path)²¹. And the daily prayer of man to be mainly this²².

¹. Angels.

². Fair.

³. Realise.

4. Call – pray.
5. Pray devoting their Submission to Him.
6. God.
7. for enjoying.
8. As if did not exist at all.
9. Refer to verses 5:52, 11:40, 16: 1.
10. Mankind in general.
11. The life described in verse 10:24 is the transitory life, but God calls to a permanent abode of bliss.
12. Refer to verses 36:60 & 36:61.
13. Refer to verses 3:105, 39:60.
14. So dark – darkened
15. Refer to verse 3:105.
16. This is a definite declaration of the truth about the Common day of the final judgment.
17. Served.
18. Advanced.
19. Master.
20. Devised.
21. Refer to verses 36:60 & 36:61.
22. Refer to verse 1:5.

[1] [1]

SHARES

Yunus Section 4 – The Divine Gifts

- A few of the Divine Gifts given in the physical body of man referred to
- The idolaters asked to make their own made gods effect a creation
- The Qur'an a Book from God

Yunus Verses 31 – 40

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ

“Say¹(thou O’ Our Apostle Muhammad!) “Who provideth you sustenance from the sky and from the earth? or who controlled! the hearing and the sight? and who bringeth forth the living²from the dead, and bringeth forth the dead from the living? and who administreth (every) affair?” Then they will say “God”. Then say (thou unto them) “Will ye not then guard (yourselves against His displeasure)?” (10:31)

فَذَلِكُمْ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصِرُّونَ

“Then this is God, your true Lord; and what is apart from truth but error; whereto then are ye turned away?” (10:32)

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا ۗ أَنَّهُمْ لَا يُؤْمِنُونَ

“Thus is proved true the word of thy Lord against those who transgress that they believe not³.” (10:33)

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوا ۗ ۙ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ قُلِ اللَّهُ يَبْدُوا ۗ ۙ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ فَأَنَّى تُؤْفَكُونَ

“Say (O’ Our Apostle Muhammad!) “Of your associates⁴, is there anyone who can originate the creation (and), then return it?” Say thou! “God alone doth originate the creation and returneth it whereunto are ye then inclined away⁵?” (10:34)

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

“Say thou (O’ Our Apostle Muhammad!) “Of your associates is there anyone who can guide unto truth?” Say thou! “It is God alone Who guideth unto truth; Is then He Who guideth unto truth more worthy to be followed or he who himself goeth not aright unless he is guided? What then hath be-fallen you? How (ill) ye judge⁶?” (10:35)

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۗ إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۗ إِنَّ اللَّهَ عَلِيمٌ ۗ بِمَا يَفْعَلُونَ

“And follow not most of them (anything) but (their own) conjecture; verily conjecture cannot avail anything against the truth; verily God knoweth all what they do.” (10:36)

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ

“And this Qur’an is not such as to be forged by (any one) besides God, but it is a confirmation of (the scriptures) that went before it and (the clearest) explanation of the Book, there is no doubt in it, (it is) from the Lord of the worlds⁷.” (10:37)

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا ۚ مَنْ اسْتَلْعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

“Or do they say: “He (Apostle Muhammad) hath forged it⁸?” Say thou! “Bring ye then a chapter like unto it and call on (to your aid) whomsoever ye can, besides God, if ye be truthful.” (10:38)

بَلْ كَذَّبُوا ۚ بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ ۚ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ

“Nay, they belied that which they comprehended not with the knowledge of it and the explanation⁹ of it came not unto them; even thus did belie those before them, see then what was the end of the unjust ones.” (10:39)

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ ۚ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ ۚ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ

“And of them is he who believeth in it, and of them is he who believeth not in it; and thy Lord knoweth best the mischief-makers.” (10:40)

Commentary

Verse 31

Bringing forth the living from the dead figuratively means bringing forth a faithful one from a disbeliever and the bringing forth of a learned one from an illiterate. And bringing forth dead from the living stands for bringing forth a disbeliever from the believer or bringing forth an illiterate from a learned one. A similar statement is there in 2:257 saying, whomsoever God wills He takes them out of the darkness of the ignorance of the Truth to the light of the correct knowledge, and whomsoever He wills He takes, i.e., allows them to go out of the Light to stray in the darkness.

The Qur’an draws attention of mankind to four aspects of the natural phenomena within their purview:

1. The regular coordination of the heaven and the earth in the production of the provision for life on earth.

2. The Matter having no hold on Mind, which includes internal and external sensations for mind employs the matter and matter does not employ the mind. Thus the holder of the individual or the finite mind cannot but be Universal and Infinite.
3. The matter is subject to life and death. Neither life nor death is its necessary property, for it is caused. The cause of life cannot be but life. Death does not require any positive cause; for absence of life is death.
4. The regularity and the order found in the system of the universe cannot be an outcome of any irregularity and disorder. It should be wisdom. Thus the answer to each question is God. (A.P.).

Verse 35

In fact, if the people, particularly the Muslims, recite this one Verse intelligently and act faithfully upon the guidance it gives to every sincere seeker after Truth, it will surely guide them to the right way and keep them on it. This verse is a leading question, the reply to which could be nothing but one, i.e., *Only those if who are self-guided by the Divine guidance bestowed upon them, and who do not at all need any guidance whatsoever from anybody else, and are themselves on the right path, deserve to be followed and not anyone else.*

It is such an open fact known to the world as a whole that the Holy Prophet had no education whatsoever from any mortal in this world and yet he was the Prince of the Prophets of God and the Last one of them. It would be said that after all he was the Apostle of God and he had the greatest source of knowledge, i.e., the revelation from God. But what could be said of 'Ali Ibn Abi Talib, the source of whose wonderful knowledge was either the divine native endowment in him, be that which was inborn in him and what he imbibed in company with the Holy Prophet, and yet the Holy Prophet says about 'Ali: *'I am the City of Knowledge and 'Ali is its Gate.'*

'Ali was the fountainhead of knowledge along with the Holy Prophet and likewise was the case with every one of the Twelve Holy Imams who had no education under any one and yet every one of them was the unchallengeable the unquestionable and the greatest source of learning, knowledge and guidance for mankind as a whole. These are those who could naturally and logically be meant by this verse and the fifth Holy Imam Muhammad Ibn 'Ali Al-Baqir also says the same, i.e., those meant by this verse are the Twelve Holy Imams. This verse is a guidance to the people to say that if any one desires to know the right path, he has to follow only those divinely guided ones who were the manifestation of the glory of the Divine Light of Truth.

As regards the others, in comparison to these holy ones, it is an undeniable and universally acknowledged fact of history that they were once lost in gross polytheism and lacked the guidance which sooner or later in their respective lives they earned and availed of as per their personal or individual capacities. Those meant here can be only those who have been purified by God Himself¹⁰. Having been provided with all factors of guidance, the Holy Qur'an does not impose any compulsion in the matter of faith but leaves it to the independent decision of each individual, revealing the verse:

“Verily We have guided him (man) to (the right) path, (to be grateful and accept it) or be he ungrateful (to reject it).” (76:3)

This verse guides towards every important phenomenon of guidance which, if studied personally with reference to the extent of its application, ensures particularly the Muslims being always guided aright and never being beguiled with regard to the essential leadership particularly in the matter of their faith.

To be brief, it is said here that guided by this verse of the Holy Qur'an, the Muslims under no circumstances can ever accept any one else other than 'Ali Ibn Abi Talib to be their guide in the place of the Holy Prophet to rule their destiny not only because the Holy Prophet had from time to time been pointing out the unique position of 'Ali's personality in Islam but also under the definite guidance that this verse bestows on us. It is a fact universally acknowledged on all hands of the various schools of thought in Islam, as in the case of the Holy Prophet, the inimitable knowledge which 'Ali Ibn Abi Talib possessed was not that which was acquired from any mortal but it was a divine gift inborn in him, which entitled him to receive the following exclusive, unique and the most distinguishing title from the holy lips of the one who uttered nothing but that which was revealed to him:

“I am the City of knowledge and 'Ali is its Gate.” Hadith.

“The most just among you is 'Ali Ibn Abi Talib.” Hadith

A few of the exclusive merits of 'Ali Ibn Abi Talib reported by the renowned Muslim Historian, jurist and the author of the famous commentary on the Holy Qur'an '*Al-Al-Durr al-Manthur*', in his historical work '*Tarikh al-Khulafa*' as translated into English by Major H. S. Jarrat, Calcutta Edition 1881, are given below:

1. “The Imam Ahmad Ibn Hanbal says: – *“There hath not come down to us regarding the merits of any one of the companions of the Apostle of God what hath been transmitted concerning 'Ali.”*
2. Ibn Asakir from Ibn Abbas says: *“There hath not been revealed in the Book of God, the Holy Qur'an, regarding any one what hath been revealed concerning 'Ali and that 300 (three hundred) verses have been revealed concerning 'Ali.”*
3. At-Tabarani and Ibn Abi Hatim record from Ibn Abbas that he said that *“the Lord never revealed the words 'O' True believers, but 'Ali was understood to be the Lord and the Chief of Them, and verily the*

Lord hath reproved the various people but hath never mentioned 'Ali save with approval."

4. At-Tirmizi, An-Nisai and Ibn Maja from Habshi Ibn Johada say that the Apostle of God said: *"'Ali is part of me and I am of 'Ali."*
5. At-Tabarani records in the Aswat and Saghir from Omme-Salama that she narrates *'I heard the Apostle of God say: "'Ali is with the Qur'an and the Qur'an is with 'Ali, they shall not be separated until they arrive at the Fountain of Kauthar in Paradise."*
6. At-Tabarani records in the Aswat from Jabir Ibn Abdullah that the Apostle of God said, *"The people are of various stocks but I and 'Ali are of one stock."*
7. Ibn Sa'd records on the authority of 'Ali that he said: *"By Allah a verse of the Qur'an was never revealed but I know regarding what it was revealed and where it was revealed, for my Lord hath given unto me wise heart and an eloquent tongue."*
8. Ibn Sa'd and others on the authority of Abu Tufail record that 'Ali said *"Ask ye me regarding the Book of God, for verily there is not a verse, but I know whether it was revealed by night or by day, in the plains or on the mountains."*
9. At-Tirmizi and Al-Hakim record from 'Ali that the Apostle of God said: *"I am the City of Knowledge and 'Ali is its Gate."*
10. At-Tabarani from Omme-Salama says that the Apostle of God said: *"He who hath loved 'Ali hath verily loved me, and he who hath hated 'Ali hath verily hated me, and he who hath hated me, verily hath hated the Lord."*
11. Abu Ya'la and Al-Bazzaz from Sa'd Ibn Abi Waqqas says that the Apostle of God said, *"He who grieveth 'Ali, hath grieved me."*
12. Ahmed records and Al Hakim verifying it on the authority of Omme-Salama, narrates *"I heard the Apostle of God say: He who hath reviled 'Ali Verily he hath reviled me."*
13. Sa'd Ibn Al-Mosyeb says that *'Umar Ibn al-Khattab used to pray to God to preserve him from a perplexing case which the father of Hasan (i.e.) 'Ali was not present to decide" and that 'Umar said: 'None of the companions used to say "Ask me" except 'Ali.*
14. At-Tabarani says in the Awsat from Ibn Abbas that he said, *"'Ali possessed 18 eminent qualities which belonged to no other of the people."*
15. The two Sheikhs (Bukhari and Muslim) record on the authority of Sa'ad Ibn Abi Waqqas that the Apostle of God left 'Ali Ibn Abi Talib behind him as his Vicegerent during the expedition to Tabuk, and 'Ali said, *'O' Apostle of God, dost thou leave me behind, among the women and children? He replied:*

“Art thou not content to be to me in the relation of Aaron to Moses save that there shall be no Prophet after me?”

The stubbornness of the prejudice against the Holy Ahl Al-Bayt and more particularly against ‘Ali with undue favouritism to certain already adopted heroes, forces to raise the foolish question that if ‘Ali was the only one for the Muslims to accept in the place of the Holy Prophet, why was it not more directly and more definitely declared by God or the Holy Prophet that after the Holy Prophet, ‘Ali alone should be followed and none else.

The first answer to this question which is nothing short of the betrayal of one’s own ignorance or a purposeful forgetting of the historic event of Ghadir Khumm, recorded in all the detailed history of Islam, when the Holy Prophet openly in the huge assembly of thousands of the pious ones, i.e., the Hajjis, in clear-cut words declared:

“Of whomsoever I am the Mawla (or the Lord) This ‘Ali is his Mawla (i.e., the Lord)”¹¹.

It is to be noted that the Holy Prophet has very cautiously used the word ‘Mawla’, i.e., (Lord) and not a mere ‘Kalif’ for the extent to which the meaning of the word ‘Mawla’ or Lord comprehends no other word does it for the jurisdiction of ‘Mawlawiath’ or Lordship covers all spheres of life. This is the word which God has also used for His own authority. ‘He (God) is your Lord (God) is the Best Lord and the Best Helper.

God has used the same position to his Apostle Muhammad along with him and also to certain faithful ones. To identify as to who these faithful ones were, the Holy Prophet had made it known by himself conferring the title ‘Mawla’ on ‘Ali at ‘Ghadir Khumm.’

Secondly, the answer to the question can be given by another question – that: *If all men had to obey none but God and Him alone, why did not then God create all men as subservient believers, why did he leave mankind to be beguiled by Satan?* The answer to this question is given in the following verses of the Holy Qur’an:

Verse 29:3, in which is clearly laid down that everyone who professes to believe shall be tested – the test mentioned in the verse is not for the disbelievers but for those who profess to believe, i.e., the Muslims.

In another place, verse 67:2, it is clearly said that life and death was created to prove who is the doer of good and who is the doer of evil. Thus, it is already made known to mankind that the divine plan of the life on earth, after the divine guidance and one’s availing of the right belief in God is the test of the mettle of each and every individual man and woman. Therefore, after revealing the Truth through the Last Apostle of God, many things of subsequent value as regards availing of the guidance given, have been left to the choice of the people to believe in the Holy Qur’an and the Holy Prophet or not.

The test is to prove as to who avails of the guidance afforded through the Final Word of God, the Holy Qur'an, and Last of God's Apostles, the Holy Prophet Muhammad, and who uses correctly or misuses the native endowment of intelligence and reasoning vested in the human being, in availing of the divine guiding hints given to the individual. Ultimately man has been left to himself with an individual and personal responsibility to know the truth and avail of it without any compulsion, directly or indirectly¹². Saying that there shall be no compulsion in religion for it has been made manifestly distinct from falsehood and thus the success is only of those who hold fast to the Rope from God, i.e., the truth personified, i.e., the heavenly purified models of pure humanity (i.e., the Ahl Al-Bayt)¹³.

After inviting man to accept His creative authority, He turns to establish His sole legislative authority on such a basis which implies the necessity of the apostolic mission and in its absence Imamatus and in its absence the institution of '*Ijtihad*' and '*Taqlid*.'

The basis of argument which establishes the necessity of apostolic mission in general and on the basis of major premises of this argument as quoted by Hazrat Fatimah against the authority of the ruling authority. The authority to rule over mankind is vested in the person who can guide people to the truth and not in the person or persons who know not the right from wrong unless guided by somebody else, and to this effect the sixth Holy Imam Jafar Ibn Muhammad as-Sadiq in refuting the theory advocated by the '*Mu'tazalites*' that the '*Khilafat*' should be decided by the choice of the people by adult franchise, narrated from his father the Fifth Holy Imam Muhammad Ibn 'Ali al-Baqir, from the Holy Prophet, that he said, '*Whoever drew the sword and called people to himself to obey him while among the Muslims there is a person who is more learned than him, then he is a straying imposter.*'

This applies also to the doctrine of '*Ijtihad*' and '*Taqlid*', and if this passage is read with Verse 43:24 it will be proved that one should always follow the Highest and the Best authority in guidance (A.P.).

Verse 36

This verse clearly exposes the position of those who do not follow the phenomenon or the note of guidance laid down in the last Verse 36 and abide by their own imaginary conceptions which in the words of The Holy Qur'an are nothing but conjectures.

Verse 39

The disbelievers were too materialistic to grasp the actual meaning of revelation and the divine wordings and similar were those who were before them and some are those of the present age and will be in future also. (A.P.).

¹. Ask them.

². Refer to verses 30:19, 5:16, 69:11, 2:57.

³. Refer to verse 39:71

4. False Gods and Deities.
5. From the truth.
6. Refer to verses 46:4, 5:100, 6:50, 13:16, 39:9, 67:22. This is an open refutation of the Validity of the majority's opinion for they follow their own conjectures instead of following the most learned one 'The A'lam'.
7. It refers to the Book – there is an explanation Book stands for the revealed and the explained form of the Book. Refer to verses 56:77–80; 85:21, 85:22 and their notes. This verse & the next establish the challenging position of the Qu'ran. See also 2:2 & 2:23.
8. This verse asserts that the arrangement of Qur'an in its Suras was regular along with its revelation, otherwise the Challenge here and in verses 2:23, 11:13, 17:88, 52:34 to bring a Sura or ten Suras if there had not been any suras will be meaningless.
9. the ultimate significance
10. Refer to verses 33:33 and 3:60.
11. See the notes to verses 5:3 and 5:67.
12. See verse 2:256.
13. Refer to verse 33:33.

[1] [1]

SHARES

Yunus Section 5 – Every People Had An Apostle From God

- The Rejectors of the Truth and their punishment
- Every people had an Apostle from God

Yunus Verses 41 – 53

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ

“And if they belie thee, say thou (O' Our Apostle Muhammad!) “For me is my work and for you is your work, ye are clear off' of what I do and I am clear off of what ye do¹.” (10:41)

وَمِنْهُمْ مَن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ

“And of them are those who hearken unto thee; canst thou make the deaf hear? though they understand not².” (10:42)

وَمِنْهُمْ مَّن يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْىَ وَلَوْ كَانُوا ۙ لَا يُبْصِرُونَ

“And of them are those who look at thee; canst thou guide³the blind though they see not⁴.” (10:43)

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ

“Verily, God doeth not any injustice to people, but men⁵to their (own) selves do injustice.” (10:44)

وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا ۙ إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا ۙ بِلِقَاءِ اللَّهِ وَمَا كَانُوا ۙ مُهْتَدِينَ

“And on the day (of resurrection) when He⁶will gather them as though they had not tarried⁷in the world or in the grave but an hour of the day, they will recognise each other; Indeed will perish those who belied the meeting with God and were not guided aright⁸.” (10:45)

وَأَمَّا نُورُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيْنَكَ فَآلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ

“And if We let thee behold something of (Our wrath) what We warn them against or (before that) We take thee to Ourselves, (even) then⁹unto Us is their return, then God is a witness to (all) what they do¹⁰.” (10:46)

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ

“And for every people (was sent) an apostle¹¹; and when came their apostle, the matter between them was decided with equity¹²and they shall not (in the least) be done (any) injustice.” (10:47)

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

“And say they “When this promise¹³(of Our wrath) will come to pass, if ye be truthful.” (10:48)

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَجِرُّونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

“Say thou (O’ Our Apostle!) “I own not for myself any harm nor any benefit save what willeth God; To every people is an appointed term; when cometh their term then shall they neither retard (even) an hour¹⁴nor go before it¹⁵.” (10:49)

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ^{١٤} بَيِّنَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ

“Say thou (O’ Muhammad!) “Do ye see¹⁶if His chastisement cometh upon you by night or by day, what then is there of it that the guilty hasten for?” (10:50)

أَأْتُمْ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ^{١٦} ءَأَلَّنَ وَقَدْ كُنْتُمْ بِهِ^{١٥} تَسْتَعْجِلُونَ

“Is it when it cometh to pass, ye will believe in it? What! now (believe ye)? when ye have been (challenging in it and) hastening it on?” (10:51)

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا^{١٧} ذُوقُوا^{١٦} عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ

“Then shall it be said unto those who had been unjust: “Taste ye abiding punishment! Would ye (then) receive other than what ye have wrought?” (10:52)

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ^{١٧} لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ

“And they ask thee: “Is that true?” Say thou! “Aye! By my Lord! Verily, Verily, it is the truth; and ye will not escape¹⁷(His wrath).” (10:53)

Commentary

Verse 45

Literally ‘Labth’, stay or halt, may refer to present life or to the intermediary state between this life and the final and the total resurrection. These verses, 23: 112–114, if read together assert that man’s memory of the past will be so sharp that the individuals will readily recollect and recognise their own class as if only an hour has passed since their separation, but the memory of the length of time of the intervening of years they will lose though the divine counters have the exact record of it with them. (A.P.).

Verse 53

Hai Bin Akhtab, a Madinite Jew, prior to the Emigration of the Holy Prophet from Mecca, used to visit Mecca on the business of (trade). When he heard about the Holy Prophet, he once attended the

audience and hearing the recitation of the Holy Qur'an, asked the Holy Prophet, "*O' Muhammad, is what thou reciteth the Truth or a mere jest?*" This verse was revealed in reply to his question (M.S.).

The 'EA' in Arabic goes before a swearing to denote stress upon the statement. It is also reported that the people used to ask the Holy Prophet if what he said about the excellence and unique divine position of 'Ali's personality in Islam was a fact, then the Holy Prophet used to reply in these words of the Holy Qur'an. (U.B.).

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- [1.](#) Refer to verses 104:6; 104:7; 42:43; 7:79.
 - [2.](#) Refer to verse 7:179.
 - [3.](#) Show the way to the blind.
 - [4.](#) Refer to verse 7:179.
 - [5.](#) of their own doing.
 - [6.](#) God.
 - [7.](#) Refer to verses 23:112–114.
 - [8.](#) Refer to verse 79:45.
 - [9.](#) In any case.
 - [10.](#) Refer to verse 40:77.
 - [11.](#) Refer to notes to verses 16:1, 16:36, 5:48, 35:24. The faith in all the previous prophets and Scriptures is one of the unique distinctions of Islam.
 - [12.](#) The fate of every nation is determined and decided by God conditioned with their response to their respective apostles.
 - [13.](#) May refer to the wrath or the resurrection.
 - [14.](#) The least time.
 - [15.](#) This is a warning as well to mankind, to every nation. Refer to verse 63:11.
 - [16.](#) Tell me.
 - [17.](#) Will not be in a position to defy.

[1] [1]

SHARES

Yunus Section 6 – The Divine Mercy Precedes The Wrath

- All things of this world put together will never be accepted as ransom for any guilty one
- The Qur'an is an exhortation, cure for the internal diseases, a Guidance and a Mercy for Mankind

Yunus Verses 54 – 60

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۚ وَأَسْرُوا ۚ أَلَدَّامَةَ لَمَّا رَأَوُا ۚ الْعَذَابَ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ

“And if every soul that hath done injustice had all that is in the earth, it would assuredly ransom itself therewith; and they will proclaim their repentance when they behold the doom, and it shall be decided between them with justice and they shall not be done (any) injustice.” (10:54)

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

“Be it known verily God’s is what is in the heavens and the earth; Be it (also) known, Verily, God’s promise is true, but most of them know not¹.” (10:55)

هُوَ يُحْيِي ۚ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ

“He giveth life and causeth to die, and unto Him (Alone) shall ye (all) return.” (10:56)

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“O’ mankind! Indeed hath come unto you an exhortation from your Lord, and a cure for (the diseases) what is in your breasts and a guidance and mercy for the believers.” (10:57)

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ ۚ فَبِذَلِكَ فَلْيَفْرَحُوا ۚ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

“Say!²(that) in the grace³of God and in His mercy, in that they should rejoice; it is better than (the wealth) that they gather.” (10:58)

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَلًا قُلْ أَللَّهُ أَدْنَىٰ أَلَّا يَكْفُرَ بِنِعْمَةِ اللَّهِ تَكْفُرًا ۚ لَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَلَكِنَّ أَكْثَرَهُمْ كَافِرُونَ

“Say thou! “See ye what (things) God hath sent down for you of sustenance, then ye made something of it unlawful⁴and (something of it) lawful.” Say thou! “Hath God permitted you or ye forge a lie against God⁵?” (10:59)

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ

“And what imagine those who forge lies against God on the Day of Resurrection? Verily, God is the Lord of grace for mankind, but most of them thank not.” (10:60)

Commentary

Verse 54

Meaning even if all that is in the earth be offered by the iniquitous ones, on the Day of Judgment, as a ransom for their acquittal, i.e., to escape the penalty, it shall not be accepted from them. The word ‘*Asarro*’ may mean, either declare or reveal and also conceal or hide. Taking ‘declare’ or ‘reveal’ as the meaning, the Verse will mean: *‘When the chastisement stares the sinners in their face they would offer anything to escape it and they would even openly declare their repentance or regret which would be a matter of disgrace and ignominy for them and by taking ‘concealing’ or ‘hiding’ as the meaning of the word, it would mean that, ‘the hardest thing for them would be to openly confess or repent, hence they would conceal their feelings of disgrace and ignominy’ (M.S.).*

This indicates the gravity of the consequence, and ‘Ali Ibn Abi Talib says: *“I swear by God that to pass the whole night of mine awake on the poisonous thorns of the desert and be drawn in the chains round my neck fettered, is more pleasant to me than to meet God when I have done injustice even to a single one of His creatures or have usurped anything belonging to somebody else.”* At the end of this sermon, he says that *‘if I he given all the seven continents and all that is within the limits of the heavenly spheres to do injustice to an ant by taking the husk of the grain of an oat from its mouth while it draws to its abode, I shall not do it.’ (A.P.).*

Verse 57

In the place of punishment which the people have earned and which they repeatedly demanded, God has sent the Reminder, thus giving an asked for respite. It is undoubtedly the mercy of the Lord⁶.

The physical heart has been considered as the seat of all feelings and emotions in the sense that what is felt by the cognitive self has an immediate effect on the physical heart, such as the feelings of fear and rage, shyness which effect the movement of the heart and the circulation of the blood and in the case of certain feelings such as extreme grief and envy, jealousy, hatred, greed, avarice, etc., even the nervous system connected with breathing is effected to the extent of feeling strain in the breast even to cause a choking.

Thus, when Qur’an refers to what is in the breasts, it refers to the ill feelings and the emotional disturbances caused by emotions like vengeance, hatred, jealousy, etc., which are figuratively referred to as the diseases seated in the breast. Qur’an in its effort to divert man’s attention towards the highest values, removes the cause of all such diseases, i.e., called ‘*Sharhi Sadr*’ the Expansion of the Breast which actually means the expansion of the Human Vision and the viewpoint. (A.P.).

1. See also verses 11:120, 39:51.

2. The above blessings are the outcome of God's grace and His Mercy

3. The 5th Holy Imam Muhammad Ibn 'Ali al-Baqir says – By 'Fazl' is meant the Holy Prophet & by 'Rahmat' 'Ali Ibn Abi Talib – This same is the version of some Sunni Commentators (UB) (Kalbi).

4. Refer to verse 6:146 and the subsequent verses dealing with similar subject

5. This refers to declaring thing made lawful & unlawful against the authority of God and the Holy Prophet– Compare this to the 'Mut'as' being declared as unlawful and the other things. Refer to verses 7:32 & 7:33.

6. See also verse 29:51.

[1] [1]

SHARES

Yunus Section 7 – No Fear Or Grief For The Friends Of God

- Everything in the earth and the heavens is contained in the Open Book
- There shall not be any fear or grief for any friend of God.

Yunus Verses 61 – 70

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ

“And thou art not (engaged) in any affair, nor dost thou recite any part of the (Holy) Qur’an and nor any deed ye (mankind) be doing, but We are witness over you when ye are engrossed¹ therein; And doth not lie concealed from thy Lord (even) the weight of an atom in the earth nor in the heaven, nor anything lesser than that nor greater but it is (recorded) in a clear book².” (10:61)

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Be it known, verily, the friends of God, no fear shall³ be on them, nor do they grieve.” (10:62)

الَّذِينَ ءَامَنُوا ۚ وَكَانُوا ۙ يَتَّقُونَ

“Those who believe and guarded (themselves) against evil.” (10:63)

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

“For them are glad tidings in the life in this world and in the hereafter; there is no changing the words of God; that is the great achievement⁴.” (10:64)

وَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ

“And let not their discourse⁵grieve thee, Verily, glory is wholly God’s; He is the All-Hearing, the All-Knowing⁶.” (10:65)

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

“Be it known, Verily, God’s is whatever is in the heavens and whatever is in the earth; They (really) follow not any associates (of God), who call on others besides God; they follow not anything but (their own) gesture⁷, and they only lie.” (10:66)

هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا ۚ فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ

“He it is who did make for you the night that ye might rest in it, and the sight-giving⁸day; Verily there are signs in it for people who hearken.” (10:67)

قَالُوا ۙ اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ ۙ هُوَ الْغَنِيُّ لَهُ ۙ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ إِنَّ عِنْدَكُمْ مِّنْ سُلْطٰنٍ ۙ بِهٰذَا تُقُولُونَ ۙ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

“Say they: God hath taken a son (unto Himself!) Glory be to Him! He is the Self-Sufficient; His (exclusively) is whatever is in the heavens and whatever is in the earth; ye have no authority for this⁹; What! say ye against God what ye know not?” (10:68)

قُلْ إِنْ الَّذِينَ يَفْتُرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ

“Say thou, Verily those who forge a lie against God succeed not.” (10:69)

مَتَّعَ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُنذِرُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا ۚ يَكْفُرُونَ

“A provision 10(it is only) in this world, then unto Us (only) is their return, then shall We make them taste severe chastisement for what they did disbelieve.” (10:70)

Commentary

Verse 61

This verse makes it clearly understood that the Book of God mentioned here is not the one in any written or printed form but the Sacred Tablet (the *Lawh al-Mahfuz*) in which is secured the knowledge of everything in the universe and the Will of the Lord.

This verse can also refer to all those who act similarly and use their own prerogative in effecting similar unwarranted changes and amendments in ‘*Shariat*’ or the Law prescribed by God for mankind for all times and conveyed through the Holy Prophet. The attention of the readers is invited to consider the case of the unwarranted declaration against the law about ‘*Muta*’ (a timed marriage) which is lawful by the Qur’an, and which was duly practised in the life-time of the Holy Prophet and then Abur Bakr who held the sway of the Muslim State as the first Kalif also held it lawful. But ‘Umar declared it as unlawful saying, ‘*I declare it unlawful*’ vide. Al-Durr al-Manthur of Jalaludeen al-Suyuti, though whatsoever the Holy Prophet declared as lawful or unlawful, has to remain strictly so for ever.

Verse 62

It is quite natural that those who have befriended themselves to the Lord will naturally get freed from every kind of fear or worry from any quarter whatsoever other than God.

The first Holy Imam ‘Ali Ibn Abi Talib said that those to whom this verse applies (i.e., those meant by ‘*Aulia Allah*’) are the Holy Imams and those who faithfully follow them.

The Holy Prophet of God said the friends of God are those by seeing whom, one should be automatically reminded of the Divine Attributes of God, and whose prayer fulness and godliness should infuse in others the same spirit of submission to the Lord. Again the Holy Prophet declared that the friends of God are those: –

1. *They will be mostly silent, remembering God silently.*

2. *When they see, their sight would impart a lesson.*
3. *Their speech would be full of wisdom.*
4. *Their walking among the people would be a blessing of God.*
5. *Their souls in their bodies would be restless with the fear of the Wrath of God against any cause for it or for the eagerness to get the return for their goodness and excellence in this life and the life hereafter.*

The Fifth Holy Imam Muhammad–Ibn ‘Ali Al–Baqir says that he found written in the book of his father the Fourth Holy Imam that the friends of God are those:

1. *No fear would frighten them nor any sorrow would grieve them.*
2. *They discharge all the prescribed duties and use only things made lawful by God.*
3. *To abstain from all unlawful things and deeds.*
4. *They abide also by the ‘Sunnat’ of the Holy Prophet, i.e., the goodness which the Holy Prophet did in his life in addition to the prescribed duties.*
5. *They are by nature and habit, disinclined towards this material world.*
6. *They acquire only lawful sustenance for them and use only clean and pure things.*
7. *They never pride or boast of their worldly wealth.*

8. *And of their well-earned wealth, they spend as God has willed it to be used and not as they will, i.e., they spend it in all godly ways.*

Once the Holy Prophet, on being asked as to who is a friend of God, placed his hand on the shoulder of 'Ali and said "*Look! This is the friend of God, be thou his friend.*" (U.B. and M.S.)

If the above description of a true believer or friend of God is remembered and kept in view by every Muslim, it will be quite sufficient for the individual to be not only on the right path to salvation but also be a proud asset to his society and to the world at large. There is one important factor deserving special attention by every sincere student of the Holy Qur'an, that this verse clearly says that "*friends of God*" are those whom fear and grief touch not. Under the light of this guidance from the Holy Qur'an, what is then the position of the one who got mortally frightened at the very sound of the approach of the infidels and whenever they were taken to any battle they ran away from the battle-fields, deserting the Holy Prophet in the heat of the battles which had to decide the life or death of the faith as well as of the faithful as a whole, and they even disappeared for days together, and they ran away deserting the Holy Prophet and the Muslim ranks in spite of the Prophet of God shouting to them not to turn their backs to the enemies of God and to return, and yet they kept on running until Abbas got over a mountain and shouted to them for they had gone away so far. This is for every impartial and intelligent mind to decide.

Verses 63 – 64

Regarding the promise in the next verse i.e., for those who believe and guard themselves against evil, the Holy Prophet said that the good news which the friends of God, i.e., the true believers are promised in this life are the good visions they would see in their sleep and the promise in the hereafter is that, when a believer gets into the agony of death before he breathes his last, the Holy Prophet and the Holy Imams appear to him and give him the glad tidings that whomsoever he loved in his life-time are those ready to receive him and whatever he prayed for, is there already provided for him. (M.S. and U.B. and M.F.A.).

Verse 68

This refers to the faith of the heathens who believed the angels to be the daughters of God and the Christians believed Jesus to be the Son of God and some others believed their religious leaders to be the sons of God. Refuting all these imaginary and fantastic beliefs, it is said here that God is independent of the need for any daughter or son or to take any such thing for Him for whatever in there in the Universe, is His.

The question of having any authority for any such belief is to say that nothing should be accepted without a sufficient and a convincing authority or proof of the claim. Simply because one had found that his ancestors held a particular belief or any particular scholar or priest says it, it should not be blindly

accepted without the proper and the necessary scrutiny of the bonafide of the claim. Islam abhors and never accepts blind following in any matter of faith or its practice. They say that the greatest priest was Satan who was the most learned among the angels and was their teacher too.

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- [1.](#) Entered into.
 - [2.](#) It is a clear and detailed warning against those who forge lies or stand hostile against God.
 - [3.](#) does not overtake them.
 - [4.](#) Refer to verses 6:34, 18:27.
 - [5.](#) Refer to verse 63:8. Discourse of the polytheists.
 - [6.](#) God has bestowed His glory on the Holy Prophet and the believers.
 - [7.](#) baseless conjecture.
 - [8.](#) Illuminating.
 - [9.](#) What they forged.
 - [10.](#) The forging – The means of enjoyment.

[1] [1]

SHARES

Yunus Section 8 – The Ministries Of Noah And Moses Referred To

- Noah’s exhortation and the punishment meted out to those who rejected Noah
- Reference to the other apostles of God
- and the encounter of Moses with Pharaoh

Yunus Verses 71 – 82

وَأْتَلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ ﴿٧١﴾ يٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا ﴿٧٢﴾
أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ أَقْضُوا ﴿٧٣﴾ إِلَيَّ وَلَا تُنظِرُونِ

“And recite unto them the story of Noah¹when said he to his people: “O’ my people! if my stay and my reminding (you) of the signs of God be hard on you yet on God do I rely, muster therefore your designs²and (gather) your associates (false gods), then let not your designs be dubious³, then execute on me and give no respite (to me).” (10:71)

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

“But if ye turn back, (remember ye) then asked I not any recompense from you; my recompense is only (expected) from God, and I am commanded to be of those submitted unto God (Muslims)⁴.” (10:72)

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ ۖ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلْفًا وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا ۖ بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُتَكَبِّرِينَ

“But they belied him so We delivered him and those with him in the Ark, and We made them successors and drowned those who belied Our signs; see then what was the end of the warned⁵ones!” (10:73)

ثُمَّ بَعَثْنَا مِنْ ۖ بَعْدِهِ ۖ رَسُولًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا ۖ لِيُؤْمِنُوا ۖ بِمَا كَذَّبُوا ۖ بِهِ ۖ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ

“Then We did raise up after him apostles unto their people, so they came unto them with clear evidences⁶but they would not believe in what they had belied before; Thus do We seal up the hearts of the transgressors⁷!” (10:74)

ثُمَّ بَعَثْنَا مِنْ ۖ بَعْدِهِمْ مُوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۖ بِآيَاتِنَا فَاسْتَكْبَرُوا ۖ وَكَانُوا ۖ قَوْمًا مُّجْرِمِينَ

“Then We did send after them Moses and Aaron to Pharaoh and his chiefs with Our signs (miracles) but they showed arrogance and they were a guilty people⁸.” (10:75)

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا ۖ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ

“And so when the truth came unto them from Us said they: “Verily, this is clear sorcery.”” (10:76)

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ

“Said Moses: “What! say ye (this) of the truth when it hath come unto you? Is this sorcery? And sorcerers succeed not.”” (10:77)

قَالُوا أَجِئْنَا لِنَتْلِفَتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا وَتَكُونُ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ بِمُؤْمِنِينَ

“Said they: “Hast thou come to us to turn us away from (the faith) what we found our fathers upon, and that for ye two⁹(only) may be the greatness in the land? And in ye two we are not believers¹⁰.” (10:78)

وَقَالَ فِرْعَوْنُ أَتُنْتُونِي بِكُلِّ سِحْرِ عَلِيمٍ

“Said Pharaoh: “Bring unto me every sorcerer (thoroughly) skilled.”” (10:79)

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُوسَىٰ أَلْقُوا ۗ مَا أَنْتُمْ مُلْقُونَ

“When came the sorcerers, said unto them Moses: “Cast ye down what ye have to cast.”” (10:80)

فَلَمَّا أَلْقَوْا ۗ قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ ۗ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

“So when they had cast down (their rods and cords) said Moses (unto them) “what ye have brought of sorcery¹¹; Verily God will presently make it naught; Verily, God causeth not to thrive the work of the mischief- makers.” (10:81)

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ ۗ وَلَوْ كَرِهَ الْمُجْرِمُونَ

“And God will prove¹²the truth to be the truth by His words, though the guilty ones be averse (to it).” (10:82)

Commentary

Verse 74

It is not that the people enact the evils owing to their hearts having been already sealed but the sealing is the consequence of their continuous persistence in sinning without reflecting upon what actually they do, by which continuous persistence, the unique gift of reflection is gradually lost and ultimately all the healthy native endowments are destroyed and thus the conscience gets automatically dead or sealed

and thereafter the evil doer, does not at all even in the least feel his responsibility and goes on freely committing evils. Thus the sealing of the heart, the eyes and ears is the result of the continuous persistence in sinning on the part of the individual¹³.

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- ¹. This verse, to verse 10:73 refers to the conduct of the people of Noah.
 - ². Intellect.
 - ³. Puzzling.
 - ⁴. Refer to verses 24:47, 42:23.
 - ⁵. people who were warned.
 - ⁶. Miracles.
 - ⁷. Refer to verses 2:7, 7:100, 6:108, 45:23, 63:3. This indicates the similarity of hearts of their posterity with that of their ancestors.
 - ⁸. Refer to verse 73:15.
 - ⁹. Moses and Aaron.
 - ¹⁰. Why we are not going to believe in you two.
 - ¹¹. Here Moses gives the distinction between Sorcery and miracles as the former is momentary and the latter permanent. This also hints to the miraculous status of Qur'an in its ever-current guiding influence. (A.P.).
 - ¹². Establish.
 - ¹³. See 2:7 and 7:10.

[1] [1]

SHARES

Yunus Section 9 – Moses Takes Away The Children Of Israel

- Moses enjoins his followers to depend upon God
- Moses ordered by God to take abode with the Children of Israel in Egypt and to establish regular prayers
- Moses defies Pharaoh
- Pharaoh chases Moses and the Children of Israel and is drowned with his armies.

Yunus Verses 83 – 92

فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ ۗ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ ۗ
لَمِنَ الْمُسْرِفِينَ

“But believed not in Moses except the posterity of his¹people (and they were), inspite of (the) fear of Pharaoh and their chiefs, lest he should torment them; and verily, Pharaoh was lofty in the land; and verily, he was of the extravagant.” (10:83)

وَقَالَ مُوسَىٰ يَاقَوْمِ إِن كُنتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا ۗ إِن كُنتُمْ مُسْلِمِينَ

“And said Moses, “O’ my people! If ye (really) believe in God then on Him (alone) rely (ye) if ye be Muslims².” (10:84)

فَقَالُوا ۗ عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ

“Then said they: “On God (alone) rely! O’ Our Lord! make us not (subject) to a trial³from the unjust people.” (10:85)

وَجِنَّا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ

“And deliver us by Thy mercy from the disbelieving people.” (10:86)

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بَيْوتًا وَاجْعَلُوا ۗ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا ۗ الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ

“And revealed We unto Moses and his brother (saying) “Take for the people of ye two houses to abide in Egypt and make ye your houses places of worship, and establish ye (regular) prayers; and give glad tidings to the believers.” (10:87)

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَئَهُ ۗ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا ۗ عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ
أَمْوَالِهِمْ وَأَشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا ۗ حَتَّىٰ يَرَوُا ۗ الْعَذَابَ الْأَلِيمَ

“And said (prayed) Moses: “O’ Our Lord! Verily Thou hast given to Pharaoh and his chiefs splendour and riches in the life of this world, (is it) O’ Our Lord! so that they lead (people) astray from Thy path? O’ Our Lord! destroy⁴thou their riches and harden their hearts so that they will

believe not until they see the painful chastisement.” (10:88)

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

“Said He⁵: “Indeed is accepted the prayer of ye two (O’ Moses and Aaron!) Then keep fast ye two to the right path and follow not ye two the path of those who know not⁶.” (10:89)

وَجَوَّزْنَا بِنِيِّ إِسْرَائِيلَ الْبَحْرَ فَأَتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ^٥ بَغِيًّا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَأَمِنْتُ أَنَّهُ^٦ لَا إِلَهَ إِلَّا الَّذِي ءَأَمِنْتُ بِهِ^٦ بَنُو إِسْرَائِيلَ وَأَنَا^٦ مِنَ الْمُسْلِمِينَ

“And caused We the children of Israel to pass (safely) through the sea, then Pharaoh and his hosts chased them in rebellion and hostility; until when drowning overtook him, said (cried) he ‘I believe that there is no God but (He) in Whom the children of Israel believe, and I am of the Muslims⁷.” (10:90)

ءَأَلَّنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

“What⁸! Now! (when facing death?) when thou didst disobey before and thou wast of the mischief-makers.” (10:91)

فَالْيَوْمَ نُنَجِّيكَ بَدَنِكَ لَتَكُونَ لِمَنْ خَلَقَكَ ءَايَةً وَإِن كَثِيرًا مِّنَ النَّاسِ عَنِ ءَايَاتِنَا لَغٰفِلُونَ

“But this day We shall save thee in thy body that thou mayest be after thee a sign (of Ours) unto those who come! But verily many of the people are heedless of Our signs⁹.” (10:92)

Commentary

Verse 83

The people of Moses, i.e., the Israelites. Of the Israelites only a few had believed and the others had not. Here it refers to the people, it means that only the young men believed and the old men did not and if it refers to the people of Pharaoh it means that only Asiah the wife of Pharaoh, Hazqeel the believer among the people of Pharaoh and the daughters of Pharaoh believed and the rest, out of the fright of Pharaoh, did not.

Verse 87

The Israelites after becoming the believers had constructed mosques and prayed in them.

When Pharaoh heard of this, he got all these mosques demolished. It was then that God ordered the Israelites to start praying in their own houses. (U.B., M.S.)

Ibn Asakir reports on the authority of *'Abu Rafe'* that once the Holy Prophet explaining this verse said that when God ordered the Israelites to have their mosques in their houses, he ordered Moses saying, that men who need the major ablution or the detailed wash or bath called *'Ghusl'* (necessary particularly after meeting woman) should not stay or sleep in the mosque except Moses and his brother Aaron and then the Holy Prophet said that God has commanded that in his Mosque at Madina none should stay in it, in that state except himself and his brother *'Ali-Ibn Abi Talib (Al-Durr al-Manthur)*. (M.S., U.B. and M.F.A.)

The term *'your houses'* refers to the houses of *'Aali Haroon'* (the family of Aaron)¹⁰, the inmates of which were purified by God Himself. The same is the *'Buyoot'* (houses) referred to in verses 24:35-37. The *'House'*¹¹ – are included in the term as Sacred House and the purified for the worship of God in them and there are always the people who were ever mindful of God and none of the worldly necessities ever diverted their attention from remembering God and praying to Him. (A.P.).

Verses 88 – 89

There were many mines of valuable metals like silver, and also of precious minerals. The people of Moses had enriched themselves exceedingly which was the main cause of their forgetting God and godliness in life. Moses in his enthusiasm prayed against the prosperity of the disbelievers.

Verse 90

When Pharaoh with his huge well-armed army began to chase Moses and Aaron who were leading the Israelites out of the place (Egypt) Moses got perturbed. God commanded Moses to strike with his staff, on the waves of the sea, in front of him which he had to cross. Moses acted as he was commanded and the water stood divided, making a dry way for Moses and his followers. Moses had crossed the sea, when Pharaoh with his army reached the shores and finding the way through the water, Pharaoh's army entered into it. Pharaoh on horseback halted and did not like to get into the wonderful way. Though Pharaoh was unwilling to move forward, his horse providentially followed suit of the army marching ahead of it. When Pharaoh with his army was well within the sea, the Lord commanded the divided sea to get united. Thus Pharaoh and his army was drowned and perished.

While getting drowned Pharaoh realised the existence of God and declared His Unity but it was of no avail to him.

It is proved here that however much one might deny the existence of God or His authority during one's life-time, but when one experiences the agony of death, he helplessly realises the Truth and spontaneously declares it.

Verse 92

Today after the passage of thousands of years, the body of Rameses II has been discovered and identified to be the body of the Pharaoh of Moses' time (Ency. Br. Art Mummy). The Bible which is supposed by Christendom as the Word of God could not give this information about the fate which Pharaoh and his host met. This discovery of the fact is another proof positive of the Holy Qur'an being the Revealed Word of God, otherwise the matter could not have been known to the Holy Prophet. It is reported by the fifth Holy Imam Muhammad Ibn 'Ali Al-Baqir that Pharaoh with all his men was drowned and the body of Pharaoh was thrown out of the sea, on the shore, so that the people might know that he (Pharaoh) whom they worshipped as God, was dead and had been reduced to a dirty corpse, and that the coming generations also might learn a lesson. When the Israelites saw the corpse of Pharaoh, their fright against his return to them once again, subsided.

In the concluding words of this verse, is exposed the truth that the world did not know the fact that though Pharaoh had also perished along with his men, his body had been providentially preserved, until God revealed the hidden fact through the Holy Qur'an.

[1.](#) may refer to Moses or Pharaoh – Some or few.

[2.](#) Those who Submit themselves to God.

[3.](#) 'Fitna' here stands for trial – persecution at the hands of the people of Pharaoh.

[4.](#) Compare this prayer of More to the worry of the Holy Prophet for the salvation of the people. Refer to verses 11:12, 15:97, 16:127.

[5.](#) God.

[6.](#) This is a warning that the path of the ignorant should not be followed.

[7.](#) Those who have Submitted themselves to God.

[8.](#) This is what God said.

[9.](#) Refer to verse 43:56.

[10.](#) Refer to verse 3:248.

[11.](#) See 11:73 and 33:33.

[1] [1]

SHARES

Yunus Section 10 – Jonah's People

- The Israelites lodged in a goodly place

- Jonah’s people benefited by the warning
- No soul is guided aright but by God’s permission
- Safety of the believers undertaken by God Himself

Yunus Verses 93 – 103

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأً صِدْقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا ۗ حَتَّىٰ جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

“And indeed We did lodge the children of Israel a true lodging and provided them with good things (for their sustenance); but they differed not until had come unto them the knowledge; verily, thy Lord will judge on the Day of Resurrection in that which they disagreed¹.” (10:93)

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَفْرءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُ مِّنَ الْمُمْتَرِينَ

“But if thou²art in doubt about what We have sent down unto thee, ask those who read the book (sent) before thee; Indeed the truth hath come unto thee from thy Lord, so be not thou³of the doubters.” (10:94)

وَلَا تَكُ مِّنَ الَّذِينَ كَذَّبُوا ۗ بِآيَاتِ اللَّهِ فَتَكُونَ مِنَ الْخٰسِرِينَ

“Nor be thou of those who belied the signs of God (for) then thou shouldst (also) be of the losers.” (10:95)

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ

“Verily, those against whom the word of thy Lord hath proved true will believe not.” (10:96)

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا ۗ الْعَذَابَ الْأَلِيمَ

“Even if come unto them every sign, until they witness the grievous chastisement.” (10:97)

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا ۚ كَشَفْنَا عَنْهُمْ ءَآذَابَ الۡخِزْيِ فِي الۡحَيَاةِ الدُّنْيَا
وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ

“And why then was there not a town which believed⁴, so its faith should have profited it but the people of Jonah? When they believed We removed from them the torment of ignominy in the life of the world and provided them (with comfort) (to enjoy it) for a fixed while⁵.” (10:98)

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَن فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا ۚ مُؤْمِنِينَ

“And if hath willed, thy Lord verily all those who are in the earth would have believed, all of them (together); wilt thou then compel people against their will to become believers⁶?” (10:99)

وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَىٰ الَّذِينَ لَا يُعْمَلُونَ

“And⁷(although) it is not for any soul to believe except by God’s permission⁸; while casteth He uncleanness (of infidelity) on those who use not (their) sense⁹.” (10:100)

قُلْ أَنْظِرُوا ۚ مَاذَا فِي السَّمٰوٰتِ وَالْأَرْضِ وَمَا تُغْنِي الۡآيٰتُ وَالنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ

“Say thou, “Observe¹⁰ye What is in the heavens and earth; but avail not signs and warnings people who believe not.” (10:101)

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا ۚ مِن قَبْلِهِمْ قُلْ فَانْتَظِرُوا ۚ إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

“What! wait they then for (any-thing) but the like of the days of those who passed away before them? Say thou “Wait ye then; Verily I too am with you of the waiting ones.” (10:102)

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا ۚ كَذٰلِكَ حَقًّا عَلَيْنَا نَجِ الْمُؤْمِنِينَ

“Ultimately (when Our wrath fell) We deliver Our apostles and those who believe – even so it is binding on Us (that) We deliver the believers¹¹.” (10:103)

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1. Refer to verse 10:104.
 2. Address to any one of the pagans who were not acquainted with the nature and the tone of revelation. They are asked to compare with the people of the Book. In support of this Abu Talib in order to make the pagans understand the apostolic nature compares the Holy Prophet to Moses.
 3. The Prophet addressed for the people. Address to anyone who doubts.
 4. There was no Village who believed after witnessing the painful punishment whose faith was of any avail to them save the people of Jonah.
 5. Refer to verses 6:87, 21:87, 37:139, 68:48.
 6. Refer to verses 2:256, 18:6.
 7. While.
 8. Allowing the deserving individuals to use their choice of faith.
 9. Not understand.
 10. Behold – Consider.
 11. Indicates the turmoil and the material conflict at last will destroy those who do not appreciate higher values of life save the apostles and the believers who are concerned with nothing but the higher values of life. (A.P.).

[1] [1]

SHARES

Yunus Section 11 – Profit Or Loss Caused By God Unavoidable By Any One

- To serve none but God alone
- He who avails of guidance or strays, he does it at his own cost
- If God wills to bestow any profit or afflict any loss, none else can avoid it

Yunus Verses 104 – 109

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّنَا وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ

“Say: “O’ people! If ye be in doubt as to my religion, then (know ye that) I worship not those

whom ye worship besides God, but worship I (only) God, Who taketh you away (from this world) and commanded I am that I be of the believers.” (10: 104)

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

“And (I have also been commanded) saying “Set thy face towards religion uprightly and be thou not of the polytheists.” (10: 105)

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ

“And call thou not (any one) besides God, that which neither profiteth thee nor harmeth thee; for if thou dost, then (beware!) verily if thou didst it then in that case thou wilt be of the unjust-ones.” (10: 106)

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ هُوَ الْغَفُورُ الرَّحِيمُ

“If God should afflict thee with any harm, then none can be the remover of it but He, and if willeth He any good to thee none can be the repeller of His grace; He bringeth it unto whomsoever He willeth of His servants; and He is the Oft-Forgiving the Merciful.” (10: 107)

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ

“Say thou: “O’ ye people! Indeed hath come unto you the truth (Qur’an) from your Lord: therefore whosoever receiveth the guidance, he receiveth the guidance for (the good of) his own self; and whosoever strayeth most surely, he strayeth to the detriment of it; and I am not over you a custodian.” (10: 108)

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ

“And (O’ Our Apostle Muhammad!) follow thou what is revealed unto thee and forbear till God giveth judgment; and He is the Best of (all) judges.” (10: 109)

Hud – The Prophet Hud

(Revealed at Mecca)

123 Verses in 10 Sections

Sections Of Surah Hud

1. Repentance earns pardon and the bounties from God.
2. Patience and good deeds earn pardon from God.
3. The Ministry of Noah.
4. The Fate of those who disbelieved Noah.
5. The Ministry of Hud.
6. The Ministry of Saleh.
7. The Ministry of Lot.
8. The Ministry of Shu'aib.
9. The Ministry of Moses.
10. Exhortation to shun evil.

Important Topics

1. The Holy Qur'an was already as a perfectly arranged Book before its gradual revelation – see the note on the verses (Verse 1)
2. The sustenance of every creature is on God (Verse 6)
3. The object of the creation of the heavens and the earth in six stages (Verse 7)
4. The promised chastisement from God shall come and none can stop it (Verse 8)
5. The challenge to bring even a few chapters like those of the Holy Qur'an (Verse 13)
6. The Proof of and the Witness to the Truth sent by God (Verse 17)
7. Cursing the unjust, i.e., the tyrants, a godly act (Verse 18)
8. The comparison of the disbelievers to the Blind and the Deaf – (Verse 21)
9. The main object of the mission of every apostle of God was only to make men believe in God and be mindful of His wrath and lead a righteous life on earth (Verses 25, 26)
10. The recompense to the Holy Prophet not in any worldly wealth (Verse 29)
11. Noah's Ark and the Deluge (Verses 36–48)
12. Noah's son disowned (Verse 46)

13. The success in the end is only of the Pious (Verse 49)
14. The Ministry of the Holy Apostle Hud to the people of Ad (Verse 50)
15. The Ministry of the Holy Apostle Saleh to the people of Thamud (Verse 61)
16. The miraculous grant of son (Isaac) to Abraham through his wife Saara in her inconceivable age (Verses 69–73)
17. The use of the term ‘Ahl Al-Bayt’ – Refer also to the note on the verse and the Verse 33:33 together (Verse 73)
18. The Ministry of the Holy Apostle Lot and the fate of the disgraceful sinners (Verses 77–83)
19. The Ministry of the Holy Apostle ‘Shu’aib’ in Midyan (Verses 84, 85)
20. The Ministry of the Holy Apostle Moses among the people of Pharaoh (Verses 96–98)
21. God is never unjust to anyone, but the people are unjust to themselves (Verse 101)
22. The abiding of the convicted sinners and the declared righteous ones, in Hell and Paradise respectively (Verses 107, 108)
23. Good deeds wipe out the evil ones (Verse 114)
24. The Holy Qur’an, an Exhortation and Reminder to the Believers (Verse 120)

Hud Section 1 – Repentance Earns Pardon And The Bounties From God

- The verses of the Qur'an established in Wisdom
- The Apostle Muhammad is a Warner and the Bearer of Glad Tidings from God

Hud Verses 1 – 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful.

الرَّكِيبُ أَحْكَمَتْ آيَاتُهُ ۖ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

“Alif Lam Ra. (A L. R.) (this is) a book whose verses are firmly arranged (together) then separated (in revelation) from the All-Wise, the All-Aware¹.” (11:1)

أَلَّا تَعْبُدُوا ۗ إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ

“That ye should worship not (any one) but God; Verily I am for you from Him, a Warner and a bearer of good tidings.” (11:2)

وَأَنْ أَسْتَغْفِرُوا ۗ رَبُّكُمْ ثُمَّ تُوبُوا ۗ إِلَيْهِ يُمَتِّعُكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۗ وَإِنْ تَوَلَّوْا ۗ فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

“And (to preach unto you) that “Seek ye the forgiveness of your Lord, then turn ye unto Him repentant, He will provide you with a goodly provision to an appointed term and bestow²on every gracious one endowed³with grace; and if ye turn back, then verily I fear for you the torment of an

awful day.” (11:3)

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“Unto God is your return; and He over all things hath power.” (11:4)

أَلَا إِنَّهُمْ يَنْتُونَ صُدُورَهُمْ لِيَسْتَخْفُوا ۚ مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ ۙ عَلِيمٌ ۚ بِذَاتِ الصُّدُورِ

“Behold! Verily they fold⁴up their breasts that they may conceal (their infidelity) from Him; Behold! when they put their garments as a covering knoweth He what (all) they conceal and what (all) they make known; verily knoweth He (all the inmost secrets) of the breasts⁵.” (11:5)

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ

“There is no moving creature in the earth but on God is its sustenance, And He knoweth its resting-place and its repository; All (things)⁶is in the Manifest Book.” (11:6)

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ ۙ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا ۙ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

“And He it is Who created the heavens and the earth in six⁷days – And His Throne was on the water – (He created the Heavens and the earth) that He might try you, which of you is best in conduct; And if thou (O’ Our Apostle Muhammad) sayest, “Verily ye shall be raised up after death,” surely would say those who disbelieve: “This is (not) but open sorcery.” (11:7)

وَلَئِنْ أَخْرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ۙ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا ۙ بِهِ ۙ يَسْتَهْزِءُونَ

“And if We hold back from them the torment until a reckoned⁸time, they will surely say: “What holdeth it back?” Beware! on the day it cometh to them it shall not be turned away from them, and will encircle them that which they used to scoff at⁹.” (11:8)

Commentary

Verse 1

‘Alif Lam Ra – A. L. R.

This verse has been interpreted in several ways. All mean a separate description and quality applicable to Qur’an but the translation and interpretation here is more appropriate and it is in complete accord with the verse 17:106, which shows Qur’an had a pre-existence in a well-arranged and a perfectly collected form of a Complete Book. The separation of the Verses, Chapters took place in the course of the gradual revelation to make it easy for people to understand, remember and digest it. Refer to verses 17:106 & 28:32¹⁰. (A.P.).

Verse 5

‘*Folding the breast or the bosom*’ is a term to indicate hiding or concealing of enmity.

Ayashi reports on the authority of Jabir Ibn Abdullah that whenever the idolaters saw the Holy Prophet, they used to hang their heads before them and cover their head with some garment so that they might not see him.

Ibn Abbas reports that the concluding word of this verse refers to the hypocrites who concealed their envy and enmity against ‘Ali which the Holy Prophet said that after his departure from this world the people will manifest it.

Verse 7

For a similar reference to the creation of heavens and the earth, see verses 41:9–12, 7:54.

For the object of the creation of the Universe being only to prove the good and the bad among men, see verse 67:2.

The concluding words of this Verse relate to what the disbelievers said against the Holy Prophet while explaining the life after death to them.

Regarding ‘*Arsh*’, i.e., the Seat of His Authority or hold and administration which embraces and penetrates the whole universe¹¹.

His Throne being over the water – The perennial matter or substance out of which the physical Universe, terrestrial and the celestial bodies have been formed, is presented here of being of liquid or of fluid character amenable to take any shape or form to prove that the possibility of development or changes inherent in the matter, has no limit. So the field for competition in progress is left open. However perfect one may be the possibilities of further perfection ahead of him are unlimited to which Qur’an desires the Holy Prophet to pray¹².

After dealing with the process of creation and the purpose of it, the reference to their being raised after death may refer to the present state in which man is, after his being nothing worth any mention¹³ or it may refer to the resurrection as the consequence of the present life.

However, the rising of the living being from the state of death from an evolutionary process which Qur'an frequently refers, to the mind of the pagans and the materialists whom it appears as a fascinating statement and not true. Therefore, they say it is a Sorcery. (A.P.).

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- [1.](#) Refer to verses 17:106, 25:32.
 - [2.](#) bestows grace on everyone who deserves it.
 - [3.](#) Ibne Mardwaih says that 'Zil-Fazl' refers to 'Ali Ibn Abi Talib.
 - [4.](#) Hiding the hypocrisy individually or collectively Hearts.
 - [5.](#) Hearts.
 - [6.](#) Everything.
 - [7.](#) Refer to verses 7:54, 10:14, 18:7, 21:35, 41:9, 67:2.
 - [8.](#) Arabic 'Ummat'. Note – 'Ummat' has been used here as a distinguished time. This passage shows that there is a reckoned time of respite – It is not the Resurrection.
 - [9.](#) Refer to verse 45:33.
 - [10.](#) See note on Tahrif.
 - [11.](#) Refer to note to verses 2:29 & 7:54.
 - [12.](#) Refer to verse 20:114.
 - [13.](#) Refer to verse 76:17.

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