

The Holy Qur'an – The Final Testament – Juz 15

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**English Translation: S.V. Mir Ahmad
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SHARES

Sub Title:

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This text is the fifteenth 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 fifteenth Juz of the Holy Qur'an, from Al-Isra (Bani Israel) Verse 1 to Surah Al-Kahf Verse 82.

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The Ahlul Bayt DILP team wishes to inform the reader of some important points regarding this digitised text.

While the original publishers aimed to make this work accessible to an English-speaking audience, the editing and digitisation process carried out by the DILP team has revealed several issues.

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

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

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

bookshops.

Miscellaneous information:

The Holy Qur'an – The Final Testament – Juz 15 Arabic Text, With English Translation And Commentary With Special Notes From Ayatullah Agha Haji Mirza Mahdi Pooya Yazdi Translated By S.V. Mir Ahmed 'Ali Published by Tahrike Tarsile Qur'an, Inc. Publishers and Distributors of Holy Qur'an 80'08 51st Avenue Elmhurst, NY 11373'4141 Tel: 718'446'6472 Fax: 718'446'4370 email: read@koranusa.org <http://www.koranusa.org> Eighth U.S Edition, 2019 Library of Congress Catalogue Number: British Library Cataloguing in Publication Data ISBN: (paperbound) 978'0'940368'85'9 ISBN: (casebound) 978'0'940368'84'2 ISBN: (Vinyl) 978'0'940368'524 ISBN: (eBook) 978'0'940368'54'5 The World Federation of KSIMC – Khoja Shia Ithna-Asheri Muslim Communities – helped pay for part of the project

Al-Israa (Bani-Israel) – The Children Of Israel

(Revealed at Mecca)

111 Verses in 12 Sections

Sections of Al-Israa (Bani-Israel)

1. The Apostle Muhammad taken on a visit to the heavens.
2. None shall bear the burden of others.
3. Goodness and submission to parents ordained.
4. Moral conduct.
5. Everything in the heavens and in the earth glorifies God.
6. Gentleness in dealings enjoined.
7. Satan's pride against Man.

8. Every people will be summoned with their own Imam (or Guide).
9. Times of Prayer and the Midnight Prayer.
10. Qur'an inimitable.
11. No cause for any one to disbelieve any Apostle of God.
12. Those gifted with knowledge.

Important Topics

1. The '*Mi'raj*' (or the Ascension) of the Holy Prophet. This is an important verse – to be read along with the note on it. (Verse 1).
2. The good or bad done by man is, for or against his own self. (Verse 7).
3. Every man's action will cling to his own neck on the Day of Judgment. (Verse 13).
4. None shall bear the burden of the other. (Verse 15).
5. Goodness to parents, kindly and submissive treatment to them, enjoined. (Verse 23).
6. Everything in the Universe declares the glory only of God. (Verse 44).
7. The similitude of the Resurrection. (Verses 49–52).
8. Some Prophets exalted over the others. (Verse 55).
9. The visions given to the Holy Prophet Muhammad. (Verse 60).
10. The arrogance and the disobedience of Satan. (Verse 61).
11. Satan has no authority over God's own devout servants. (Verse 66).
12. On the Day of Judgment every one will be summoned along with the leader or the Imam whom he followed during his life. (Verse 71).
13. Whoever is blind (at heart) in this life will be blind also in the life Hereafter. (Verse 72).

14. The timings of the prescribed five daily prayers. (Verse 78).
15. *Tahajjud* (Midnight prayers) specially commended. (Verse 79).
16. Truth shall always triumph and falsehood shall vanish. (Verse 81).
17. The question about '*Ruh*' (Spirit). (Verse 85).
18. Even if men and jinn join together, never shall they be able to bring a Book like the Qur'an. (Verse 88).
19. Those endowed with knowledge, fall in obeisance to God, prostrating to Him. (Verse 107).
20. God to be remembered or addressed with the Beautiful names of His. (Verse 110).
21. God has not taken any son or daughter to Him nor has He any partner in His Kingdom or Authority nor a helper or protector. (Verse 111).

Introduction

This chapter begins and ends with prominent references to Israelites. It has been named, '*Bani Israel*' or the Israelites. The chapter contains a great amount of admonition with reference to the power and prosperity of the Israelites, how they were given and how they lost the goodness which earned for them the favour of their Lord. When they were blessed with prosperity, they forgot God, their real Benefactor and returned to the evil ways which brought upon them the calamitous displeasure of God.

The chapter opens with a reference to *Mi'raj* the Ascension of the Holy Prophet Muhammad into the heavens at the invitation from the Lord, where he was shown the wonders of the Universe and the high positions of unique excellence in store for him and the distinctive status of his Vicegerent Ali Ibn Abi Talib and his divinely chosen issues and the blissful abode of his faithful followers. There are references to the ministry of Moses and the guidance afforded for the Israelites, how Noah with his faithful adherents was granted safety in the Ark. If anyone does any good he does it for his own self. Qur'an gives a firm guidance and glad tidings to the believers. None shall bear the burden of the other.

A Faithful is one who is always mindful of the Hereafter and strives for it. It is the decree of the Lord that He alone should be worshipped and that only goodness be done to parents with utmost kindness and humility. The nearest of kin be given their due. One should neither be niggardly nor extravagant. Infanticide forbidden. The heir of a slain one be helped by law and punishment should not exceed the limits. Measures and weights to be used correctly. Vain and idle talk to be avoided. Every organ of the physical body of a human being shall be brought to account about its usage. Gentleness and modesty in gait, prescribed. Repeated guidance to the people of Noah increased only the adamance and the persistence among the disbelievers. Everything in the Universe sings only the glory of God.

The Quraysh's hatred against hearing the Word of God when it was recited. The hearts and the hearing of the adamant disbelievers covered by God. The infidels' disbelief in the Resurrection. To talk gently. Some Apostles of God being graded higher than the others. The Ascension of the Holy Prophet – The Cursed Tree – Reference to Iblis' refusal to do obeisance to Adam and Satan's vow to lead the issues of Adam astray. Satan having no hold upon the chosen ones of God. He who is blind of faith in this world shall be deprived of seeing the Light of Salvation on the Day of Judgment. The Five Times Prayers prescribed.

The *Tahajjud*, i.e., the midnight prayers highly commended – Truth firmly established and falsehood gone – Spirit being only the command of the Lord. God alone is the Reckoner. The impossibility of bringing anything similar to Qur'an even if men and the Jinn joined together. Miracles together. Miracles are wrought at the independent Will of the Lord and not for the whim and fancy of the people. The Almighty God can create similar worlds. Moses given the nine miracles – God to be remembered with His Excellent names. The grace and the glory of God, man should always celebrate.

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SHARES

Al-Israa (Bani-Israel) Section 1 – The Apostle Muhammad's Visit To Heavens

- Apostle Muhammad taken on a visit to the Heavens
- His Triumph foretold
- The Israelites punished

Al-Israa (Bani-Israel) Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ ۚ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ ۚ لِنُرِيَهُ ۚ مِنْ ءَايَاتِنَا إِنَّهُ ۚ
هُوَ السَّمِيعُ الْبَصِيرُ

Glory be to Him Who carried¹His servant (Apostle Muhammad) by night from the Holy Mosque (of the Ka'ba) to the Farthest Mosque, which We have blessed its environment²that We may show unto him, of Our signs; Verily He, is the All-Hearing, the All-Seeing. (17: 1)³

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ؕ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا

And gave We unto Moses the Book (Torah) and made it a guidance for the children of Israel, (saying) that “Take ye not other than Me (any one as) a guardian.” (17:2)

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

“(O’ ye!) The offspring of those⁴whom We bore with Noah (in the Ark); Verily, he (Noah) was a grateful servant.” (17:3)

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

And⁵We had (expressly) declared unto the children of Israel (a warning) in the Book (Torah saying): “Certainly ye will make mischief in the land twice,⁶and certainly will ye be elated with great arrogance.” (17:4)⁷

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا

“So when came the first of the two (promises), raised We upon you Our servants, with terrible prowess, so they invaded⁸the innermost parts of your abodes; and it was a warning (completely) fulfilled. (17:5)

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

“Then returned We unto you the turn (to prevail) against them and aided you with wealth and offspring and made you a numerous host. (17:6)

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ

أَوَّلَ مَرَّةٍ وَلِيَتَّبِعُوا مَا عَلُوا تَتَّبِعُوا

“If ye do good, ye do it for your own selves; and if ye do evil it is (in like manner) for your ownelves; So when came the second promise (warning to be fulfilled) (We roused your enemies to) sadden⁹ your faces, and that they may enter the Mosque¹⁰ as they entered it the first time, and to destroy whatever they conquered (with) total destruction.” (17:7)¹¹

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

It may be that your Lord will have mercy on you, but if ye (again) return (to disobedience) We (too) will return (to chastisement), and We have made Hell for the infidels a prison. (17:8)¹²

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Verily, this Qur'an guideth unto that which is the most upright and announceth glad tidings unto the believers who do good that they shall have a great reward, (17:9)¹³

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

And those who believe not in the hereafter, We have prepared for them a painful torment. (17: 10)

Commentary

Verse 1

Read verses 53:8 & 53:9.

This verse relates about the Holy Prophet's *Mi'raj*, i.e., Ascension to meet God at His Very Seat (the Arsh) the Centre of His authority.

'*Masjid al-Haram*,' i.e., the Mosque built around the Ka'ba and '*Masjid al-Aqsa*,' i.e., the Farthest Mosque – The Mosque in heaven. This verse refers to the Holy Prophet's Ascension (*Mi'raj*). One night when the Holy Prophet was in one of the chambers of the *Masjid al-Haram*, i.e., Holy Mosque at Madina or in the house of *Umm Hani* – the Messenger Angel *Gabriel* came to the Holy Prophet and took him into the heavens at the special invitation from the Lord. The location of the *Masjid al-Aqsa* with its surroundings blessed by God, clearly distinguishes the spot to be a heavenly one, for no other place could be termed to have been blessed by God Himself with such unique blessings to justify an invitation from the Almighty Lord of the Universe to show His Kingdom to the Holy Prophet Muhammad, the Best

of His creation.

The Mosque at Jerusalem is called *Masjid al-Aqsa*. Some men confuse the meaning of this verse by taking the adjective '*Aqsa*,' i.e., Farthest, to the name of the Mosque at Jerusalem, whereas 'Farthest' is the adjective qualifying the Mosque, meaning – in the most distant heaven. Thus, they take the descriptive identification of the Mosque in heaven, to be the name of the Mosque at Jerusalem and say that the journey of '*Mi'raj*' was from the Mosque at Mecca to the Mosque at Jerusalem.

Firstly, it will be meaningless to say that the distance of a few hundred miles between Mecca and Jerusalem be deemed as the 'Farthest' by the Almighty Lord of the Universe to Whom the factor of time, space or distance has no value at all. Secondly, the journey to Jerusalem will be meaningless when the object was to show to the Holy Prophet the wonders of the glory of the Absolute Divinity, for, if God had brought down all His Kingdom to any celestial place like Jerusalem, He could have done it at Mecca itself.

After all, what is the origin of the Mosque at Jerusalem? Originally it is a Mosque which is said to have been originally built by Solomon about 1004 B.C. In 586 B.C. the Babylonians under Nebuchadnezzar destroyed it. It was rebuilt under Ezra and Nehemiah about 515 B.C. In 167 B.C. Antiochus Epiphanes, one of the successors of Alexander, turned it into an idol-worshippers temple for the heathens. In about 17 B.C. to 29 A.D., Herod restored it and in 70 A.D. the Emperor Titus completely levelled it to the ground. And when the journey of '*Mi'raj*' took place, the place which was once the Mosque of Solomon, was the temple of the Roman Catholic Christians, with idols of Jesus and Mary in them. No doubt since it was built by Solomon, one of the Apostles of God, it has its sanctity, but common sense would never agree to hold it in the place of all the heavens together and the '*Arsh*' – the central seat of the Supreme Authority of God.

About seeing anything wonderful travelling to any farthest point of the Universe in a vision or a dream can never be a marvel of any distinction whatsoever if it occurs in the case of the Holy Prophet who was the Prince of Prophets, for such wonderful dreams are seen by men in innumerable number and times, in all parts of the world. It would be a distinction and a real marvel only if such a thing occurs while wide awake. But the details that the Holy Prophet gives of his journey, with the wonders he saw and the persons and the beings he met, and the glory of the Lord which was manifested to him – could never have the least reference to Jerusalem.

Leaving aside all the questionable statements of some uninformed and misinformed self-assumed authorities on the subject, let us be confined to the expression of the facts by the Holy Ahl al-Bayt, the purity of whose body and soul, has been vouched by God Himself¹⁴ and whose personal excellence is doubtless and universally recognized by the Islamic World as a whole. According to the Holy Ahl al-Bayt, the '*Mi'raj*' took place in the night. It was an actual experience in the wake or vigil and not a vision in a sleep or slumber. The Ascension was not a spiritual realisation but an actual journey with his body. *Ayesha*, the daughter of Abu Bakr was yet only of eight or nine years of age when her father brought her

to the Holy Prophet to be taken as his wife and began to live with the Holy Prophet only in Madina and Mu'awiyah the son of Abu Sufyan, the arch-enemy of the Holy Prophet and Islam, who entered the folds of the Muslims just to save his life. Mu'awiyah is the same enemy of the Ahl al-Bayt who usurped the Caliphate at Damascus and waged the battle of Siffin against the established Caliphate at Madina, under Ali Ibn Abi Talib.

The '*Mi'raj*' or the Ascension of the Holy Prophet took place in Mecca prior to Hijrat, (i.e., his migration to Madina). Ayesha and Mu'awiyah who figured in the folds of Islam later on in the Madinite life of the Holy Prophet are cited as great authorities on the subject. These two, say that the Ascension was only a vision. These two authorities of M.A. [15](#) have to their respective credit: '*Surah al-Tahrim*' particularly verses 66:4, 16:17, 47:22 & 47:23, besides what history and traditions say about their personal qualities. Finding it suitable to serve the purpose of belittling the position of the Holy Prophet to the level of an ordinary mortal, credit is given to their version, while the other great Sunni authorities accept it to be a bodily travel into the heavens.

To be brief it would suffice to say that when God the Almighty could create this Universe from nothing, create a man (*Jesus*) without any male agency in the working of the natural phenomenon which is ordinarily essential for the conception of an issue, when God could split seas to save his chosen ones like Moses and when hundreds of the other supernatural marvels could be wrought at the independent will of the Omnipotent Lord and when heavenly bodies of the stars and the planets could be made to remain suspended and swim in space, could not such an Almighty Lord of the Universe cause one of His, chosen ones to travel into the heavens with his body along with him. It will be sheer bankruptcy of one's intelligence and knowledge about the absolute powers of God to doubt about the Ascension of the Holy Prophet specially in the modern days when man can make the huge planes to swim in the air and when today man can go to the Moon not only with his own body but also with the burden of his container device, the rocket. It is a definite doctrine that he who does not believe in *Mi'raj* the Ascension of the Holy Prophet with his physical body and in the waking, is a disbeliever in the apostleship itself, of the Holy Prophet Muhammad.

The Books on the commentary of the Holy Qur'an and on the life of the Holy Prophet, contain the fullest details of what the Holy Prophet was shown by God in the heavens, whom all he met, what all he saw and experienced and what heavenly gifts, boons and blessings he received from the All-Merciful Lord. Though the journey was a detailed and a lengthy one and to the most distant place, yet the phenomenon of time and space were so ineffective as they should be under the Omnipotent Will that the Holy Prophet returned to his bed before it could lose its warmth and the chain of the door of the chamber from where the journey began, as it was shaken by the first movement of the start of the journey, was still moving. The journey of '*Mi'raj*' or the Ascension was no doubt an unheard marvel of the world from its beginning and will remain to its end as the greatest act of the Omnipotence of Lord.

The prayers prescribed for the followers of the previous Prophets were fifty times a day and it was in this

heavenly visit that the Holy Prophet got it moderated to five times a day.

The details of the report of the Holy Prophet's journey to heaven and what all he saw and the gifts of special excellence and distinctions he received are too many for all of them to be accommodated here.

When the Holy Prophet was in heaven, he was asked by the Lord to look below and he saw Ali Ibn Abi Talib looking at him. The Lord said: *"O' My Apostle Muhammad, I have given thee Ali to be thy Vizier and thy Successor."* The Lord informed the Holy Prophet of all that passed in the past and said: *"The Peace of thy Lord be on thee O' Apostle, and His grace and bounties."* In return, the Holy Prophet said: *"Peace of the Lord be on all of us the righteous servants of the Lord,"* and seeing around him the crowds of the angels, the Holy Prophet again said: *"Peace be on you all and His grace and bounties."*

When the Holy Prophet returned to earth from his heavenly journey, before he could relate his experiences, Ali began giving the minutest details of the journey, making it quite obvious that there was not a single step the Holy Prophet had taken in his journey wherein Ali Ibn Abi Talib was not present. This goes to prove the truth in the apostolic declaration of the Holy Prophet about Ali – *'I and Ali are of one and the same Light.'*

It could have been excusable if the people in the olden days had wondered about the marvellous journey, the Holy Prophet from up in heaven seeing Ali on earth, and Ali seeing him from the earth below, for the age was the age of ignorance about the wonderful achievements man could have through the employ of the amazing native endowment of the intellect. When today through television one can see another one thousands of miles away without any visible connection, and when through an ordinary radio-set one can hear the voices from the different corners of the earth and employ the same electrical energy to effect the journey to the Moon and still attempting and hoping to reach the other planets in the heavens, what wonder could there be, if the Will of the Almighty Lord, the Creator of all these wonderful energies, to command to effect this journey of the most loved one of His Creation whom He holds as His *'Habib'*, i.e., Friend.

Before dealing with the particular question of the Ascension of the Holy Prophet, which is considered to be one of the distinctive aspects of his personality in comparison to all other prophets, a few points may be said about the Ascension in general. Ascension and Descension are two terms used in regard to the order of creation and in regard to the human cognitive self, movement through the various realms and the spheres of finite beings up to the Absolute One and from there proceeding down again through the various realms of the abstract and the spiritual beings of more comprehensive nature down to the lowest finite material world.

This journey is of two kinds – intellectual (*Fikri*) and visual (*Shuhudi*).

The intellectual journey is common to all seekers of the truth, through metaphysical methods which has its base on the external senses and its zenith, the highest intellectual concept.

The visual journey starts from the zenith of the intellectual journey as its base through the various realms of the spiritual beings higher and ever higher up to the Absolute and down again to its base. There is no Prophet without this visual experience of Ascension and Descension, each according to his individual capacity¹⁶ and it may be in the state of dream or wake or some in between state of sleep and wake and it may take place more than once. As regards the Holy Prophet, it is said that he had this kind of Ascension and Descension many a times and not only he, but even his divinely commissioned successors called the Imams (of the Ahl al-Bayt) who, in soul and body were his and he was of them and all of whom were of one and the same Divine Light and origin.

Now as regards the particular kind of Ascension attributed to the Holy Prophet, and agreed by all schools of thought in Islam as an article of faith, it is his physical ascension along with the visual one. Those who tried to create doubt about this are of two groups:

- (1) Like *Mu'awiyah, son of Abu Sufyan* and the people of his type who were too material to appreciate or understand this highest apostolic or prophetic status
- (2) Those philosophers highly influenced by the Ptolemaic and the astronomical system who could not imagine the possibility of the penetration of the celestial spheres and the firmaments by any terrestrial body.

The answer to these people is that the neo-astronomy has uprooted the whole theory and replaced it with new findings and postulations which has made them attempt to reach the Moon and the other planets. Whether they succeed or not, or their postulations be substituted with other ones in future or not, Qur'an has already declared the possibility of such penetration in verse 55:33 with the proviso of the attainment of the authority and power to do it.

Therefore, the doubt based on such speculations and the materialistic tendencies should be entirely discarded in connection not only with this particular kind of Ascension but also with the cases of miracles wrought by the Apostles of God and the other holy souls.

Of course a question remains, that accepting the physical Ascension of the Holy Prophet by the lightning force of the Divine Will and Might throughout the physical spheres, and accepting the disappearance of his body from the place (his bed) in the house of *Umm Hani* or the *Masjid al-Haram* (as it has been asserted by the traditions narrated by a great number of reliable companions and scholars such as *Ibn Abbas, Ibn Masood, Anas, Jabir Ibn Abdullah al-Ansari, Hudhayfah* and *Umm Hani* and others. Besides the confirmation by Ali and the other Imams of the House of the Holy Prophet, what was the ultimate point to which the journey ended? Was it physical or beyond the physical realm? i.e., the end of the journey was to the Absolute.

So far as the physical and the dimensional portion of the journey is concerned, it was undoubtedly physical, and there is no argument of logical value to prove its impossibility. But beyond that there is no room for the conception of the journey of physical object into a non-physical realm. Here it is said that

ascending towards the Absolute by the influence of the Spiritual and Divine Light the whole physical aspect is spiritualised and passing the boundaries of the physical realm, the self entirely transcends the physical properties. However, this Ascension is termed as the '*Mi^{ir}aj al-Wujudi*' i.e., the total Transcendence of the personality of the Holy Prophet into a spiritual entity and Descension means his Re-appearance in his ordinary form. However, this may seem to be very difficult for the common readers to grasp and appreciate but this is the fact of the status of the person who as a Light, is the first in the order of creation and as a Prophet and a Messenger of God, the Last in the order of the chosen Prophets. Any one who understands these two facts can understand the Ascension also. Anyway, a Muslim has to believe in the physical journey and the Ascension of the Holy Prophet to the farthest place where God is worshipped is the highest realm of creation as referred to here in the term of the *Masjid al-Aqsa*, the surrounding of which is Blessed by God and whose Signs are in display therein.

Regarding the details of the Ascension journey, the traditionists and commentators have dealt with it at length in detail but a few points forwarded by the great Scholar *Tabarsi* in his valuable commentary, '*Majma' al-Bayan*' are worthy to be noted here.

He says the question about the Ascension is of four kinds:

1. *The first and the foremost – the Physical Ascension in the state of wake which is to be accepted without any question.*
2. *The details given of what the Holy Prophet said during his Ascension journey which are contradictory to any reasoning or principle.*
3. *There are things which are not apparently in agreement with certain reasoning and principles but they can be interpreted in a sensible way.*
4. *Such statements are against reason and the articles of the faith and there is no room for any proper interpretation except:*
 - i. *The first point is beyond doubt and questioning.*
 - ii. *The second one is to say that he visited the heavens and saw the prophets – the Divine Throne, The all-embracing Terminal Realms of the finite beings, Paradise and Hell, etc.*
 - iii. *He saw people in Paradise enjoying and some in Hell suffering. It should be interpreted as he saw their descriptions and names.*

iv. *That which is to be rejected totally is what is narrated: that he talked with God openly – he saw God and sat with God on God's Throne, etc. which is open anthropomorphism and the humanisation of God which is far from His glory and absoluteness, and likewise what has been said about the Holy Prophet's chest being split and washed – First of all he was pure from all evil and dirt and secondly, if there was any spiritual defect or dirt, there is no meaning in washing it with water. All this nonsense is evidently borrowed from the Christians and the other anthropomorphist sources and the pagan cults by incompetent narrators who thought they should attribute to their Prophet all the non-sense that others have done to their religious leaders. (A.P.).*

Verse 2

After stating the Ascension, Qur'an makes a comparison with Moses, the way he received the Book from God on the mountain and the receiving of the highest knowledge including all that was given to all the previous Prophets at the highest level and both events are miracles if one is possible the other is also possible, i.e., the power which brings the Book to the mountain can take a person up into heaven. The object of both the events of the Revelation and the Ascension is the same – to make it known to the people that God is the Sole Authority to be depended on. (A.P.).

Verse 4

Twice, i.e., Once slaying the Apostle *Usha* and disobeying the Apostle *Ermia*. Again, slaying the Apostle *Yahya* (John) and plotting to kill Jesus.

[17](#) Those of the Israelites who disbelieved their apostles were cursed by David and Jesus and owing to the transgression of the Israelites, Jerusalem was destroyed once by the Babylonians and again by the Romans. For warnings from Jesus see Math. 23/38 and Luke 21/24 and the Psalms are also full of the warnings. Regarding the repeated destruction which Jerusalem suffered. [18](#)

Verse 5

Jalut tortured the Israelites and plundered their habitations and there he was defeated by Talut and was killed by David. Some commentators say that the reference is to the punishment which was inflicted through violent winds and dreadful thunderous sounds.

Verse 6

The return of fortune referred to is the return of the Israelites to Jerusalem and their building the temple under Zurubbabel and their once again being prosperous.

This is the second promise, i.e., The Roman onslaught and the destruction of Jerusalem when the Jews could not establish any dominion of their own anywhere until the recent Israelite republic – to which verse 17:8 refers to, with a warning that should they repeat the mischief, God will repeat the punishment after which there will be no more respite – excepting conviction to Hell. This is a prophecy. (A.P.).

Verse 7

The opening words of the verse clearly declare the personal responsibility of each and every individual regarding his or her deeds. None shall carry the burden of the other. This fact is repeatedly stressed in the Holy Qur'an. [19](#)

Verse 9

After referring to the ascension to the farthest state of worship or the highest stage of the finite realm beyond which is nothing but absolute infinity, it asserts that Qur'an being originated there in that height is the most comprehensive, perfect Book of guidance in comparison to what was revealed to the other previous prophets whose ascension was not to that height and horizon. The guidance which they received was the stages lower than 'Aw Adna¹, i.e., rather the nearest. [20](#)

After informing of the sectional and the partial aspect of the Book of Moses, here Qur'an is introduced to man as the Book General, and Universal. That the vicissitude of fortune depends on the human action irrespective of any racial or any other consideration. (A.P.).

[1.](#) Caused the journey.

[2.](#) Precincts – Neighbourhood.

[3.](#) Refer to verses 66:4–16, 17:16, 47:22 & 47:23. And refer to note on verses 53:8 & 53:9.

[4.](#) The faithful issues of Noah and the righteous members of his family.

[5.](#) Refer to verse 5:78.

[6.](#) Refer to verse 5:78.

[7.](#) Commentators have given various accounts – The most appropriate is the Babylonian onslaught by Nebuchadnezzar O.T. Jer. 25/9 – The Jewish King Zedekiah was captured – his sons were killed before his eyes & he was himself blinded. O.T. Jer. 52/13–14.

[8.](#) They treaded every nook and corner.

[9.](#) with grief & sorrow.

[10.](#) The Mosque at Jerusalem.

[11.](#) Refer to verses 41:46 & 45:16.

[12.](#) Refer to note on verse 17:6.

[13.](#) Refer to verses 53:9 & 53:10.

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

[15.](#) Maulvi Muhammad Ali.

[16.](#) See verse 2:252.

[17.](#) See 5:78.

[18.](#) See note on verse 17:1.

[19.](#) Refer to verses 17:15, 2:48, 2:123, 2:254, 6:165, 35:18, 39:7, 53:38, 29:12 & 17:13.

[20.](#) Refer to verses 53:9 & 53:10.

[1] [1]

SHARES

Al-Israa (Bani-Israel) Section 2 – None Shall Bear The Burden Of Other

- Man hastens for evil as he should hasten for good
- Night and Day caused for counting time and age and also for rest and work
- Everyone's actions cling to himself
- Everyone gets guided aright and goes astray for or against his own self
- No nation is punished with an Apostle already having been raised among them
- The Reward in the Hereafter is greater and more excellent

Al-Israa (Bani-Israel) Verses 11 – 22

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا

And prayeth man for evil as he prayeth¹ for good; and man in ever hasty. (17:11)

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ وَكُلُّ شَيْءٍ فَصْلَانَاهُ تَفْصِيلًا

And We have made the night and the day two (of Our) signs, then cause We the sign of the night to pass away and have made We the sign of the day sight-giving that ye may seek grace from your Lord, and that ye may know the number and the count of the years; and every thing have We explained in detail. (17: 12)

وَكُلُّ إِنْسَانٍ لِّلزَّمَانِ طَائِرُهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا

And every man's destiny²We have caused to cling to his neck; and We will bring forth unto him on the Day of Resurrection a book which he will find wide open. (17: 13)³

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

(It will be said unto him) "Read thou thy book; Sufficeth thine own self today, as a reckoner against thee." (17: 14)

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

Whosoever getteth guided aright, verily he getteth guided aright for his ownself; and he who goeth astray, verily he goeth astray against his ownself; nor shall the bearer of a burden bear the burden of another; And We chastise not (any people) until We raise an apostle (among them) (17: 15)⁴

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا

And when intend We to destroy a town, (first) send We Our commandment to its people who lead easy lives (to obey Us), and yet (when) they transgress⁵in it, then proveth true against it, the ⁶word so We destroy it to a complete destruction. (17: 16)⁷

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا

And how many have We destroyed of the peoples after Noah! and thy Lord is (Himself) sufficient⁸with regard to the sins of his servants, (for He is) the All-Aware,⁹the All-Seeing¹⁰. (17: 17)

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلاهَا مَذْمُومًا مَدْحُورًا

Whosoever intendeth this (fast hastening) immediate (life) We hasten unto him in it what We please for whomsoever We intend, then assign We unto him the hell; he shall enter it despised, driven away. (17:18)

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا

And whosoever intendeth the hereafter and striveth for it a (sincere) striving and he is a believer, these, their striving shall be (recompensed fully) appreciated. (17:19)

كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا

All We do aid, these and (also) those out of the bounty of thy Lord; and the bounty of thy Lord is not confined. (17:20)¹¹

انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا

Behold (thou) how We caused some of them excel the others; and surely the hereafter is much greater in respect of degrees and greater still in respect of excellence. (17:21)

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُومًا

Associate not with God any other gods, lest thou sittest despised, neglected. (17:22)

Commentary

Verse 11

This verse applies to the following occasions:

1. When one is worried or angry against himself or his people in disgust, the individual starts cursing himself and his people in the same earnestness as he prays for good. If God only grants such prayers the individual will meet only perdition, which. But God by His mercy does not do it.
2. Praying for immediate gains, neglecting the ultimate consequences.

3. Praying for things not allowed in the same way that he prays for things allowed. This depicts the common aspects of these three tendencies in man. (A.P.).

Verse 12

The mental tendency of haste in man is in resemblance with the sign of the night which passes away and the ultimate as the sign of the day.

The sign of night is the moon which is not real in its radiation and whose phases are not constant, whereas the sign of day is sun the source of real light of its own – the phases of which are not changeable – and through which we regulate our calculation of time, even if it be lunar and the other accounts. (A.P.).

Verse 14

Every individual will have the record of his own deeds clung to his neck and they will be weighed in the balance of equity which never mistakes in the least¹².

-
- ¹. As sincerely as he ought to pray in the manner for good.
 - ². Arabic 'Taa'ir' i.e., deeds wrought by the individual.
 - ³. Every individual is responsible for his own actions irrespective of any distinction whatsoever.
 - ⁴. Refer to verses 17:7, 2:48, 2:123, 2:154, 6:165, 35:18, 53:38, 29:12, 29:13 & 39:7.
 - ⁵. Disobey the Commands. Refer to verse 18:50.
 - ⁶. Then the decree of punishment is passed.
 - ⁷. Refer to verses 7:30 & 36:7.
 - ⁸. Sufficient Knower and Seer of the Sins, the hidden and manifest alike.
 - ⁹. Sufficient Knower and Seer of the Sins, the hidden and manifest alike.
 - ¹⁰. Sufficient Knower and Seer of the Sins, the hidden and manifest alike.
 - ¹¹. Refer to verse 17:41.
 - ¹². See verses 7:8, 55:7 & 17:8.

[1] [1]

SHARES

Al-Israa (Bani-Israel) Section 3 – Goodness And

Submission To Parents Ordained

- Goodness and submission to parents ordained
- The due to the near of kin should be given away
- Kindness to the poor, frugality in expenses and gentleness in speech enjoined

Al-Israa (Bani-Israel) Verses 23 – 30

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And commanded thy Lord hath that thou shalt worship not (any one) but Him, and goodness to parents; if either or both of them reach old age with thee, utter not unto them (even so much as) “Fie” nor chide them, and speak unto them a generous word. (17:23)

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

And lower unto them the wing of humility out of compassion, and say¹thou: “O’ My Lord! Have mercy on them as they cherished me when I was little.” (17:24)

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا

Your Lord knoweth best what is in yourselves²; if ye be righteous, then verily He is for the repentants Oft-Forgiving. (17:25)³

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذِرْ أَمْوَالَكَ

And give to the near of kin his due and to the needy and the wayfarer, and squander not (thy earnings) wastefully. (17:26)⁴

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Verily the squanderers are the brethren of the satans; and Satan to his Lord is ever an ingrate. (17:27)⁵

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

If thou (helplessly) turn away from them⁶ seeking mercy from thy Lord which thou hopest for, then speak unto them⁷(at- least) a kindly⁸word. (17:28)

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا

And cause thou not to shackle thy hand unto thy neck, nor stretch it forth to the maximum (limits of) stretching forth, lest thou shouldst (thereafter) sit down blamed, destituted. (17:29)⁹

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

Verily thy Lord extendeth¹⁰the sustenance for whomsoever He willeth and measureth¹¹it He (to a just measure); Verily He is, of His servants ever Fully- Aware, All-Seeing. (17:30)¹²

Commentary

Verses 23 – 25

Note the rank Islam has given to obedience to parents, which is next only to God. The extent to which one has to regard his parents and obey them is peculiar only to Islam. None should even raise his voice higher than the voice of his parents – nor look towards them even eye to eye – nor walk in advance of them – nor address them with their names. Nothing shall be done to bring disrepute or blame on them from the people and if they be believers, the children should pray for their salvation, and if they be disbelievers, they might be gently invited towards the right belief and goodness.

From verses 17:23–40, the Qur'an deals with various instructions of theoretical, logical and practical doctrine covering ethical, domestic, social and economic aspects of human life and then it turns them as a source of the wisdom revealed to the Holy Prophet in verse 17:39 and repeats the principle of the faith in absolute unity (Monotheism) which implies all the other doctrines mentioned here and elsewhere.¹³ (A.P.).

Verse 26

See verses 8:41, 16:90, 17:26, 30:38, 59:7. Ibn Jarir reports that the Fourth Holy Imam *Ali Ibn Husayn al-Zain al-Abidin* asked a Syrian, “*Hast thou read in the Chapter Bani-Israel in the Holy Qur’an. Give the near of kin his due?*” He said, ‘Yes’. Then the Holy Imam said: “*We are the near of kin meant by the verse.*” Bazaz Abu Ya’la, Ibn Abi Hatim and Ibn Mardawayh relate on the authority of Abu Sa’id al-Khudri that immediately as this verse was revealed the Holy Prophet called his daughter Fatimah and gifted the garden of Fadak. (D.M., M.F.A.).

Besides the confirmation of the Ahl al-Bayt that this verse refers to the event of the Holy Prophet being ordered by God to give away the dues of the nearest kin and the Holy Prophet bequeathing to his daughter Fatimah, there are authentic traditions from Abu Sa’id al-Khudri one of the companions of the Holy Prophet that at the revelation of this Verse the Holy Prophet gave Fadak to Fatimah and Abdus Ibn Saleh one of the courtiers of Ma’moon said that Ma’moon wrote Abdullah Ibn Musa asking him about Fadak. He wrote to Ma’moon the same tradition on the strength of which Ma’moon returned Fadak to Bani Fatimah.

The point to be noted here is that the lands left by the Jews without fight, became the property of the State. God and the Holy Prophet, distributed these lands with the consent of the Ansars to the immigrants who had abandoned their properties at Mecca and who until then were a burden on the Ansars, and did not give anything to Fatimah though whose losses from her mother’s side were also considerable. Hence the verse was revealed asking the Holy Prophet to give her all her dues. Besides Fatimah’s being entitled to a share as an immigrant, the Holy Prophet also was entitled to a portion.

Hence, he gave away Fadak to her partly in the fulfilment of her dues and partly as a gift to her of his own share. And Fadak was in the possession of Fatimah during the lifetime of the Holy Prophets spending the income on her own family to the minimum possible extent and the rest, distributing it to the deserving needy ones. After the departure of the Holy Prophet, the Caliphate drove out the agents of Fatimah from Fadak and took possession of it by force. When Fatimah appealed, her appeal was rejected refuting the validity of the evidence of *Umm Ayman*, *Ali Ibn Abi Talib*, *Hasan* and *Husayn* on the plea which is refuted by the *Ayat al-Ta’hir*, 33:33.

Then Fatimah claimed Fadak as the heiress of the Holy Prophet but it was also rejected as the opponent himself narrating that the Holy Prophet said: ‘*We the group of the apostles neither inherit nor leave any heritage*,’ which was refuted by Fatimah herself as the statement is contradictory to the expressive wording of the Qur’an that the prophets inherit and leave heritage¹⁴ and to verse 33:6 which asserts that the close relatives who are believers ought to be preferred in inheritance to the other believers who are strangers, but her argument received no consideration by the Caliphs Abu Bakr and ‘Umar, so she felt angry and discarded them both, and did not talk to them until her death. However, Sahih Muslim and Sahih Bukhari tell us on the authority of Malik Ibn Aws Ibn Hadathan that ‘Umar accused Ali and Abbas in this particular case believing that he and his predecessor in connection with this case were considered

as usurpers, liars, treacherous and sinners, and none of the two, Ali and Abbas, denied the accusation.

Ever since the question was made a political issue, the Umayyads treated Fadak as their personal estate till the reign of Umar Ibn Abdul Aziz when the descendants of Fatimah got the chance to renew their claim. He examined the case thoroughly and restored Fadak to them. After him the Umayyads took it back till the reign of Saffah, the first Abbasid ruler – who returned Fadak to the Fatemites. After him again the Abbasids' policy changed and it was snatched away once again from the Fatemites until the reign of Ma'moon who conducted the case in a special court consisting of the jurists of all schools and allowed the case to be argued by a Fatemite advocate and the prosecutor of the crown and then he issued his historic findings in the form of Ferman a summary of which is recorded by al-Baladhuri in his famous work '*Futuḥ al-Buldan*' and this exchange of hands continued till the beginning of the 4th Century, and besides its becoming a political issue, it became a subject of a sectarian controversy in which the Mu'tazalites, Ash'arites and the Shias took part in the heated discussions and discourses. The well-known Mu'tazalite scholar Ibn Abi al-Hadid, the contemporary ruler of the last Abbasid pontiff of Baghdad gives a brief account of the arguments for and against the case in his commentary. However, Fatimah in her sermon tells the Muslims that *today my right has been taken away and you kept quiet – then be prepared for a severing sword against you and a prevailing humiliation and a despotic rule by the tyrants who will rape your treasuries and devour the product of your labour*,¹⁵ (A.P.).

Verse 29

Neither be niggardly nor be wasting but be moderate in even charity, neither abstain from giving any thing at all to any one, nor give away everything and put thyself in need and misery.

^{1.} Praying to God.

^{2.} Your hearts.

^{3.} Refer to verse 17:23.

^{4.} Refer to note on verses 17:23 & 30:38. Refer to verses 8:41, 16:90, & 59:7.

^{5.} Note how strongly Islam condemns extravagance. Refer to verse 17:23.

^{6.} The kindred, the needy, the wayfarers.

^{7.} The kindred, the needy, the wayfarers.

^{8.} Gentle – a word of ease.

^{9.} Refer to verse 17:23. In Verses 17:29–40, those meant by the address are the people in general.

^{10.} Maketh plenty.

^{11.} Restricteth.

^{12.} Refer to note on verse 17:23.

^{13.} Refer to note on verse 17:23.

^{14.} Refer to verses 27:16, 19:5 & 19:6.

^{15.} See also note to verse 59:7.

Al-Israa (Bani-Israel) Section 4 – Moral Conduct

- Infanticide, Adultery and Murder forbidden
- Dealings with Orphans
- Fulfilment of promises
- Honesty in business ordained
- Not to pursue anything without knowledge
- Acting exultantly forbidden
- Polytheism forbidden

Al-Israa (Bani-Israel) Verses 31 – 40

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا لَقِ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

And kill ye not your children for fear of want;¹We sustain them and yourselves (too); Verily killing them is a great sin. (17:31)²

وَلَا تَقْرُبُوا الزِّنَى إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

And approach ye not adultery,³Verily, it is a shameful act, and an evil way (opening to many other evils) (17:32)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

And kill ye not any one whom God hath forbidden but for a just cause; and whoever is slain unjustly, then indeed have We given his heir the authority, but he shall not be extravagant⁴in slaying; Verily he is aided (by God). (17:33)⁵

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

And approach ye not the property of an orphan save in a way which is good until he attaineth his maturity and fulfil ye the promise; Verily (every) promise shall be questioned about. (17:34)⁶

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

And give ye full measure when ye measure out (anything) and weigh ye with a correct balance; This is good and the fairest in the end. (17:35)⁷⁸

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

And pursue thou not that which thou hast not the know ledge of; Verily, the hearing and the sight and the heart, all these shall be questioned about it. (17:36)

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

And walk thou not on the earth exultingly; for thou (by thy insolence) canst not rend the earth nor reach (the heights of) the mountains in stretching (thyself). (17:37)⁹¹⁰

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا

All this, the evil of it, with thy Lord is hateful. (17:38)¹¹

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا

This of what thy Lord hath revealed unto thee of wisdom; and set not with God any other god lest thou be cast into the hell, blamed and cast away. (17:39)¹²

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

What! has then your Lord preferred giving you sons, and taken (for Himself) [13](#)daughters, from (among) the angels? Verily, ye utter an awful saying. (17:40)

Commentary

Verse 31

The people used to kill their children. Particularly a female issue was considered to be a disgraceful encumbrance to the parents. People feared their inability to provide themselves with the necessary subsistence. This admonition was required not only in the days of the ignorance of the Arabs but even today its need is more than it had ever been, for the tendency to decrease the birth-rate by all unnatural devices of birth-control is ever on the increase under the modern civilization with highly deceptive technical terms viz. Family Planning etc.

Verse 32

This is an evil which is ever on the increase under the modern civilization. Islam not only forbids adultery but forbids even going near it, i.e., to avoid all opportunities for it, like co-education, clubs, associations of mixed gathering of the sexes, conducting of dances and such demoralising activities as dancing and singing in the name of Social and Benefit Performances etc.

Verse 33

The administrators of the Islamic law should help the heir of the murdered one in bringing the murderer to account for the crime. None, not even the heir should take the law in his own hands nor the punishment should exceed the limits of the crime. When Abdur Rahman Ibn Muljim the assassin of Amirul-Momineen Ali Ibn Abi Talib was brought before the Holy Imam whom Abdur Rahman had struck with his poisoned sword, the Holy Imam lying mortally wounded commanded that none should even tease Abdur Rahman. The Holy Imam commanded that if he survived, he would himself deal with Abdur Rahman and if he did not survive the wound, since the assassin had rendered a single stroke with his sword, only one stroke shall be rendered to him to uphold the law. And if a murderer is not punished here, the punishment for it in the hereafter is sure in the hands of the Lord. A question would naturally arise in the mind of any intelligent reader of this verse, that should there not be any accounting in this world and in the hereafter for the members of the family of the Holy Prophet who were so mercilessly martyred:

Lady Fatimah was killed by the fall of the door of her house caused by the violent kick from an insurgent among those who had surrounded her Holy abode threatening to set fire to it. 3.6.11. A.H.

The First Holy Imam, Ali Ibn Abi Talib was assassinated in the Mosque at Kufa while in prayer. 21.9.40 A.H

The Second Holy Imam, Hasan Ibn Ali, was poisoned by Jow'da bint Ash'as at the insistence of Mu'awiyah. 28.2.49 A.H

The Third Holy Imam, Husayn Ibn Ali was butchered at the wholesale massacre at Karbala along with his sons, brothers, nephews and friends including his six-month baby son, Ali Asghar. Seventy-two in all (by the command of Yazid Ibn Mu'awiyah). 10.1.61 A.H

Zainab, daughter of the First Holy Imam was assassinated at Syria by an Umayyad.

The Fourth Holy Imam, Ali Ibn Husayn al-Zain al-Abidin was assassinated by Walid Ibn Abdul Malik – an Umayyad Caliph. 25.1.95 A.H.

The Fifth Holy Imam, Muhammad Ibn Ali al-Baqir poisoned by Hisham Ibn Abdul Malik – an Umayyad Caliph. 7.12.114 A.H

The Sixth Holy Imam, Jafar Ibn Muhammad as-Sadiq – poisoned by Mansoor – an Abbasid Caliph. 15.7.148 A.H.

The Seventh Holy Imam Musa Ibn Jafar al-Kazim – poisoned by Harun ar-Rashid – an Abbasid Caliph. 25.7.183 A.H.

The Eighth Holy Imam, Ali Ibn Musa ar-Ridha – poisoned by Mamun ar-Rashid – an Abbasid Caliph. 17.2.202 A.H.

The Ninth Holy Imam Muhammad Ibn Ali at-Taqi – poisoned by al-Mu'tasim – an Abbasid Caliph. 10.11.220 A.H.

The Tenth Holy Imam, Ali Ibn Muhammad an-Naqi – poisoned by al-Mu'tasim – an Abbasid Caliph. 3.7.254 A.H.

The Eleventh Holy Imam Hasan Ibn Ali al-Askari – poisoned by al-Mu'tamad – an Abbasid Caliph. 8.2.260 A.H.

It would be seen that excepting the Twelfth Imam who at the Will of the Lord is kept alive and out of the physical sight of general mankind as had been done in the case of the Holy Prophet Jesus, all the holy ones of the Holy Prophet's family were martyred. Should this wholesale shedding of the holy blood go unaccounted for when even the murder of an ordinary man or woman shall not go unpunished in the Divinely prescribed Law? Certainly, it should naturally be brought to account and the Twelfth or the Last Imam Muhammad Ibn Ali al-Mahdi, the awaited one the Living Legal Heir of the holy martyrs at his appearance when Jesus also would return, will deal with the matter duly.

Verse 36

If people only abide by this injunction, much of the evils of vain talk among men about the affairs of the others would end and consequently many of the mutual ill-feelings created by idle gossip and uninformed or ill-informed narratives about the character and the conduct of the others, would be wiped out and instead of the evils of the ill-feelings thus created, goodness and harmony would reign among the people.

On the Day of Judgment every organ or every part of the body of every man and woman would be questioned as to how it was used during the life on earth. A man reported to the Sixth Holy Imam Jafar Ibn Muhammad al-Sadiq that of his neighbours there were some young girls who used some musical organs and they used to sing with them, and when he goes to the latrine in his house, he hears it. He does not go there to hear the music but the music is heard by him when he goes to the place. The Holy Imam said: *'Did you not read in the Holy Qur'an':*

"Verily the hearing, the sight and the heart, all these shall he questioned about that." (17:36)

The man offered his repentance and stopped going to the place when the music was going on in his neighbour's house. The Fourth Holy Imam Ali Ibn al-Husayn al-Zain al-Abidin said, *"Blessed is the man who saved himself from hearing any body backbiting the others."* The Fifth Holy Imam Muhammad Ibn Ali al-Baqir said, that *on the Day of Judgment none shall take even a single step but after answering the following four questions:*

1. *In what way didst thou spend the life given to thee?*
2. *In what exertion didst thou exhaust the strength of thy body?*
3. *In what way didst thou earn thy sustenance and thy wealth in the world?*
4. *In what way didst thou spend thy earnings?*

And said that *everyone will be asked about his or her attachment to the Holy Ahl al-Bayt of the Holy Prophet.*

Once the Second Holy Imam *Hasan Ibn Ali al-Mujtaba*, when still young, asked his grandfather, the Holy Prophet saying, *"Grandfather dear, I hear that you said that (some of the companions) are thy hearing and thy sight and thy heart. Is it a fact?"* The Holy Prophet replied *"Yes, I did say, in the sense that they have heard, they have seen and they have known what all I said about my Ahl al-Bayt and they would ignore all these and would pay no regard to what they heard, of what I said or they knew and they shall be questioned on the Day of Judgment."*^{[14](#)}

Verse 37

Note what minute details of ethics and good behaviour and gentle conduct on the part of the believers in God are stressed upon. How unpardonable a crime and a blasphemy it would be to call Islam which is the religion of peace, love and etiquette, as the faith of aggression and cruelty. The learned non-Muslims who come across the details of the ethical values to which Islam binds the Muslims and what it has actually prescribed, automatically curse the falsehood uttered against God's prescribed faith and readily embrace it.

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- [1.](#) Compare this to the modern un-natural Family Planning.
 - [2.](#) Refer to verses 6: 137, 6: 140, 6: 151.
 - [3.](#) Refer to verse 6: 151. Refer to note on verse 17:23.
 - [4.](#) Exceed the limits of justice.
 - [5.](#) Refer to note on verses 17:23, 2: 178 & 49:9.
 - [6.](#) Note the care & protection of the interest of the Orphans Islam stresses upon. Refer to note on verses 17:23 & 6: 152.
 - [7.](#) Refer to note on verse 17:23. Indicates the fair play in the daily life Islam enjoins.
 - [8.](#) To be strict and just in dealings with people and promises the best for the life here and the hereafter.
 - [9.](#) Refer to note on verse 17:23.
 - [10.](#) This is the basis of the proper logic and the best & the easiest course of acquiring Knowledge i.e., to move from the known to the unknown – be that empirical or intuitive – from the concrete to the abstract.
 - [11.](#) Refer to note on verse 17:23.
 - [12.](#) Refer to note on verse 17:23. All the virtues commended are the outcome of the Submission to God alone – and all evils warned against are the result of associating with God, others in authority.
 - [13.](#) This refers to the peoples holding angels as the daughters of God and worshipping them as deities.
 - [14.](#) Minhaj as-Sadiqin, ۞Umdat al-Bayan.

[1] [1]

SHARES

Al-Israa (Bani-Israel) Section 5 – Everything In The Heavens And In The Earth Glorifies God

- Polytheistic idea refuted
- Everything in the Heavens and in the Earth Glorifies God but man does not understand the glorification

- Man even after becoming dust or anything else shall be raised by God to account for his life in this world
- The stay in the graves will be deemed as for a very short time

Al-Israa (Bani-Israel) Verses 41 – 52

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا

And indeed have We displayed (the warnings) in this Qur'an that they might take heed; but it addeth not to them save aversion (against the truth). (17:41)

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا

Say thou (O' Our Apostle Muhammad!) If there were with Him (any) other gods (also) as they say, then certainly they would have been able to seek against the Lord of the 'Arsh'¹a way. (17:42)

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُقُولُونَ عُلُوًّا كَبِيرًا

Glory be to Him and Exalted is He far above from what they say²He is the High, and the Great. (17:43)

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

Celebrate His glory the seven heavens and the earth, and (all) those in them; and there is not any thing but it glorifieth Him, but ye understand not their glorification; Verily, He is the Forbearing, the Oft-Forgiving. (17:44)³

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا

When thou (O' Our Apostle Muhammad!) recitest the Qur'an We set between thee and those who believe not in the hereafter a hidden veil, (17:45)

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا

And We have set on their hearts coverings lest they should understand it (the Qur'an) and in their ears a heaviness and when thou mentionest thy Lord alone, in (reciting) the Qur'an, turn they their backs in aversion. (17:46)[4](#)

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا

We know best what they hearken, when they hearken unto thee, and when they are [5](#)whispering secretly apart, when say the unjust (unto the believers): “Ye follow none but a man bewitched.” (17:47)

انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

Behold thou (O' Our Apostle Muhammad!) what similitudes they coin for thee! for they have gone (so far) astray (that) they can not find the way (to truth). (17:48)

وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَلَيْنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

And say they: “What! when we become (mere) bones and a decayed dust, shall we (even) then in fact be raised up into a new creation?” (17:49)[6](#)

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

Say thou (O' Our Apostle Muhammad!) (Even if) become ye stones or iron,” (17:50)

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا

“Or any other creature which seem yet harder to you (to receive life)”, But they will say “Who will cause us to return?” Say thou: “He Who created you first!” Then will they wag their heads unto thee and say: “When will that be?” Say thou “Maybe it is nigh.” (17:51)[7](#)

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا

On the day when He will call you forth, and ye will respond with His praise and ye will think that ye tarried⁸(in your graves) but a little (while). (17:52)

Commentary

Verse 41

The more the truth was preached to the disbelievers, the more did they become adamant in their disbelief and wickedness⁹.

This is in sequence to the previous verses. The purpose of the display and the repetition of the signs and the arguments of the Qur'an is to make people display their reaction to the signs, either to be mindful or be averse to them. But greater are in numbers those who are averse than those who are benefited by them. In any case the purpose of display is achieved as pointed out in verse 17:20. (A.P.).

Verse 42

If the idols had really been gods as they are falsely taken and worshipped, they would have found their way to heaven.

Seeking the way to the 'Arsh' may be in the endeavour to get nearer to the god of the gods as some section of the pagans would believe; or it may mean that sharing in godhead they would seek to compete God in authority. In both cases it means that the concept of another god or gods being with the One True God makes all of them limited in power and subject to conflict. (A.P.).

Verse 44

The declaration of God's glory need not be in words uttered by any tongue. The greater and the fuller declaration of God's glory is in the undisturbed continuous working of His will, with perfect harmony.¹⁰ Only the people do not ponder over the mysteries of the creation and the wonderful working of the Universe in perfect harmony in obedience to the Law of the Lord which is itself the most eloquent declaration of the Lord Creator of the whole organism of the Universe, being free from every imperfection.

Most commentators generally interpret this passage as to refer to the absolute submissiveness of every part and particle of the universe whether animate or inanimate, to God's order, will and might. But some commentators hold the view that if Qur'an means the praise of all beings – their submissiveness – it could easily be understood by every sensible man. There was no need of saying,

***'But ye don't understand their praise.'* (17:44)**

Then it must mean something beyond the grasp of everyone. On this basis they have asserted that

every being in the order of existence is more or less endowed with some degree of life or psychic element and the question of the animate and the inanimate is only of degree. The life is evident to us in some and in some it is not evident. It is to this factor which Qur'an refers that man does not understand it. This has been asserted by the Imams of the Ahl al-Bayt. (A.P.).

Verse 45

This is a reference to the adamant aversion on the part of the disbelievers against the repeated preachings, inviting them to the truth. Once the Holy Prophet was in the house of Abu Bakr when the wife of Abu Lahab went there in search of him with a stick in her hand to strike him with it. She entered the house and though the Holy Prophet was just in front of her, she could not see him and she went on enquiring about him. The Holy Prophet told Abu Bakr to say that he was in the house and to herself find him out. The woman in angry mood told Abu Bakr not to cut jokes with her, and taking an oath she said, she could see none else besides Abu Bakr. God had covered the Holy Prophet from the woman's sight. It is said that whenever the Holy Prophet started reciting the Holy Qur'an the Quraysh used to turn away from him.

Besides the spiritual barriers between the Holy Prophet and the disbelievers, it is said that sometimes even the disbelievers would be blinded in such a way that they would not see him even when he was standing before their very eyes while they were seeing other objects. (A.P.).

Verse 48

Realising the fascinating force of his behaviour, Qur'an explains it in terms which may justify their aversion to it. Sometimes they used to say that the Holy Prophet was mad and an enchanter and sometimes an enchanted one. All these terms would not stand before the lofty and the sublime teachings and the force of Qur'an or the excellence of the character of the Holy Prophet. A mad enchanter, or an enchanted one, could not bring such a work. They themselves felt helpless – to which the verse refers.

The opponents talking of such nonsense is not surprising. The surprise is that some who professed to be Muslims should fabricate traditions that the Holy Prophet was enchanted by the *Jews*, which is against all Qur'anic historic and logical evidences. (A.P.).

Verse 52

For the disbelievers witnessing the miserable life which they would get during '*Barzakh*', i.e., the purgatory, would deem their life in the world to be very little. Some commentators say that those referred to in this verse are the believers, for owing to the blissful life they would have enjoyed in the purgatory, they would think the duration of the bliss to be very little, for it is but natural that the period of enjoyment passes away very quickly.

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- [1.](#) The Throne of Supreme Power and Authority.
 - [2.](#) The concepts about Him. Refer to previous verse, 17:42.
 - [3.](#) Refer to verses 61:1, 62:1 & 64:1.
 - [4.](#) Refer to verses 2:7, 7:179, 16:108, 38:5, 63:3, 39:45, 18:57 & 45:23.
 - [5.](#) Talking secretly to each other.
 - [6.](#) Refer to verses 36:78, 17:98, 13:5, 19:66, 23:35, 23:82, 32:10 & 79:11.
 - [7.](#) In the manner Pharaoh confessed in the last moment. On the Resurrection Day every disbeliever will have no alternative but to glorify God but it will be of no avail. Refer to verses 40:84 & 40:85.
 - [8.](#) Refer to verses 20:102–104.
 - [9.](#) See verse 2:10.
 - [10.](#) See verse 62:1.

[1] [1]

SHARES

Al-Israa (Bani-Israel) Section 6 – Gentleness In Dealings Enjoined

- Muslims enjoined to be gentle in their dealings
- To beware of Satan who sows dissensions and who is an Open Enemy of man
- Punishment for transgression is a decreed and prescribed Law of God

Al-Israa (Bani-Israel) Verses 53 – 60

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزَغُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا

And say thou (O' Our Apostle Muhammad!) unto My servants that they should utter (only) that which is best; Verily Satan soweth dissensions among them; Verily Satan unto man is an open enemy. (17:53)

رُبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَأْ يَرْحَمْكُمْ أَوْ إِنَّ يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا

Your Lord knoweth you best; If He willeth He will have mercy on you, and if He willeth He will chastise you; and We sent not thee to be a guardian¹over them (against the evils they do). (17:54)

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُودَ زَبُورًا

And thy Lord knoweth best (all) those who are in the heavens and the earth; and indeed We have exalted²some apostles to some (other apostles): and gave We unto David, 'Zabur' (the Psalter). (17:55)

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا

Say thou: "Call ye those whom ye fancy³(to be gods) other than Him: they shall neither have the power of removing the distress from you nor (even) to alter⁴it." (17:56)

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

Those⁵whom they call, to seek⁶the access unto their Lord (to know) which of them is the nearest (to Him) and hope they for His mercy, and fear they His chastisement; Verily, the chastisement of thy Lord is to be dreaded of. (17:57)⁷

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا

And there is not a town but We shall destroy it before the Day of Judgment or chastise it with a severe chastisement; that is written in the Book (of Our Will). (17:58)

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا

And nothing hindereth Us that We should send signs⁸save that belied them the ancients; and gave We unto Thamud the She-Camel, an open sign⁹but unto her they did injustice; and We send not signs¹⁰but to warn (the people). (17:59)

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا

And (recollect thou O' Our Apostle Muhammad) when said We unto thee: "Verily, thy Lord encompasseth the people;" and We caused not the vision [11](#) which We shewed thee save as a trial for the people, and (similarly) the [12](#) Accursed Tree in the Qur'an; and We cause them to fear, [13](#) but it addeth not to them but their grievous transgression. (17:60)

Commentary

Verse 54

The Holy Prophet who was mercifully worried about the fate of the disbelievers, is said to have been sent not to guard the people against disbelief but only to invite them to the Right Path. Hence he need not worry much about the adamant disbelievers who in spite of the repeated admonitions and warnings, still persist in their infidelity. It is God's concern to be merciful to any or to chastise them.

Verse 55

The Sixth Holy Imam Jafar Ibn Muhammad as-Sadiq said that there were five chiefs among the apostles of God: (1) *Noah*, (2) *Abraham*, (3) *Moses*, (4) *Jesus*, and (5) the Holy Prophet *Muhammad*. The Holy Prophet said that *"God has granted superiority to all his apostles over the angels and He has made me 'Superior to all His apostles and after me O' Ali thou and thy divinely chosen issues, and the angels are the servants of ours and if not friends"*. [14](#)

Verse 56

Those asserted besides God – are the angels whom the people worshipped as the daughters of God, Jesus whom the Christians worshipped as the son of God, and Uzair.

Verse 57

'*Wasila*', i.e., means of approach to God – recommended in verse 5:35 – and here also asserts that all the deities, angels and the prophets which the pagans or the Christians or the Jews were calling, they themselves pray and seek the means of approach to God, the nearest one confirms the commendability of seeking '*Wasila*', means of approach to God. The question is about the identification of the correct '*Wasila*'. Some schools of thought hold the view that obedience is itself the means but the verse 5:35 does not tally with this view, as the believers are ordered besides piety (*Taqwa*) and striving in His way to seek '*Wasila*'.

Therefore '*Wasila*' cannot be obedience, which means '*Taqwa*' or striving. '*Wasila*' is something other than one's own action and Qur'an asserts that the Holy Prophet's prayer for forgiveness and the Holy Prophet's blessings, is a means of approach, besides man's own actions. And no wonder being the witness of the witnesses, the First in the order of submission and worship, the Last in the order of the

prophets, to be of the means or the '*Wasila*', the nearest one sought by all. Besides the confirmation of the Ahl al-Bayt, this is supported by the traditions accepted even by the schools which are opposed to them that the companions used to seek the Holy Prophet's prayers as the means of the approach to God. (A.P.).

Verse 59

The 'Signs' referred to here and in several verses of Chapter 6 and Chapter 25 are the Signs proposed by the infidels not with the intention of removing their doubts in their search of the truth, but to show their averting challenge to the Holy Prophet. In the same way that the ancient people showed their aversion in a challenging manner and deserved severe punishment or a total destruction because the Holy Prophet's mission was universal and not confined to any particular race, community, place or time – the destruction of which would have some justification, God did not respond to such challenges of a few ignorant ones to send such destructive signs, and ordered the Holy Prophet not to take such a destructive course during his ministry except in the case of '*Mubahila*' with the Christians, when he was ordered as the last resort to adopt the course of the destruction challenge – to which the Christians declined to respond. The Holy Qur'an clearly says that these signs are threats and not convincing signs with which every prophet is sent and every prophet has to show such miracles to prove he is sent by God.

The verse clearly shows that '*Aayaat*' means signs and gives the example of the She-Camel of the people of *Thamud*. To interpret '*Aayaat*' as communication or message as done by some commentators is nothing but the distortion of facts. In the same way the attempt of some Christian translators to interpret as the verse as we have not given you the '*Powers*' is another malicious attempt. (A.P.).

Verse 60

The opening words of this verse is a recollective reference to what God promised the Holy Prophet about His help in the Battle of Badr.

About the vision mentioned here there are three visions: the one is that the Holy Prophet's dreaming about the conquest of Mecca – when in the first attempt a Treaty was achieved at Hudaibiyyah which was a great victory to the Holy Prophet and his ministry and at which people, even 'Umar, doubted about the Holy Prophet being in fact the Apostle of God. The second vision is that the Holy Prophet dreamt of monkeys getting on his pulpit and driving away men from his Mosque. The dream was interpreted by the Messenger Angel Gabriel to be the Umayyads ruling over the Muslim Empire for a thousand months and leading the people astray from the Right Path. The third vision is that it is a reference to what was shown to the Holy Prophet in '*Mi'raj*', i.e., his Ascension, mentioned in the opening verse of this chapter.

The opening words of verses indicate that the purpose of its revelation is to give consolation to the Holy Prophet and the believers regarding some saddening events expected to occur or already happened.

Such undesirable events are insignificant and do not effect the all-embracing authority and the domination of God.

The dream and the Cursed Tree mentioned here are of those saddening events indicated in this verse. Thus, the dream cannot be a reference to '*Mir'aj*', i.e., Holy Prophet's Ascension. There is nothing saddening in it and it has nothing to do with people's trial. It was a glory and honour bestowed on the Holy Prophet. The Cursed Tree also cannot be the Fire-Tree of Hell because Hell and its contents are not cursed for they are means and tools made by God to punish the wicked.

Therefore, the dream must refer either to the dream of the conquest of Mecca¹⁵ or to the dream seen on the eve of the Battle of Badr.¹⁶ But these are all gestures of the commentators. There is no authentic tradition to support either. The authentic tradition from Ahl al-Bayt supported by the tradition from *Sahl Ibn Sa'ad* and *Sayyid Ibn Yathr* about the Holy Prophet's dreaming about the monkeys going up and down his pulpit – shows that the reference is to a different thing. And regarding the Cursed Tree it may be said that it refers to the Wicked Tree.¹⁷ But that also is nothing more than guessing.

With the support of the last dream mentioned here it is certain that the reference is made to a chain of people acting mischievously against the Divine orders as it is mentioned.¹⁸

Similar to 5:78 & 5:79, the disbelievers of the Israelites were cursed by David and Jesus for their disobedience, transgressing and not refraining from mischief. The Holy Prophet saw in a dream that a similar thing would happen after him, therefore not to be worried about it.

This consoling verse was revealed that such events are only trials and a threat to the mischief-makers to which they were further averse. (A.P.).

¹. Be in charge.

². Refer to verse 2:253.

³. The false gods, the deities – the idols or the angels who were worshipped as the daughters of God.

⁴. Transfer.

⁵. The apostles, and the angels held and worshipped as deities.

⁶. As the medium.

⁷. Refer to note on verse 5:35.

⁸. Miracles.

⁹. Miracles.

¹⁰. Miracles.

¹¹. Refer to verses 48:27 & 8:43.

¹². Refer to verses 14:26, 5:78 & 5:79.

¹³. To warn.

¹⁴. Umdat al-Bayan.

¹⁵. See verse 48:27.

¹⁶. See verse 8:43.

¹⁷. See verse 14:26.

[18.](#) See verses 47:22 & 47:23.

[1] [1]

SHARES

Al-Israa (Bani-Israel) Section 7 – Satan’s Pride Against Man

- Satan refuses to pay obeisance to Man thinking himself superior to man
- Satan seeks respite to beguile man
- Satan given respite but without any influence over God’s Selected Servants
- Man’s ingratitude to God

Al-Israa (Bani-Israel) Verses 61 – 70

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا

And (remember O’ Our Apostle Muhammad!) when said We unto the angels: “Prostrate ye (in obeisance) to Adam!” Prostrated all (of them) but ‘Iblis’ (who did it not) said he: “(What!) Am I to prostrate unto him whom Thou hast created of clay?” (17:61)[1](#)

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا

He (Iblis) said: “Seest Thou, (This) is (the creature) whom Thou hath honoured²above me? If thou respiteth me until the Day of Judgment, I will sever³his posterity⁴(under my sway) from its origin save a few.” (17:62)

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا

Said He⁵: “Begone! But whosoever of them followeth thee, then verily Hell is your recompense, a recompense in full!” (17:63)⁶

وَاسْتَفْزِزْ مَنْ اسْتَطَاعَتْ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمُ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعْدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

“And tear thou away whomsoever of them thou canst with thy voice, and collect (against) them thy cavalry and infantry, and partake with them in (their) riches and (their) children, and make promises unto them;” and promiseth not unto them the Satan but a deceit. (17:64)⁷

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا

“Verily (as for) My (own) servants,⁸thou shalt not have over them any authority, and sufficeth thy Lord (as their) Guardian.” (17:65)⁹

رُبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا

Your Lord is He who saileth the ships for you in the sea that ye may seek of His grace; Verily He is ever unto you the Most Merciful. (17:66)¹⁰

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا

When toucheth you any distress in the sea, away go those¹¹whom ye invoke, save He¹²(alone) yet when He bringeth you safe unto the land ye turn away (from Him); and man hath ever been ungrateful. (17:67)

أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا

What! feel ye then secure¹³that He will (not) cause the slope of the earth for you (to be swallowed up) I or that He will (not) send against you a violent wind showering stones¹⁴(on you), then ye shall find not for you any protector. (17:68)

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا

Or feel ye secure that He will (not) take you back into it (the sea) another time, and then send on you a fierce gale and drown you for what ye disbelieved, then ye shall find not against Us any pleader[15](#) (17:69)

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

And indeed We have honoured the children of Adam, and We carry them in the land and on the sea and We provided them with sustenance of good things, and We have exalted them over most of those whom We have created, by (high) decree of exaltation. (17:70)[16](#)

Commentary

Verse 62

This clear directive proves that man in Origin is pure from all defects as asserted in verse 95:4, to have been created and best balanced. The defect and the deviation crept into the lineage of Adam by Satanic factor, is a subsequent matter. Hence the concept of the Original Sin of the Christian Church is unfounded. This fact is supported by several verses of Qur'an asserting that those who deviate from the Right Path tending towards the temporal life and its enjoyment are not real human beings – they are like animals or even worse. (A.P.)

Verse 64

Devil's sharing in the wealth of his followers – his instigating them to earn wealth unlawfully and to spend it also extravagantly in all evil ways[17](#).

Showing in the issues, means for instigation towards adultery and thus causing the questionable birth of illegitimate children. The Devil's promise is his making the evil fair-seeming and his inviting towards disobeying God's commands.

Verse 65

My servants – those who never in their lives yielded to the Devil, i.e., the divinely purified ones.[18](#) They are duly protected by God.[19](#)

Verse 67

The native tendency in man is pictured in this verse. Any loss or calamity afflicts him, man resorts to seek God's help and prays and implores for mercy and relief, and once the Lord's mercy relieves him of the affliction, he forgets the Lord.

Verse 68

God is able to make you sink in the earth as He could drown you in the sea. Thus, man having been saved from a calamity should not think that he is safe for all times against the chastisement from God.

Verse 69

As said in the previous verse though people might be safe for a while, but the chastisement from the Lord, if He wills, will overtake them whenever they earn it, by man's return to disbelief or evil ways.

Verse 70

This verse confirms what Satan said in verse 17:62 – God has honoured the children of Adam by giving them authority and domination over many creatures. This is only a test. Ref. – preceding verses from verse 17:60 – and to the result of which will be announced as given in the following verse (A.P.).

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- [1.](#) Refer to verses 2:34, 7:11, 18:50, 15:28–33 & 20:116. This is a further consolation to what is said in the previous verse 17:60 – Disobedience and mischief are compared to satanic arrogance and disbelief.
 - [2.](#) Refer to note on verse 17:70.
 - [3.](#) Arabic 'Ehtanuca' Lit. Severing from the root.
 - [4.](#) Issues.
 - [5.](#) God.
 - [6.](#) Refer to verse 15:42.
 - [7.](#) Children to inherit Satanic Characters.
 - [8.](#) Refer to verse 33:33. Those purified by God Himself – The Holy Ahl al Bayt – and also the apostles of God.
 - [9.](#) Refer to verses 15:42 & 34:21.
 - [10.](#) The object of the life here is a test and a trial to develop each individual's aptitude and select out the best from the lot – The quantity is immaterial.
 - [11.](#) The false gods whom they worshipped.
 - [12.](#) God.
 - [13.](#) feel secure against.
 - [14.](#) Also sand storm.
 - [15.](#) To question why – Avenger.
 - [16.](#) Refer to verse 17:92.
 - [17.](#) See verse 15:42.
 - [18.](#) See note on verse 15:42.
 - [19.](#) See verse 33:33.

Al-Israa (Bani-Israel) Section 8 – Every People Will Be Summoned With Their Own Imam (Or Leader)

- On the Day of Judgment every people will be summoned with their own Imam (Guide or Leader)
- The Blind at heart in this life shall be blind in the hereafter also rather farther astray.
- The way of God is ever unchanged

Al-Israa (Bani-Israel) Verses 71 – 77

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا

Remember the Day (of Judgment) when We will summon every people with their Imam¹(Leader); then whosoever is given his book in his right²hand, these shall read their books (with pleasure), and they shall not be dealt with (even) a shred unjustly. (17:71)³

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

And whosoever is blind⁴in this (life), he shall in the hereafter (also) be blind and gone further astray from the (right) way. (17:72)

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَخَذُوكَ خَلِيلًا

And verily they had well-nigh purposed to turn thee⁵away from that which We have revealed unto thee, that thou shouldst forge against Us other than that, and then they would surely have taken thee as a friend. (17:73)⁶

وَلَوْلَا أَنْ تُبَيِّنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا

And if it was not that We had firmly established thee, [7](#)thou wouldst surely had been nigh to incline unto them a little, (17:74)

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا

In that case We would surely have caused thee [8](#)taste a double (torment) in this life and a double (torment) after death, (and) then thou wouldst not have found for thee against Us any helper. (17:75)

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبِثُونَ خِلَافَكَ إِلَّا قَلِيلًا

And verily well-nigh they purposed to tare [9](#)these away from the land, that they might drive thee out from it, but then, they would not have tarried [10](#)(therein) after thee, but a little. (17:76)

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا

This was Our way with those of Our apostles whom We did send before thee, and thou shalt find not in Our way any change. (17:77)

Commentary

Verse 71

The Book mentioned here is the record of one's own deeds accompanying every individual which shall be manifested in a visible form on the Day of Judgment [11](#).

'Imam', i.e., Guide. It is said that whosoever, an individual follows in his life, on the Day of Judgment with him only the individual will be called to account for his faith and deeds. Blessed are they who follow the best Guides – the Holy Ahl al-Bayt, the purified ones of God. When this verse was revealed, people asked the Holy Prophet if he was not the Imam of all the people. The Holy Prophet said: "Yes," "I am the Imam until I am alive in this world; and after me the Imam will be Ali Ibn Abi Talib, followed by his divinely chosen issues. People attached to them will be safe and shall gain salvation, and those who go astray and disassociate themselves from them, will be lost."

It is now left to every individual to follow those Holy Souls who are divinely purified, under the verse 33:33, i.e., the Holy Ahl al-Bayt who were the fountainhead of knowledge and guidance and who never

in their lives yielded to falsehood, or to follow those who themselves needed to be guided. To guide mankind towards the correct leadership, the Divine Mercy has given several guiding notes. [12](#)

“Is he who leadeth to the truth more deserving that he should be followed, or he who findeth not the way unless he himself be guided? What aileth you? How ye judge?” (10:35).

Again, the All-Merciful Lord gives the following guiding note through the Holy Qur’an:

“Is he who goeth groping on his face, more rightly guided, or he who walketh upright in a straight, road?” (67:22).

To identify the genuine Imam against the false one, the quality of his being endowed with the knowledge of everything is marked out:

“All things have We accommodated in a manifest guide.” (36: 12).

As to who are those divinely chosen to be the Imams of the people, the Lord Himself has made it clear. [13](#) When Abraham was granted ‘*Imamat*’, he prayed for his issues. It was said to Abraham that it (*i.e., Imamat*) would not reach the iniquitous ones in his seed. The greatest iniquity according to the Qur’an being polytheism, [14](#) it gets quite clear that those whom polytheism had polluted, would never have this great gift of God. Now let us see besides the Holy Prophet who has been totally free from the pollution of polytheism or shirk. There is only one among the many around the Holy Prophet who had never in his life yielded to any false deity and that singular personality is Ali Ibn Abi Talib; and what the Holy Prophet declared was true that after him, Ali will be the Imam of the people. Besides taking the other qualities of supreme excellence of Knowledge, Bravery, Piety, Wisdom, Justice and Godliness, there is none to be compared to him. It is referring to this unique, position of Ali the Muslim World as a whole mentions the name of Ali with the suffix – ‘*Karramallahu Wajhahu*’ – he whose face God has graced to have not bowed to any one, besides God.

“Verily We have shown man the Right Way, let him now follow it thankfully or ungratefully reject it.” (76:2).

Regarding the actual meaning of the word *Imam* here, the commentators have given different accounts:

1. *Scripture.*
2. *Prophet.*
3. *Leaders of the respective ages.*
4. *The recorded life-action.*
5. *Mothers.*

The most appropriate ones are the first three. As to follow a scripture means nothing but to follow the prophet, for the scripture and the prophet, who brought it, are not separable. But Qur'an says that there are two kinds of leaders or Imams:

(1) Those who lead to the fire [15](#)

(2) and those who lead to the Right Path – Paradise. [16](#)

It is obvious that the right Imam, is the same as the Prophet, in not separable from the scripture, as it was announced by the Holy Prophet in conformity with the Holy Qur'an that *the Ahl al-Bayt are with Qur'an and Qur'an is with them, inseparable till the Resurrection Day*. And he has asserted in the most authentic tradition that whoever dies without recognising the Imam of his age has died a pagan death; which proves that every age has got its right Imam and he has also asserted that their number is confined to *Twelve*, neither more nor less. Having all this in view, the meaning of the verse becomes clear that every group of human being will be called through the Imam of their age, i.e., the person who leads them. If he is the right Imam, his identity will be his inseparability with the scripture and the Holy Prophet. And any leader who is opposed to the Imam of the age is opposed to the scripture, to the Prophet and to God. On the Resurrection Day there will be groups:

1. Those who are topmost in whatever is good and excellent and the closest ones to God – performing the function of the leadership.
2. The Rightist – '*Aḥḥab al-Maymanah*' – The followers of the first group.
3. The Leftist – '*Aḥḥab al-Mash'amah*' – the opponents of the right. Ref. to the opening verses of Chapter 86. (A.P.)

[Verse 72](#)

The blindness mentioned here is not the blindness of the physical eye but the blindness of heart. He whose heart did not get the benefit of the correct belief in God, shall also be deprived of seeing the light of salvation or the bliss in the life Hereafter.

[Verse 73](#)

The people of *Banu Thaqif* demanded a concession to them, i.e., to allow them to worship the idols for one more year and thereafter they would give up idolatry and embrace Islam. [17](#) Another version says the reference is to the heathens offering the Holy Prophet some very tempting offers like making him the ruler of the whole of Arabia and giving in wedlock the most beautiful of the women of the land etc. The Holy Prophet's reply was: "*If they place the sun in my right hand and the moon in the left in return for my giving up my mission, I will not give it up until the truth prevails or I am killed for it.*"

Verse 76

Refers to the plot of the Quraysh to expel the Holy Prophet from Mecca. The latter part of the verse is a prophecy about Mecca being captured shortly after the Holy Prophet migrated from it.

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- [1.](#) There are two kinds of Imams – Imam guiding at God’s Command. Refer to verses 11:73 & 32:24 and imams inviting to Hell. Refer to verse 28:41.
 - [2.](#) Refer to verse 69: 19.
 - [3.](#) Refer to note on verse 36: 12, 11:98, 2: 143, 4:41, 16:84–89, 24: 4, 36:65 & 11: 18.
 - [4.](#) Read this with verse 13: 19–22, 46:20, 20: 124, 20: 125 – The blindness referred to here is not the physical blindness but the blindness of heart – the lack of attention towards God’s Commands and His Signs.
 - [5.](#) The Prophet addressed for the people.
 - [6.](#) Thus, by the grace of God the Holy Prophet was far from any inclination.
 - [7.](#) The people.
 - [8.](#) The people.
 - [9.](#) by Boycotting.
 - [10.](#) This may refer to the Interdict of the ‘Shiṭb Abi Talib’ and the Non-Co-operation of the heathens forcing the Holy Prophet to leave Mecca. Qur’an prophecies that after that, they themselves would not stay there long.
 - [11.](#) See Verse 17: 14.
 - [12.](#) See verse 67:22.
 - [13.](#) See verse 2: 124.
 - [14.](#) See verse 31: 13.
 - [15.](#) See verse 28:41.
 - [16.](#) See verses 11:73 & 32:24.
 - [17.](#) Umdatul Bayan.

[1] [1]

SHARES

Al-Israa (Bani-Israel) Section 9 – Times Of Prayer And The Midnight Prayer

- Times when to pray mentioned, and to pray at Midnight commended with the promise of exaltation to a glorious position
- Prayer for goodness and truthfulness

- The Qur'an, a Healing and Mercy for the Believers but adds to the perdition of the disbelievers

Al-Israa (Bani-Israel) Verses 78 – 84

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Establish prayer (regularly) from the declension of the sun till the darkness of the night, and the recital at the morn; verily the recital at the morn is witnessed. (17:78)¹

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

And (in a part) of the night, forsake sleep for prayer, in addition to (what is incumbent on) thee; Maybe that exalteth thee thy Lord unto a position praised.²³**(17:79)**

وَقُلْ رَبِّ ادْخُلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

And say⁴thou (praying): “O’ My Lord! cause me to enter a goodly entrance and cause me to go out (of) a goodly exit, and grant me from unto Thee an authority to assist (me)” (17:80)

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say thou “The truth hath come and the falsehood hath vanished; Verily falsehood is (a thing by nature) vanishing.” (17:81)⁵

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And We sent down of the Qur'an which is a healing⁶and a mercy unto the believers, but it addeth not to the unjust but perdition. (17:82)

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا

And when bestow We our bounties on man, he turneth aside and goeth away (on the reverse) and when toucheth him any evil, he is despondent. (17:83)⁷

قُلْ كُلُّ يَعْمَلْ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا

Say thou (O' Our Apostle Muhammad! unto the people): 8“Every one acteth after his own 9mould; thus your Lord best knoweth (as to) who (among you) is the best guide of the right path.” (17:84)10

Commentary

Verse 78

This verse comprehends all five daily prayers prescribed by Islam.

From the declining of the Sun to Sunset – there are two prayers. (1) ‘Zuhr’ – the noon prayer. (2) ‘Asr’ – the afternoon prayer.

And from the Sunset to the full darkness there are two prayers. (1) ‘Maghrib’ – the evening prayer (2) ‘Isha’ – the night prayer.

At the break of the dawn one prayer (1) ‘Fajr’ – the morning prayer.

Verse 79

‘Tahajjud’ or getting wakeful in the night. This prayer is to be offered after midnight but before dawn. This is not compulsory but very strongly commended. The glorious position mentioned is the highest exaltation to which a mortal could rise. The Holy Prophet said that on the Day of Judgment he would be in the ‘Maqam al-Maʿmūd’ (the position of the great Praise and Glory) and from there he would seek intercession for the sinners and the Lord will grant whatever he would command.

‘Asa’ means ‘May’ or ‘Might’ but when the nominative of this verb is God, it means certainty. The praised position means such distinction which no other creation shares – and all the commentators are unanimous that it is the status of intercession wherein the Holy Prophet is given the Standard of Praise (Liwa’ al-Hamd) under which all the prophets and angels will gather. Imam Ahmad Ibn Hanbal says that the Holy Prophet said: “O’ Ali! The first person who would be honoured to be addressed would be I and you. Thou art the carrier of my standard under which Adam and the other prophets will gather.” Thus, the Holy Prophet will be the foremost intercessor and the first whose intercession will be accepted by God. (A.P.).

Verse 80

This is the declaration of the establishment of Islam and the subjection of falsehood and a prophecy also to say that one day falsehood shall be wiped out forever. The fulfilment of this, will be only at the appearance of the Last Imam Muhammad al-Mahdi when Jesus also will return to earthly life.

The most appropriate interpretation is to take it in a very wide sense to mean to ask help in all movements, physical and mental to and fro, between God and the creatures. Besides him every believer should also pray to God. Similarly, it is commanded by the Imam of the Ahl al-Bayt. (A.P.).

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- [1.](#) Refer to verse 52:49.
 - [2.](#) All-Glorious.
 - [3.](#) Refer to verse 73:2.
 - [4.](#) Or pray, saying.
 - [5.](#) Refer to verse 34:49.
 - [6.](#) Refer to verses 10:57 & 41:44.
 - [7.](#) Refer to note on action and re-action on Spirit of Islam – Amir Ali.
 - [8.](#) Refer to verse 2:256.
 - [9.](#) The manner or the bent of mind.
 - [10.](#) Having revealed the truth every individual human being is left to act using his individual discretion, Refer to verse 2:256.

[1] [1]

SHARES

Al-Israa (Bani-Israel) Section 10 – Qur'an Inimitable

- The Divine Challenge that even if the whole of Mankind and the Jinn joined together helping each other they can never bring the like of the Qur'an
- People demanding miracles

Al-Israa (Bani-Israel) Verses 85 – 93

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

And they ask thee (O' Our Apostle Muhammad!) about the spirit, Say thou "The spirit is, from the command of my Lord, and ye are not given of the knowledge but a little." (17:85)

وَلَيْنُ شِئْنَا لَنُدْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا

And if We please, We would certainly take away that which We revealed unto thee, then thou wouldst find not for thee against Us any pleader, (17:86)[1](#)

إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

Save the mercy from thy Lord: Verily, His grace on thee is (ever) great. (17:87)[2](#)

قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say thou “(Even) if men and the jinn get united (with the object) that they bring the like of this Qur’an, they would bring not the like of it, even though some of them to the others be helpers.” (17:88)[34](#)

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

And indeed have We displayed unto the people, in this Qur’an, every (kind of) example but incline not⁵most of the people save denying. (17:89)[6](#)

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

And said they: “Never will we believe in thee until thou causeth a spring for us from the earth to gush forth,” (17:90)

أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا

“Or (cause it to) be for thee a garden of date-palms and grapes, and (cause) rivers in their midst, gushing forth,” (17:91)

أَوْ تُسْقَطَ السَّمَاءُ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَنَا بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا

“Or cause the heavens to fall as thou didst assert upon us, in pieces, or bring thou God and the angels (to vouch for thee) face to face (with us),” (17:92)

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْفَىٰ فِي السَّمَاءِ وَلَكِنْ نُؤْمِنُ لِرُقِيِّكَ حَتَّىٰ تُنَزَّلَ عَلَيْنَا كِتَابًا نَقْرُوهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

Or there be for thee a house of 7gold, or ascend thou into the heaven; and never will we believe in thy ascending until thou causeth to be sent down unto us a book that we may read it. "Say: thou (O' Our Apostle Muhammad!)" "Glory be to my Lord; am I aught save a man (sent by God as) Apostle. (17:93)8

Commentary

Verse 85

‘Ruh’ – Spirit – has been used in Qur’an in several senses:

1. *The life or spirit blown into Adam... (15:29).*
2. *The life in every conscious individual being man or animal.*
3. *Jesus – is termed as a Word of God and a spirit from him... (4:171).*
4. *Qur’an as a revelation... (42:52).*
5. *Spirit which along with the angels come down at the ‘Shab-e-Qadr’ (Planning Night)... (97:4).*
6. *The Spirit which along with the angels will stand on the Resurrection Day... (79:38).*
7. *The Holy Ghost... (5:110).*
8. *The Spirit from God sent to Mary which appeared to her in a human form... (19:17).*

Besides these Qur’anic usages, the term ‘spirit’ was in vogue among the pagans – Arabs, Indians, Romans and Africans, etc. attributing to the spirit all the phenomena which they could not explain in natural terms. Therefore the question here was not in reference to a particular sense of usage of the term, but in general as to what is the unseen immeasurable and active agent – whether in human body in giving knowledge to man, not obtained through experiment or producing unnatural phenomena in human society and other natural realms which is used as a general term. Regarding the spirit in its general sense there is divergence of opinion among the ancient philosophers whether it is created or not created and in either case, what is its definition. There are several views. Some Indian and Greek Schools held the view that spirit and matter both are uncreated. Then they disputed whether there is a third agent controlling these two as God or not. Another dispute was whether the spirit is one manifesting in various ways in the realm of nature or every specie of or every individual has a spirit of its own. Then about the nature of the spirit; whether it is an unidimensional conscious entity influencing the

dimensional realm or it is also dimensional, of very fine ethnical character, not matter. These were the questions which occupied the minds of the scholars of all religions before and after the advent of Islam and the question was every now and then put to the Holy Prophet and Qur'an also used the term '*Ruh*' in the above senses. Even after the Holy Prophet, the question was dealt with by the various schools of thought in Islam tending towards one or other views of the ancient Greek, Persian and the Indian philosophers. Moreover, the answer to this question here according to some commentators is of evasive character in the sense that God did not consider it appropriate to give a positive answer and said, *tell them the spirit is a matter of Divine concern, your knowledge is not sufficient to understand it.*

And they ask thee (O' Our Apostle Muhammad!) about the spirit, Say thou "The spirit is, from the command of my Lord, and ye are not given of the knowledge but a little." (17:85)

But other commentators say that God has given here an explanatory answer to this question with regard to both aspects (1) *that spirit is a created being, an outcome of God's Command* – (2) *that its nature, i.e., the nature of the Divine Command itself – All pervading, assuming in every stage and every realm the appropriate shape or character accordingly in some stages unidimensional and some dimensional.* In other words the answer is that the spirit or the active agent in the universe and in the order of creation is the outcome of the Divine Will or command, not conditioned with any particular character or limitation like the radiation coming from its source which is not conditioned at all by the characters of the ground on which it falls, but the reflection or the effect produced from that radiation is conditioned with the character of the ground, material or non-material. And it is from this view-point, the effect or reflection, that the spirit has been termed by the scholars, as material or non-material.

Otherwise, what proceeds from God is non-dimensional and non-material, which may produce effect in the material beings, becoming material – and produce effect in non-material realm becoming non-material. The factor responsible for animal function is termed 'spirit' and the mind itself is termed as spirit because it produces effects and reflections as its own realm and the knowledge and what proceeds from God, of knowledge and information to human mind that is also called spirit. In short, any effect or reflection produced by the agencies other than material factors, can be termed as spirit or angels or the Hand of God. This is a philosophical interpretation of this verse which explains all the views of the commentators and the traditions narrated from the Holy Prophet or the Imams in this connection – Thus answering the question, Qur'an tells the questioners that *your knowledge is not sufficient to comprehend the exact nature of the Spirit.* (A.P.).

Verse 93

'Imam or a human apostle of God', the working of a miracle depends totally upon the Will of the Lord and not upon the fancy of the people to demand it as and when it wants.

¹ Even what is revealed – the Holy Qur'an itself – is a Spirit from the Divine Command (see 42:52). Since revelation is

entirely dependent upon God's will, He declares that if He so wills, He can withdraw what He has revealed.

[2.](#) This announces the Unique position of the Holy Prophet and the next verse – of the Qur'an.

[3.](#) Refer to verses 2:23, 10:38 & 11:13.

[4.](#) This indicates the challenging & the Unique inimitability of the Holy Qur'an.

[5.](#) Decline.

[6.](#) Refer to verses 17:99, 2:23, 10:38, 11:13 & 52:34.

[7.](#) Ornament.

[8.](#) Refer to verse 74:52.

[1] [1]

SHARES

Al-Israa (Bani-Israel) Section 11 – No Cause For Anyone To Disbelieve Any Apostle Of God

- Nothing prevents anyone to believe in the apostles of God
- There is no necessity to send angels as apostles
- God can create worlds like the worlds which He has already created

Al-Israa (Bani-Israel) Verses 94 – 100

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا

And nothing prevented the people from believing, when came unto them the guidance (from their Lord), save that they said: "What! hath God sent a man (like unto us to be) (His) Apostle." (17:94)

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا

Say thou: "If there were in the earth angels walking, settled in security, surely We would have sent down unto them, from the heaven, an angel as an apostle." (17:95)[1](#)

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

Say thou: “Sufficeth God as a witness between me and you; Verily He of His servants is All-Aware and All-Seeing. (17:96)[2](#)

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِّيًّا وَبُكَمًّا وَصَمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

And whomsoever God guideth, then he is guided aright; and whomsoever He leaveth to stray, thou shalt never find for him any guardians other than [3](#)Him; and We will gather them together on the Day of Resurrection on their faces,[4](#)blind[5](#)dumb and deaf; their abode shall be Hell; so oft as it abateth, We shall increase for them the blaze. (17:97)[6](#)

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَلَيْسَ لِمَبْعُوثُونَ خَلْقًا جَدِيدًا

This is their recompense for they disbelieved in Our signs and said they: “What! when we become (mere) bones and decayed dust, (even) then shall we (in fact) be raised into a new creation?” (17:98)[7](#)

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا

What! See they not that God Who created the heavens and the earth, is (certainly) able to create the like of them, and He hath decreed for them a term in which there is no doubt; but incline not the unjust save (to) denying. (17:99)[8](#)

قُلْ لَوْ أَنُّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لِلْمُسْكِتِمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا

Say thou: If ye own the treasures of the mercy of my Lord, (even) then will ye certainly withhold them for fear of spending; and man is ever [9](#)niggardly.” (17: 100)

[Commentary](#)

[Verse 94](#)

Even after presenting the intellectual everlasting miracle (Qur'an) as the testimony to the bonafides of his ministry, they started demanding such foolish signs which would satisfy their sensual desires, or they

would display their aversion to accept the proper guidance to which the answer was given in the last sentence of verse 17:93; and Qur'an also gives the reason for the adamant attitude in verse 17:94 and again refers to the Divine witness which is between the Holy Prophet and the people, i.e., Qur'an in verse 17:96. (A.P.).

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- [1.](#) Refer to note on verses 6:8 & 6:9.
 - [2.](#) Refer to note on verses 6:19 & 6:20.
 - [3.](#) God.
 - [4.](#) Lying prone.
 - [5.](#) Refer to verse 2:18.
 - [6.](#) Refer to verse 13:43.
 - [7.](#) Refer to note on verses 36:78–83.
 - [8.](#) Refer to verses 17:89, 17:49–52 & 36:81.
 - [9.](#) Owing to the lack of the power of reproduction of what is spent away.

[1] [1]

SHARES

Al-Israa (Bani-Israel) Section 12 – Those Gifted With Knowledge – The Ministry Of Moses Compared To

- Moses given the signs
- Pharaoh's arrogance
- Apostle Muhammad sent as the Bearer of glad tidings and a Warner
- Those gifted with knowledge believe in the Qur'an even if any one else believes not
- Glorification of God

Al-Israa (Bani-Israel) Verses 101 – 111

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاَسْأَلُ بَنِي إِسْرَآئِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَى مَسْحُورًا

And indeed We gave Moses nine clear signs (miracles); so ask the children of Israel when he came unto them, Pharaoh said unto him; “Verily I deem thee O’ Moses one ¹bewitched (17: 101)²

قَالَ لَقَدْ عَلِمْتُ مَا أُنْزِلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَائِرٍ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا

“Said he³Indeed, thou knowest that none hath sent these down save the Lord of the heavens and the earth (as) eye opening proofs; and I think thou O’ Pharaoh is doomed to perdition.” (17: 102)

فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا

And resolved he⁴to tare them away out of the land, so We drowned him and those with him, all together, (17: 103)

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَآئِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا

And said We after that, unto the children of Israel: “Abide ye in peace in the land, but when cometh the later ⁵promise, We shall bring you all rolled up (collected together)” (17: 104)⁶

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

And with truth have We sent it down and with truth it hath come down; and We sent not thee (O’ Our Apostle Muhammad!) but as a Giver of glad tidings and as a Warner. (17: 105)

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

And it is Qur’an which We have apportioned it⁷so that thou mayest recite it unto the people with deliberation (by degrees), and We have sent it down, gradually in portions. (17: 106)

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا

Say thou (O' Our Apostle Muhammad!): "Believe ye in it or believe ye not; Verily those who are (already) given⁸the knowledge from before it, when it is recited unto them they fall down on their faces prostrating in obeisance," (17: 107)

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

And say they: "Glorious is our Lord! verily the promise of our Lord was (a certainty) to be fulfilled." (17: 108)

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

And they fall down on their faces weeping and it (the listening to the Qur'an) increaseth their humility.⁹(17: 109)¹⁰

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

Say: "Call upon 'Allah' (God) or call upon ¹¹'Rahman' (the Beneficent); whichever ye call upon, for Him (alone) are all the best names; and say thou not thy prayer too aloud, nor say it in too low a voice, but seek between these (extremes) a middle course." (17: 110)¹²

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكَبِّرْهُ تَكْبِيرًا

And say thou: "(All) Praise is God's, Who hath not taken unto Him a son and Who hath not a partner in the kingdom, and there is not for Him any helper against any humility, and proclaim thou His Greatness magnifying (His Glory)." (17: 111)¹³

Commentary

Verse 101

The following nine signs are given in the Old Testament:

(1) Turning of water into blood, (2) Frogs, (3) Lice, (4) Flies, (5) The plague, (6) Hail, (7) Locusts, (8) Darkness, (9) Plague on the first born. ¹⁴

Verse 109

After exposing the adamance of the contemporary infidels and comparing them to the repulsive attitude of Pharaoh and his people towards Moses and their ultimate destiny, God gives the utmost assurance of the truth of the Qur'an and the success of the Holy Prophet and thus gives the confidence to the Holy Prophet that whether they accept the truth or not, the people gifted with the knowledge¹⁵ will submit with utmost devotional humility to it. In support of this refer to verses 29:47–52. (A.P.).

Verses 110 – 111

The Holy Prophet told Ali Ibn Abi Talib that the recitation of the last two verses of this chapter are a guarantee for my people against theft.

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- ^{1.} Lost sense of reasoning.
 - ^{2.} Refer to verses 7:133 & 27:12.
 - ^{3.} Moses.
 - ^{4.} Pharaoh.
 - ^{5.} Refer to verses 17:101 & 17:4–8.
 - ^{6.} This refers to the third promise given in 17:8 indicating that their chance or respite, also will not last long.
 - ^{7.} Or made distinct.
 - ^{8.} Refer to verse 29:46.
 - ^{9.} Devotional humility.
 - ^{10.} Refer to verses 29:47–52.
 - ^{11.} Refer to verses 25:60 & 20:8.
 - ^{12.} Refer to note on Surah 1.
 - ^{13.} This Sura ends with praise to God and the mention of His Unity, of the Holy Prophet & the Holy Qur'an – The next Surah also begins with the same.
 - ^{14.} See verses 7:133 & 27:12.
 - ^{15.} See verse 17:107.

[1] [1]

SHARES

Al-Kahf – The Cave

(Revealed at Mecca)

110 Verses in 12 Sections

Sections of Al-Kahf – The Cave

1. Warning against the belief that God has taken a son.
2. The companions of the Cave.
3. The sure coming of the Resurrection, proved.
4. To always depend upon God's Will.
5. The Parable of an Ungrateful and a Grateful man.
6. Wealth and children, only a passing show.
7. Satan and his tribe, the open enemies of mankind.
8. God is Oft-Forgiving and the Lord of Mercy.
9. Moses' search for knowledge.
10. Moses following the one gifted with knowledge of God.
11. Dhul-Qarnayn – The Gog and the Magog and the Barrier.
12. The Words of God inexhaustible.

Important Topics

1. The earthly embellishment is only a trial for men. (Verse 7).
2. The story of the fellows of the Cave and the Inscription. (Verse 9).
3. To remember God when making a promise. (Verses 23–24).
4. The parable of two men – one puffed of his wealth and the other mindful of the Lord and dependent on Him. (Verses 32–44).
5. Worldly wealth and children compared to good deeds. (Verse 46).
6. The end of the world described. (Verse 47).
7. Satan's refusal to pay obeisance to Adam and his turning as the declared enemy of the children of Adam. (Verse 50).
8. The story of Moses' experiences with Khidr. (Verse 60).
9. The services rendered by Dhul-Qarnayn. (Verses 83–100).
10. The good deeds of those who disbelieve in the Signs of God will be rendered null and void. (Verse 105).
11. The distinguished human aspect of the personality of the Holy Prophet Muhammad. (Verse 110).

Introduction

The name of the Surah is derived from the story of the Cave which is very prominent in it. This Surah deals with the various aspects of human life, material as well as spiritual. It starts with faith in God, giving an instance as to how far sincere believers endeavour to shun falsehood. It gives out that faith and faithfulness is always helped by God. It is made obvious with an illustration how fallacious is the calculation of the span of time on earth and how the Almighty owns the authority over it and how a long age of hundreds of years could be caused by God to pass away as only a day or two or even less.

The illustration of the fellows of the Cave, as to how the span of time might be felt by the dead until the resurrection for the Final Judgment. It indicates that even animals will have their reward for being faithfully associated with their service to godly ones. In the event of the Cave there is a great sign and a landmark of guidance to humanity toward earning the faith in God and to be attached to godliness with all the possible resistance and sacrifice. The believers who escaped from the city and took refuge in the Cave could have surrendered themselves to the brutal tortures and met death at the hands of the heathen king but they resorted to escape from the clutches of the tyrant and saved their lives. It is an

indication to humanity not to easily surrender life as far as possible for it is a trust, but to save it by all possible means and then leave the matter to the Will of the Lord.

This is what the Holy Imam, Husayn Ibn Ali did in his campaign against the godlessness of Yazid son of Mu'awiyah. It is made quite clear that the mysteries of life are multifarious and too infinite to be easily known to the finite mind of the ordinary mortals among men unless the All-Merciful Author of the great Mysteries Himself makes it known.

Man should always be on his guard against his being puffed up by his prosperity and position and shall always remember that the Almighty Lord can in no time undo what he has allowed to be done and can bring to naught anything at His will. The human life on the earth has been effected to manifest as to who is who in the progeny of Adam.

In verse 18:28 it is presented that the really righteous and the pious ones would never yield to the attractions of wealth, pomp and the power of this world. It is also given here how miserably the disbelievers and the wicked would suffer in the Hereafter giving the details of the torments awaiting them in Hell while the faithful and the righteous are assured of the blissful reward for their faith and devotion and the correct living.

Life is compared to the temporary or the timely show of prosperity effected by some rain water which only vanishes away very quickly.

Satan who defied the command of the Lord to do obeisance to Adam has turned into an avowed enemy of mankind, determined to beguile the seed of Adam. On the Day of Judgment none of the fanciful deities worshipped by man or any of the false religious leaders whom he blindly followed would be of any avail to him.

Apostles were sent to warn against falsehood and the evil ways of life and not to continuously work the wonders of the miracles as and when the fancy of man demands. Every Apostle of God was treated with contempt and ridicule.

Moses disillusioned about his own knowledge and asked to seek knowledge under a man of God who had been endowed with knowledge direct from God Himself. Patience being essential to face the mysteries of life and to know the inner meanings of the external manifestations. Service above self to be taken to please God and not for any reward for any one in this life.

Everything in the Universe would be undone and wiped out of existence when it will be decreed by the Almighty Lord.

Good deeds without the correct faith in God will be null and void and similarly the unintentional evils of the faithful will be forgiven.

The signs of God are unlimited in number and they could never be recorded in writing.

The unique position of the Holy Prophet, with divine excellence endowed in him.

He who sincerely longs to meet God should lead his life with correct faith in Him and be righteous in his conduct with none else to share his obeisance or worship to Him.

[1] [1]

SHARES

Al-Kahf Section 1 – Warning Against The Belief That God Has Taken A Son

- The Qur'an gives warning and glad tidings
- The falsehood of God taking a son is proved
- The Apostle Muhammad distressed for disbelievers
- The Companions of the Cave

Al-Kahf Verses 1 – 12

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

All praise is God's, Who sent down upon His Servant¹ the Book (the Qur'an) and hath not caused in it any crookedness, (18: 1)²

قَيِّمًا لِيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا

(Made it) [3](#)straight that he might warn of a severe punishment from Him, and give glad tidings unto the believers who do good, that there is for them a goodly recompense, (18:2)[4](#)

مَّاكِثِينَ فِيهِ أَبَدًا

Wherein to abide therein for ever, (18:3)

وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا

And he may warn those who say: "God hath taken unto Him a son." (18:4)[5](#)

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبِرَتْ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا

They have no knowledge of it nor their fathers had; grievous is the word that cometh out of their mouths; They speak not but a lie. (18:5)

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

So maybe that thou wilt worry thyself with grief after them, if they believe not in this revelation (the Qur'an). (18:6)[6](#)

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

Verily We have caused whatever is in the earth an embellishment for it, that We may [7](#)test them (to prove) as to which of them is best in behaviour. (18:7)[8](#)

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

And verily We will make whatever is on it bare, barren ground. (18:8)[9](#)

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

Or thinkest thou [10](#)that the fellows of the Cave and (of) the inscribe tablet (which) were of Our

signs (miracles) (matters) wonderful? (18:9)¹¹

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

When sought refuge the youths unto the Cave then said they: “O’ Our Lord! Grant us mercy from unto Thee and provide for us in our affairs a right course”. (18: 10)

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

Then We did set a seal on their ears¹²for a number of years, (18: 11)¹³

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا

Then We raised them up that We might know¹⁴(i.e., show) which of the two parties reckoneth best the duration of their stay. (18: 12)¹⁵

Commentary

Verse 1

It is once again asserted here that the Holy Qur’an is the Book which was sent down to the Holy Prophet Muhammad from God and not any kind of recollections or reminiscences of any mortals produced or reproduced from the memory of any one or many persons. The guidance contained in it is plain and simple.

Verse 6

This verse speaks out as to how much the Holy Prophet had identified his personal interest with that of not only those who had believed in his ministry and got guided aright but also about the others who did not believe in the Truth and were still sunk deep in falsehood. The anxiety of the Holy Prophet for the victims of false belief is spoken of here to be so great that it was almost killing him. It would be realized as to how much he had dedicated himself to the cause of rescuing not any particular community, tribe or nation but mankind as a whole. It is quite obvious that he would not rest until the last member of the human family, is guided aright and earns the blissful life which awaits every true believer.

The word ‘*Hadith*’ here stands for the Holy Qur’an which was a Word quite new to the world.

Verse 7

The earthly establishments are arranged to test the human mind to prove as to who among the men prefer to act as the Lord wills and who acts to the dictates of his own sensual lust, ignoring the Commandments of his Lord. [16](#)

It is reported on the authority of the Sixth Holy Imam Jafar Ibn Muhammad al-Sadiq that the heathens of the Quraysh of Mecca sent three of their selected men to *Najran* to learn from the Jewish scholars some difficult problems from them to be put as a test to the Holy Prophet, to solve. The Jewish scholars gave the Qurayshites some questions about the Seven Sleepers in the Cave, which was a matter known only to some special scholars of the ancient scriptures. The men returned to Mecca and put the questions to the Holy Prophet, and the whole story of the Seven Sleepers of the Cave was revealed to him through Gabriel.

Verse 9

This refers to the famous miraculous event of the Seven Sleepers. This verse questions those who doubted the story and wondered at it.

'*Afsus*', (i.e., Ephesus) was a famous city which once flourished on the West Coast of Asia Minor about forty to fifty miles from Smyrna. '*Daqyanoos*', (i.e., Dacius) who ruled the place from 249 to 251 A.D. was a heathen and a violent persecutor of the faithful ones among the Christians. Seven youths of Ephesus escaped from the town and in their flight they met a shepherd with his dog called *Qitmir*. The shepherd and his dog followed them, and they took refuge in a cave in a mountain.

Verse 10

The cruel king pursued the fugitives and when they heard the sound of the march of the horses advancing towards them, they were mortally frightened and the young men being true believers entrusted their ease to God and prayed to Him for their rescue from the merciless heathen king who used to put those who did not worship the idols to a torturous and painful death. This shows that the true followers of Jesus were Muslims, i.e., strict Unitarians and they faithfully believed in God and had confidently trusted in Him.

Verse 11

God heard their prayers and a sound sleep was cast on them so that they might not be disturbed in the least by what happened outside the cave, and this state of sleep was made to continue for a long period of years together. (A version says the period was 187 years) and the dog sat there in front of the cave with his four legs spread at ease. The king sent his Vizier with some of his men to enter the cave and find them out. The Vizier being himself a Muslim, a faithful believer in Jesus and a Unitarian, in the clutches of the service of the heathen king, entered the cave and sounding a few calls for them, came

out and reported saying, that the men out of fright of the king lay dead. The king with his party returned pleased and ordered to close the cave with a tablet with the name of the men and the date of the happening inscribed on it. This is why the story is named ‘The Story of *kahf war ‘Raqim’*, meaning the Cave’ and the Inscribed Tablet.

Verse 12

When they were roused, i.e., made to awake from their sleep, they began only to imagine things to be as they were when they were caused to sleep. They had no consciousness at all of the length of the long time that had passed away. Men ignorant of the phenomena of the consciousness or the count of time varying in this very earthly life of ours might dispute but the fact is that the count of time is restricted to our outer self in our external life and it has no effect on our inner self as we do not at all feel the passage of time during sleep.

Students of Psychology know the fact that dreams of long events spread over a period of days, weeks, months and even years are experienced in only a few minutes and sometimes in a few seconds. This is one of the great signs or the most eloquent indication from God to man, to make him know that the working of the time-factor in the affairs of men is a matter fully controlled at God’s Independent Will. This fact answers the question or the doubt as to how quickly God can effect the accounting of the innumerable numbers of the human family on the Day of Judgment.

When these men awoke the tyrant heathen king was long dead (249–251 A.D.) and it was the reign of the good-hearted Christian King Theodosius I who reigned (408–450 A.D.).

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- [1.](#) The Holy Prophet Muhammad.
 - [2.](#) Refer to verses 7:45 & 39:28.
 - [3.](#) Established – plain – Direct.
 - [4.](#) ‘Qayyim’ Established as ‘Muhaimin’ in verse 5:48, i.e., Established by itself by which other Scriptures are established.
 - [5.](#) Reference to the Christians taking Jesus as the son of God.
 - [6.](#) Refer to verses 26:3 & 10:99.
 - [7.](#) Refers to the Christians who were then flourishing & in power – It is prophetic to say that was only a test which will not last long.
 - [8.](#) Refer to verses 10:14, 11:7, 21:35 & 67:2.
 - [9.](#) Many prosperous Towns destroyed by earthquakes, floods & devastating wars.
 - [10.](#) The Prophet addressed for the people.
 - [11.](#) This is to illustrate the fact in verses 18:7 & 18:8.
 - [12.](#) i.e., (hearing) through a deep sleep.
 - [13.](#) God sent on them such a deep sleep that no voice could awake them for a long period – They were not dead.
 - [14.](#) To show or to make others know.
 - [15.](#) To be read in the light of verse 18:19.
 - [16.](#) See verses 10:14, 11:7 & 67:2.

Al-Kahf Section 2 – The Companions Of The Cave

- The youths seeking protection of the Lord were made to sleep for centuries in the cave to prove, how man can be made to live long beyond the ordinary expectation and how time could be passed without being felt, until the Day of Judgment

Al-Kahf Verses 13 – 17

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى

We relate unto thee their story with the truth; verily, they were youths who believed in their Lord and We increased them in guidance. (18: 13)

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا

And We strengthened their hearts with steadfastness, when they stood up then said they: “Our Lord is the Lord of the heavens and the earth, Never will we call other than Him any god, for indeed then we should have uttered extravagantly.” (18: 14)

هُؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا

“These our people have taken gods other than Him; why do they bring not a clear authority in their support? who is there more unjust than he who forges against God, a lie.” (18: 15)

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا

And when ye have left them and what they worship but God, betake yourselves for a refuge unto the Cave, your Lord will extend unto you His mercy, and provide for you means of (safety and)

ease.” (18:16)¹

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا

And thou mightest see the sun, when it rose, decline from their cave unto the right and when it set, leaving them away unto the left, while they were in the cleft² thereof; This³ is of the signs of God; Whomsoever God guideth, he is guided aright, and whomsoever He leaveth to stray, never shalt thou find for him any guide to guide (him) aright. (18:17)

Commentary

Verse 13

The story was revealed to the Holy Prophet to answer the questions borrowed by the heathens of the Quraysh of Mecca, from the Jewish scholars of *Najran*. The young men who took refuge in the Cave are addressed as those who believed in God, which indicates that though after Jesus, most of the people had returned to idol worship, shifting their idolatry from the idols of the imaginary deities to the idols of the fanciful images of Jesus and Mary. There were still some true believers in God who followed Jesus faithfully in his original teachings without anything of an innovation of their own viz. the Trinity, which does not find any mention of it even in the present version of the Bible edited by the Christian Church started in the name of Jesus, by the pagan Emperor Constantine of Rome. Some state that the duration was 375 years. According to (M.F.A.)⁴ 300 years.

This verse establishes the fact that the story related in this surah was revealed to the Holy Prophet and not a knowledge acquired from any other source.

Verse 14

When they awoke and found the mouth of the Cave closed, each one began praying with his conviction and faith in the Lord. One of the men prayed saying, “Lord! Once I paid a labourer a full day’s wages while he had only worked for half the day. He did not receive the amount and went away. With that amount due to the labourer, I purchased a calf and it multiplied into a big herd. When the same labourer after some time returned to me in very affluent circumstances, I took him to the flocks of the animals multiplied from that one calf purchased of his money. The man did not believe and took it to be a joke, hut I took an oath and handed the whole herd to him”. “Lord! If what I have done was only for Thee, let this closure at the Cave be opened.” The prayer was heard and one-third of the closure gave way.

Another one of them prayed saying, “Lord! When during a famine a helpless beautiful woman came to me for some wheat, I wanted her to yield to my carnal desire of fornication, but the woman did not agree

and went away. Again, she came to me for help and again I laid the same condition, which she did not agree to. At last, when she came for the fourth time, she agreed, but when I wanted to hold her, she began to tremble. On being asked the reason for such a violent fear, she said that she was afraid of God. On hearing this I left her free and sent her with the provision she had asked for, and myself wept to be pardoned by Thee. Lord! If what I did was only for Thee, to please Thee, O' Lord! Let the closure at the entrance be opened."

God caused another third of the closure to be opened. When the two-thirds of the Cave was open, another one of the refugees prayed saying, *"Lord! Once I took milk for my old parents and since they were asleep, I did not like to disturb them. I waited for them the whole night until they awoke, and in the meantime, the whole herd of my sheep perished and I did not mind. If this what I did, was for Thee O' Lord! let the closure be opened."* The whole entrance was cleared of the closure.

The story begins from verse 18:13 and from verse 18:9 to 18:12 the matter is only introductory. The whole story has a special emphasis on the spiritual aspects of the human life and the strength of conviction or faith in God and God's reward for it. It also indicates how the Almighty Author of the Universe, is Supreme in His powers and in His Independent Will, to enforce the wondrous working of the latent factors of the truth about the phenomenon of time and its calculation in the internal and the external life of men.

Verse 15

It is a historic fact that for the first three centuries after the departure of Jesus from this world, the people were involved in an admixture of the heathen cult of Rome with the other imaginary deities formulated from the adulterated beliefs of the Jews, the Christians and the Sabaeans.

Verse 16

Here is related what the people discussed among themselves, saying, that when they did not agree with the heathens in their faith and wanted to take refuge in the Cave with the conviction that God will surely shower His Grace and take care of them as regards their needs and the comforts therein and thus to hand over their case to God.

Verse 17

This verse gives out the actual position of the Cave with its physical situation and the comfortable accommodation provided for the sincerely devoted ones to God, and in what tranquillity of heart and confidence in Him, the faithful ones lay there, resting in perfect peace of mind and body.

¹. A state comparable to the condition of the Holy Prophet and his Kinsman in their refuge in the 'Shi'b Abi Talib' & the firmness and certitude about the ultimate success.

[2](#). Open space surrounded by mountains.

[3](#). Saving a handful of believer in the midst of the multitude of the enemies and the same is applicable to the safety of the Ahl al-Bayt and their handful of devotees after the Holy Prophet.

[4](#). Minhaj al-Fada'il al-Ahl al-Bayt

[1] [1]

SHARES

Al-Kahf Section 3 – The Sure Coming Of The Resurrection Proved

- From the sleep for centuries together caused to fall upon the Companions of the Cave which period they felt to be a day or a part of a day was proved how the dead would pass the time unfelt for its length and how they will be raised on the Resurrection

Al-Kahf Verses 18 – 22

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا

And thou wouldst have deemed them awake while they were asleep; and We turned them unto the right and unto the left; and their dog lay stretching his paws at the entrance, Hadst thou [1](#)looked at them, surely thou wouldst have turned away from them in flight, and surely thou wouldst have been filled with awe of them. (18: 18)

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِئْتُمْ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا

And thus did We raise them that they might question among themselves. Said one among them: “How long have ye tarried (here);” Said they: “Tarrried we a day or a part of a day.” Said (the others): “Your Lord (alone) knoweth best how long ye have tarried (here); Therefore send ye then one among you with this (silver) coin of yours to the city, let him see (find out) which of them hath the purest^{[2](#)}(most whole some) food, so let him bring unto you provision from it, and let him

behave gently, and maketh³not you known unto any one.” (18: 19)⁴

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا

“For verily if they come to know of you, will stone you, or force you to return into their creed, and then⁵never will ye succeed.”⁶(18:20)

وَكَذَلِكَ أَفْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا

And thus We did disclose the matter unto them (the people) that they⁷might know that God's promise⁸is true, and that (about) the Hour (of Judgment) there is no doubt in it. When they⁹disputed among themselves about the affair then said they: “Build a building (monument) over them (their cave); Their Lord knoweth them best” Those (the believers) who prevailed in their affair said: “Certainly we will have over them a Mosque.” (18:21)

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا

(They will) say: “(they were) Three, the fourth of them was their dog;” and say (some others): “Five, the sixth of them was their dog,” guessing about the unknown; and (yet the others) say: “seven, and the eighth of them was their dog;” Say thou (O’ Our Apostle Muhammad!): “My Lord knoweth best their number, knoweth them not but a few;” Therefore contend not about them but a plain contention, and ask thou not any one about them. (18:22)

Commentary

Verse 18

Some commentators think that their eyes must also have been open to give the impression of their being awake. The name of the dog is traditionally held as ‘Qitmir’ (M.F.A.)¹⁰. But the names of the dog are given as ‘Qitmir’ or ‘Qatmoor’ or ‘Sahba’ or ‘Ryyan’ by (M.S.)¹¹. And the dog also must be looking awake to create fright in those who approached him.

Verses 19 – 20

The sleepers were roused or raised. The discussion among them about the duration of the sleep and their saying that God alone knows the truth, speaks of the firmness of the faith of the men about the

limitedness of their mortal self and the Supreme Authority of the All-Knowing Almighty and their unwillingness to waste their time in a problem which they felt difficult for them to solve. This indicates the fallacious impression of ours regarding the calculation of time in this life and how all the impressions of our life on earth will be wiped out against the reality of existence at our resurrection for the Final Judgment. The mention of the quality of purity of the food they sent for, indicates that they being the true believers, were not accustomed to take anything and everything the other people, i.e., the heathens' took, but only food pure and clean.

The last words of this verse along with the succeeding verse, indicate that the men thought that they slept only for a few hours and the affairs in the city were the same as they were when they went to sleep.

Verse 21

'Thus' or 'in this way', i.e., by causing the men to sleep for such a time, by raising them up after hundreds of years of sleep and more by making the men send one of them into the town in their own old-fashioned dress with the non-current currency, speaking their old out-of-date language, the men of the Cave as well as the people of the age, are tidings for man to realize that God at his Own independent Will, can make people sleep like the dead and yet protect their bodies from rotting and maintain them along with their dog to look as if they were alive, and that God protects His sincere believers as and when He deems it necessary and that He can change any situation to any extent which He wills to go beyond the human consciousness or any fallacious reasoning. And that dependence upon God is never futile. The mention of the coming of the Hour of Judgment being a certainty, indicates that the object of this wonderful demonstration of God's Authority over the time and the affairs of the people is to make people realize about the certainty of their accountability.

When the man from the Cave went with the non-current coins of Decius' time to the bakers shop, people gathered around him to know who he was. Ultimately the man was taken to the King who along with some scholars went to the Cave to verify the statement of the man. The man went in advance into the Cave and informed the other fugitives of the coming of the King with the scholars. The fugitives again fell prostrating in prayer to the Lord, praying for the sleep once again to come over them. When the King went into the Cave he found the men asleep and then believing in the statement decided to build a mosque at the spot, in token of God's Plan being executed at the place.

Though the people of the Cave were not considered to be totally dead but for all practical purposes they were considered by those who found them in the Cave as dead and knowing them as pious ones, ultimately, they decided to build a mosque over them, the act which Qur'an mentions appreciatingly. Thus, it indicates that to build a mosque over the graves or to adopt the place where there are the graves of the pious ones, as a mosque, is commendable and the best example of it in Islam is the *'Hijr of Ismail'* close to the very Holy Ka'ba and its being included in the performance of the *'Tawaf'*, i.e., the Seven Circuits around the Holy Ka'ba. In other words, it is a part of the Holy Ka'ba – wherein Ishmael

and many other apostles of God or the pious ones are buried. The traditions narrating that the Holy Prophet gave any orders contrary to this either are not authentic and reliable or they mean something else.

For example, there is a well-known tradition that the Holy Prophet said that: *“God has cursed the Jews and the Christians for adopting the graves of their prophets as mosques – do not take my grave as a mosque.”* There is another tradition from Ayesha: *“When Um Salama returned from Abyssinia, she described the churches and the places of worship of the Christians there, wherein they used to worship the saints buried there and worshipped the images of Jesus, Mary and the other saints.”* The Holy Prophet said, *‘Yes!’ ‘they have adopted them as their object of worship and you should not do like that.’* In another tradition the Holy Prophet said: *“Do not praise me in the same manner as the Christians praised Jesus.”*

From these two traditions, it is obvious that the Holy Prophet’s apprehension that his followers may exceed the limits about him and adopt him or any other person next to him as the object of worship besides God. It was not the question of worshipping God near at, or on a grave of any holy person. On the contrary, a place where a real devotee of God is buried is a sacred place and makes one remember God better than anywhere else – and after all, it is a blessed place. There will be no harm if a man worships God, wherever it may be.

Of course, there are traditions which discourage one to pray or even sit on the grave; not on account of its being an act of blasphemy but it is a disrespect to the grave of a believer. However, in order to save the Muslims from falling in the same idolatrous trap wherein the Christians and the other religionists had already fallen, Islam made it compulsory that in the Second and the Last *‘Rak’at* of all prayers, in *‘Tashahhud’*, the name of the Holy Prophet is to be mentioned after declaring the Absolute Unity of God, as His servant and Apostle – and God should be invoked to bless the Prophet and the members of his family.

After such daily and repeated confessions, it is impossible that a Muslim should adopt any object, seen or unseen, dead or living, as an object of worship, besides God; because to a Muslim, among the created ones, there is none greater than the Holy Prophet and those who are next to him in all excellence in the order of existence and when these are considered as the created ones, the slaves, the servants subservient to God in need of His Blessings, it would certainly be impossible to think of any other object as God or any one having any share at all in the Divine Authority. There remains one question: should the pious ones, whether living or dead, be remembered and revered or not?

The answer is that Qur’an and tradition encourage their remembrance not as deities but as good devotees and as sincere worshippers of God. For the amount of reverence paid to them in the form of bowing or prostrating or in any other form so far as they are not held as the object of worship, but mere reverence, regard and respect, to these holy ones, there is nothing to prove it as prohibited because *‘Ibadat’* or worship depends on the intention and the intention of a Muslim as said above can never be

more than mere reverence and respect and not worship, which is due to none besides God. Refer to note on visit to graves of note on verse 17:57. (A.P.).

Verse 22

As to the number each one could see there. Some say they were Three, some Four and some say Seven.

There is a mountain near Damascus and the Cave in it is described to be the Cave of the Seven Sleepers. Even today the pilgrims to the Shrine of the Holy Lady Zainab, the daughter of Ali and Fatimah, in Damascus, visit this Cave in the mountain.

The perversity among men has become so common along with the materialistic tendency that the semi-educated or ill-educated, that whenever any truth about matters spiritual gets manifested, they immediately start controversies creating doubts against it. The bodies of these Sleepers who are said to be still sleeping has not been discovered anywhere but the mere absence of this information cannot affect the truth in the event for He, the Almighty God, who caused the time to pass so unconsciously, could also keep the bodies of these devotees of His, away from the physical sight, otherwise the foolishness of some recognized scientist of the world or the materialist government of the place would surely have disturbed the scene by shifting the bodies to some place, like some museum and would have made them the exhibits of mere wonder rather than the objects serving the purpose of inspiration and guidance towards the belief in God. God has kept the Twelfth Holy Imam Muhammad Ibn Hasan al-Mahdi away from the sight of the public but that does not mean that the Holy Imam also does live today. And a similar long miraculous life is granted to the holy prophet Jesus and the other apostles of God like Khidr, Idris. The Qur'an definitely declares that Noah lived for 950 years etc.

The object was to reveal the information about the event to answer the challenge against the knowledge of the Holy Prophet questioning the bonafide of his claim to be the Apostle of God.

The Holy Prophet said that the Seven Sleepers will awake during the time of the Last Imam Muhammad Ibn al-Hasan al-Mahdi, when Jesus also will be given his second advent on earth.

The story of the people of the Cave was current among the various sects of the Christians, the question about the minute details of which, was a matter of controversy among them, and it had already become a matter of interest to non-Christians also. As the story contained some directive and conciliatory factors worthy of reference, was quoted here but besides these points, the other minute details of it, were of not much value in the reference.

Therefore Qur'an in its usual way of dealing with the other narrative stories of old, gives only the useful contents in a clear and unambiguous manner and drops or bypasses the other details regarding the age, the place, the names of the people, the name of the king, etc. which mostly are matters of controversial conjectures and the true version of which is known to God and might be known to some men of His. It is

a matter of no use to anyone. Of course, in certain cases of such stories of doctrinal value Qur'an deals with them decisively though it may be controversial – such as the story of the crucifixion of Jesus.

The Holy Prophet has been counselled not to discuss regarding the aspects of the case, save what is clear and not to refer to any of the disputants. And similarly, regarding the duration of their stay in the Cave, Qur'an gives the account of what was generally current, i.e., 300 years solar or 309 of the lunar, and says that alone God knows how long they actually stayed. The important aspect of it is that they stayed there for a considerable lapse of time. (A.P.).

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- [1.](#) address to any of the Muslims.
 - [2.](#) Cleanest.
 - [3.](#) let him not make you known.
 - [4.](#) Refer to verse 18: 12.
 - [5.](#) Should you return to their creed – you are lost forever.
 - [6.](#) Should you return to their creed – you are lost forever.
 - [7.](#) The people of the Cave and the others.
 - [8.](#) About the ultimate success of the Truth and the success on the Day of Judgment.
 - [9.](#) The people.
 - [10.](#) Minhaj al-Fada'il al-Ahl al-Bayt.
 - [11.](#) Minhaj as-Sadiqin [Mulla Fathullah Kashani].

[1] [1]

SHARES

Al-Kahf Section 4 – To Always Depend Upon God's Will

- To make God's Will a condition in promises
- The choice of believing or disbelieving in the Qur'an left to every individual's own decision

Al-Kahf Verses 23 – 31

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا

And say ye not (of aught); “Verily I will do it tomorrow,” (18:23)

إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

Save (say) “If God willeth” and remember thy Lord when thou forgettest¹ and say thou: “Maybe my Lord will guide me nearer than this to the right (way)” (18:24)

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا

And stayed they in the Cave three hundred years and they add nine (more). (18:25)

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

Say thou: “God (alone) knoweth best how long they stayed; His are the unseen (worlds) of the heavens and the earth; (Glory be to Him) How clear is His sight and how clear is His hearing! There is none for them other than God, any guardian, and He shareth not (with Him) in His sovereignty any one.” (18:26)

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

And recite thou what hath been revealed unto thee of the Book of thy Lord; None shall change His word; And thou shalt find not other than Him, any refuge. (18:27)²

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And restrain thou thyself with those who call unto their Lord morning and evening seeking His pleasure, and let not thy eyes turn away from them, aspiring the pomp of the life of this world; and obey not him whose heart We have made unmindful of Our remembrance, and he who followeth his inclination, and his case hath transgressed the limits. (18:28)

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

And say thou: “The truth is from your Lord; so let him who pleaseth believe; and let him who pleaseth disbelieve, verily We have prepared for the unjust (the Hell) fire,³encompass⁴them its enclosures; and if cry they for water, they shall be given water like the molten brass which will scald their faces; (how) wretched will be the drink; and (how) ill will be the resting place. (18:29)⁵

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

Verily those who believe and do good deeds, verily We waste not the recompense of him who doth good deeds. (18:30)⁶

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ
وَاسْتَبْرَقٍ مُتَكَئِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا

These, for them are the gardens of eternity beneath which flow rivers, they shall be adorned therein with bracelets of gold, and they shall wear green robes of fine silk, and thick brocade woven with gold, reclining therein on raised couches; (What a) Blissful recompense (will it be); and (how) goodly (will be) the resting place. (18:31)

Commentary

Verses 23 – 24

Note the extent of dependence on God’s Will, Islam demands of every true believer; for, when one promises to do a thing, he is not to depend upon his own will or ability but subject his will and ability to the Will of the Lord and say – ‘*If God wills*’. If any one fails to say so he should immediately return to remember the Lord and say it.

It is a general directive that man should never feel confident of his ability when he decides to do anything in future. However strong may be his will–power and ability, he is nothing before God’s Will and Ability. (A.P.).

Verse 24

Whenever man neglects or postpones any decisions, he should remember God and expect a guidance from Him, better than the decisions postponed. This refers to verses 18:22, 18:25 and 18:26. (A.P.).

Verse 25

The Christian writers on this story (viz. Simeon Metaphrastes) says 372 years and the others say some other figure but the Qur’anic version says 309, calculating according to lunar account, the figure might

agree to the other figures which are solar calculations. A Jew asked the First Holy Imam Ali Ibn Abi Talib as to how long did the Fellows of the Cave remain in the Cave. Ali replied ‘309’. The Jew said that their scriptures say only 300. Ali replied: *“It could be, for the Qur’anic figure is a lunar calculation.”*

Verse 26

Should the people still contest the figure, the answer could be *‘the matter is left to God’s knowledge.’*

Verse 27

The Holy Prophet was commanded to recite whatever was revealed to him. This might be in reply to the Quraysh who had put the question borrowed from the Jews, about the Fellows of the Cave.⁷ The warning against altering the Word of God, is meant for the others, for it is a scriptural method that when a matter is meant for the people, it is addressed to the Prophet.

Verse 28

‘Qummi’ in his commentary gives the occasion of the revelation of this verse, saying, that Salman had only one cloth which he used whenever he came to the Holy Prophet. He used it for carrying foodstuff as well as to cover his body. It naturally seemed not to be attractively clean. Once ʔUyaynah Ibn Hisn, a heathen Chief came to the Holy Prophet and desired that whenever he or the rich ones like him come, not to allow Salman to be there for the covering sheet which Salman used, gave a repulsive smell.

This verse was revealed in reply to the heathen Chief resenting the presence of Salman whose degree of faithfulness and piety was next only to the Holy Ahl al-Bayt and about whom the Holy Prophet had even declared *“Salman is of we the Ahl al-Bayt”* a distinction which no other companion of the Holy Prophet could have. The correction sounded in this verse is also for the believers as to what their attitude should be towards wealth, especially in comparison to faith and the faithful.

It is obvious that the Holy Prophet who does not follow anything but a revelation from God, does not obey such personalities depicted here or in the beginning of Chapter 33 – and verses 68:10–15. Therefore, this is addressed to the Holy Prophet, but those meant are the people. These are the conditions which give restrictive qualifications required in the *‘Ulu al-Amr’* whose obedience has been declared as compulsory as to the Holy Prophet. (A.P.).

^{1.} also postpone.

^{2.} This is another declaration of the challenging stability of the Qur’an. Refer to verse 6:116. Here is the application of the lesson of the people of the Cave to the life of the early Muslims.

^{3.} Smoke and flames.

^{4.} Entrap.

^{5.} Refer to verses 44:45 & 70:8.

^{6.} Refer to verses 76:13–21.

[1] [1]

SHARES

Al-Kahf Section 5 – The Parable Of An Ungrateful And A Grateful Man

- How ingratitude draws the deprivation of the blessings of God and how gratitude increases the bounties of the Lord

Al-Kahf Verses 32 – 44

وَاضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا

And set forth unto them [1a](#) parable: Two men We made for one of them two gardens of grape-vines, and We surrounded the two (gardens) with date palms, and made We corn fields in the midst of the two (gardens) (18:32)

كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكْلَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا

Both the gardens brought forth its fruits and failed not aught in it, and We caused a river to gush forth in their midst, (18:33)[2](#)

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا

And he had fruits (in abundance), and said he unto his companion while talking to him: “I am greater than thee in wealth and am mightier in my clan.” (18:34)

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا

And entered his garden he who was unjust to himself. Said he: “I think not that this will ever

perish,” (18:35)

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا

“And I think not that the Hour (of Resurrection and Judgment) will ever come, and even if I am returned unto my Lord, I will (ever) of a certainty find better than this a [3](#)resort.” (18:36)

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا

Said unto him his companion while talking to him: “What! disbelievest thou in Him Who created thee from dust, then from a sperm-drop, then He fashioned thee (into) a complete man?” (18:37)[4](#)

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا

“But as for me He, God is my Lord, and I associate not with my Lord any one.” (18:38)

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا

“And why didst thou not say when thou didst enter thy garden: “(It is) as God willeth! there is no power but with God, if thou dost see me less than thee in wealth and children.” (18:39)

فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فُتُصْبِحَ صَعِيدًا زَلَقًا

“Yet maybe my Lord may give me better than thy garden, and send on it (on thy garden) thunderbolts (as a reckoning) from heaven, that it becometh barren slippery dust,” (18:40)

أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا

“Or get sunk underground its waters and thereafter never thou art able to search for it.” (18:41)

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

And his fruits were enwrapped into destruction, so he began wringing his hands for what he had spent in it, and it (his garden) lay fallen on its roofs, and said he: “Alas me! Would that I had not associated with my Lord any one!” (18:42)

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا

He had no force⁵ to help him other than God, nor could he himself help. (18:43)

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا

Here (in the event of such a helplessness) protection⁶ is only God's the Truth; He is the Best to reward and the Best to requite. (18:44)

Commentary

Verses 32 – 34

This verse and the following six verses comprise the parable of the one puffed up with his possessions, his sources of wealth, large family and his public status and position, while the other humble and modest one who is mindful of the ultimate end of man, and all authority, glory and praise being exclusively of God.

Verses 35 – 36

The man of wealth and power who is puffed up of it, thinks in vain that what he owns shall last for ever, and there is no day of reckoning or requital to come and thinks the possessions and the pleasures of this world to be everlasting.

Verse 37

This is what the poor believer replies to the disbeliever puffed up with wealth and power. He reminds him of the origin of man.⁷

-
- ^{1.} Those enjoying the worldly pomp & show. Refer to verse 18:28.
 - ^{2.} Refer to note on verse 6:44.
 - ^{3.} Returning place.
 - ^{4.} Refer to verses 15:28, 15:29 & 87:2.
 - ^{5.} Host.
 - ^{6.} Hold – Authority – Mastery.
 - ^{7.} See verses 15:28, 15:29 & 87:2.

Al-Kahf Section 6 – Wealth And Children, Only Passing Shows

- Wealth and children are only a transitory adornment of the life of this world and are only a passing show, but good deeds are the Best and lasting assets

Al-Kahf Verses 45 – 49

وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا

And set thou unto them the similitude of the life of this world, like the water which send We down from heaven, and the herbage of the earth mingleth with it, then it becometh dry stubble which the winds scatter; for God over all things hath power. (18:45)

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

Wealth and children are the adornment of the life of this world; and the everlasting good works are best in view of thy Lord in (earning the) reward, and best as hopes (of His mercy). (18:46)

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

And the day when We will cause the mountains to pass away, and thou seest the earth a levelled plain and We will gather them (and) then leave not behind, of them any one. (18:47)¹

وَعُرِضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا

And they shall set before thy Lord in ranks; (and it will be said unto them): “Now are ye come unto Us as We created you at first: and yet ye thought never We had made unto you a tryst.” (18:48)

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا

أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

And (when) the Book of (deeds) is placed then wilt thou see the guilty, dreadful² of what is (recorded) in it: and they will say: “Ah woe unto us! What a book is this! it leaveth not aught (of our sins) small or great but enumereth (each one of) them!” And will find they what ever they did, present (in it): and dealeth not thy Lord unjustly with any one. (18:49)

Commentary

Verse 45

Here is another parable to show how illusory are the luxuries and the enjoyments of this world. The rain water which comes from the heavens is no doubt a life-giving element but none can be proud and puffed up of merely having it, for it never tarries long. It is absorbed into the earth and gives the earth a flourishing growth of vegetation but only for passing seasonal time and soon the summer comes and turns everything into dry stubble which is blown up by the slightest flow of the wind. The water which gave the earth a luxuriant and flourishing show disappears and the earth is once again rendered dry and cracked with the heat of the sun and even the huge trees get withered for want of water sunk deep down in the earth.

Verse 46

This verse makes obvious the view-point of life in Islam. Good deeds and deeds of continued charity like schools, hospitals, wells, bridges, orphanages, widow-homes and the other similar charitable services are commended and encouraged with the promise of a better and a lasting and an ever-increasing return, both in this life and also in the Hereafter.

The Holy Prophet said, “*There will be three kinds of people among my followers, i.e., the Muslims:*

- 1. Those who do not at all covet to own any wealth and earn only as much as they need for their livelihood. These are those about whom God has said: ‘Neither there is any fear for them nor shall they grieve.’*
- 2. Those who like owning wealth and earn it through legal means and spend it in doing good to the others and the other good deeds. They shall have to render account of their earnings and their spending. For the good that they do, they will be rewarded and for the failures on their part they will be punished or pardoned.*
- 3. Those who covet to own wealth and in owning it, they have no regard for the right or wrong or the legal, or the illegal means of gathering it, they do not pay from it even the prescribed share to the poor and the needy. They spend it in evil and forbidden ways. The Hell-fire will be their reward.*

Verse 49

The record of the deeds is so complete as the same is referred to in verses 17:13 & 17:14. The fact is that whatever good or evil an individual does here, is getting impressed faithfully which shall appear in a palpable form of a written record according to the nature of the deeds. One would see all his deeds in their fullness in the visible form and thus own the position in relation to the reward or punishment the deeds will justly award.

1. Refers to 'Qiyamat al-Kubra' the Total Resurrection 'Kubra' Great – Big – as opposed to the partial resurrection. Refer to verse 27:83 – which is termed as 'Raj'at' i.e., the return.

2. In fearful apprehension.

[1] [1]

SHARES

Al-Kahf Section 7 – Satan And His Tribe – The Open Enemies Of Mankind

- Mankind warned against following Satan and his tribe who are the open enemies of man and his progeny

Al-Kahf Verses 50 – 53

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي
وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

And when said We unto the angels: "Prostrate ye unto Adam!" then they (all) prostrated but 'Iblis'; he was of the jinn, and he transgressed the behest of his Lord; What! would ye then take him¹and his progeny as friends rather than Me, and they are enemies unto you! Evil for the unjust would be the²exchange. (18:50)³

مَا أَشْهَدُهُمْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسَهُمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

I called them⁴not to witness the creation of the heavens and the earth, nor of the creation of their selves; nor am I he who taketh those who lead (people) astray, as helpers. (18:51)

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا

And the Day (of Judgment) when He will say: “Call ye on those whom ye thought to be my partners,” and they will call on them, but they will not listen to them, and We will cause between them a valley of perdition. (18:52)

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا

And shall see the guilty ones the fire, and apprehend that they are falling into it, and they will find⁵not any escape thence. (18:53)

¹. Iblis i.e. Satan.

². This.

³. Refer to verses 2:34, 17:61, 15:28 & 20:116.

⁴. These taken as friends and guardians besides God.

⁵. Any place of refuge to avoid it.

[1] [1]

SHARES

Al-Kahf Section 8 – God Is Forgiving And The Lord Of Mercy

- God is Forgiving
- The Lord of Mercy who never hastens to requite for the evils of men
- but defers punishment

Al-Kahf Verses 54 – 59

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

And indeed have We (fully) displayed for mankind in this Qur'an every kind of 1similitude; but man, of most things, is contentious. (18:54)2

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا

And nothing preventeth the people from believing when the guidance came unto them, and from asking for the forgiveness from their Lord 3except overtaketh them, the fate of the ancients or cometh face to face unto them the chastisement. (18:55)

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ وَيُجَادِلِ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنْذِرُوا هُزُوًا

And We send not apostles but as bearers of glad tidings and warners; and dispute those who disbelieve with falsehood that they may refute with it the truth, and take they My signs and that they have been warned with, for a jest. (18:56)

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِلَّا أَبَدًا

And who is more unjust than he who is reminded of the signs of his Lord, then he turneth away from them and 4forgetteth what have sent forth⁵his two hands? Verily We have caused veils over their hearts lest they understand it and in their ears a heaviness; And if thou calleth them unto guidance, never will they in that case get guided aright at all. (18:57)6

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا

And thy Lord is Oft-Forgiving and the Lord of Mercy; were He to seize them for what they earn, surely He would have hastened for them the chastisement; but for them is a tryst never shall they find, besides it, a refuge. (18:58)

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا

And these towns, We did destroy them when they committed iniquities; but We had a tryst for their destruction. (18:59)[7](#)

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- [1](#). Examples – parables.
 - [2](#). Refer to verse 17:41.
 - [3](#). Unless – i.e., they wish that.
 - [4](#). Heedeth not.
 - [5](#). Sent in advance.
 - [6](#). Refer to verses 7:179, 16:108 & 17:45.
 - [7](#). Towns referred to in the previous Surah.

[1] [1]

SHARES

Al-Kahf Section 9 – Moses’ Search For Higher Knowledge

- Moses travels with his servants seeking higher knowledge
- He meets the one who had been gifted with knowledge by God and seeks to follow him requesting him to teach him what God had taught him

Al-Kahf Verses 60 – 70

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

And (remember) when said Moses unto his [1](#)boy: “I will cease not until I reach the junction of the two rivers or I will go on (a non-stop march) for years.” (18:60)[2](#)

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا

So when they reached the junction of the two (rivers), they forgot[3](#)***their fish and it took its way***

into the sea making a hole (in the earth). (18:61)

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا

But when they had gone (some distance) said he⁴unto his boy “Bring unto us our morning meal, indeed we have met from this our journey weariness.” (18:62)

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا

He said: “Didst thou see (what happened) when we took refuge on the rock, then verily I forgot⁵the fish, and nothing made me forget⁶to mention of it but the devil; and it took its way into the sea, what a wonder it is!” (18:63)

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّ عَلَى آثَارِهِمَا قَصَصًا

He said: “That is (the place) what we were seeking for!” So they retraced their steps, (18:64)

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا

Then found they one, from among Our servants⁷whom We had vouchsafed mercy⁸from unto Us and We had taught him knowledge⁹unto Ourselves. (18:65)

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا

Said unto him Moses: “Shall I follow thee on condition that thou shouldst teach me aright of what thou hast been taught.” (18:66) ¹⁰

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

Said he: ¹¹“Verily, thou canst not have patience with me.” (18:67)

وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا

How canst thou be patient about what thou comprehendest not its knowledge. (18:68)

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا

He said: “Thou wilt find me patient if God willeth, and I shall not disobey thee in any matter.”

(18:69) [12](#)

قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا

Said he: [13](#)“If thou followest me, ask me not of aught until I myself unto thee make mention of it.”

(18:70)

Commentary

Verse 60

It is reported by (M.S.) [14](#) that once Moses while preaching to his people thought himself to be the most learned one among the men and there being none equal to him in knowledge. God commanded Gabriel to go at once to Moses and tell him that what he imagined about himself was not a fact and there is one more learned than him living near the rock at the junction of the two rivers, and Moses should go and earn some knowledge from the man. Moses was commanded to have a roasted fish along with him and whenever the roasted fish gets alive and gets into any river or sea, it will make a way for him and he should follow the track created by the fish. Immediately as he received the command from God, Moses started on the journey with his deputy Joshua Ibn Nun who attended on him with some bread and a roasted fish and decided to wander to any extent until he finds out the man of the greater knowledge and wisdom

The man referred to by God was Khidr. One of the miracles given to Khidr was that if he sat leaning on any dry stick it becomes fresh green. *Khidr* literally means green. (M.S. and U.I.) [15](#)

Khidr by name was Baliyu, son of Malka, son of Admir, son of Arfas, son of Sam, son of Noah.

Huqba is said to be a long extent of time – about 80 years.

Verse 61

At last Moses and Joshua reached a spring. Moses sat on a rock beside the spring. It is said that Moses slept on the rock and Joshua placed the fish on a rock, when the roasted fish suddenly jumped and got into the river.

The Junction of the Two Seas are interpreted as the joining of the two arms of the Red Sea viz. the Gulf of Aqaba and the Gulf of Suez (AYA) [16](#). Some commentators interpret it as the meeting of the two great

streams of knowledge viz. the knowledge of Moses and that of Khidr. (M.S.)¹⁷

Verses 62 – 64

When Moses and Joshua had passed the spring, Moses told Joshua to provide him with breakfast. When they did not find the fish along with the bread Joshua remembered the wonderful incident of the roasted fish springing into the river and passing through the water – and apologized for forgetting to report the incident to Moses for it was a satanic effect of forgetfulness that was cast on him. Moses said that was the Sign which they had to follow to reach the learned man of God. Moses and Joshua retraced their footsteps and reached the rock and followed the track made by the fish, through the water.

Verse 65

They found a man spreading his prayer mat on the water of the river and engaged in prayer. When Moses wished him, the man immediately returned the salutation saying “*Peace be to thee Moses, the Apostle, and to the Children of Israel.*” Moses wondered at the man already knowing his and to the Children of Israel.” Moses wondered at the man already knowing his name and his designation. This was *Khidr* who was specially blessed by God and endowed with knowledge direct from God.

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- ¹. Disciple.
 - ². Refer to verses 25:53, 35:15 & 55:19.
 - ³. Left away though the act of forgetting was of the boy but figuratively it is attributed to both.
 - ⁴. Moses.
 - ⁵. ‘Adhkuruhu’ may refer to take back the fish in the sense that the boy tells Moses that he left the fish on the rock and forgot to take it back. (A.P.).
 - ⁶. Made me delayed to.
 - ⁷. The Holy Apostle ‘Khidr’.
 - ⁸. Apostle-ship & long life.
 - ⁹. A kind of Knowledge of the unseen.
 - ¹⁰. The form ‘Rushda’ may also apply to what has been taught to ‘Khidr’.
 - ¹¹. Khidr.
 - ¹². Note – The promise of Moses is conditional.
 - ¹³. Khidr.
 - ¹⁴. Minhaj as-Sadiqin [Mulla Fathullah Kashani].
 - ¹⁵. Minhaj as-Sadiqin [Mulla Fathullah Kashani] and Usul al-Irshad [Shaykh al-Mufid].
 - ¹⁶. Abdullah Yusuf Ali’s English translation of the Holy Quran.
 - ¹⁷. Minhaj as-Sadiqin [Mulla Fathullah Kashani]

Al-Kahf Section 10 – Moses Following The One Gifted With Knowledge Of God

- Moses travels and meets with wonder–striking events

Al-Kahf Verses 71 – 82

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

Then they went (their way) until they embarked in the boat, he made a hole in it. (Moses) said: “Made thee a hole in it to drown its inmates? Indeed thou hast done a strange thing?” (18:71)

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

He said: “Said I not unto thee that thou canst not be with me in patience?” (18:72)

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا

Said he (Moses): “Chide¹ me not that I forgot, and constrain me not to a difficulty in my affair.” (18:73)

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا

Then they went on until they met a boy, he slew him. Said (Moses): “Slew thou an innocent person, who had slain none? Indeed thou hast done a horrible thing!” (18:74)

قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

He said: “Said I not unto thee that thou couldst not be with me in patience?” (18:75)

قَالَ إِن سَأَلْتُكَ عَنْ شَيْءٍ² بَعْدَهَا فَلَا تُصَحِّبْنِي³ ۚ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا

Said he²: “If ever I ask thee about anything after this, then suffer me not to be in thy company; then indeed thou hast had an excuse (to do so) unto me³.” (18:76)

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَن يُضَيِّقُوا لَهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ^٤ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا

Then went they on until they came to the people of a town, they asked its people for food, but they declined to receive them as (their) guests, then they⁴found in it (the town) a wall about to fall, and he⁵set it upright. Said he⁶: “If thou hadst wished, thou mightest surely have taken a return (payment) for it⁷.” (18:77)

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ^٥ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

He said: “This shall be the parting point between me and thee, now I will acquaint thee of the interpretation of what thou couldst not bear with patience.” (18:78)

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

“As for the boat, it was of (some) poor men they plied in the sea and I intended that I should damage it, for there was after them a king who seized every boat by force” (18:79)

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا

“And as for the boy, because his parents are believers and feared we that he should grieve them by rebellion (against them) and disbelieve (in God).” (18:80)

فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا

“So we did intend that their Lord giveth them instead one better than him in purity (of conduct) and closer in affection.” (18:81)

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ وَمَا فَعَلْتُهُ^٦ عَنْ أَمْرِ ذَلِكِ فَأَوْيَلُ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

“And as for the wall, it was of two orphan boys in the city, and was underneath it (depo-sited) a

treasure (intended) for them two and their father was a righteous man; so willed thy Lord that they should attain their maturity and take out their treasure (which is) a mercy from thy Lord; and I did it not of my own will. This is the interpretation of what thou couldst not have patience.”
(18:82)

Commentary

Verses 78 – 79

The owners of the boat, though reduced to a miserable poverty, did not resort to any disrespectful means of earning their sustenance. They used to earn their livelihood by plying their boats but the cruel King wanted to commandeer the boats of his subjects. If these self-respecting poor souls lost the boat, which was the only means of their subsistence, they would have been reduced to beggary. Khizr simply made it useless for the time being and saved it from being snatched away from them.

The damage done could be easily repaired by the owners after the boat escaped the seizure by the King. This incident served the purpose of bringing home to the intelligent mind that the working of the Divine Plan in this world is never without the absolute wisdom active in it, towards some good in the ultimate, though outwardly it might seem to be detrimental to the immediate interest of some, but it might lead to a really favourable end.

Verse 80

The act of killing the youth seemed to be a definite cruelty. But it was not a secret for Khizr that the boy was practically lost to his parents as an outlaw, as such, was an encumbrance to the society, a danger to the life of the public and thus a source of a torturous grief to his gentle and righteous parents. The statement being in first person plural, indicates that Khizr did not act on his own but was guided by the Divine inspiration.

Verse 81

The parents were promised in return, a better recompense through the gift of a better-behaved son who would be a source of pride and an asset to them.

This incident like the first one indicates that the value of integrity and excellence in human character and conduct is greater than the value of a life of one or a few, and when the larger interest of the peace and security of the public at large needs it, the loss of the fewer in number is no loss.

Verse 82

A righteous man who was no more had buried a treasure under the wall for his young orphans to inherit their property. If the wall had been allowed to fall, the buried treasure would have been exposed and

would be owned by the others and consequently the poor orphans would have been deprived of what their good-hearted father had left for them and the issues of the righteous man would also naturally be righteous and of service above self to the others. Hence serving the interest of the poor orphans was also serving the

cause of public charity. The repairing of the wall by Khizr without any compensation or return for his labour, indicates that while doing any good the immediate return for it should not be the concern of the individual who does it. Good should be done for the sake of goodness.

It is reported that the Sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq and also the Eighth Holy Imam Ali Ibn Musa Ar-Ridha' that under the wall which tended to fall and which was repaired by Khizr without any wages for his labours, were buried some very valuable tablets of higher knowledge and on one of the tablets was inscribed:

1. In the name of God the Beneficent and the Most Merciful.
2. There is no God save I (Myself).
3. I wonder at the man who is sure of his death and yet rejoices.
4. I wonder at the man who knows that only the Will of the Lord is done and yet grieves.
5. I wonder at the man who knows the uncertainty of this world and yet covets for it.

The Sixth Holy Imam said that the issues of a man do get their share of the reward or the return for the goodness as well as the evils of their parents. There is no room to wonder at this statement for we see in the daily working of the laws of nature that the issues of strong and healthy parents are also strong and healthy and likewise the children of sickly parents, the victims of the hereditary diseases. The law is simple and reasonable that those who inherit the assets of a concern shall also have its liabilities. The children who inherit the goodness or the badness of the bodies of their parents will also naturally have the virtues and the vices of their spiritual aspects of the personalities. It is in this sense that the law of heredity in the native endowments of a man is acceptable.

In giving the reasons for his three deeds, in the first instance: Kidr attributed the act to himself, saying, 'I intended', in the second instance he uses plural 'we intended', and the third instance he attributes the act totally to God and at the end he says 'I have not done anything of my own accord'. Two reasons have been given for this method of speech:

1. In the first instance it is a mere act demanding the courtesy required not to attribute the act of damaging to God. In the second instance the action has two aspects, the disadvantage to the boy killed and the advantage to the parents. Hence the use of the plural, to refer the disadvantageous aspect to Kidr and the advantageous aspect to God. In the third instance, it was purely advantageous.

2. The method was based on the usual movement from a phenomenon to its utmost background and the genetic cause.

In the first instance he holds himself as the causative agent. In the second instance he moves further – he takes the apparent and the real causes into consideration, hence he used the plural 'we'.

In the third, he reaches the zenith and discards the agency of a creature totally and attributes the act to its real Author, and for emphasis, he declares that he has not done anything of his own accord.

The story of Kidr and Moses for the moral of the instances of the Divine Blessings in disguise and that how extensive and deep may be the human knowledge, even of those who are under revelation, regarding the administration of the world by God, is still limited and subject to further increase and that the mysteries behind the events are far from our grasp. (A.P.).

[1.](#) Blame for not observing the conditional promise.

[2.](#) Moses.

[3.](#) To send me out of your company.

[4.](#) Khizr & Moses.

[5.](#) Khizr

[6.](#) Moses

[7.](#) Thy labour.

[1] [1]

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[8] <https://al-islam.org/tags/tafsir>

[9] <https://al-islam.org/surah-al-isra-17>

[10] <https://al-islam.org/tags/surat-al-kahf>