

The Holy Qur'an -The Final Testament – Juz 13

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SHARES

Sub Title:

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This text is the thirteenth 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 thirteenth Juz of the Holy Qur'an, from Surah Yusuf Verse 58 to Surah Ibrahim Verse 52.

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Miscellaneous information:

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Yusuf (Joseph) Section 8: Joseph Measures Out Corn To His Brothers

- Joseph measures out corn to his brothers and asks them to bring with them their other brother
- and causes silver pieces to be packed along with their provision so that they may return

Yusuf (Joseph) Verses 58 – 68

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكِرُونَ

And came the brothers of Joseph and entered they unto him, 1and he knew them but 2they knew 3him 4not. (12:58)5

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَنْتُونِي بِأَنْكُمْ لَكُمْ مِنْ أَيِّكُمْ أَلَا تَرَوْنَ أَنِّي أُفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْذِينَ

And when he6hath furnished them with their provision, said he (unto them): "Bring ye unto me a brother of yours from your father; See ye not that I give full measure? and that I am the best of hosts?" (12:59)

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونَ

“But if ye bring him not unto me, then there shall be no measure (of corn) for you with me, nor shall ye (even) come near me.” (12:60)

قَالُوا سَنُرَأُودُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ

They said: “We will seek to get him from his father, and verily We certainly shall do it.” (12:61)

وَقَالَ لِفُتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رَحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

And said he [7](#)unto his servants: “Put their goods [8](#)into their saddle-bags that they may perceive it when they return unto their family, so that they may come back.” (12:62)

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنْعِ مِنَ الْكَيْلِ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتُلْ وَإِنَّا لَهُ لَحَافِظُونَ

So when they returned unto their father, said they: “O’ our father! The measure is denied unto us, so send with us our [9](#)brother, so that we may get the measure: And verily, certainly we will we guard him (well).” (12:63)

قَالَ هَلْ آمَنْكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ

He said: “Can I trust him unto you except as I entrusted his [10](#)brother unto you aforetime? but God is the Best Guard, and He is the Most Merciful of the merciful ones.” (12:64)

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتَنَا رُدَّتْ إِلَيْنَا وَتَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ

And when they opened their belongings, they found their goods [11](#)returned unto them. Said they: “O’ our father! What (more) can we desire? This our goods hath been returned unto us; and we will bring (more) corn for our family and guard our brother, and we shall have in addition the measure of a camel (load); This (what we have now brought) is (only) an easy [12](#)measure.” (12:65)

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونَ مَوْثِقًا مِنَ اللَّهِ لَنَأْتَنَّ بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتُوهُمْ مَوْنِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكَيْلٌ

Said (Jacob) "Never will I send him with you until ye pledge a firm covenant in God's name that ye will most surely bring him back unto me, unless ye are completely [13surrounded; And when pledged they unto him a covenant, said \[14he: \\(There is\\) God over all what we say, a Guardian-Witness."\]\(#\)](#) (12:66)

وَقَالَ يَا بَنِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكِّلُ تَوَكِّلْ عَلَيْهِ فَلَيَتَوَكَّلَ الْمُتَوَكِّلُونَ

And said [15he: "O' my sons! Enter \[16ye not by one gate, but enter ye by different gates; and I cannot avail you aught against God; judgment is only God's; On Him do I rely; and on Him \\(only\\) let the reliants rely."\]\(#\)](#) (12:67)

وَلَمَّا دَخَلُوا مِنْ حِينَ أَمْرَهُمْ أَبُوهُمْ مَا كَانُ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And when they had entered as they were bidden by their father; it did not avail them aught against (the decree of) God; but (it was only) a desire in Jacob's soul which he satisfied; and verily, he was possessed of knowledge for we had taught him, but most people know (this) not. (12:68)[17](#)

Commentary

Verse 58

When Canaan also got affected by the famine, people there also became helpless. At last, the sons of Jacob approached Jacob and said, "Father, we hear that the king of Egypt is reported to be a very kind and very charitable man, helping the famine-stricken people and hence we seek thy permission to go to Egypt and try there our luck and get some grain if possible".

Jacob permitted but kept *Bin-Yamin*, the brother of Joseph with him for he felt consoled by the presence of the boy in the absence of Joseph. The party of the ten brothers with all that they could carry with them, to sell or to exchange for the foodgrains, entered Egypt and Joseph recognized them; but they did not recognize Joseph. They had left Joseph as a slave in chains when he was only a boy and now, he was a full-grown man on the glorious seat at the head of a state, commanding the destiny of the people.

Verse 59

Bin-Yamin (Benjamin) was detained by Jacob to remain with him and the ten brothers had brought a camel to carry his share of the grain. Joseph said that the supply would be according to the number of

the men that came demanding it and not according to the number of the camels that people come with and thus they were told to bring their brother (*Bin-Yamin*) next time along with them. 'Khair al-Munzileen, – i.e., I am such a good host that I am never worried in the least by any number of guests.

Verse 62

Joseph ordered the slaves who measured the grain to the people to place the things which Joseph's brothers had given as the price of the wheat in their own bags, without their knowledge, so that when after reaching their destination they would see the price of the grain had somehow been returned to them along with the supply and they would surely return.

Verse 64

Jacob wanted his sons to realise that their undertaking to guardianship had no value with him whatsoever. He entrusted them in this case the same as he did in the case of Joseph before, and at that time also he did not attach value to their undertaking; he trusted only God. (A.P.).

Verse 67

The advice to enter by different doors was because the other sons of Jacob were also fair looking and if all of them entered through one and the same gate of the city, they might be affected by some evil eye.

Verse 68

In spite of the caution taken, *Bin-Yamin* entering the city alone, separated by his other brothers, lost his way and Gabriel at last guided him and got him joined to his other brothers.

1. Joseph.
2. While.
3. Recognise.
4. Joseph.
5. Refer to note on verse 12:15.
6. Joseph.
7. Joseph.
8. Money – or the goods they had brought to barter.
9. 'Bin-Yamin' (Benjamin).
10. Joseph.
11. Money – or the goods of barter.
12. Light measure – small quantity.
13. Overpowered.
14. Jacob.
15. Jacob.
16. To avoid being envied by the people, they were advised to enter separately by different doors. This indicates that Islam

does not discard the effect of the evil eye, and there are authentic traditions from the Holy Prophet indicating that there are some, the evil of whose sight affect the other objects. The remedy for it is firm trust in God. There are particular prayers for this – there are authentic records of the actual instances in support of this. Refer to verses 39:38 & 14:11.

17. This clearly indicates that Jacob was aware of the absence of his two sons being temporary and a trial for him and his sons and they were safe and that sooner or later God will restore them to him and his anxiety for them will be over but the people judged Jacob as the normal course of such events require. The 4th Holy Imam Ali Ibn Husayn used to refer to this aspect of Jacob's lot, whenever he remembered his father Husayn and his brothers and others martyred in Karbala.

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SHARES

Yusuf (Joseph) Section 9 – Joseph Meets His Brother

- Joseph's device to detain his brother (Bin-Yamin) Benjamin

Yusuf (Joseph) Verses 69 – 79

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَخُوكَ فَلَا تَبْنَسْ بِمَا كَانُوا يَعْمَلُونَ

And when they entered in unto Joseph, he lodged his (own) brother (Benjamin) with himself, said (into his ears) "I am thy brother (Joseph), therefore grieve thou not at what they do." (12:69)

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذْنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ

"And when he had furnished them with their provisions, (at the instance of Joseph) was placed the drinking cup in his brother's saddle-bag; Then cried out a crier: "O' ye (of) the caravan! Verily ye are thieves!" (12:70)

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْعِدُونَ

Said they, while turning unto them: "What is it that ye miss?" (12:71)

قَالُوا نَفْقُدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ

Said they²: “We miss the king’s drinking cup and whosoever bringeth it, shall have a camel load (of corn); and I am responsible for it.” (12:72)

قَالُوا تَالَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ

Said they:³ “By God! Ye know that we came not to make mischief in the land, and nor we are thieves.” (12:73)

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ

They⁴ said: “But what shall be the punishment for this, if ye be liars?” (12:74)

قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذِلِكَ نَجِزِي الظَّالِمِينَ

Said they:⁵ “The punishment⁶ for it shall be that he in whose bag it is found shall himself be (held as bondsman) in penalty for it; Thus do we punish the wrong-doers.” (12:75)

فَبَدَأَ بِأُوْيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذِلِكَ كَذِلِكَ لِيُوْسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ تَرْفَعُ دَرَجَاتٍ مِنْ نَشَاءٍ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِ

Then he (Joseph) began (the search) with their sacks before the sack of his brother, then he drew it out from his brother’s sack; Thus did We plan⁷ for Joseph; it was not (lawful) that he should take his brother under the king’s law unless God willed it; We raise the degrees (of wisdom and knowledge) whomsoever We will; and above every one endued with knowledge is the All-Knowing (One).” (12:76)

قَالُوا إِنْ يَسْرِقُ فَقَدْ سَرَقَ أَخُوهُ مِنْ قَبْلُ فَأَسَرَّهَا يُوْسُفُ فِي نَفْسِهِ وَلَمْ يُبَدِّلْهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصْنِفُونَ

They said: If he stealeth, indeed did steal⁸ before, a brother⁹ of his, but Joseph kept it a secret to himself, and disclosed it not unto them; he¹⁰ said: “Ye are in an evil¹¹ condition, and God knoweth best what ye allege.” (12:77)

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

Said they: "O' [12Aziz!](#) he hath a father, a very old (who loveth him very much), so take one of us in his place; Verily we see thee of the doers of good (to others)." (12:78)

قَالَ مَعَازَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذَا لَظَالِمُونَ

Said he "God protect us! (from acting a forbidden deed) that we should seize (any one) other than him [13with whom found we our property, for verily then we would be of the unjust ones.](#)" (12:79)

Commentary

Verse 69

The brothers of Joseph entered the court of Joseph and presented themselves and said they had brought with them their brother Bin-Yameen and they also wanted to return the price of the wheat which by some mistake had been left in the grains supplied to them.

Joseph ordered for six trays of food for them and desired that on each tray should sit the children of one and the same parents. On the five trays sat all the others – on the sixth *Bin-Yamin* was left alone who stood with tears in his eyes. Joseph asked the reason for his shedding tears. *Bin-Yamin* said that all the others were of one and the same parents and that he had been singled since losing his own brother Joseph. Joseph consoling *Bin-Yamin*, said,

"Grieve thou not, Come thou unto me, I shall be thy brother and join you in taking the food from the tray" (12:69).

Saying this Joseph took *Bin-Yamin* into his own chamber and there he disclosed to him as to who he actually was, and informed him of the device by which he intended to detain him and let the other brothers go. *Bin-Yamin* told Joseph that their father not trusting his brothers had sent him along with them, with a definite oath and if he did not return home, it might be unbearable for the old grief-stricken father.

Verse 70

The valuable cup with which the supply of the grain was measured was intentionally left in the bag of *Bin-Yamin* and at last when it was found in it, no amount of argument on the part of the brothers, particularly of *Yahoood*, was of any avail. According to Jacobian Law *Bin-Yamin* was detained to be a slave to the owner of the stolen property.

Verse 75

According to the Egyptian Law, the penalty for theft was a very severe punishment with whipping – but here the punishment was allowed to be determined by the son of Jacob, who pledged the undertaking according to the Jacobian Law, i.e., the thief to be a slave of the owner of the stolen property for one complete year.

Verse 76

(a) Joseph's plan was to remind his family of their misuse of the law. Once before when Joseph was a child living with his aunt who did not like to send him to Jacob in spite of Jacob's earnest demand, she tied a belt of her own round the waist of the child Joseph and sent him to Jacob and then she claimed that the child had stolen the belt from her and as a penalty she withheld Joseph. Thus, Joseph wanted just to warn them that twisting a law and the misuse of it always results in unpleasant circumstances for those who commit it.

(b) Above every one who possesses knowledge there is one who knows more till it goes to the One whose essence is identified with knowledge, i.e., God. (A.P.).

- 1. Joseph.
- 2. The King's servants.
- 3. Brothers of Joseph.
- 4. The King's servants.
- 5. The King's servants.
- 6. Refer to note on verse 12:83.
- 7. The word 'Kidna' indicates or means that it was the Divine plan & not of Joseph's own.
- 8. Refer to note on verse 12:76 their selling of Joseph to the merchants.
- 9. Joseph.
- 10. Joseph.
- 11. This remark indicates Joseph's hatred and resentment against falsehood.
- 12. The title of the Chief Officer – or the King.
- 13. By taking an unwanted person.

[1] [1]

SHARES

Yusuf (Joseph) Section 10 – Joseph Discloses

His Identity

- Brothers of Joseph return to report to Jacob saying that Benjamin committed a theft. and hence detained by the King
- Jacob loses his sight in his sorrow for his son Joseph
- and orders search for Joseph
- Joseph discloses his identity to his Brothers

Yusuf (Joseph) Verses 80 – 93

فَلَمَّا اسْتَيَأْسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَيْرِهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاهُكُمْ قَدْ أَخْذَ عَلَيْكُمْ مَوْتًا مِنَ اللَّهِ وَمِنْ قَبْلٍ مَا فَرَطْتُمْ فِي
يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْتَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ

And when they despaired of (moving) him, they retired whispering (to each other); Said the eldest of them: “Know ye not how your father took from you a (firm) covenant in God’s name, (and) how failed ye about Joseph aforetime? So never will I leave this land until my father permitteth me or decideth God for me; And He is the Best of judges.” (12:80)

أَرْجِعُوا إِلَيَّ أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ

“Return ye unto your father land say ye: “O’ our father! Verily thy son committed theft; we bear not witness but to what we have known and we could not guard against the unseen.” (12:81)

وَاسْأَلِ الْقَرِيَّةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَابِقُونَ

“And inquire thou 2in the township in which we were and the caravan which we proceeded with; And verily we are truthful.” (12:82)

قَالَ بَلْ سَوَّلْتُ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبَرْ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

Said he³“Nay, your self have contrived the story (suitable) for you; so (my course) is comely patience; maybe God bringeth them unto me all together; Verily He is the All-Knowing, The All-Wise.” (12:83)

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَى عَلَى يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

And he turned away from them, and said: “Alas! my grief for Joseph!” and his eyes were whitened⁴with the grief, and he was a represser⁵(of grief). (12:84)

فَأُلْوَى تَالَّهِ تَفْتَأِ تَذَكُّرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ

Said they: “By God! Thou wilt not cease to remember Joseph until thou art (seriously) ill or (until) thou art of the perished ones (dead).” (12:85)

فَالَّذِي أَنْهَا أَنْهَى بَيْتِي وَحَزَنَنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

He said: “I only complain of my distress and grief unto God, and I know from God what ye know not.” (12:86)

يَا بَنِيَ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَبِعُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَبِعُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

“O’ my sons! go ye and inquire about Joseph and his ⁶Brother, and despair not of God’s mercy; Verily despaireth⁷not of God’s mercy but the disbelieving people.” (12:87)

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الصُّرُّ وَجِئْنَا بِيَضَاعَةٍ مُّزْجَاجًا فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقَ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ

So when they⁸came in unto him⁹said they: “O’ Aziz! distress hath touched us and our family; and we have (now) come (but) with scanty capital: so give us full measure and bestow thou charity on us; Verily God rewardeth the charitable ones.” (12:88)

فَالَّذِي أَنْهَا أَنْهَى بَيْتِي وَحَزَنَنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

Said he [10](#): “Know ye what ye did unto Joseph and his brother when ye were ignorant (of the consequences).” (12:89)

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرُ فَإِنَّ اللَّهَ لَا يُضِيغُ أَجْرَ الْمُحْسِنِينَ

They said: “Art thou indeed Joseph?” Said he: “I am Joseph and this is my [11](#)Brother; Indeed God hath been gracious unto us; Verily he who practiceth piety and is patient (is always rewarded) for verily God wasteth not the reward of the doers of good. (12:90)

قَالُوا تَالَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ

Said they: “By God! indeed hath God chosen thee over us, and we were certainly guilty.” (12:91)

فَالَّذِي قَالَ لَا تَتَرَبَّ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

He said: [12](#)“(There shall be) no reproof against you (from) this day; God may forgive you, and He is the Most Merciful of the merciful (ones).” (12:92)

إذْهَبُوا بِقَمِيصِي هَذَا فَالْفُوْهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأَتُونِي بِأَهْلِكُمْ أَجْمَعِينَ

“Take ye this my shirt and cast it on the face of my father, he shall become seeing (recover his sight); and come ye unto me with all your family.” (12:93)

Commentary

Verse 83

(a) In verse 12:18 Jacob was justified in accusing his sons of scheming for they had actually forged the story but the justification here is because they were responsible for the misinterpretation of the law [13](#) when they declared that from whose bag the missing article comes out, he must be punished. The law was against the one who was proved to be a thief, and the theft was not proved and here they should have defied the accusation against the detention of their brother but they did not argue the case at all, on the contrary they had accepted the accusation on a wrong basis. [14](#)

(b) This shows how Jacob was certain about the actual position in both the cases. (A.P.).

Verse 92

The events of Joseph's story fully agree with those of the Holy Prophet's life and those of the Holy Ahl al-Bayt. When the Holy Prophet captured Mecca, he declared the same kind of amnesty in the same words to all the heathens of the town who had been the bloodthirsty enemies of his own and that of his faithful followers, the early converts to Islam.

Verses 93 – 96

There is sufficient evidence to the fact that Jacob knew that Joseph was alive and safe and one day they would meet him and yet the extent to which he felt the separation is given in this story. What would have been the feeling and grief of the Fourth Holy Imam *Ali Ibn al-Husayn Zayn al 'Abidin* who had lost not one but eighteen Josephs of his family who were massacred before his eyes at Karbala whom he would never meet in this world. The Holy Imam wept for all the forty years he lived after the heart-rending tragedy of Karbala.

- 1. Jacob.
- 2. i.e., Jacob.
- 3. Jacob.
- 4. Lost his sight – could not see.
- 5. One who controls himself in sorrow and anger.
- 6. Ben-Yamin (Benjamin).
- 7. Despair against God's mercy is counted as a major sin.
- 8. Brothers of Joseph.
- 9. Joseph.
- 10. Joseph.
- 11. Ben-Yamin (Benjamin).
- 12. This same declaration was that which the Holy Prophet Muhammad had issued on his capture of the Holy City Mecca, for all his enemies.
- 13. See verse 12:75.
- 14. See verse 12:77.

[1] [1]

SHARES

Yusuf (Joseph) Section 11 – Jacob Goes To His

Son Joseph

- Joseph receives his parents and relates to them the bounties of God bestowed upon him and his experiences in Egypt

Yusuf (Joseph) Verses 94 – 104

وَلَمَّا فَصَّلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونَ

And when the caravan (with Yousuf's shirt) had left ¹(Egypt), their father (there in his place) said: "I feel the smell of Joseph, if ye think not that I dote." (12:94)

قَالُوا تَالَّهِ إِنَّكَ لَفِي ضَلَالٍ كَالْقَدِيمِ

Said they: "By God! Verily thou art in thy error." (12:95)

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ الْلَّقَاهُ عَلَى وَجْهِهِ فَارْتَدَ بَصِيرًا قَالَ أَلَمْ أَقْلُ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

So when came the bearer of glad tidings, he cast it (the shirt) on his (Jacob's) face, and (forthwith) returned (unto him) the eye-sight. He said: "Said I not unto you? Verily I know from God what ye know not." (12:96)

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ

Said they: "O' our father! Ask thou forgiveness for us, Verily we are guilty ones." (12:97)

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

He said: "Soon will I ask forgiveness for you from my Lord: Verily He is the Oft-Forgiving, the Most Merciful." (12:98)

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَبُوهُمْ وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ آمِينَ

And when they entered the presence of Joseph, he accommodated his parents with himself, and said he: “Enter ye Egypt, if God willeth, (all) in security.” (12:99)

وَرَفَعَ أَبَوِيهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبْتَ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

And raised he²his parents to the throne, and they fell down unto him prostrating and said he³“O’ my father! this is the interpretation of my dream of a foretime! Indeed my Lord hath made it come true; and indeed He was kind unto me when He took me out of the prison and hath brought you from the desert (into this town unto me) after hath sown Satan dissension between me and my brothers: Verily my Lord is Benignant unto whomsoever He willeth; Verily He is All-Knowing, All-Wise.” (12: 100)⁴

رَبِّي قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيُّ فِي الدُّنْيَا وَالْآخِرَةِ تَوْفِينِي مُسْلِمًا وَالْحَقِّنِي بِالصَّالِحِينَ

“O’ My Lord! Indeed hast Thou given me of the dominion and taught me of the interpretation of events⁵(dreams):(O’) Originator of the heavens and the earth! Thou (alone) art my guardian in this world and the hereafter; cause me die a Muslim (in submission unto Thee) and join me with the righteous.” (12: 101)

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوَحِّي إِلَيْكَ وَمَا كُنْتَ لَدِيْهِمْ إِذْ أَجْمَعُوْا أَمْرَهُمْ وَهُمْ يَمْكُرُوْنَ

This is (one) of the tidings of the unseen (which) We reveal unto thee (O’ Our Apostle Muhammad!) and nor wast thou present with ⁶them (the brothers of Joseph) when they resolved their affair, and while they were devising their plans. (12: 102)

وَمَا أَكْثُرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most⁷people believe (it) not, though thou desirest it. (12: 103)

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

What (O’ Our Apostle Muhammad!) Thou asketh not of them a recompense for ⁸it, for this, (it) is no other than an admonition unto (all) the worlds (of creation). (12: 104)

Commentary

Verse 96

(a) The return of sight means that he turned again seeing. It implies that Jacob had lost his sight and then regained it. The attempt to attach figurative significance means he came to know the whereabouts of Joseph is unwarranted and does not tally with ‘*Fartadda*’ which means, return to a state or regaining a thing lost. (A.P.).

Verse 100

‘*Sujadan*’, i.e., making obeisance by prostrating. The prostration was by the father, mother (i.e., Joseph’s aunt) and his brothers. It is clear here that obeisance is of two kinds – one to God, i.e., the obeisance in the real sense – meaning total submission of the self to the Lord, and that of reverence and regard to a great person. This was the interpretation of the dream which Joseph had seen and related it to his father Jacob.

(a) Joseph clearly states that the scene of the prostration is a true interpretation of his dreams, which means, that the parents and the brothers actually prostrated unto people and it leaves no room for misinterpretation to avoid the permissibility of man’s prostration in reverence or regard to any superior personality.

(b) This indicates that the divine grace and benignance is not emotional but based on knowledge and wisdom. (A.P.).

1. Literally, departed.

2. Joseph.

3. Joseph.

4. Refer to verses 7:200, 6:103, 22:63 & 42:19.

5. Proceedings.

6. The brothers of Joseph.

7. This Condemns the majority to be disbelievers.

8. The services of the apostleship – or preaching Qur'an.

Yusuf (Joseph) Section 12 – Histories Of The Ancient People Serve As A Lesson

- People turn away from the truth in spite of the abundant signs of God in the heavens and the earth
- People warned of the wrath of God
- The Histories of the ancient people serve as a lesson for those who can understand

Yusuf (Joseph) Verses 105 – 104

وَكَأَيْنِ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمْرُونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ

And how many a sign in the heavens and the earth which they pass by {day and night}, (and) yet they turn away from them. (12: 105)

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

And believe not most of them, in God, except as polytheists. (12: 106)[1](#)

أَفَأَمْنَوْا أَنْ تَأْتِيهِمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيهِمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

What! then feel they secure that there may come unto them an overwhelming chastisement from God or (that) cometh unto them the hour suddenly while they are unaware? (12: 107)[2](#)

قُلْ هُذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say thou (O' Our Apostle Muhammad!): "This is my way, I invite (ye all) unto God; with clear sight, (which) I and he who followeth me (possesses); And glory be to God, and I am not of the

polytheists.” (12: 108)⁴

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرْبَى أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آتَقْوَا أَفَلَا تَعْقِلُونَ

And We sent not (apostles) before thee but men unto whom We revealed, from (among) the people of the towns; What! travel they not in the land that they might see what hath been the end of those before them? And certainly the abode of the hereafter is the best for those who guard them selves (against evil); What! Do ye not then understand? (12: 109)

حَتَّىٰ إِذَا اسْتَيَّاسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءُهُمْ نَصْرٌ مِّنْ نَّسَاءٍ وَلَا يُرَدُّ بِأُسْنَانِ عَنِ الْقَوْمِ الْمُجْرِمِينَ

“Till, when the apostles despaired⁵ and deemed they were indeed belied, came unto them Our help; and delivered We whomsoever We willed; and Our wrath is not warded off from the people (who are) guilty.” (12: 110)

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولَئِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقًا لِلَّذِي بَيْنَ يَدِيهِ وَتَفْصِيلًا كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

“Indeed (there) in the histories of theirs, is a lesson for men of understanding; it is not a tale which hath been forged, but a confirmation of what went before it, A detailed exposition of all things and a guide and a mercy unto people who believe.” (12: 111)

Commentary

Verse 108

I call you to God with clear sight which I and those who follow me possess. Those who follow the Holy Prophet cannot be other than mentioned in verse 33:33 and those who follow the Holy Prophet are of him in all respects.⁶

The Verse means that the right of calling people unto God is with the Holy Prophet and those who follow him and who possess the clear sight of the truth. On this basis the Holy Prophet said: ‘*None shall preach anything of me save myself or he who is of me.*’⁷

This does not indicate that he was a polytheist but he does not come from a polytheistic parentage, which means, all his forefathers were monotheists and the same is the one who follows him. (A.P.).

Verse 111

This verse gives the actual significance of the historic events related in the Holy Qur'an. The past being a lesson for the present events and the present reflects on the conditions of the events of the past, one confirming and explaining the other. (A.P.).

- [1.](#) Refer to verse 39:45. Here again majority opinion is condemned.
- [2.](#) Refer to verses 88:1, 43:66 & 47:18.
- [3.](#) Based on Knowledge – proof.
- [4.](#) Refer to verse 2:214.
- [5.](#) Despaired of the conversion of the people of the belief – and knew that even these who had expressed faith were not sincere.
- [6.](#) See verse 14:36.
- [7.](#) Refer to note on verse 2:214.

[1] [1]

SHARES

Ar-Ra'd – The Thunder

(Revealed at Mecca)

43 Verses in 6 Sections

Sections Of Ar-Ra'd

1. Signs of God in Nature.
2. God the Almighty Creator of the Universe.
3. The faithful and the unfaithful, compared.
4. Remembrance of God sets hearts at rest.

5. Apostles of God were mocked at.

6. The two witnesses of the Truth.

Important Topics

1. God the Creator of the Universe – Everything in the Universe pursues its course to an appointed term. (Verse 2–4).

2. People's wonder about their resurrection. (Verse 2–5).

3. People's hastening in preferring evil to good. (Verse 6).

4. The Holy Prophet, a Warner and a Guide to every nation (i.e., mankind as a whole). (Verse 7).

5. God alone knows the secrets of the Universe. (Verse 8).

6. Angels deputed to guard every individual. (Verse 11).

7. God changes not the condition of any people until the people themselves bring change on themselves. (Verse 11).

8. Even the thunder declares the glory of God. (Verse 13).

9. Every thing in the heavens and earth, pays obeisance to God. (Verse 15).

10. The Blind and the Seeing, the Darkness and the Light, are not equal. (Verse 16).

11. Those who respond not to God, even all that is in the earth and like thereof, will not be accepted in ransom, from them. (Verse 18).

12. Praise of those who fulfil their promise to God and constant in seeking His pleasure, keep up the prayers, spend their good earning in the way of the Lord, secretly and openly, theirs is the abode of Eternal Bliss. (Verse 22).

13. Those who break their covenant and cause mischief – for them is the evil abode. (Verse 25).

14. God alone amplifieth and straiteneth the sustenance. (Verse 26).

15. A goodly return for those who believe and do good deeds. (Verse 29).

16. Mocking suffered by all the previous Apostles. (Verse 32).

17. All Apostles of God previous to the Holy Prophet Muhammad, were also with many wives and children. (Verse 38).
18. Whomsoever God pleases, He causes to pass away or to remain established. (Verse 39).
19. The witness of God and of the one who is given the knowledge of the Book (the Qur'an) as a whole – sufficient for the Holy Prophet. (Verse 43).

Introduction

The name of the Sura seems to have been drawn from the analogy of rain used in it.

This Sura deals with the matchless powers, strength, authority and the wisdom of God. God alone being the Maker of the heavens and the earth with the mountains and the rivers and the oceans in it. It is God who made and who controls every thing and every affair in the Universe. The disbelievers doubting about the resurrection of man after his being reduced to dust, are actually hastening towards the chastisement instead of availing of the respite. Every nation being given a guide, and the provision of the institution of '*Imamate*' (i.e., Divine guidance) immediately succeeding the conclusion of the '*Risalat*' (i.e., the apostleship), and there being an Imam in every age – God's knowledge encompasses the most hidden things and affairs.

Nothing hidden or manifest is a secret to God. Angels taking care of every individual – No bounty already bestowed is ever taken away without a cause. Everything in the Universe celebrates only God's glory and is subservient only to Him. The blind, i.e., the disbelievers and the seeing, i.e., the true believers, can never be equalized. Praise of those who exercise patience to earn God's pleasure, who regularly pray and spend their well-earned wealth in the way of the Lord. Breaking of the covenant with God is condemned. God alone is the Provider or the Sustenance of His Creation. People instead of being guided with what had happened in the past to their ancestors who in spite of seeing clearest signs, i.e., the miracles, did not believe and perished, ask again for miracles.

Every prophet was ridiculed. Miracles are wrought at the will of the Lord and not as and when demanded by those naturalized in disbelief. It is God's plan that is always fulfilled. Many of the previous Apostles of God had wives more than one and children from them but what connection could this have with the mission of the Apostleship? The mention of the '*Lawāl-Mahfuz*' (i.e., the Secured Tablet or the Mother Book) which contains the Will of God that has to take effect. The one (Ali Ibn Abi Talib) who had been endowed with the fullest knowledge of the Holy Book (the Holy Qur'an) being God's co-witness about the Holy Prophet's Apostleship.

The regular recitation of this Sura has been greatly recommended, particularly by the Holy Imam *Ja'far Ibn Muhammad as-Sadiq*.

Ar-Ra'd (The Thunder) Section 1 – Signs Of God In Nature

- Verses of the Qur'an described
- Signs of God in Nature
- The Earth and its produce for those who understand
- Apostle Muhammad a Warner and a Guide unto all nations, i.e., Humanity as a whole

Ar-Ra'd (The Thunder) Verses 1 – 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

الْمَرْيٰكَ آيَاتُ الْكِتَابِ وَالَّذِي أَنْزَلَ إِلَيْكَ مِنْ رِبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

Alif, Lam, Mim, Ra (A. L. M. R.), These are the verses of the Book, and that which hath been sent down unto thee from thy Lord is the Truth, but most people believe it not. (13: 1)

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ يَجْرِي لِأَجْلِ مُسَمَّى
يُدِيرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءَ رَبِّكُمْ تُوقِنُونَ

God, it is Who raised the heavens without any pillars that ye see, then firmly established Himself on the Throne (of Absolute authority) [1](#), and made subservient the sun and the moon (to His

Will); each one to run its course to a time appointed (for it); [2Regulateth He the affair, explaineth He the signs \(in detail\) so that about the meeting with your Lord ye may be certain. \(13:2\)](#)[3](#)

وَهُوَ الَّذِي مَدَ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ النَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُعْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

And He it is who spread out the earth and made in it firm mountains and (the flowing) rivers; and of all fruits He hath made in it pairs two (male and female) kinds; He causeth the night to enshroud [4the day; Verily in this](#)[5there are signs for a people who reflect. \(13:3\)](#)[6](#)

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٍ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنَفَضِيلٍ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

And in the earth are tracts, side by side, and gardens of vine, and corn fields, and palm trees having one root and (others) having many (although) they are (all) watered with water one (and the same); And yet some We make more excellent than others in fruits; Verily in this there are signs for people who understand. (13:4)[7](#)

وَإِنْ تَعْجَبْ فَعَجَبْ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا أَإِنَّا لَفِي خُلُقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

And if thou wouldest wonder, then wondrous is their saying; “What! [8when we are dust would we then surely be \(returned\) in a new creation?” These are they who disbelieve in their Lord; and these shall have collars \(of servitude\) in their necks; And they are the companions of the \(Hell\) Fire; In it shall they abide. \(13:5\)](#)[9](#)

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَاتِ قَبْلَ الْحَسَنَاتِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ فَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

And they ask thou to hasten on the evil (the chastisement) before the good, and (although) indeed hath come to pass before them exemplary punishments; And verily thy Lord is indeed the Lord of forgiveness unto people despite their injustice; and verily thy Lord is severe in requital. (13:6)[10](#)

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَلَكُلُّ قَوْمٍ هَادٍ

And say those who disbelieve: "Why hath not a sign been sent down unto him (Muhammad) from his Lord?" Verily thou art a Warner and a guide unto every¹¹people. (13:7)¹²

Commentary

Verse 1

Alif, Lam, Mim, Ra (A. L. M. R.)

Some say the meaning of these letter-symbols is: '*I am God the All-Knowing*'¹³ Another version says: '*I am God the Giver of Life and the Sustainer.*'¹⁴ All are conjectures.

Verse 2

It is asserted here that the administration of the Universe is solely God's who has created it.¹⁵ The object of all such Verses is to prove that God is the Sole Authority over the universe be that in the realm of creation, legislative or administrative, and there is no bifurcation of power whatsoever in any realm. (A.P.).

(a) The unseen pillars are either the law of gravitation or of equation. (A.P.).

Verse 3

(a) Qur'an here and in verses 36:36, 51:47–50 and 55:52 asserts that all created beings in general and the plants and the animals in particular are created in pairs of male and female – owing their existence to each other. In verse 51:49 after asserting the dependency of the creatures on each other as pairs reminds man that none is independent to be resorted to, thereafter fly to God, and there is no refuge from Him but unto Him.¹⁶

This disclosure of the hidden secrets until very recently unknown to the scientists of natural science is itself a proof positive of the divine source of the Holy Prophet, and the point worthy of note here is that a person born in the land of date palms at the age of fifty who asserts the existence of sex in the world of plants and the necessity of the fertilisation therein, can never be imagined to be ignorant of the necessity of fertilisation of the female date palm, which was already practised throughout the land of his own nativity. Such fabricated traditions have been taken as the basis for the view held by certain schools of thought that the Holy Prophet sometime would follow his personal discretion and not revelation and thus would sometime commit errors, whereas the clear assertion of the Holy Prophet through the Holy Qur'an is

"I follow not but what hath been revealed to me." (10: 15)¹⁷ (A.P.).

Verse 4

Abdur Rahman bin Hammad a great Sunni authority reports that *Jabir Ibn Abdullah* heard the Holy Prophet addressing Ali saying, “*O’ Ali! all the others of the mankind are of different trees and I and thou are of one and the same*” This declaration of the Holy Prophet testifies further the fact announced through his saying “*I and Ali are of one and the same Light.*”

Verse 5

A taunt was expressed on behalf of the disbelievers in Chapter 36:

“And he hath coined for us a similitude, and had forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away?” (36:78).

“Say: He will revive them who produced them at the first, for He is Knower of every creation” (36:79).

After giving the brief account of the process of creation and development, man is expected to be amazed, but more amusing is the saying of those who witness the process leading to new stages of creation and yet deny the possibility of their own transfer to a new state of life. (A.P.).

Verse 6

The testimony of the evil mentioned here refers to the disbelievers demanding the chastisement they were threatened with, to be brought upon them, and the good stand for the respite given to them. God says: *there had already been the instances of the people having been chastised for their disbelief why should not they draw lesson from the events that had already taken place* viz. The blowing of the violent wind of ‘Ad and Thamud, the Shower of stones on the people of Lot. The Deluge caused for the people of Noah, the Pestilence and the Drowning of the people of Pharaoh (of Moses’ times).

Verse 7

The people demanded miracles – in reply it is said that the Holy Prophet is only a Warner to mankind inviting their attention to what has already happened to the wicked in the past and a guide for every nation. The last words of this verse have a double meaning. Firstly, the Holy Prophet being a universal guide for all nations of the world for all times. Secondly, the declaration of the Divine merciful law that for every nation there had been and there would also be a guide. The guides preceding the Holy Prophet Muhammad and the guides to mankind thereafter would be the Holy Imams (the Twelve Divinely commissioned Guides).

People either totally faithless or without the proper knowledge of it, question about the Last one of the Holy Imams viz, *Muhammad Ibn Hasan al-Mahdi* who at God’s Will is hidden as in the case of Jesus

and the angels. They say, 'How could the one out of sight be a guide?' In the first place such a childish question does not befit the intelligent minds, for God Himself is hidden from the sight and yet every kind of guidance is only from Him; and where is the wonder if the guidance is being effected through a similar phenomenon. Secondly, such a question is automatically answered by another factor that when the apostleship of the Holy Prophet Muhammad was undoubtedly for mankind as a whole in all parts of the world¹⁸ but he lived only at Mecca in Arabia, and yet he was the Prophet for the people in the far and distant parts of the earth? It is also a fact that the apostleship of the Holy Prophet was for all times.

The apostleship is considered to be current when the apostle has already passed away. The question has to be answered in the light of these facts. The last unavoidable resort was the Imam of the age. Even the first four Caliphs, particularly 'Umar Ibn Khattab, depended so much upon the guidance of Ali Ibn Abi Talib that he openly declared "*Had not Ali been there 'Umar would have perished*" and 'Umar even prayed saying, "*O' God spare me from any problem for which Abul Hasan (i.e., Ali) be not present to solve*"

It is reported by the following great and reputed Sunni authorities that when this verse was revealed, the Holy Prophet placing his hand upon his breast (pointing to himself) said, '*I am the Warner*' and placing his hand on the shoulder of Ali Ibn Abi Talib said: "*O' Ali, thou art the Guide and after thee thy issues shall be the ones those guided aright.*" Vide the following Sunni authorities.¹⁹

The fact is that that envy and the lust for unearned power and undue position in the people who could wield their political influence, tried its best to hide the personal excellence and the actual rightful position of the Holy Imams of the Ahl al-Bayt, but as God's plan is always done, even those hostile to the Holy ones could not resist helplessly disclosing the truth about them, for Truth always by itself gets manifest and does not depend upon any one to do it, and it gets declared even in spite of suppression (This is the Will of the Lord).²⁰

"They desire to put out the Light of God with their mouths, but God will perfect His Light though the disbelievers may be averse." (9:32; 61:8)

Some commentators interpret this verse in different ways:

1. As given in the text, Thou art a Warner and Guide for every nation.
2. Thou art a Warner and every nation had a guide.
3. Thou art a Warner and every nation has a guide.

In the last sense the guide is God or somebody else. However, without giving any preference to any of these views here, we refer to a tradition in this connection – *Haakim Abul Qasim-e-Haskani* in his Book *Shawahidut-Tanzeel* narrates through *Ibrahim Ibn Hakam* from the well-known companion of the Holy Prophet *Abi-Bardeh Aslami*. "*He said that once the Holy Prophet called for water to take ablution and Ali*

was present there. After finishing the ablution he took hold of Ali's hand and placing it on his chest said: 'Thou art a Warner' and returned Ali's hand to Ali's chest and said 'A guide unto every nation' and then said: 'Thou art the Tower of Light for people' – 'Thou art the destination of Guidance' and 'The Commander of the Towns' and 'I bear witness to this and certainly thou art as such.' " This tradition agrees with the first and the last interpretation because Ali's guidance is subordinate and derived from the Holy Prophet. (A.P.).

- [1.](#) Arabic: 'Arsh' The Throne of Absolute Divinity, Authority Knowledge & Power. This is an invitation to man to reflect in the Creation of the Universe. Refer to verse 55:2.
- [2.](#) Administration.
- [3.](#) Refer to verses 2:29, 10:3, 41:11, 7:54, 36:38, 55:5, 21:33, 7:44 & 28:68.
- [4.](#) One overtaking the other. Enshrouding is a figurative expression & Overtaking in the inter relation. Refer to verse 25:62.
- [5.](#) In the harmonious working.
- [6.](#) Refer to verses 41:10, 50:7, 78:7, 55:52, 36:36, 51:48, 51:49 & 15:22.
- [7.](#) This is to prove the unity in variety and the variety in unity as the proof of the Absolute Unity of Originator or the Creator of the whole Universe.
- [8.](#) This taunt or wonder is what the disbelievers expressed. Refer to verses 36:78 & 36:79.
- [9.](#) Refer to verses 17:49, 23:82, 37:16–17, 50:3, 45:26.
- [10.](#) Being frustrated against the obvious Signs and being unable to argue, they ask for the destructive Signs which overtook the previous people. Refer to verse 42:18.
- [11.](#) Mankind as a whole.
- [12.](#) Refer to verses 50:48, 10:47 & 35:24.
- [13.](#) Minhaj as-Sadiqin (Tafsir) Persian.
- [14.](#) (U.M.), Maulvi Farman Ali's Translation (F.A.), Umdat al-Bayan (U.B.).
- [15.](#) Refer to verses 7:44 & 28:68.
- [16.](#) Refer to verse 9:118.
- [17.](#) Refer to verse 10:15.
- [18.](#) See verses 2:213; 10:19.
- [19.](#) Ibn-Mardwaih, Ibn-Hatim, Tabarani, Ibn-Asakir, Jalaluddin as-Suyyuti, Musnad, Imam Ahmad Hambal, Tafsire-Kabir of Fakhruddin Razi, Hulyat al-Auliya of Hafiz Abu Nayeem.
- [20.](#) See verses 9:32, 61:8 & 17:81.

[1] [1]

SHARES

Ar-Ra'd (The Thunder) Section 2 – God, The Almighty Creator Of The Universe

- The Glory, the Might and All-Supreme Authority of God related

- He knoweth everything and every action be it hidden or open
- His might incomparable
- His Wrath Irresistible
- Everything in the heavens and in the earth willingly or unwillingly makes obeisance to Him
- The abode of the wicked shall be Hell

Ar-Ra'd (The Thunder) Verses 8 – 18

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَمَا تَغْيِضُ الْأَرْحَامُ وَمَا تَزَدَّادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ

God knoweth what every female beareth, and that which the wombs fall short (of completion) and that in which they increase; [1](#)And of every thing (there is) with Him [2](#)a measure. [3](#)(13:8) [4](#)

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ

The Knower of the unseen and the seen, the Great, the Most High. (13:9)

سَوَاءُ مِنْكُمْ مَنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ

Alike (unto him) among you is he who concealeth (his) speech or speaketh aloud, and he who hideth himself by night and (who) goeth forth by day. (13: 10)

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدِيهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالِ

For him [5](#)there are (angels) following [6](#)one another, before him and behind him who guard him by God's command; Verily God changeth [7](#)not the condition of a people until they change what is in themselves; And when willeth God unto any people a punishment, there is no repelling of it for

*them, there is none besides Him a Protector. (13: 11)*⁸

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَشِّئُ السَّحَابَ الثَّقَالَ

He it is Who showeth you the lightning causing fear and hope and raiseth He the heavy (laden) clouds. (13: 12)

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصَبِّبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ

And glorifieth Him the thunder with His praise, and the angels too in awe for Him; and sendeth He the thunderbolts and smiteth He with them whom soever He willeth, and yet dispute they concerning God; while He is Mighty in prowess. (13: 13)

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٌ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغُ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

Unto Him (alone) is due the true prayer; and those unto whom they pray besides Him give not any answer⁹ unto them, but (they are) like one who stretcheth his two hands unto water that it may reach his mouth, but it will reach it not; and the prayer of the infidels doth nothing but goeth far astray. (13: 14)

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْأَصَالِ

*And unto God (alone) doth prostrate¹⁰ (in worship) whatever is in the heavens and the earth, willingly or by¹¹ constraint, (so do) their shadows (also) at morn and eve. (13: 15)*¹²¹³

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَأَنْتَ خَذُلْتُمْ مِنْ دُونِهِ أُولَيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًا قُلْ هُلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هُلْ تَسْتُوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوهُ كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْفَهَارُ

Say¹⁴ thou (O' Our Apostle Muhammad!) "Who is the Lord of the heavens and the earth?"

Say: ¹⁵(thou) "God!" Say: ¹⁶What! "take ye then besides Him guardians who own neither any profit nor harm for themselves?" Say: (thou) "Are the blind¹⁷ and the seeing alike? or can darkness and light be equal?" or they have made unto God partners who have created (any) creation like unto His that what is created hath become confused unto them?" Say thou: "God (alone) is the Creator

of all things, and He is (the Only) One, [18All-Dominant](#) [19All-Mighty.](#)” (13: 16)

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةً بِقَدْرِهَا فَاحْتَمَلَ السَّيْلُ زَيْدًا رَأِيْبًا وَمِمَّا يُوَقِّدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حَلْيَةً أَوْ مَتَاعً
زَيْدٌ مِثْلُهُ كَذِلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الْزَيْدُ فَيَذَهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذِلِكَ
يَضْرِبُ اللَّهُ الْأَمْثَالَ

He sendeth down water from the heavens then the valleys flow according to their [20measure](#), and the torrent beareth along the swelling foam, (mounting to the surface); (Even so) and from that (the ore) what they melt in the fire for the sake of (making) ornaments or (the necessary) implements,[21arises a scum](#)[22like it](#); Thus compareth God the truth and the falsehood; then as for the scum,[23it passeth away as a worthless thing](#); and as for that which profiteth the people, then it remaineth in the earth; Thus doth God set forth parables. (13: 17)[24](#)

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلُهُ مَعَهُ لَاقْتَدُوا بِهِ أَوْلَئِكَ لَهُمْ
سُوءُ الْحِسَابِ وَمَا وَأْهَمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

For those who respond to (the call of) their Lord is good; and (as for) those who respond not unto Him, even if they had all that is in the earth and the like thereof with it, they would certainly offer it for a ransom, (but in vain), for them shall be terrible[25reckoning](#), and their abode the Hell; and what a wretched resting place it will be! (13: 18)[26](#)

Commentary

Verse 8

What happens in the womb of a female is an example of extreme secrecy, for not even the female herself knows what takes place in her own body, what she possesses is a male or a female and whether she would deliver it at the usual measure of the time-limit or it would be caused to be delivered earlier. All these which are hidden secrets for mankind, are not so for God, for there is nothing in the universe which is not encompassed by His Knowledge. And all things are strictly restricted and regulated according to the measure willed by Him. This fact is made clear by the succeeding verse. The minimum time-limit for the delivery is six months and the maximum ten months.

Once during the Caliphate of ‘Umar, a woman gave birth to a child in six months and ‘Umar ordered her to be stoned. The First Holy Imam Ali Ibn Abi Talib asked ‘Umar what defence had he if she sues him according to the Word of God? For God has said that the duration of the period of pregnancy is thirty months and in 2:233 has said that the breast-feeding of the child should be for two complete years. If the two years are deducted from the thirty months, there remain only six months, which is the minimum period of manifest pregnancy.

Verse 10

‘Mu’aqqibat’, i.e., the angels who descend continuously – Two angels always attend each individual to save him from calamities when the individual, in God’s Will is not to suffer death.[27](#) (M.S.) records an incident when *Amir* and another man came to the Holy Prophet with a secret plot to kill him. Just when one of them was about to attack the Holy Prophet from behind, a flame came from heaven and he was burnt to death and the other man, *Amir*, who rode away to escape from the heavenly chastisement died on the back of his horse.

Verse 11

Once a man who carried a pot of wine on his head, when wine had been forbidden, saw the Holy Prophet and got perturbed and prayed to God to save him and promised never again to go near wine.

When he came to the Holy Prophet and was asked what was on his head, he replied that it was vinegar. When the liquid was brought down and tested it was the best kind of vinegar. When the man himself was surprised and wanted to relate about his feelings when he saw the Holy Prophet and what he prayed for, the Holy Prophet himself informed him about his repentance and his prayer and God granting it.

The Fourth Holy Imam *Ali Ibn al-Husayn* says that whatever bounty God bestows upon any individual, is never taken away from the individual but in return for certain sins. The following are only a few of the instances. For example:

Sins:

1. Disobedience to the Virtuous – Bounties withdrawn and the sin increases.
2. Pride.
3. Ridiculing others.
4. Going to bed before offering the ‘*Isha*’ or the night prayers.
5. Sleeping in the morning hours of the prayer. – Sustenance tightened.
6. Thinking lightly of the bounties of God.

7. Complaining to others against God.
8. Taking of false oath.
9. Uttering lies.
10. Adultery.
11. Obstructing the way of the Muslims. – Brings down calamities.
12. False claims.
13. Misappropriation of a Trust.
14. Not helping the aggrieved and the oppressed.
15. Not preaching goodness and abstinence from evil.
16. Manifesting iniquity and wickedness.
17. Legalising that which is forbidden. – Makes the enemy triumphant.
18. Obedience to the wicked and revolting against the virtuous.
19. Drunkenness and gambling.
20. Using jests and jokes to stimulate ridicule of others.

Verses 12, 13 And 14

As the water does not answer to its seeker, the false deities are also dumb and unable even to answer to their worshippers. Similarly, calling any saint or any religious leader to fulfil the prayers independent of God is also forbidden save in the way that the seeker takes them as the medium for getting his prayer heard by God.

“And seek ye unto Him (God) a medium” (5:35).

Verse 15

This verse, like verse 7:206, followed by actual prostration to manifest the physical life being under the influence of the feelings in the mind.

(a) Considering the absolute reality as the real light of lights by which every being has come into light and evidence,²⁸ the beings in the order of existence differ from each other in the extent of their limitations. The less in limitation the closer to the Absolute in such form and order that between the lowest or the most limited one and the Absolute, each lower in the order is considered to be a shadow of his immediate higher luminary. The closer to the Absolute more luminous and the being immediately below it is its shadow while in its relation to the one next to it, is a luminary. Thus, every lower realm of beings is the shadow of the higher one, following in its movement. (A.P.).

Verse 16

Regarding the contrast between the blind and the seeing.²⁹

As for the confusion caused by the belief in the power and the authority of the false deities, in the minds of the disbelievers that they worship their imaginary deities who are themselves helpless, in the place of God Who is the Real Creator Lord of the Universe.

Verse 17

This parable applies to the process of the creation of the finites, from the Absolute, the transitory and momentary value and the condition of useless and parasitic things and the real utility and durability of useful things, and it also leads the course of divine revelation and how and why the reaction of mankind to it by giving their own colours to what they have received. In any case in either course whatever is divine and real, remains and that which is temporal and unreal disappears.³⁰ (A.P.)

1. Including the bearing of Twins.

2. God.

3. Refer to verse 15:21.

4. Everything is revealed measured. There is no measure or limit in the pre-revealed state of things. (A.P.).

5. For man.
6. Pursuing.
7. This clearly indicates that for their misfortunes the people themselves are responsible. Refer to verses 4:79 & 8:53.
8. Refer to verse 6:61.
9. The false deities answer not to prayer of their devotees.
10. pays obeisance.
11. Reluctant.
12. Sajdah Prostrate (Sunnat) (Recommended).
13. Refer to verses 7:206, 22:18, 22:77, 16:48-49 & 76:14.
14. Ask the people.
15. Ask the people.
16. Ask the people.
17. Refer to verses 13:19, 5:100, 6:50, 47:14 & 39:9.
18. The Absolute All-Supreme Authority in all realms irresistible.
19. The Absolute All-Supreme Authority in all realms irresistible.
20. Capacity.
21. Tools – apparatus goods – Vessels – anything of utility.
22. Foam
23. Foam.
24. Refer to verse 7:58.
25. Literally Evil.
26. Refer to verses 39:47 & 10:24, 18:45, 14:17.
27. See verse 6:61.
28. Refer to verse 24:35.
29. See verses 5:100; 6:50.
30. Refer to verse 16:96.

[1] [1]

SHARES

Ar-Ra'd (The Thunder) Section 3 – The Faithful And The Unfaithful Compared

- The faithful to their covenant and those who break it, can never be equal
- Those who spend benevolently in the way of God shall have the abode of perpetual bliss
- God it is Who amplifies and straitens the sustenance of His creatures

- The life of this world is nothing but a vain comfort

Ar-Ra'd (The Thunder) Verses 19 – 26

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Is then he [1](#)who knoweth that what hath been sent down unto thee from thy Lord is truth, like unto him who is blind (void of knowledge)? will bear in mind only those possessed of understanding, (13:19)[2](#)

الَّذِينَ يُوقِنُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيَاتَقَ

Those who fulfil the covenant of God (which) they have plighted unto (themselves) and break not their pledge, (13:20)

وَالَّذِينَ يَصِلُونَ مَا أَمْرَ اللَّهُ بِهِ أَنْ يُوَصَّلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ

And those who join (establish) what God hath bidden to be joined (established) fear their Lord, and dread the terrible [3](#)reckoning. (13:21)

وَالَّذِينَ صَبَرُوا ابْتِنَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ

And those who are patient (amidst trials) seeking the countenance [4](#)of their Lord, and establish prayer, and spend (benevolently) of what We have provided them with secretly and openly, and they turn away with good (even) evil for these is the (happy) attainment of the (Eternal) abode, (13:22)

جَنَّاتُ عَدْنِ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَرْوَاحِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ

The garden of perpetual bliss which they will enter and also the righteous among their parents, their spouses, and their offspring; and the angels shall enter unto them from every portal.

(13:23)[5](#)

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

“Peace (be) unto you (Saying) for that ye persevered in patience! (and now) how excellent is the sequel of the eternal abode.” (13:24)

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيَاثِيقِهِ وَيَقْطَعُونَ مَا أَمْرَ اللَّهُ بِهِ أَنْ يُوَصَّلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۝ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

And those who break the Covenant⁶ with God after it is pledged and cut asunder what God hath bidden to be joined and make mischief⁷ in the land, they, theirs shall be the curse and theirs shall be the terrible⁸ abode. (13:25)

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

God amplifieth the sustenance for whomsoever He willeth and straiteneth it (similarly); and rejoice they in the life of this world; and nothing is the life of this world as heareafter but means. ⁹¹⁰(13:26)

Commentary

Verse 19

Ibn Mardwaih, a reputed Sunni authority says that by the mention of ‘**He that knows**’ is meant

Ali Ibn Abi Talib.

Verse 21

Abu Ayyoob Ansari reports that once the Holy Prophet commanded a man saying:

1. *Worship only God, by offering the prescribed prayers regularly.*
2. *Be God-fearing.*
3. *Do not associate anyone or anything with God.*
4. *Give the poor-rate.*
5. *Be well-disposed towards the relatives thou shalt ride the conveyance of Paradise.*

Verse 22

'Repelling evil with good':

- (1) Doing good to one who does evil to us.
- (2) Pardoning the one who oppresses or commits aggression.
- (3) Providing the one who deprives us of our legitimate rights.
- (4) Meeting the one who non-cooperates with us.
- (5) Be polite to the one who exercises anger against us.
- (6) Wishing the one who abuses us.
- (7) Seeking pardon or the forgiveness of the Lord, the moment any sin is committed. It is for such ones, is promised the happy heavenly abode.

Verses 23 – 24

When the true believers described in the preceding verse would be blessed with a blissful abode, the angels would enter through the different doors and convey the glad tidings and the salutation from God.

1. According to the reputed Sunni Scholar 'Mardwaih' – 'he' refers to the First Imam Ali Ibn Abi Talib.

2. Refer to verse 13:16.

3. Literally Evil.

4. Pleasure.

5. The temporal relations mentioned here if they are strengthened by being associated is the ties of faith will continue also in the life hereafter. Otherwise not. Refer to verse 23:101.

6. Applicable to – or includes the Covenant taken at Ghadir Khumm. Refer to verse 3:67. For the 'Mowaddat' of the 'Qurba', refer to verse 42:23 (A.P.).

7. Refer to verses 47:22–23.

8. Literally Evil.

9. means for achievements in the hereafter.

10. of temporary amusements.

Ar-Ra'd (The Thunder) Section 4 –

Remembrance Of God Sets Hearts At Rest

- God leaves to go astray whomsoever he wills and guides He towards Him whomsoever turns to Him
- The wrath of God shall reach the disbelievers
- The life of this world is nothing but a vain comfort

Ar-Ra'd (The Thunder) Verses 27 – 31

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِّنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ

And say those who disbelieve; “Why is not sent down unto him a sign from his Lord?” Say thou: “Verily God leaveth to stray whomsoever 1He willeth and guideth He unto Himself whomsoever turneth unto Him (seeking His way).” (13:27)

الَّذِينَ آمَنُوا وَتَطْمَئِنُ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُ الْقُلُوبُ

And those who believe and their hearts are set at rest by God's remembrance; Certainly! by God's remembrance (only) are the hearts set at rest 2. (13:28) 3

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ

(For) Those who believe and do good a great bliss shall be theirs and a beautiful place of return. (13:29)

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَّةٌ لَتَنْتَلُو عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلُ وَإِلَيْهِ مَتَابٌ

Thus did We send thee (O' Our Apostle Muhammad!) among a people before whom other people have passed away, that thou mightest recite unto them (the Qur'an) what We have revealed unto thee while they deny the Beneficent (God). Say thou "He is my Lord, there is no god but He; on Him (only) do I rely, and unto Him is my return." (13:30)

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَمْ يَبْيَسُ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهُدَى النَّاسَ جَمِيعًا وَلَا يَرَأُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِئًةً أَوْ تَحْلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

And (even) if there were a Qur'an by which the mountains were made to move, or the earth cloven asunder with it or the dead made to speak thereby; Nay! The command is wholly God's; ⁴What! Have not those who believe yet known that if God willeth He would certainly guide all the people? And those who disbelieve, it will not cease to strike them for what they do, a torment, or it will alight close by their abodes, until cometh to pass the promise of God; Verily God faileth not in (His) promise. (13:31)⁵⁶

Commentary

Verse 28

This verse seems to disagree with verse 8:2 because tranquillity and fear are apparently opposites. The tranquillity is in respect of the temporal conflicting desires and fear is in respect of feeling ones shortcoming in the due submission to the Absolute. Hence the same remembrance of God produces both effects simultaneously and makes one free from all worldly worries and in view of the fear of shortcoming Ali says: 'A true believer has no worry whatsoever but one, and that is about his failure to fulfil his duties to the Lord.' (A.P.).

Verse 30

Once Abu Jahl and Abdullah bin Omyya sitting resting their backs on the walls of the Holy Ka'ba challenged the Holy Prophet, if he be a true Apostle of God, to pluck out and bring the mountain and to cause rivers flow in the place of the mountain so that they might cultivate corn in it. It was then that the next verse was revealed.

Verse 31

(b) Ar. 'Yaesa' actually means despair but it is sometimes used figuratively in the sense of knowing, because one who gives up hope knows that what he had hoped, will not take place. Thus, despair is always associated with knowledge. Here the original interpreting it as despair also is not incorrect. Then the translation would be: 'Did not the believers give up the hope of the conversion of the disbelievers to

belief on the ground that if God willed He would have guided all'. (A.P.).

1. Of those who are themselves inclined towards erring i.e., God never stops any one to have his own course if it is wrong when the individual himself insists to have it.
2. Tranquilled.
3. Refer to verse 8:2.
4. Refer to verse 6:111.
5. Even as they proposed Verse 13:30 if there had come a Qur'an of the nature mentioned here, even then they would not believe. Refer to verses 13:30 & 6:111.
6. Whether people believe or not, it in the best affects not his Absolute authority.

[1] [1]

SHARES

Ar-Ra'd (The Thunder) Section 5 – Apostles Of God Were Mocked At

- Mockers at the truth given respite but shall be requited and brought low
- The disbelievers shall be chastised in this world as well as in the hereafter and the punishment for them in the hereafter will certainly be more grievous and lasting

Ar-Ra'd (The Thunder) Verses 32 – 37

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخْذَتُهُمْ فَكَيْفَ كَانَ عِقَابٌ

And indeed were mocked at the apostles before thee, but I gave respite unto those who disbelieved, then I seized them; How then was My requital? (13:32)

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُونُهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يُظَاهِرُونَ الْقَوْلَ بِلْ زُينَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوْا عَنِ السَّبِيلِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

What! Is He then who standeth (present) over every soul (and knoweth) what it doeth, (like the one otherwise)? And yet ascribe¹ they partners unto God! Say thou (O' Our Apostle Muhammad!) "Name² them!" Is it that ye inform Him of what He knoweth not in the earth, Or is it (just) a show of words? Nay! But their contrivance are made to appear fairseeming unto those who disbelieve, and they kept back (thereby) from the (right) are path; and whom He (God) leaveth to stray, for him there shall be no guide." (13:33)

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابٌ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍِ

For them is a torment in the life of this world, and surely the torment of hereafter is more grievous, and for them shall not be against God any protector. (13:34)

مَثْلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَقْوِنَّ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أَكْلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ آتَقُوا وَعُقْبَى الْكَافِرِينَ النَّارُ

The similitude of the garden (of bliss) promised unto the righteous; is that there flow beneath it rivers; there fruits are everlasting and its shade (too): This is the requital of those who guard (themselves) against evil, and the requital of the disbelievers is the (Hell) fire. (13:35)³

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرُحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنَكِّرُ بَعْضَهُ فُلِّ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَذْعُو وَإِلَيْهِ مَأْبِ

And those whom We have given the Book rejoice in what hath been sent down unto thee, and of the clans⁴ are some who deny a part of it; Say thou: "Verily, I am only commanded that I should serve (only) God; and I associate not (aught) with Him; Unto Him (only) do I invite (ye all) and unto Him (only) is my return." (13:36)

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍِ

And thus have We sent it (the Qur'an) (a true) authority⁵ in (the) Arabic (language); and if followeth thou⁶ their (vain) desires after what hath come unto thee of the knowledge, there shall not be for thee besides⁷ God any guardian or a protector. (13:37)⁸

1. Make.

2. This is a challenge meaning that God has his Excellent names corresponding to His attributes – can such names be assigned to those associated with Him by the disbelievers – Or if it be said that the excellent names are celestial and the names of the associated ones are of Terrestrial nature hence not known to God, which also will be nonsense & absurd. (A.P.).

3. This passage, throws light on the figurative expression of the Qur'an regarding Paradise & Hell and the life hereafter. Refer to verse 13:35. (A.P.).
4. Confederates Allies – Tribes.
5. Arabic: 'Hukum' – also wisdom.
6. The Prophet addressed for the people.
7. Also against. Refer to verse 3:144.
8. This enlightens the ignorant ones who would think that the messenger of God should have a peculiar way of life other than the usual human course of life. This is to tell such wrongly thinking men that the messengers of God are also human in all respects. The only distinction is that their movement, physical or mental is always under the Divine revelation and the permission from the Lord. It is not for them to act as they wished or as the people demand it from them. They act only as they are bidden by the Lord.

[1] [1]

SHARES

Ar-Ra'd (The Thunder) Section 6 – The Two Witnesses Of The Truth

- An Apostle can produce a Miracle only with the permission of God
- Every nation has a fixed term
- The Mother or the Basic Book with God
- God's decision irreversible
- Sufficient as a witness of the Truth is God and he with whom is the knowledge of the Book (Qur'an)

Ar-Ra'd (The Thunder) Verses 38 – 43

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ إِكْلِ أَجَلٍ كِتَابٌ

And indeed We did send apostles before thee and gave We unto them wives and offspring! and it is not for an apostle to bring or (show) a sign (miracle) but by God's permission; for every term [1](#)there is a book [2](#)prescribed. (13:38)

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِنْهُ أُمُّ الْكِتَابِ

(Of it) Effaceth out God whatever He pleaseth and confirmeth He (Similarly): and with Him is the Mother (Basic Source) of the Book. [3](#)(13:39)[4](#)

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَنْوَفِينَكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ

And We will either show thee a part of what We promised [5](#)them or take unto ourselves thy soul (makes no difference), for verily on thee is (incumbent) only the delivery of the message and on Us the calling them to account. (13:40)[6](#)

أَوَلَمْ يَرَوْا أَنَّا نَأْتَيْنَا الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ

See they not that We come [7](#)into their land and reduce its borders? Verily, God pronounceth a doom; there is no reverser for His command and He is swift in reckoning. (13:41)

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلَلَّهُ الْمَكْرُ جَمِيعاً يَعْلَمُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عُقِبَى الدَّارِ

And indeed devised plots those before them but God's is all planning; Knoweth He whatever every soul earneth, and soon will know the disbelievers for whom is the sequel of the eternal abode. (13:42)

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

And say those who disbelieve: "Thou art not an apostle (of God)," Say thou (O' Our Apostle Muhammad!): "Sufficient is God a witness between me and you and he with whom is the knowledge of the [8](#)Book." (13:43)[9](#)

Commentary

Verse 38

People taunted saying if the Holy Prophet was genuinely an Apostle of God why did he take so many wives. The reply is given in this verse. Many of the Apostles of the ancient times had a greater number of wives, Viz., David, Solomon, etc. Having more than one wife does not at all affect the apostleship or the piety of even an ordinary believer.

Verse 39

For '*Umm al-Kitab*', i.e., the Mother Book,¹⁰ i.e., the Secured Tablet in the heavens in which is put down the will of the Lord.

Ali Ibn Abi Talib, the first Holy Imam says that even if the whole of the Qur'an is made extinct by the forces of evil and if there had not remained a single verse of it, I would have related every thing that would happen until the Day of Judgment.

Similar to the two records of creation, partial and whole, is our view of the universe – A partial view is subject of our scientific investigation which is subject to change and the view of the universe as a whole which is the subject of the metaphysical investigation is based on universal, and the necessary propositions are unimpeachable and final. (A.P.).

Verse 43

By '***the one who has the knowledge of the Book***' (13:43)

means the one who is divinely endowed with the fullest of the inner as well as the outer meaning of the Word of God. People asked the Holy Prophet as to who the individual is. The Holy Prophet replied, '*My brother Ali Ibn Abi Talib*'¹¹

Ali Ibn Abi Talib said: '*Ask me about the Holy Qur'an, for I know when each and every verse of it was revealed – for whom it was received in particular and to whom it applies in general.*' No doubt the Holy Prophet was fully justified in declaring '*I am the City of knowledge and Ali is its Gate.*' Whenever the Caliphs were confronted with any problem they used to refer it to *Ali Ibn Abi Talib*.

1. Age.

2. A written record.

3. This verse indicates that there are partial books dealing with particular portion of the order of beings. They are subject to effacement or change but besides all these there is a mother Book dealing with all beings as a whole which is unimpeachable and that is with God. (A.P.).

4. Refer to verse 3:6.

5. Threatened with.

6. Refer to verses 10:46 & 40:77.

- [7.](#) Visit – through wrath-like floods – earth quakes, epidemics – which affect the land and the people – which take place in turns.
- [8.](#) Refer to verse 2:1. Qur'an or the Open Book of the Universe or Lauhe Mahfooz see note to verses 13:39 & 13:43.
- [9.](#) Refer to verses 11:17, 4:70, 13:27–40 & 13:43
- [10.](#) See also 3:6.
- [11.](#) See Tafsir al-Husaini, Tafsir al-Tha'labi, Tarikh al-Khulafa of Jalal al-Din al-Suyuti.

[1] [1]

SHARES

Ibrahim (Abraham)

(Revealed at Mecca)

52 Verses in 7 Sections

Sections Of Ibrahim (Abraham)

1. Qur'an revealed to lead mankind to light.
2. Moses' Exhortation.
3. The Disbelievers punished.
4. Disbelievers shall be disappointed.
5. The Ingratitude of man to God's Bounties.
6. Abraham's Prayer.
7. The Respite and the End.

Important Topics

1. The object of the revelation of the Holy Qur'an – to bring forth men, by God's permission, from Darkness to Light. (Verse 1).
2. God's is everything, in the heavens and the earth. (Verse 2).
3. Those who love the life of this world. (Verse 3).
4. Apostles of God were sent to preach the truth in the respective languages of each people. (Verse 4).
5. Whomsoever God pleases He guides to the right path and whomsoever He pleases He allows them to err. (Verse 4).
6. The Believers depend only on God and on none else. (Verse 11).
7. The similitude of those who disbelieve in God. (Verse 18).
8. Satan's taunt to those convicted sinners, beguiled by him. (Verse 22).
9. The greeting of those in Paradise. (Verse 23).
10. The similitude of the Good Word and the Good Tree. (Verse 24).
11. God confirms those who believe with the certainty of the Word of God with regard to the life of this world. (Verse 27).
12. The prayer of Abraham for the Holy Town of Mecca and his Faithful Progeny (Verses 35 – 41).
13. God not heedless of what the evil doers do. (Verse 42).
14. The day when the earth shall be changed into a different earth. (Verse 48).

[1] [1]

SHARES

Ibrahim (Abraham) Section 1 – Qur'an Revealed To Lead Mankind To Light

- Qur'an revealed to take out mankind from Darkness and to lead them to Light

- Those who prefer this world to the Hereafter are astray
- Apostles of God were sent to preach the truth in the languages of the people to whom they were sent
- The ministry of Moses and his guidance to the Children of Israel referred to

Ibrahim (Abraham) Verses 1 – 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

الرِّكَابُ أَنْزَلَنَا إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ

Alif, Lam, Ra, (A. L. R.) A Book (the Qur'an) (We) sent it down unto thee (O' Our Apostle Muhammad) that thou mayest lead out men from the darkness into the light, by their Lord's permission, unto the way of the Mighty, the (Most) Praised (One), (14:1)

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَقَوْلُ الْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ

(Of) God (it is) unto whom belongeth whatever is in the heavens and whatever is in the earth; and woe unto the dis believers for a severe torment, (14:2)

الَّذِينَ يَسْتَحِبُونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوْجَانًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ

Those who love the life of this world more than the here after, and hinder (others) from the path of God and seek it to be crooked; these are in error far away (from the right path). (14:3)

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضْلِلُ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

And We sent not any apostle but with the language of the people that he might clearly explain (Our commandments) unto them; then God leaveth to stray whom He willeth and guideth He

whom He willeth, and He is the Mighty the Wise. (14:4)[2](#)

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكَرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَذِكْرًا لِكُلِّ صَبَّارٍ
شَكُورٍ

And indeed sent We Moses with Our signs[3](#) **saying: "Lead Thou out thy people from the darkness into the light and remind them of the days**[4](#) **of God; Verily in this are signs for the patient, grateful (one). "** (14:5)

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوْنَا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُوْمُونَكُمْ سُوءَ الْعَذَابِ وَيُدَبِّحُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ

And when said Moses unto his people; "Remember ye God's favour unto you when He delivered you from Pharaoh's people who afflicted you with dreadful torment, who[5](#) **were slaying your sons and sparing your women; and in this was a great trial from your Lord. "** (14:6)

Commentary

Verse 1

Alif Lam Ra (A. L. R.)[6](#)

'Anzalnahu-ilaik', i.e., We have sent it unto thee – indicates that the Holy Qur'an came down from the High in a Complete Book form[7](#) and was not edited or compiled here on earth by anyone.

The object of the revelation of the Book is given to be, to take out mankind from the darkness of ignorance and false belief into the correct knowledge about the truth about God, the Creator Lord of the Universe and the relation of the creation to Him. The guidance is meant for mankind as a whole and not to any one community or nation[8](#).

'Zulumat' the plural of 'Zulmat', i.e., darkness, is used to mean the intensity or the various kinds of ignorance or false beliefs.

Verse 3

Let the reader reflect under the light of this Verse on the conduct of the people about their behaviour against the Holy Ahl al-Bayt immediately as the Holy Prophet departed from this world, and also about the faith with regard to their unwarranted adulteration of the doctrines of the faith and fanciful innovations in its practice.

Verse 4

An Apostle of God being sent to preach the message in any particular language can never mean to restrict his mission to the people speaking that language. The worst affected spot is always chosen to start the campaign against the situation and along with the action at that spot, all the other affected areas are served. Besides any single apostle of God can never naturally be expected to know all the languages of the world. Only the language of the place or the people with which the mission is started, could naturally and practically be used. It will be nothing short of a miserable betrayal of one's lack of common sense, if it is said that since the Holy Prophet was sent with a Scripture, the Holy Qur'an in Arabic, his mission was only for the Arabic speaking people.

Even granting such a wrong contention, Islam will logically be imposed upon the Christian world as a whole for the fountain-head or the birth-place of Christ and Christianity was not Rome or any other place in the world, but Jerusalem, which also comes within the Arabic speaking area and original and Jesus was sent to the Israelites with Evangel in the Hebrew language. What a paradoxical treatment of the question it is, that when Jesus clearly declares that '*he was not sent but unto the lost sheep of the House of Israel.*' (Math. 15/24).

He is taken as a universal teacher of the world as a whole and in spite of his open, clear and definite command to his disciples '*to restrict or confine their mission only to the lost sheep of the House of Israel anil not to go to even immediate neighbours the Gentiles or to the Samaritans*', who were there at the very place (Math. 10/5), the Christian message is made a universal call to all the distant nations all over the world, whereas the Holy Prophet is definitely declared to have been sent to mankind as a whole without any limitation of any time or space.⁹ and Islam having been declared as a universal religion for the human race as a whole,¹⁰ it is blindly said that the mission of the Holy Prophet and Islam were meant only for the Arabic speaking people of the age.

This verse asserts that every prophet was sent to preach in the language of the people of the age and not that the mission was ever restricted to that people only. The object was to see that the people who first received the message might know it fully and properly so that they might carry the torch of the guidance to the others of the human race in the surroundings. All that is needed to understand the Holy Qur'an is to do it with a clean mind free from prejudices sincerely to know the contents with reference to their correct context. And to understand the Holy Qur'an correctly it is essential to study it under the guidance of those with whom it was left, i.e., the Holy Ahl al-Bayt, for the Holy Prophet has openly declared that the Book of God and his Ahl al-Bayt will never be separated from each other which clearly means that the correct meaning of the Holy Qur'an would always be found with the Ahl al-Bayt, and the Ahl al-Bayt would always be attached to the correct interpretation of the Final Word of God. Besides this, the Muslim World as a whole knows the universally accepted fact, that the Holy Prophet declared: '*I am the City of knowledge and Ali is its Gate*', which means that all the knowledge which the Holy Prophet possessed could be had only from his Vicegerent Ali Ibn Abi Talib as the chief of the Ahl al-

Bayt, next only to him.

It need necessarily mean only the different languages but that every prophet should speak in such a language understandable to the people to whom he has been sent. His language being neither above their standard nor below. And this is the condition required in the rhetoric that the speaker should always talk in accordance with the standard of his audience. Now a person who has been sent to mankind as a whole for all times in all places, should adopt such a language which should be rhetorically perfect to suit the universal audience of various standards and Qur'an is a miracle in its super rhetorical standard. (A.P.).

Verse 5

'Ayyam', i.e., the days – here means the days of relief from the calamities, i.e., the blessings or the favours or the bounties of God. This meaning is made clear by the succeeding verse.

God's days refer to period or part of time, wherein a new development takes place in the course of evolution, hence it includes the ordinary day of twenty-four hours. The six periods in which the process of the creation of the heavens and the earth took place, the period of the geological changes, the rise and the fall of the nation, any celestial or terrestrial changes, the intermediary stages in the Life Hereafter and the Day of the Final Resurrection. Refer to verses 70:4, 32:5 & 22:47, all, the mention in the subsequent verses are 'Ayyamillah'. (A.P.).

1. Indicates that every nation or people on earth had their warner, apostles, who preached the truth to them in their respective languages.
2. Refer to verses 2:26, 16:93 & 39:23.
3. Miracles.
4. Refer to verses 70:4, 22:47 & 32:5.
5. Pharaoh's people.
6. See the explanation given about the use of letter symbols in Chapter 2.
7. See note on Tahrif in the Introduction.
8. This fact is given out also in 4:79 and 34:28; 17:105; 33:48 & 7:158.
9. Vide 4:79; 7:158; 17:105; 21:107; 33:48; 34:28.
10. See verse 13:1.

[1] [1]

SHARES

Ibrahim (Abraham) Section 2 – Moses’ Exhortation

- Moses exhorts his people to accept the truth
- The exhortations of the other apostles of God were first rejected
- People demanding miracles from the apostles
- The disbelievers’ attachment to the false belief and the wrong conduct of their ancestors

Ibrahim (Abraham) Verses 7 – 12

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

And when declared your Lord: “If ye be grateful [1](#) I will increase (My favours) unto you, and if ye be ungrateful, Verily my torment is indeed severe.” (14:7)

وَقَالَ مُوسَىٰ إِنْ تَكُفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيُّ حَمِيدٌ

And said Moses: “If ye be ungrateful, ye and those on earth, all together, verily God is the Absolute (Self-sufficient) [2](#) the (Ever) Praised.” (14:8) [3](#)

أَلَمْ يَأْتِكُمْ بَنَاءُ الدِّينِ مِنْ قَبْلِكُمْ قَوْمٌ نُوحٌ وَعَادٌ وَثَمُودٌ [4](#) وَالَّذِينَ مِنْ بَعْدِهِمْ [5](#) لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُوا أَيْدِيهِمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أَرْسَلْنَا بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ

What! came not unto you the account of those before you, of the people of Noah, and ‘Ad, and Thamud; and those who (came) after them? None knoweth them but God; Came unto them their apostles with clear signs (miracles) but they thrust [4](#) their hands [5](#) into their mouths [6](#) and said they “Verily we disbelieve (that) which ye are sent with and verily we are indeed in a doubt about that

unto which ye invite us (which is) disquieting. (14:9)

قَالَتْ رُسُلُهُمْ أَفَيْ اللَّهُ شَكُّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤْخِرَكُمْ إِلَى أَجَلٍ مُسَمَّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصْدُونَا عَمَّا كَانَ يَعْبُدُ آباؤُنَا فَأَنْتُنَا بِسُلْطَانٍ مُبِينٍ

Said their apostles! What! about God is there any doubt, the Originator of the heavens and the earth? He inviteth⁷ you to forgive for you your sins and grant you respite for a term appointed!" Said they: "Nothing are ye but men like unto us; ye intend that ye turn us away from what our fathers did worship, Therefore bring ye unto us some ⁸authority manifesting." (14: 10)

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلِكُنَّ اللَّهَ يَمْنُ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلَيَتَوَكَّلِ الْمُؤْمِنُونَ

Said unto them their apostles: "(Yes) (nothing) we are but men like you but God bestoweth⁹ His favours whomsoever He willeth of His servants; and it is not for us that we bring unto you any authority¹⁰ except by the permission of God; And on God should the believers ¹¹rely." (14: 11)¹²

وَمَا لَنَا إِلَّا نَتَوَكَّلُ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُّلَنَا وَلَنَصِيرَنَّ عَلَى مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلَيَتَوَكَّلُ الْمُتَوَكِّلُونَ

"And what reason have we that we should rely not on God, and indeed He hath guided us unto our ways; and surely we will endure whatever hurt ye may inflict on us; and on God (alone) should the reliant rely." (14: 12)

Commentary

Verse 11

Reliance or the dependence upon God demands remaining steadfast in the event of trials and sufferings and never resorting to seeking the help of anyone else other than God and the godly sources. The Seventh Holy Imam *Musa ibn Ja'far al-Kazim* says that there are grades of 'Tawakkul' or dependence upon God. To depend upon God in all matters, i.e., to be content with whatever God does, with the conviction that no creature can ever profit or hurt or give or take away or provide or prevent and having no hope whatsoever of any help from any one else besides God.

1. Gratitude increases the blessings and bounties and ingratitude takes them, away and invites chastisements and calamities.

2. He Who subsists by Himself – needs none & nothing for His Subsistence & every one & every thing needs Him for one's

or its subsistence.

[3.](#) Refer to verse 31:12.

[4.](#) To control the intensity of anger. Refer to verse 3:118 as the biting of fingers in excessive anger and repentance – This may be to ridicule the Apostle of God. (Manhaj-us-Sadiqin).

[5.](#) See 3:118.

[6.](#) See 3:118.

[7.](#) Subject to the people believing in the Truth and amending their wrong ways. Sins pardonable are not, those against the others for forgiveness of such Sins depends upon their forgiveness from those who have suffered at the hands of the sinner.

[8.](#) Miracle.

[9.](#) Refers to the instructive aspects of the apostles of God.

[10.](#) Miracle.

[11.](#) True and genuine reliance is after exhausting all the native resources in the right way & then depending upon the divine mercy.

[12.](#) Refer to verses 12:67 & 39:38.

[1] [1]

SHARES

Ibrahim (Abraham) Section 3 – The Disbelievers Punished

- The disbelievers threaten the apostles against banishment from their land if they do not return to their creed
- The punishment in store for the disbelievers

[Ibrahim \(Abraham\) Verses 13 – 21](#)

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهَلِّكَنَّ الظَّالِمِينَ

And said those who disbelieved unto their apostles: “Certainly will we drive you out of our land or else ye return to our religion.” So revealed unto them their Lord; “Certainly will We destroy the unjust ones.” (14: 13)

وَلَنْسُكِنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ

“And certainly We will settle you in the land after them; This is for he who presence [1](#)and who feareth My wrath.” (14: 14)[2](#)

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَارٍ عَنِيدٍ

And sought [3](#)they (the apostle’s) help (from God against their enemies), and every insolent rebellious one was [4](#)disappointed, (14: 15)

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءِ صَدَدٍ

Behind [5](#)him is Hell and he shall be given to drink a festering [6](#)water, (14: 16)

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسْيِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِظٌ

He shall drink it little by little and shall not be able to swallow [7](#)it, and will come unto him death from all sides but he shall die [8](#)not; and shall be behind him a vehement torment. (14: 17)

مَثُلُ الَّذِينَ كَفَرُوا بِرِبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ

The likeness of those who disbelieve in their Lord; their deeds are like ashes on which bloweth hard the wind on a stormy day; they shall not have any hold [9](#)on anything of what they have earned; this is a far-gone wandering. (14: 18)

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَاءُ يُذْهِبُكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

Seest thou [10](#)not that God created the heavens and the earth with truth? If He willeth He will take you away and bring (in your place) a creation anew, (14: 19)

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

And this for God is not difficult. (14:20)

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الْضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدِينَاكُمْ سَوَاءٌ عَلَيْنَا أَجْزِعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ

And they [11](#)shall come forth before God all together, then shall [12](#)say the weak unto those who were arrogant: “Verily we had been your followers, can ye therefore avert from us any part of the chastisement of God?” They would say: “If God hath guided us, we too would have surely guided you; it is the same to us (now) whether we implore (impatiently) or we are [13](#)patient, (now) there is not for us (any) way of escape.” (14:21)[14](#)

[1.](#) On the day of reckoning.

[2.](#) Refer to verses 55:46 & 79:40.

[3.](#) Refer to verses 7:89 & 26:118.

[4.](#) As a result.

[5.](#) Arabic: ‘Wara’ – behind – but actually it will be in front of them – The evil doers never look forward – They see only the immediate present & the immediate past – So their future is behind their attention. A.P.

[6.](#) For detailed description refer to verses 18:29 & 47:15.

[7.](#) Easily.

[8.](#) Refer to verses 35:36 & 87:13.

[9.](#) See verse 25:23.

[10.](#) People addressed through the Prophet.

[11.](#) Came forth.

[12.](#) Said.

[13.](#) Use patience.

[14.](#) The justification for presenting the scene of the future as the past will be because the whole scene will be before his view.

[1] [1]

SHARES

Ibrahim (Abraham) Section 4 – Disbelievers Shall Be Disappointed – Truth Shall Be Established

- The disbelievers disappointed by the Devil who shall forsake them

- The faithful shall enter the ever-blissful life
- Good and bad words compared in a parable
- God acts as He pleases

Ibrahim (Abraham) Verses 22 – 27

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُنِي وَلَوْمُوا أَنفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي إِلَّا كَفَرْتُ بِمَا أَشْرَكْتُمُونَ مِنْ قَبْلٍ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

And shall say Satan after the affair is decided: “Verily God promised you the promise of truth, and I gave you promises but failed to keep them to you; and I had no 1authority over you except I called you and ye responded unto me; so blame me not but (rather) blame yourselves; I cannot be your aider (now), nor can ye be my aiders; Verily I disbelieved in your associating me with God from before; Verily the unjust ones, for them shall be a painful chastisement.” (14:22)

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ

And will be admitted those who believe and do good deeds to Gardens (of bliss) beneath which flow rivers, to abide in them by the permission of their Lord; their greeting therein will be ‘Salam’ 2(Peace).” (14:23)3

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةً طَيِّبَةً أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Seest thou not how setteth forth God a parable? of a goodly word (being) like a goodly tree, whose root is firmly fixed, and its branches (reach) heavens, in the heavens, (14:24)

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Yielding its fruit on every moment by the permission of its Lord. And setteth forth God parables for the people that they may reflect.4 (14:25)

وَمَثَلٌ كَلِمَةٌ خَبِيثَةٌ كَشَجَرَةٍ خَبِيثَةٍ اجْتَنَتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

And the parable of an evil word is that of an evil tree rooted⁵upon the surface of the earth, it hast naught of stability.⁶ (14:26)

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعُلُ اللَّهُ مَا يَشَاءُ

Establisheth God (in strength) those who believe, with the firm⁷word in the life of this world and in the hereafter; and God leaveth the unjust ones to stray; and doeth God what He willeth. (14:27)

Commentary

Verse 22

This clearly indicates the status of Satan and the Satanic forces and the extent of the authority exercised by them in relation to man and the false promises based on the partial view of the things and their authority is only to call and draw attention and nothing more. The response is purely the choice of man and therefore the responsibility is man's. (A.P.).

Verse 23

See verses 10:10 & 56:26. In 56:26 it is said that they shall not hear in Paradise any vain talk save the mention of the blissful peace which they enjoy.

Verses 24 – 25

The Sixth Holy Imam *Ja'far Ibn Muhammad as-Sadiq* says that the Holy Prophet said: “*I am the root of the Good Tree, Ali Ibn Abi Talib its trunk and the Divinely chosen ones; of the issues of Ali are its branches and the faithful ones attached to the Holy Ahl al-Bayt, its leaves.*” One other Hadith or the saying of the Holy Prophet says – that, *Lady Fatema is its branch, the holy ones of her issues are its fruits.*⁸

The Holy Prophet said: “*The Good Tree is Islam – Its root is the faith in God, its branches are Prayer, Zakat and Khums and Fasting its bark, and morals and etiquette its leaves.*”

It is related from the Eighth Holy Imam Ali Ibn Musa ar-Riza that “*A tree is not complete without its roots sunk deep, its trunk firm and its branches starting high. Likewise Islam or the faith is proved by Three Things: Conviction at heart, Declaration in words and Practice strictly as prescribed.*”

The First Holy Imam Ali Ibn Abi Talib said: “*Faith is the Conviction at heart. Declaration by the tongue and the Practice of the faith according to the prescribed steps.*” The Holy Prophet said: “*The likeness of*

this faith, Islam, is like a Firmly Planted Tree, Faith its roots, the Poor-rate and Fasting its Branches – Dependence upon God its firmness. Good morals and Etiquette its leaves and Abstinence from the forbidden things and good deeds its Fruits!" He again said: 'The Tree (of Islam or faith) is not complete without abstinence from the forbidden things and deeds'.⁹

The word 'Kalemah' used here, is in its widest sense including thought or the word spoken and the work done by God or any other agency good and noble one which has a firm and deep root having a constant and continuous growth, high to the heavens, and evergreen and ever yielding fruits See for opp.¹⁰ (A.P.)

Verse 26

The Holy Prophet said: *The parable of the evil tree refers to the 'Bani Umayyah' (the Umayyads).*

Anything opposed to verse 14:24, superficial with no root, with no power of growth or consistency, of utility at all or limited to a particular time and place. The principles forwarded in this parable and in verse 14:24, apply to every living being as a living phenomenon. It applies to noble families and the ignoble ones as well, applicable to all doctrines and scientific or philosophic or religious theories. Therefore, its application to the religion of Islam, to the Holy Prophet and his family is obvious. (A.P.).

Verse 27

The 'Qauluth-Sabith' the firmness of or the strong conviction of faith in the hearts of the faithful.

The First Holy Imam Ali Ibn Abi Talib says that in the agony of death three things come in front of man
Firstly, his wealth – the man asks if it could help him – it would say that it can give him only a shroud that is all. Secondly, come his issues, he would appeal to them for help and they would say that they can only accompany his body to the grave and give him a burial. Thirdly, come his own deeds, good and bad, which tell him that they will accompany him to the last. After death each individual is questioned about his faith and if he or she gives complete satisfaction about the correct belief in God, the individual is left to rest in a bliss and if otherwise convicted to sufferings until the Day of the Final Judgment.

1. Refer to verses 15:42, 34:21 & 17:65.

2. Refer to verses 10:10 & 56:26.

3. They shall not hear in Paradise any vain talk save the mention of bliss and peace which they will enjoy therein. See verses 19:62 & 36:58.

4. Or remember.

5. Grown up.

6. Base.

7. Stable.

8. Umdat al-Bayan (commentary by Maulvi Syed Ammar Ali)

9. Minhaj as-Sadiqin (Tafsir [Persian]) and Umdat al-Bayan (commentary [Urdu] by Maulvi Syed Ammar Ali).

10. Refer to note on verse 14:26.

Ibrahim (Abraham) Section 5 – The Ingratitude Of Men To God's Bounties

- Men returning the bounties of God with ingratitude
- Exhortation to the faithful servants of God to establish regular prayer and giving of alms
- The Great Bounties of God referred to

Ibrahim (Abraham) Verses 28 – 34

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفُرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

Hast thou not seen those who have exchanged God's bounties with ingratitude and halted their people down into the abode of perdition, (14:28)

جَهَنَّمَ يَصْلُوْنَهَا وَيُسْسَ الْفَرَارُ

Hell! shall they enter into it; and an evil place (it is) to stay in! (14:29)

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضْلِلُوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

And they set up (idols 1as) equals2to God that they may lead people astray from His path. Say! thou “Enjoy ye (your pleasures yet a while) for your return is unto the (Hell) fire.” (14:30)3

قُلْ لِعِبَادِي الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا يَبْعَثُ فِيهِ وَلَا خِلَالٌ

Say thou (O' Our Apostle Muhammad!) unto My servants who believe that they should establish prayer and spend (in charity) secretly and openly, out of what We have given them, ere cometh the day in which there shall be no bargaining nor mutual befriending. (14:31)

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ النَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ

God is He who created the heavens and earth, and sent down from the heavens water, then brought forth with it fruits as sustenance for you; and subjected for you the ships⁴ that they may sail in the sea by His command; and subjected for you the rivers. (14:32)

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

And He hath subject for you the sun and the moon pursuing their {respective) courses; and He hath subject for you the night and the day. (14:33)

وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعْدُوا نِعْمَتَ اللَّهِ لَا تُحْصُوْهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

And He giveth you ⁵of every thing what ye ask Him; and if ye reckon God's bounties ye will not be able to compute⁶them; Verily man is very unjust; and very ungrateful. (14:34)

Commentary

Verse 28

The reference is to the leading personalities who turn out ungrateful towards the bounties bestowed on them, by sending His Apostles for their guidance. Its application is not restricted to the disbelievers, but it applies to the leading personalities who did not keep the covenants of the faith and led others astray.
(A.P.)

1. equals in (authority).

2. equals in (authority).

3. Referable also to the Chiefs of the Quraish.

4. Run by Steam, by Sail or by any other energy.

5. Not all the prayers but some of them – But if taken to mean all prayers, then not the verbal supplications but the actual needs and requirements. Refer to verse 41:10. Asking here and in 41:10 will be in the same figurative sense.

6. To number – To estimate.

Ibrahim (Abraham) Section 6 – Abraham's Prayer

- Abraham prays for himself and his sons to be kept always on the right path of prayer and devotion
- He prays for the land (Mecca) in which he houses his family, to be secure and attracted by the faithful ones among men
- Prayer for one's self, his parents, and all the faithful ones for pardon on the Day of Reckoning

Ibrahim (Abraham) Verses 35 – 41

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَيَنِي أَنْ نَعْبُدَ الْأَصْنَامَ

And when said ¹Abraham: “My Lord! make this city secure, ²and keep ³me away and my sons from worshipping idols.” (14:35)

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِنَ النَّاسِ فَمَنْ تَبَعَنِي فَإِنَّهُ مِنِي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ

“My Lord! Verily they ⁴have led many of the people astray; so whosoever followeth me he is surely of me, and who soever disobeyeth me, then verily Thou art the Oft-Forgiving, the Most Merciful.” (14:36)

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرَيْتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَقْنَدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الْثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

“O’ Our Lord! Verily I have housed a part of my offspring in a valley uncultivable, nigh unto Thy Holy House, Our Lord! that they may establish prayer; so make Thou the hearts of some of the people yearn unto them, and provide them with fruits, that they may be grateful.” (14:37)

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

“O’ Our Lord! Verily Thou knowest what we hide and what we manifest⁵ and is not hidden from God, of any thing in the earth, and nor (any thing) in the heaven (is hidden from Him) (14:38)

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

“Praise is God’s, Who hath granted unto me in⁶ old age, Ishmael and Isaac: Verily my Lord is the Hearer of Prayer.” (14:39)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقْبَلْنِي دُعَاءِ

“O’ my Lord! make me establish prayer and (also) some from my offspring (to do the same); O’ Our Lord! accept thou my prayer!” (14:40)⁷

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُولُ الْحِسَابُ

“O’ Our Lord! Forgive⁸ me and my parents and the believers on the day when the reckoning shall be established!” (14:41)

Commentary

Verse 35

The prayer of Abraham to make the city a sanctuary was heard and the result was that even the wild animals of the Sahara which have to be chased out and which when they see men run away, were neither chased nor were they afraid of any chase, nor did they ever run away from men. Thus neither men killed any animal nor even a beast, used to hurt any one.

Abraham was an Apostle of God and the prayer of an Apostle of God never goes unheard. Abraham prayed for his sons to be protected from getting astray into idolatry but Quraish who were the descendants of Abraham through Ishmael were idolatrous, which proves that by the term ‘*Buniyya*’, i.e., my sons, does not include every one of his issues. It therefore naturally infers that the prayer was for

those of his issues who would be like him in purity and excellence for in the prayer he includes himself, for he begins the prayer with first person, saying, ‘*Wajnubni*’, i.e., save or protect me. Abraham was already a monotheist and he seeks protection against getting misled and getting astray. Thus, the prayer would be only for those of his issues who would be like him.

Verse 36

This verse supports the meaning of the previous verse. Abraham clarifies as to who he wanted to be saved, i.e., “***whomsoever follows him they alone would be his***” (14:36) i.e., *his Ahl al-Bayt and not all*. Thus, all those Ishmaelites and such of his issues who were identical with Abraham in his excellence and followed him in his purity and the correctness of his faith were certainly saved from getting astray and were directly preserved as strict monotheists. Abraham’s goodness did not spare even the others who would get astray, he prayed to God for them for their being forgiven, invoking His Mercy. This prayer would be effective only when such individuals discard their false faith, amend their corrupted conduct and character and embrace Abraham’s faith and its practice.

The qualification of this prayer is made further clear in verse 40 which contains the prayer for Abraham and his issues to be made as those who establish prayer. Thus this prayer would logically and naturally be applied only to those who own the quality of establishing prayer only to God and do not worship any one else besides Him.⁹ When Abraham prayed for the ‘*Imamate*’ and it was granted to him to be in his issues also, the Lord accepted his prayers but with the reservation that it will not reach the iniquitous in his seed.

The greatest iniquity being polytheism¹⁰ the covenant of the ‘*Imamate*’ will not reach those who were ever in their life polluted by polytheism. All the issues of Abraham through Ishmael through whom passed the Divine Light of the purity and the excellence of the Holy Prophet Muhammad, were only those who were ever guarded and never went astray from the path of Abraham. This light of the divinely endowed purity and excellence came in a single flow until *Abd al-Muttalib* and from this great descendant of Abraham, it ran into two channels, one in the descent of *Abdullah* and the other in the issues of *Abu Talib*.

Through Abdullah was brought forth by the Lord the Holy Prophet *Muhammad*, the Last of His Apostles, and through Abu Talib was sent into the world the First Holy Imam *Ali*, the first vicegerent of the Holy Prophet Muhammad, the Last Apostle of God. The identity of these two, being of one and the same Divine Light, is borne out by the declaration of the Holy Prophet who said: “*I and Ali are of one and the same Light.*” The Holy Prophet was the Prophet promised to mankind through *Moses*¹¹ and the Prophet for whom the world waited and asked John the Baptist if he was the one in reply to which John said ‘*No*’¹² the *Holy Ghost*, the *Comforter* and the *Spirit of Truth* prophesied by Jesus.¹³ With the Holy Prophet came the apostleship of God to a conclusion and with Ali started the serial of the ‘*Imamate*’ or the divine guidance towards the correct interpretation of the *Final Word of God* and the proper practice of God’s own prescribed faith for mankind, viz, *Islam*.¹⁴

Once a man taunted the Sixth Holy Imam *Ja'far Ibn Muhammad as-Sadiq*, saying, ‘*If thou art truly an issue of your father, thou art from the descendant of the idolaters; to which the Holy Imam replied: “What thou sayest is wrong – for neither Abraham, nor his son Ishmael nor those of Ishmael’s issues for whom Abraham prayed did ever worship any one other than God. Did not Abraham say in his prayer ‘Faman Tabe-ani’, i.e., Those who follow me – the prayer was for protection of those who faithfully followed Abraham in his faith and his practical life as for those who defied Abraham in belief and conduct are those for whom he prayed for the pardon and the mercy of the Lord.”*

The Sixth Holy Imam *Ja'far Ibn Muhammad as-Sadiq* continued, “*By God, those referred to by Abraham as those who followed him are we, Ahl al-Bayt.*”¹⁵

This supports the view that all the ancestors of the Holy Prophet in his lineage up to Abraham were safe from idolatry and were the strict adherers of the monotheistic creed of Abraham as otherwise the continuity is severed. In support of this is the famous saying of the Holy Prophet that God hath selected his lineage from the selected ones up to Adam. (A.P).

Verse 37

Abraham had no issues from his wife Sarah. Sarah presented her handmaid ‘*Hajara*’ (Hagar) to Abraham and when *Hajara* delivered a son, i.e., *Ishmael*, Sarah got envious of her and began to treat her harshly. God commanded Abraham to take Hajara and the baby-son Ishmael away from Sarah. Abraham accordingly brought Hajara and Ishmael to the place now called *Mecca* which was then a barren land without any vegetation or water. A cloth was put over a low tree and under its shade was left Hajara with her baby Ishmael.

When Abraham wanted to return, Hajara asked as to why he leaves her and her baby in the wilderness which does not contain even water to drink. Abraham replied that *it was in compliance with the command of the Lord*. While returning Abraham prayed to God for his family and his issue which he was leaving in the valley without any vegetation. When Abraham had left, Ishmael the baby got restless of thirst and as no water could be found anywhere around, Hajara began to wander around in search of water, running from one place to another. She ran seven times particularly between the two hillocks nearby called *Safa* and *Marwa*.

Whenever she got upon the one mound there appeared to her something like water near the other mound, and when she went there and once again turned towards the former mound, there it seemed to her to be something like water. At last, after running for seven times the agony of maternal anxiety for her baby son dying of thirst in the hot sun, she abandoned the innocent totally to God’s will. Suddenly she found fresh water gushing out from under the feet of the baby and flowing into a small stream.¹⁶ She collected some mud around the spring and collected the water and gave the baby a drink. The water began flowing with greater force. People around the area finding fresh water available there sought permission of Hajara to settle at the place. When Abraham next visited Hajara, she obtained the

permission and a settlement arose there. When Abraham next visited Hajara, Ishmael had grown into a youth and Abraham was commanded by God to renew the First House which was exclusively erected on earth for remembering God¹⁷

“Most surely the First House made for mankind is at Bakka (Mecca), a Blessing and Guidance for the worlds.” (3:95).

About the building of the House, i.e., the Holy Ka’ba, by Abraham and Ishmael see the following verse,

“And when Abraham and Ishmael were raising the foundation of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.” (2: 127).

About the prayer of Abraham for the hearts of some people to be made to yearn towards his issues – the Fifth Holy Imam *Muhammad Ibn Ali al-Baqir* addressing his devotees said: *“Those towards whom Abraham prayed the hearts of the people to be made to yearn are we Ahl al-Bayt and the people mentioned in the prayer are not all men sinful and sinless but only those who remain faithfully attached to the Holy Ahl al-Bayt who identify themselves as their Shias or their devout followers.”*

Verse 38

This is also a hint that some of his issues may be forced by circumstances to hide their true faith, but God knows the truth. It is said that Abraham himself concealed his true faith in God due to circumstances. (As did Abu Talib, father of Ali, in his seed to save the Holy Prophet from the hands of his enemies). (A.P.).

1. Prayed.

2. Refer to verse 3:96.

3. Save me and my sons.

4. Idols – Of his issues those who worship idols, Abraham disowns them in the same way the son of Noah was disowned – So only those few are honoured by God for not yielding to any one besides Him. (A.P.).

5. Do openly.

6. In spite of.

7. This indicates that there shall always be one of the offspring of Abraham as a true believer in God.

8. Arabic: Ighfirla Lit – grant protection against sins – Since the prayers is for the dead also the appropriate will He forgive.

9. See verse 2:124.

10. See verse 31:13.

11. Deut. 18/18.

12. John 1/21.

13. John 14/14; 14/26; 16/13.

14. See verse 3:18.

15. Umdat al-Bayan (commentary [Urdu] by Maulvi Syed Ammar Ali).

16. Refer to Gen. 21/15–20.

17. See verse 3:95.

Ibrahim (Abraham) Section 7 – The Respite And The End

- People are given only a respite for a fixed time
- The most miserable lot of the disbelievers on the Day of Reckoning

Ibrahim (Abraham) Verses 42 – 52

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ شَكِيرًا فِيهِ الْأَبْصَارُ

And think not God to be heedless of what the unjust ones do. He only respiteth them to a day when the eyes shall be fixed open¹ (staring up with terror), (14:42)

مُهْطَعِينَ مُقْنَعِي رُءُوسِهِمْ لَا يَرْتَدُ إِلَيْهِمْ طَرْفُهُمْ وَأَفْنَدَتُهُمْ هَوَاءُ

Running on with fear, their heads upraised, their eyes not reverting unto them and the hearts blank. (14:43)

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا إِلَى أَجَلٍ قَرِيبٍ نُجِيبُ دَعْوَتُكَ وَنَتَبِعُ الرُّسُلَ أَوْلَمْ تَكُونُوا أَقْسَمُتُمْ مِنْ قَبْلٍ مَا لَكُمْ مِنْ زَوَالٍ

And warn thou the people, of the day when shall come unto them the chastisement, then will say those who did injustice “O’ Our Lord! respite us yet for a short term, (that) we may respond unto Thy call and follow the apostles.” What! Were ye not wont to swear aforesome that there will not be for you any decline,² (14:44)

وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلَنَا بِهِمْ وَضَرَبَنَا لَكُمُ الْأَمْثَالَ

And ye dwelt in the abodes of those who did injustice unto themselves, and it was made clear unto you how We dealt with them and We have set forth examples for you. (14:45)

وَقَدْ مَكَرُوا مَكْرُهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَرُوَ مِنْهُ الْجِبَالُ

And indeed they did devise their plots, but (all) within the view of God were their plots even though their plot was such (powerful one) as to move thereby mountains. (14:46)

فَلَا تَحْسِنَ اللَّهُ مُحْكِمٌ وَعْدُهِ رُسُلُهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ

And ³think ye not that God will fail His apostles in His promise; Verily God is Mighty, the Lord of Retribution. (14:47)

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

On the day when the earth shall be changed into a different ⁴earth, and (so will be) the heavens (too), and (all men) shall be marshalled forth unto God the One, the Dominant. (14:48)

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقْرَنِينَ فِي الْأَصْفَادِ

And thou wilt see the guilty (ones) on that day bound together in chains. (14:49)

سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَعْشَى فُجُوهُهُمُ النَّارُ

Their garments (shall be) of pitch and their faces covered with fire, (14:50)

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

That God may recompense each soul (as) what it hath earned; Verily God is swift in reckoning. (14:51)⁵

هُذَا بَلَاغٌ لِلنَّاسِ وَلَيَنْدُرُوا بِهِ وَلَيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلَيَذَكَّرُ أُولُو الْأَلْبَابِ

This is a clear message for the mankind and that they may be warned by it, that they may know that He is God, (the only) One and that the men of understanding may mind. (14:52)⁶

Commentary

Verse 42

Though the address is to the Holy Prophet, but it is meant for the people.

Verse 46

The comparison to the passing away of the mountains indicates the intensive power with which the disbelievers employed their plans. Islam and the 'Shariat', i.e., the Laws of Islam, are compared to mountains. It is prophecy about the permanence or the firm establishment of the faith, Islam, and its laws remaining ever unchanged as the mountains, the complete unshakable triumph and establishment of Islam and the teachings of the Holy Prophet, for they are divinely secured in the Holy Ahl al-Bayt to remain with them for ever in their original form and the correct meaning. It is the undertaking of God Himself.⁷ The world would try its best but would never succeed in wiping out the Light of God.⁸

Verse 48

Some commentators say the changing of this earth stands for the great change of the transformation brought to effect by Islam which swept away all false beliefs and wickedness. But the Holy Imams say that this earth will be utterly changed into a totally new one.⁹

A thorough study of the verses referred to, supported by several authentic traditions of different tones, leaves no room for any doubt that the present earth and heavens in their evolutionary course of movement, there is there is a stage towards the total Resurrection Day, where all the terrestrial and the celestial distances will disappear and be changed into a different shape when the past, present and future will disappear and all will come together. There will be no physical barriers to separate them but they will be classified and judged in accordance to their spiritual and intellectual attainments which will come into evidence before God. (A.P.).

Conclusion

The Prayer of Abraham being the most prominent and the most discussed, the Sura is named after Abraham's name:

Qur'an has been revealed for mankind to, take the people out of the darkness of ignorance about God, to the light of the true knowledge about Him, His authority over the whole universe. Apostles of God were sent to preach the truth in the respective languages of the people so that the matter might be fully understood and they may also spread the knowledge duly. Mankind is invited to remember the grace of God through which they were rescued from the calamities in the past.

Gratitude increases the blessings of God and ingratitude takes them away. Previous apostles of God were also ridiculed. Miracles could be wrought only at the independent will of the Lord and not whenever demanded merely by the curiosity or the arrogance of the people who had not taken any lesson from the miracles already wrought by the previous apostles to convince them. The punishment in Hell awaiting the disbelievers. The faithful depend only upon God and God always being with those who depend on Him.

The blissful life, the believers would enjoy in Paradise. Islam, the Holy Prophet, the Holy Imams compared to the Good Tree which shall bear fruit in all seasons. And the disbelievers, the *Bani-Umayya* compared to the Bad Tree which shall be cut away. The firmness in the faithful about their faith. God alone the Author or the Creator and the Supreme Lord of the whole universe. Abraham's prayer. The mention of the people who prayed to be attached to the godly family of Abraham, i.e., the family of the Holy Prophet – The prophecy that Islam shall ever remain secured and unshakable like the mountain. This earth shall be changed into a totally new one.

[1.](#) Refer also at the point of death.

[2.](#) Pass away.

[3.](#) God will never cease helping whom He has Himself sent Commissioned by Him for the guidance of the people – viz the Apostles and the Imams.

[4.](#) Refer to verses 21:104 & 39:67.

[5.](#) This is another repeated evidence of the Universality of Islam as the final religion revealed for mankind as a whole for all times and the Holy Prophet Muhammad being the last apostle of God for the whole of the human race.

[6.](#) Refer to verse 21:106.

[7.](#) See verse 15:9.

[8.](#) Refer to verse 61:8.

[9.](#) *Umdat al-Bayan*.

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