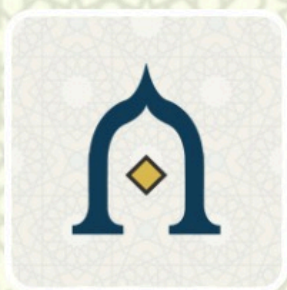


The Holy Qur'an - The Final Testament - Juz 17

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

Al-Islam.org

[1] [1]

SHARES

Sub Title:

Author(s):

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This text is the seventeenth 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 seventeenth Juz of the Holy Qur'an, from Surah Al-Anbiya Verse 1 to Surah Al-Hajj Verse 78.

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[Surah Al-Hajj \(22\)](#) [10]

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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:

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Al-Anbiya – The Prophets

(Revealed at Mecca)

112 Verses in 7 Sections

Sections Of Al-Anbiya – The Prophets

1. Judgment getting nigh.
2. Everything in the universe belongs only to God.
3. Every soul shall taste death.
4. The Divine Mercy.
5. Abraham argues against idolatry.
6. The Apostle of God delivered and blessed.
7. The Righteous shall inherit the Earth.

Important Topics

1. Muslims, if they need to know anything, to ask the People of the Dhikr – the Qur'an. (Verse 7).
2. Only those approved by God will be able to intercede. (Verse 28).
3. The movement of the sun and the moon in their respective orbits. (Verse 33).
4. Every soul is constantly undergoing death. (Verse 35).
5. Scales of Justice will be set on the Day of Judgment. (Verse 47).
6. Blind following of the ancestors. (Verse 54).
7. Abraham's device of disclosing the fallacy of Idolatry – by breaking the idols. (Verses 51–67).
8. Fire caused by God, to be cool and a source of comfort to Abraham. (Verse 69).
9. Mountains and birds singing the Glory of God and made subservient to David. (Verse 79).
10. The blessings of God on Job (Ayyub). (Verse 83).
11. Jonah's prayer in affliction. (Verse 87).
12. Zachariah's prayer for an issue. (Verse 89).
13. The Gog and Magog. (Verse 96).
14. At the end before the Day of Judgment the heavens will be rolled up like the roll of a scroll – as at the origin of the creation. (Verse 104).
15. The earth shall be inherited by the Righteous servants of the Lord. (Verse 105).
16. The Holy Prophet Muhammad sent on earth as Mercy unto the worlds. (Verse 107).

Introduction

This Sura deals mostly with some particular aspects of the lives of some of the most prominent Apostles of God, the excellence of ideal pure devotion to Him – their sufferings and their deliverance – Hence the name of the Sura is drawn from this feature of the matter dealt with in it. It deals with the heedlessness against the Day of Requital. The Holy Prophet was deemed by the people to be under the influence of some dreams of a poet – To seek knowledge of the Word of God from the people divinely endowed with the meaning of it. The heavens and the earth not created in vain – Everything in the universe belongs only to God – The argument against the belief in gods besides the True One.

The right of intercession shall be only with those whom God is pleased with. The glory of the creation of the heaven and the earth. God alone controls the time and the movement of the heavenly bodies. Every soul shall taste death. Apostles preceding the Holy Prophet were also ridiculed. Every thought and deed shall be weighed in the balance on the Day of Judgment. Abraham's encounter with the idolaters and his convincing arguments against idolatry. Lot and his followers saved. David and Solomon given the apostleship and the authority over certain natural factors and the spiritual beings – The patience of Job, Ismail, Idris, and Dhul-Kifl – Mention of the relief given to Apostle Jonah.

The miraculous birth of John the Baptist from a barren old lady and of Jesus from a virgin referred to – Good deeds with faith in God never go unrewarded. The wicked who had been the victims of the wrath of God shall not return to life on earth until Gog and Magog are let loose at the end of the world. The righteous shall be in Paradise far away from Hell – The righteous shall inherit the earth for ever. The Holy Prophet a Mercy to the worlds. God is Only One. God alone knows when the Day of Judgment shall be held. The life on earth a passing show and a tempting trial not desirable for the faithful.

[1] [1]

SHARES

Al-Anbiya Section 1 – Judgment, Getting Nigh

- Judgment getting nigh and nigher, yet warnings are unheeded
- The infidels still doubt about the bonafide of the Apostle (Muhammad) sent unto them with the Reminder (the Qur'an)
- People still demanding miracles

Al-Anbiya Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ

Hath drawn nigh¹ unto the people (the day of) their reckoning, and they in heedlessness are turning aside. (21:1)

مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ

(There) Cometh not unto them a reminder from their Lord, anew, save they hear it and they get busy in sport. (21:2)

لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ ۗۙ النَّجْوَى الَّذِينَ ظَلَمُوا ۗ هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ

Pre-occupied at their hearts with trifles; and discoursed in secret²; those who did wrong (saying) "Is this (man)³ other⁴ than a human being like unto yourselves; What! will ye then yield unto sorcery while ye see (it)?" (21:3)

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ

He⁵ said: "My Lord (well) knoweth (every) word (spoken) in the heaven and the earth; and He is the All-Hearing, the All-Knowing." (21:4)

بَلْ قَالُوا ۗۙ أَضْغَثٌ أَحْلَمَ ۗۙ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأُولُونَ

Nay! say they: (these are) medleys of dreams⁶! Nay! he hath forged it; Nay! he is a poet; let him then bring unto us a sign like unto the ones that were sent unto the former ones (of the apostles)." (21:5)

مَا ءَامَنَتْ قَبْلَهُمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ

Believed not before them (the people of) any of the towns which We did destroy: what! will these (now) believe? (21:6)

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَاسْأَلُوا ۗۙ أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And We sent not before thee, but men unto whom We did reveal, so ask ye the people of the

7Reminder8if ye know not. (21:7)

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ

We made them not (such) bodies not eating the food, and they were not to abide (in this world) for ever. (21:8)

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ

Then fulfilled We unto them Our promise (of punishment), then We delivered them, and those whom We willed, and We destroyed the extravagant9ones. (21:9)

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ

Indeed have We sent down unto you a Book (the Qur'an) wherein is your remembrance;10What! Do ye not then understand? (21: 10)

Commentary

Verse 1

Since Muhammad, the Last Apostle of God promised to mankind has already come, the Holy Qur'an, the Final Word of God has been revealed and Islam, the religion prescribed by God has been preached, the Day of Judgment is naturally nearer at hand than before. Everyone is sure to meet death sooner or later and none knows when he would reach the end of his life-journey at which he will have to account for his faith and deeds and yet the people heed not the admonition and turn away from the guidance to salvation. Here the address is to the disbelievers.

The Holy Prophet said that his advent itself is the announcement of the Day of Judgment being at hand.

If the address is to the disbelievers, it means that the people though sure, at least of their death, turn away from the truth and if the address be to the believers, it means that they are careless and unmindful of the doom and the reckoning of their deeds. Most of them neglect the Prescribed Prayers and the Fast. In spite of owning wealth, they do not disburse the poor-rate and avoid the pilgrimage. Most of the believers take sinning very lightly and do not fear God and have practically forgotten death and the Day of Requit. They do not at all care to think for a while what would happen to them if death overtakes them when the wealth they so much love, will be there before their eyes and the family and friends around them would depart, and they will be left only dejected and disappointed without anything of their

wealth or any one of their relatives and friends being of any avail to them.

Verse 2

Even with the repeated reminder from the Lord, instead of getting awakened to be guided aright, the people only listen to the admonition only to ridicule and laugh at them. They waste their life and wealth in wasteful fooleries forgetting totally the life Hereafter.

Verse 3

The reference is to the attitude of the disbelievers towards the recital of the Holy Qur'an. They listened with a trifling heart and when struck with the miraculous impression of the Word of God they secretly counselled to each other saying that the Holy Prophet was merely a man like them and what he recited was only a sorcery, hence they should not yield to the enchantment. When the people get helpless against the wonderful knowledge and the amazing excellences of the sublime and the superb qualities in the Holy Prophet, they reconciled their amazement with the adamantness of their infidelity, saying, what he owned was some deceitful art of sorcery.

Verse 5

They were struck with the miraculous effect the Holy Qur'an created and notwithstanding the natural and the irresistible impression the Word of God created on them, which they helplessly called it sorcery, or the wonders of a dream or the marvel of poetry. They demanded a miracle although the Holy Qur'an is by itself a challenging miracle.

This was the actual position of the pagans who used to hear the Holy Prophet reciting Qur'an. They were undoubtedly influenced or would remain confused as to what to say – confused dreams, forgery, poetry – and when they found no justification for any such terms, they would say, it is sorcery and said, *'Let him bring destructive sign'*. The next verse answers.

Verse 6

What happened to the miracles already shown heretofore by the previous apostles of God? Were they not sufficient? Should God and His apostles be ever ready to go on showing miracles as and when they are demanded by men stubborn, in their disbelief with a determination never to believe at all? Persistence in disbelief and wickedness in spite of the miracles had always been punished. Hence the mercy of the Lord demands belief through the use of reasoning. If miracles accompany the admonishing, surely the next step as the natural consequence would be destruction. And if the people resist even the clearest arguments, they would meet the consequence which their predecessors suffered.

Verse 7

'Dhikr' – literally meaning a *'Reminder.'* It is one of the names of the Holy Qur'an. *'Ahl al-Dhikr'* means here the people of the Holy Qur'an, i.e., the Holy Prophet and the Holy Ahl al-Bayt whom God Himself purified¹¹ and sent into the world for the guidance of humanity. It has repeatedly been pointed out as to who the *'Ahl al-Dhikr'* are, i.e., who are the ones with whom God has endowed the fullest meaning of His Final Word, the Holy Qur'an.¹² All these verses clearly say that the Holy Qur'an consists of plain as well as ambiguous verses. The plain ones give out the factors which everyone can easily understand, and the ambiguous ones hold in them thoughts of abstract nature of higher knowledge reserved for minds with advanced intellect, the interpretation of which none knows save God and those whom God has given the knowledge and whom He has made firm or perfect in it. As to who else is in knowledge next to the Holy Prophet to be resorted to for the Qur'anic knowledge, the Holy Prophet himself has made it clear through repeated declarations which are unanimously and universally acknowledged by the Muslim World as a whole viz:

"I am the City of knowledge and Ali is its Gate."

"Ali will always be with Qur'an and Qur'an will always be with Ali."

To hold the true knowledge, particularly in its perfection, needs a clean mind and a pure soul and who else could be more clean and better purified than those whom God Himself has purified viz. the Holy Ahl al-Bayt.¹³ And to know who these Ahl al-Bayt were, see verse 3:61, which relates the event of the historic *'Mubahila'* or the Spiritual Contest against the Christians of *Najran*, when the Holy Prophet openly demonstrated that his Ahl al-Bayt were Ali, Fatema, Hassan and Husayn and no others.

To interpret this verse with the word *'Ahl'* as *'the followers'* of the Holy Qur'an, does not reconcile with the proper knowledge of the Arabic language and its correct use or it will be a wilful distortion of the meaning of the Holy Qur'an to mislead the people for, taking *'Ahl al-Dhikr'* to mean as the people of the Book, will be subjecting the Unitarian Qur'anic faith to hypocritical creed of the Jews and the trinitarian formula of the Christian church both of which the Qur'an is diametrically opposed to. Besides, the Word *'Dhikr'* (Reminder) is used in the singular number *'Dhikr'* – in the Holy Qur'an.¹⁴

All this chaos and the confusion in the faith and the faithful is the consequent natural curse of deserting or deviating from the divinely declared right royal road to truth – the Holy Ahl al-Bayt – about whom the Holy Prophet had declared:

"I leave behind me amidst you Two Great things, the Book of God (the Holy Qur'an) and my ... 'Itrat' my 'Ahl al-Bayt'. Should ye be attached to these Two, never, never shall ye be misled after me, for verily these Two will never be separated from each other until they both meet me at the Cistern (of al-Kawthar).

"The likeness of my Ahl al-Bayt is that of the Ark of Noah. He who got into it was saved and he who

turned away from it was drowned and lost.” (TK., DM., SM. and others)[15](#).

Verse 8

Meaning that all the other apostles of God were also men with a mortal body which is sustained only by some material food. Jesus, though born without a male parent had also a mortal body, and God who raised him in his body, to heaven is not a helpless and a resourceless being like any one of us; He is the Almighty Lord who created Jesus as the Sign or the Token of His independent Will, Authority and Omnipotence and He can sustain Jesus similarly with, in some way unknown to we mortals or even providing him with the needs of his sustenance in heaven. A body on earth is controlled by the various physical factors causing fatigue and exhaustion needing the replacement of the matter consumed but it need not necessarily be in the same position in heaven wherein things will be controlled by laws quite different from those essential for life on earth.

Simply because a material body on earth needs material sustenance and it naturally one day gets unserviceable to soul and meets death, it could never mean that a body which was given a miraculous advent into this world and which by its Creator Lord has been willed to be in a miraculous state on a plane other than the earthly one, should be conceived to have necessarily died away. To think so will either be a gross betrayal of one's lack of faith in the omnipotence of the Almighty Lord and it will be a wishful thinking of an impossible limitation on the part of the unlimited and the Infinitely Almighty and the Absolutely Independent One.

This verse is in reply to those who disbelieved in the Holy Prophet simply because he was a mortal. All mortals must naturally meet death. Even Jesus after his return to the earthly life shall ultimately meet it.

Verse 9

The reference is to the promise of the triumph of the apostles over their enemies – the destruction of all those who disbelieved in the Word of God and defied His apostles.

[1](#). Nigh because Muhammad the last Apostle or Warner to mankind has come and the Final Word (Qur'an) delivered. This is what the people did with the previous apostles also.

[2](#). Refer to verse 20:62.

[3](#). The Holy Prophet.

[4](#). Not more than an ordinary man.

[5](#). The Holy Prophet who brought the Reminder anew.

[6](#). Refer to verse 12:44.

[7](#). The Ahl al-Bayt with whom the Reminder (the Qur'an) was left see 'Hadith al-Thaqalayn'. See note to verse 21:7.

[8](#). Refer to note on verse 16:43.

[9](#). Those who exceeded the limits.

[10](#). Also, admonition.

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

[12.](#) Refer to 21:7 & 16:43. See also 3:6, 3:17, 4:162, 29:49.

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

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

[15.](#) Tafsir al-Kabir [Fakhr al-Din al-Razi], al-Durr al-Manthur [Jalal al-Din al-Suyuti], Sahih Muslim [Imam Muslim ibn al-Hajjaj] and others.

[1] [1]

SHARES

Al-Anbiya Section 2 – Everything In The Universe Belongs Only To God

- Everything in the heavens and on the earth belongs only to God
- Every Apostle of God preached the Unity of God and service only to Him

Al-Anbiya Verses 11 – 29

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ

How many a town (the people of) which were iniquitous, We did [1](#)destroy, and raised We up after it another [2](#)people? (21:11)

فَلَمَّا أَحْسَسُوا ۖ بِأَسْنَانَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ

So when they felt (the coming of) Our torment, lo! they began (trying) to fly from it. (21:12)

لَا تَرْكُضُوا ۖ وَأَرْجِعُوا ۖ إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ

(Said We³): “Flee not ye but return unto that wherein ye revelled,⁴and unto your dwellings, happily ye will be questioned.” (21:13)

قَالُوا ۖ يٰوَيْلَنَا اِنَّا كُنَّا ظٰلِمِيْنَ

Said they: "Oh! Woe unto us! Verily, we were unjust!" (21: 14)

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتّٰى جَعَلْنَاهُمْ حَصِيْدًا خَمِيْدِيْنَ

And ceased not this their cry till We made them like reaped⁵corn, extinct. (21: 15)

وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا لْعٰبِيْنَ

And We created not the heavens and the earth and what is between them for ⁶sport. (21: 16)⁷

لَوْ اَرَدْنَا اَنْ نَّتَّخِذَ لَهٗوًا لَّا تَخَذْنٰهُ مِنْ لَدُنَّا اِنْ كُنَّا فٰعِلِيْنَ

Had We intended that We should take amusement, We could certainly have taken it from (the things) with Us, if We had been doing (it) We had willed to do it. (21: 17)

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبٰطِلِ فَيَدْمَغُهُ ۗ فَاِذَا هُوَ زٰهِقٌ وَّلَكُمْ الْوَيْلُ مِمَّا تَصِفُوْنَ

Nay! We hurl truth upon falsehood, that it crusheth its head, and lo! it vanisheth; and woe unto you for what ye describe (of God). (21: 18)

وَلَهُ ۗ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ عِنْدَهُ ۗ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ ۗ وَلَا يَسْتَحْسِرُوْنَ

And His is whosoever is in the heavens and the earth; and those who are⁸with Him are not proud to worship Him, nor do they get weary. (21: 19)

يُسَبِّحُوْنَ اَلَيْلَ وَالنَّهَارَ لَا يَفْتُرُوْنَ

They glorify (Him) by night and day, they (even) intermit⁹not. (21:20)

اَمْ اتَّخَذُوْا ۗ اِلٰهَةً مِّنَ الْاَرْضِ هُمْ يُنْشِرُوْنَ

Or have they taken gods from the earth who can raise (the dead)? (21:21)

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

Had there been in (the heavens and the earth) (other) gods except God, they both had been in disorder; So glorified is God, the Lord of the 'Arsh'¹⁰(High above) from what they attribute (unto Him). (21:22)

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

He is not questioned about what He doeth, but they shall be questioned. (21:23)

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِنْ مَعِيَ وَذِكْرٌ مِنْ قَبْلِهِ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ هُمْ مُعْرِضُونَ

Have they taken beside Him other gods? Say thou (O' Our Apostle Muhammad!) "Bring ye your proof: (that they are gods). This (Qur'an) is the Reminder unto those with me, and the Reminder unto those before¹¹me; Nay! most of them know not the truth, so they turn aside." (21:24)¹²

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

And sent We not before thee (O' Our Apostle Muhammad!) any apostle but revealed We unto him that "Verily there is no god but I; so worship ye Me (alone)" (21:25)

وَقَالُوا أَتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ

And say they: "The Beneficent (God) hath taken unto Him a ¹³son; Glory be to Him! Nay! They¹⁴are (His) honoured servants." (21:26)

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ

They speak not ere He speaketh, and they on His bidding (only) act. (21:27)

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرَادَ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ

Knoweth He what is before them and what is behind them, and they can not intercede but for him whom He approveth, and they, of His fear, tremble. (21:28)¹⁵

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ ۗ فَذُكِّرْ نَجْزِيَهُ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ

And whosoever of them sayeth; Verily I am god besides Him, such a one will We recompense with hell; Thus do We recompense the iniquitous. (21:29)

Commentary

Verse 12

People do not avail of the respite given to them and when the Wrath of God comes, they try to flee from it; but where would they go?

Verse 13

It is an ironical statement asking them why they do not return to the life of the luxuries on earth, which they were engrossed in and thought the life on earth to be permanent, and they did not believe in the Day of Reckoning.

Verse 14

This would be the repentant lamentations of the disbelievers.

Verse 15

The two similes refer to the fate with which the disbelievers are warned, as to what their end would be.

Verse 16

Nothing in the universe has been created without any object behind its existence. People are warned not to take life lightly. To consider every factor of life seriously.

Verse 17

If at all God had desired anything like a mere sport, the things of real excellence with Him, would have sufficed the purpose and not the lowly creation of the earthly beings.

Asserts that the creation of the heavens and the earth is not purposeless, and the purpose is something serious – and not playful and not for mere amusement. The analogical tendency in man makes him always to conceive about God after his own image. As man's action is sometimes motivated by fun or amusement, he attributes the same to God – that the purpose of creation is just for amusement in the same manner as the authorities amuse themselves with wives, children and the other means. Refuting that says, *“supposing the purpose is amusement, what amuses God is quite different from what amuses*

man". The next verse, 21: 18, again asserts the seriousness of the purpose. (A.P.).

Verse 18

'Describe' refers to the false belief of God having partners¹⁶ and God having begotten a son¹⁷ or His having daughters¹⁸ or any other polytheistic belief about God.

Verse 19

The heavenly beings which are also the created ones of God unceasingly adore the Majesty of the Glory of the Lord.

Verse 21

It is made clear that the false gods or the imaginary deities can never give life to anything which God has destined to die. This does not mean that any of the apostles of God also who show miracles manifesting the Omnipotence of God, cannot raise the dead which they can do by God's will. Thus, the raising of the dead caused by Jesus as a miracle can never be brought under this statement.

Verse 22

This is the simplest and the greatest and the self-proved argument about the Unity of God. The unity and the perfect harmony with which the universe is going on since its birth, itself is the proof positive that there is only One single authority which is governing the working of the universe with the laws regulated in perfect harmony with each other.

If there be two or more beings holding equal authorities over the ownership or the working of the universe, the dual or the multiple personalities of the authority will be meaningless and unnecessary for when they work together with absolutely identical or the same qualities and without any difference among them, then they will be one and the same, their multiplicity would be a mere imagination for namesake. And if there be a chief god and the others his subordinates, these subordinates would never be gods. When asked, the Sixth Holy Imam Jafar ibn Muhammad as-Sadiq about the Unity of God, he said: "*The perfect unity and the harmony you see in the working of the Universe.*"

Here the consistency and the harmonious continuity of the Terrestrial and the Celestial systems are presented as the proof positive of the Unity of the Active Factor and the Authority dominating them. (A.P.).

Verse 23

There can be no argument against any Act of God. God is never questionable, whereas it is man who would be questioned.

Verses 24 – 25

This is the declaration that the Unity of God advocated by the Holy Qur'an is the truth which is found in the scriptures given to every other apostle of God who visited the earth, preceding the Holy Prophet (i.e., it is a universal truth or the basic fundamental of every religion which was preached to man by the men of God). The one without any external education under any mortal on earth, shut up in the land where heathenism and paganism ruled the minds of the people, surrounded by worshippers of hundreds of gods, where even the Jews and the Christians also had been worshipping Moses, Jesus, as the sons of God equal to God Himself, could never have possibly asserted this universal truth, challenging his opponents to bring and produce their scriptures in support of their claims if they be truthful, without the fact being revealed to him from the High. As regards the Unity of God advocated by the other scriptures:

"I am the Father of this Universe, the Mother, the Supporter, and the Grandsire, 'I am the 'Holy One' to be known." Bhagvat Gita 2/7.

"I am the Soul O' Arjuna! seated in the hearts of all the creatures, I am the Beginning, the Middle and the End of all things".

"Why should they not bow down to Thee O' Mighty One Who art the Creator of them all, being the 'Primal Cause' even of Brahma, 'O' Infinite Being, Lord of Gods' above of the World Thou art imperishable." Bhagvat Gita 11/37.

Old Testament:

"Unto thee it was shewd, that thou mightest know that the Lord He is God; there is none else beside Him." Deut. 4/35.

"Hear, O' Israel: The Lord our God is one Lord." Deut. 6/4.

"There is none holy as the Lord: for there is none besides Thee: neither is there any rock like our God." 1 Sam. 2/2.

"I am the Lord, and there is none else, there is no God beside Me: I girded thee, though thou hast not known Me." Isiah 45/5.

"For thus saith the Lord that created the heavens: God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited; I am the Lord and there is none else." Isiah 45/18.

"As concerning therefore the eating of those things that are offered in sacrifice unto idols we know that an idol is nothing in the world, and that there is none other God but One."

"But to us there is but One God, the Father." 1 Corin 8/4 and 6.

“One God and Father of all, Who is above all and through all, and in you all.” Eph. 4/6.

“For there is One God, and one mediator between God and men, the man Christ Jesus.” 1 Tim 2/5.

“Thou believest that there is One God: thou doest well: the devils also believe and tremble.” James 2/19.

“Now a mediator is not a mediator of one but God is one.” Gal. 3/20.

Verse 26

This verse refutes the false belief not only of the Christian trinity but also of the angels being worshipped as the daughters of God. The trinitarian belief is an innovation of the people of the church founded in the name of Christ. There is nothing there in the Bible to support any such phenomenon which is only the product of the over enthusiasm of the converts to the creed of the church from the pagan Romans. Trinity was innovated by Constantine the Pagan King of Rome as the reconciliation of the Unity preached by the pure Christian faith and the belief in the multiple number of gods and goddesses of the pagan creed. The Holy Qur'an declares that the prophets, and the angels who were held as the sons and the daughters of God respectively were only the faithful servants of God whom God for their devotional purity raised high in position and status. Hence, they deserve to be respected and revered and never to be worshipped.

The use of the term '*son*' has no meaning here. The reference is to the doctrine of the sonship which was adopted by the pagans who considered the angels as issues of God and the Christians, holding Jesus as the son of God. Among the pagans there were also people who believed that the priests and the kings were also the sons of God. The translation should be '*that they said the Beneficent (God) has adopted issuing, glory is to Him*' – Here '*Valad*' has to be taken not as a noun but as a gerund. (A.P.).

Verse 27

This verse clearly states that the apostles of God neither spoke nor acted at any time, of their own accord. It was only the Divine Will which they translated into their words and deeds. Hence they never sinned. Since always acting under the Divine Will they were naturally infallible. Jesus is reported to have said:

“For I have not spoken of myself but the Father which sent me; he gave me a commandment, what I should say, and what I should speak.

“And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.” John 12/49–50.

This is one of the unique characteristics of the Holy Qur'an as the Final Word of God and the clear testimony of the Holy Prophet Muhammad being the True Apostle and Islam being God's prescribed religion for man, that it advocates equal respect and reverence to one and all of the apostles of God.

“Say (O’ Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.” (2: 136).

Never before has any religious leader or any scripture spoken of any such thing about the other apostles and the other holy books.

Verse 28

The fear mentioned here is not dread but the regard for the Majesty of the Glory of the Lord. And as for the question of the right of redemption or intercession allowed to the chosen ones of God. [19](#)

Verse 29

This refers to the priests and the kings who claimed godhead for themselves besides God – i.e., claimed Divinity. (A.P.)

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- [1.](#) Break.
 - [2.](#) Nation – folk.
 - [3.](#) God.
 - [4.](#) Lived easy – extravagantly.
 - [5.](#) Cut off.
 - [6.](#) Refer to verse 44:38.
 - [7.](#) Refer to verse 6:70.
 - [8.](#) Present with God.
 - [9.](#) Relax not.
 - [10.](#) The Throne of Supreme Authority.
 - [11.](#) Indicates the unity of God and the universal aspect of Islam.
 - [12.](#) Verses 21:24–27 refer to angels and the holy men taken as the issues of God.
 - [13.](#) Taken to – or adopted – has begun – beget – issuing.
 - [14.](#) The prophets and the angels whom they worshipped as gods or the sons or the daughters of God.
 - [15.](#) Refer to verses 2:255, 4:85, 10:3, 19:87, 20: 109, 34:23, 39:44 & 74:48.
 - [16.](#) See verse 21:22.
 - [17.](#) See verse 21:26.
 - [18.](#) See verse 16:57.
 - [19.](#) See verses 2:255, 4:85, 10:3, 19:87, 20:109, 34:23, 39:44 & 74:48.

[1] [1]

SHARES

Al-Anbiya Section 3 – Every Soul Shall Taste Death

- The Omnipotence of God proved from His Creation
- Every soul shall taste Death
- Everyone tested with Good and Bad
- The Disbelievers who ridiculed the Apostle shall themselves be punished to be ridiculed in return

Al-Anbiya Verses 30 – 41

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا ۚ أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا فَلَا يُؤْمِنُونَ

Or see not those who disbelieve that the heavens and the earth were one piece, 1and that We clave them asunder; and made We of water everything alive; Will they not then believe? (21:30)

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ

And We have made in the earth, (lofty) mountains (standing firm) lest it should shake with them, and We have made therein broad highways that they may be guided aright. (21:31)2

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ

And We have made the heavens a canopy, 3well guarded; and yet they, from its signs turn aside. (21:32)

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

And He it is Who created the night and the day and the sun and the moon; all in their (respective) orbits move (in a swim). (21:33)4

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِنَّ مِتَّ فَهُمْ الْخَالِدُونَ

We granted not unto any man before thee life eternal, What! then if thou diest, will they live for ever? (21:34)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

Every soul shall taste of death; We try you with evil and (with) good (by way of) a test5; and unto Us shall ye (all) be returned. (21:35)6

وَإِذَا رَأَى الَّذِينَ كَفَرُوا ۖ إِنَّ يَتَّخِذُونَكَ إِلاَّ هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ

When behold thee those who disbelieve, they take thee not but for a ridicule; (saying) “Is this he who speaketh of your gods?” and (while) they, at the mention of the Beneficent (God), are themselves disbelievers. (21:36)

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُوا رَبَّكُمْ ءَأَيَّتِي فَلَا تَسْتَعْجِلُونِ

Man is made of haste; I shall show you My signs, so ask Me not to hasten (on) (21:37)7

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

And say they: “When will this threat come to pass, if ye be truthful?” (21:38)

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا ۖ حِينَ لَا يَكُفُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ

If only know those who disbelieve, (of the time) when they shall not be able to keep off from their faces and the backs the (Hell) fire nor shall they be helped. (21:39)

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ

Nay! but it shall come on them suddenly, and make them confounded, so they shall neither be

able to repel it, nor will they (then) be respited. (21:40)

وَلَقَدْ أَسْتَهْزِئُوا بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

And indeed were (also) ridiculed (some) of the apostles before thee, but surrounded those who ridiculed that (very torment) which they had been ridiculing. (21:41)⁸

Commentary

Verse 30

A man asked the Fifth Holy Imam Muhammad ibn Ali al-Baqir the explanation of ‘Closed up’ in this verse. The holy Imam asked the man, “Do thou thinkest that the heavens and the earth were combined or joined together and they were separated.” The man answered, ‘Yes, my Lord!’ The holy Imam said:

“Seek thou the pardon of God, for it means that the heavens were neither showering any water on the earth nor was the earth vegetating or growing anything on it. Both the heavens and the earth were closed for anything coming out of them. When God created life on earth, he made the heavens rain the life-giving water and the earth to be productive of the vegetation necessary for life. The meaning of the word ‘Fatq’ is “tearing out.” The man claimed, saying, “I bear witness unto God my Lord that thou art of the issues of the apostles of God.”

It is a known fact about the basic factor of life that protoplasm, the basic matter of life, is in a liquid or a semi-liquid state. Every one knows the value of water for the sustenance of life and how water creates life from the dead earth.

From these verses Qur’an begins to point out the difference between the process of creation wherein the Creator is not a part and the process of generation wherein the origin is a part of the process. (A.P.).

Verse 31

The position of mountains on earth is a factor of guidance. Those who have travelled through the barren plains of Sahara without any mountains in them, know the task of finding out the correct direction for the routes to the different places. If taking the figurative use of the word mountain, as some commentators have taken, it will mean that God by His infinite mercy has sent His apostles and His chosen guides for the guidance of man towards the correct route he has to take in his life-journey. The mountains will mean the holy apostles and the holy Imams.

Verse 32

None can ever even imagine passing through the heavens. Though man is trying to travel through

space, even if he succeeds, the journey will be only with its own limitation. None can ever know the exact extent of the space and the existence of the millions and millions of the solar systems, one after the other being continuously discovered more and ever more by every stronger telescope that man could make. It clearly indicates the impossibility of any travel by any one all through the whole of space. Besides the professors of witchcraft falsely claim of their journeys into the heavens. This verse negates all such false claims of such bogus spiritualists getting into heaven or getting anything from it.

Verse 33

Until yesterday, the world of science believed the sun to be stationary and all the other planets revolving around it. As early as about fourteen hundred years, the Holy Qur'an informed man that the Sun also is on its march towards a fixed destination.[9](#)

Verse 34

No man on earth has ever been granted to live for ever, altogether exempted from tasting death. Certain chosen ones of God are granted extraordinary long life, but even they have one day to taste death.

Verse 35

In the preceding verse, reference is made to '*Bashar*,' i.e., man, but here '*Nafs*,' i.e., soul, is used for self. It obviously means that death or extinction of life is destined even for the non-human souls like the spirits like the angels. It is said that before the day of Final Judgment the whole universe along with the angels and the spirits will be ordered by God to go out of existence and then again everything will be brought to exist for the Final Judgment.

Men are tested through afflictions and also through prosperity to prove the reactions from the individuals, as regards their being faithful to God or getting lost in dejection or in the enjoyment. In whatever position one might be placed in his limited life in this world, the ultimate return to the Lord for the reckoning is sure and certain and if man only remembers his return from this life, it would be quite sufficient against being beguiled by any tempting factors in the world. For man being tested.[10](#)

Verse 36

The sceptic minds of the disbelievers used to take the warning against their infidelity and evils, as a joke and ridiculed the Holy Prophet. They did not even like the name of God to be taken even by the others.

Verses 37 – 40

A man named Harith bin Nasr, by way of taunting, used to frequently ask the Holy Prophet as to when the threatened wrath of God would come. This verse is in reply to it.

Verse 41

All those of the disbelievers who were punished in the previous generations did similarly ridicule but they were made to realise what their ridicule actually meant. [11](#)

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- [1.](#) One solid mass.
 - [2.](#) Refer to note on verse 13:8.
 - [3.](#) Roof or vault.
 - [4.](#) Refer to verses 13:2, 36:38 & 55:5.
 - [5.](#) Refer to note on verses 8:185, 29:57 & 67:2.
 - [6.](#) Refer to verses 67:2, 10:14, 11:7 & 18:7.
 - [7.](#) Refer to verses 75:20 & 76:27. Refers to the psychological tendency of looking for the immediate results & the Values – which is the basis of materialism.
 - [8.](#) Refer to verses 6:10 & 36:30.
 - [9.](#) See verses 13:2, 36:38, 55:5.
 - [10.](#) See verses 10:14, 11:7, 18:7.
 - [11.](#) See verse 6:10.

[1] [1]

SHARES

Al-Anbiya Section 4 – The Divine Mercy

- The Divine Protection for all
- Judgment shall be through Just Balances set up
- Book given to Moses and Aaron
- Qur'an, the Reminder full of Blessings

Al-Anbiya Verses 42 – 50

قُلْ مَنْ يَكْلُوكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ

Say (O' Our Apostle Muhammad!): Who can protect you by night and by day from the Beneficent (God)? Nay! they from the remembrance of their Lord turn aside. (21:42)

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّْا يُصْحَبُونَ

Or have they gods who can protect them from Us; They have no power to help their own selves, and nor shall they from Us be protected. (21:43)²

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ

Nay! Provided We (enjoyment) unto these and their fathers until lasted their life; What! See they not that We come unto the land, shortening its borders; Shall they then be the prevailing ones? (21:44)

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصَّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ

Say thou (O' Our Apostle Muhammad!): “Verily I do but warn you by the revelation (from God):” But the deaf will hear not whenever they are warned. (21:45)

وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ

And yet if toucheth them a blast of thy Lord's punishment, certainly will they say, “Woe unto us! Verily we had been unjust!” (21:46)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

And We shall set up the balances of justice on the Day of Judgment, so no soul shall be dealt with unjustly in the least;⁵ and even if there be the weight of a grain of mustard seed, (even that) will We bring it (into account); And sufficient are We (as) reckoners. (21:47)⁶

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ

And indeed We did grant unto Moses and Aaron the (Book of) Criterion⁷(between the right and wrong), and Light and a Reminder⁸for the pious ones. (21:48)

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ

Those who fear their Lord unseen, and of the Hour (of doom) they are frightened. (21:49)

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ

And this (Qur'an) is a Reminder⁹full of blessings which We have sent it down (Unto Our Apostle Muhammad) Do ye then deny it? (21:50)

Commentary

Verses 42 – 43

There is none who could save the disbelievers against the wrath of God. None of the gods whom they worshipped, would be of any avail to them. It is the mercy of the Lord that is delaying their punishment to give them the respite.

Verse 44

In spite of the terrible resistance from the heathen world around Mecca, Islam flourished and gradually the lands in the hands of those openly opposed to Islam, were snatched away from the hands of the disbelievers and the land around was subjected to the Muslim rule. The disbelievers could not prevail over Islam which began its course amidst heartless persecution, brutal tyrannies, and unprovoked monstrous aggressions and terrible onslaughts, when the believers were only a few, unarmed and unprotected, who could be counted on fingers.

Verse 47

The First Holy Imam Ali ibn Abi Talib answering a question said that: *“The thoughts and the deeds have no body to be weighed in any physical balance which could weigh only things material. Nothing is hidden or unknown to God. The balance means justice, and the greatness in weight means the greatness of the number of the good deeds with the essential sincerity in them. And the weighing or the reckoning would be to prove to men themselves the actual position of every individual for his or her own faith and conduct.”*

The Fourth Holy Imam Ali ibn al-Husayn said: *“The reckoning or the weighing will be only for the faithful and as for the disbelievers they will en bloc be committed to the punishment due to them.”* The balance

and the weighing does also figuratively mean that the thoughts and the deeds of the believers would be compared to those of the apostles and the Imams of the respective ages of the people, and each thought and deed will be assessed and judged to the extent of it being in accordance with those of the apostles and the Holy Imams. [10](#) It is clearly said that God sent the Holy Qur'an along with the Balance, i.e., the Holy Prophet to serve as a model or criterion of the correct serve practice of the Word of God. It is said that there shall be nothing of even the smallest or the most insignificant action, word, thought, motive or intention but shall be reckoned.

The accounting or the assessment of the values will be flawlessly perfect and to do it God needs none to help or assist Him.

For the fate of vain works, hypocritical action and the deeds of disbelievers see verses 7:8 & 18:105.

As His Authority as the Creator and Legislator is based on justice, it is obvious that the ultimate consequence of reward or punishment would be based on justice and justice requires a scale. Scales correspond to the nature of the things to be judged – for instance to judge thoughts whether they are right or wrong require a scale entirely different from the scale which judges the weight of any material object. Whatever may be the scale it should be infallible and to judge the human thought and action whether it is to his prescribed order or not, there should be a scale or scales, and the ultimate scales are those which have been selected by God [11](#) – and on this basis Abu Talib in his Eulogy of the Holy Prophet says, *'The scale of Truth that does not fail the least weight and the greater weight, the weight of which does not exceed the limit'* and the Holy Prophet declared: *'the love of Ali as the Scale of the faith and his hatred as the scale of hypocrisy'* [12](#) (A.P.).

Verse 48

'Furqan', i.e., the Criterion of judgment or the Means to distinguish falsehood from the truth or to sift or separate truth from falsehood, i.e., the heavenly scripture and the knowledge contained in the scriptures.

The god-fearing are those who are always mindful of God and guard against evil with the correct belief in Him and the hereafter, the reckoning and the Final Requital.

Whatever was proved for Moses was proved for Muhammad and whatever was proved for Aaron was proved for Ali with exception of apostleship – as referred to in verse 21:50. (A.P.).

Verse 49

This is the continuation of the description of the qualities of the god-fearing ones, though they do not see God and yet they fear His wrath and His reckoning.

[1.](#) From our punishment.

2. Refers to the geographical, geological, anthropological changes & those through earthquakes, pestilences, wars & floods.
3. Refer to verse 13:41.
4. Lit. Breath.
5. Refer to verses 7:8, 57:25 & 55:7.
6. Refer to verses 7:8, 18:105 & 42:17.
7. Distinguishing measure – The same was given to the Holy Prophet and Ali ibn Abi Talib, the First Holy Imam.
8. Refer to verses 2:2, 2:177, 3:137 & 45:20.
9. Qur'an.
10. See verse 42:17.
11. Refer to verse 26:27.
12. Narrated by Sahih Muslim and others

[1] [1]

SHARES

Al-Anbiya Section 5 – Abraham Argues Against Idolatry

- Abraham makes the idolaters themselves declare that their idol-gods could not speak even when they had to complain against what befell them in getting broken and who did it. The Idol-gods can neither profit anybody nor harm anyone nor they can help themselves
- Mercy and Bounties bestowed upon Abraham, Isaac, Jacob and Lot

Al-Anbiya Verses 51 – 75

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُۥٓ مِن قَبْلُ وَكُنَّا بِهِۦٓ عَالِمِينَ

And indeed gave We unto Abraham his rectitude¹ before, and We did know him well. (21:51)

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦٓ مَا هَذِهِۦ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ

(Recollect thou O' Our Apostle Muhammad!) when (Abraham) said unto his father² and his

people: “What are these images unto which ye (as devotees) cleave” (21:52)3

قَالُوا ۖ وَجَدْنَا آبَاءَنَا لَهَا عِبْدِينَ

Said they: “Found we our fathers,4worshippers unto them” (21:53)5

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ

Said 6he: “Indeed ye and your fathers had been in error 7manifest.” (21:54)8

قَالُوا ۖ أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ

Said they: “Hast thou brought unto us the truth, or art thou of the jesters?” (21:55)9

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا ۖ عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ

Said he: “Nay! Your Lord is the Lord of the heavens and the earth, Who hath created them; and I am unto this,10one of the witnesses.” (21:56)

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا ۖ مُدْبِرِينَ

“And by God, I will scheme11against your idols after ye go away, turning back” (21:57)

فَجَعَلَهُمْ جُودًا ۖ إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ

So he broke them12into pieces, except the chief of them, that happily they may unto him return. (21:58)

قَالُوا ۖ مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ ۖ لَمِنَ الظَّالِمِينَ

Said they: “Who hath done this to our gods? Verily he is of the unjust ones” (21:59)

قَالُوا ۖ سَمِعْنَا فَتَىٰ يَدُكُرُّهُ يُقَالُ لَهُ ۖ إِبْرَاهِيمُ

(Some others) said: “We heard a youth speak of them, he is called Abraham” (21:60)

قَالُوا ۖ فَأَتُوا بِهِ ۖ عَلَىٰ آعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ

They said: “Then bring him before the eyes of the people, that they may bear witness.” (21:61)

قَالُوا ۖ ءَأَنْتَ فَعَلْتَ هَذَا بِالْهَيْتِنَا يَا إِبْرَاهِيمُ

Said 13they: “Hast thou done this to our gods, O’ Abraham?” (21:62)

قَالَ بَلْ فَعَلَهُ ۖ كَبِيرُهُمْ هَذَا فَسَلُّوهُمْ إِنْ كَانُوا يَنْطِقُونَ

(Abraham) said: “Nay! Hath done it he, the chief of them is this (idol) so ye ask them, if they can speak” (21:63)

فَرَجَعُوا ۖ إِلَىٰ أَنفُسِهِمْ فَقَالُوا ۖ إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ

Then they turned unto them selves and said, “Verily, ye are yourselves the unjust ones,” (21:64)

ثُمَّ نَكِسُوا ۖ عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ

Then they were confounded 14in their heads, (and they helplessly said): “Thou knowest fully well that these (idols) speak not!” (21:65)

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ

Said: (Abraham) “What! worship ye then besides God what profiteth you not, nor do any harm unto you?” (21:66) 15

أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ

“Fie on you and on what ye worship besides God. What! Do ye not understand?” (21:67)

قَالُوا ۖ حَرِّقُوهُ وَانصُرُوا ۖ ءَالِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ

Said they: “Burn him¹⁶and help your gods, if ye can do (anything at all);” (21:68)¹⁷

قُلْنَا يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

Said¹⁸We;¹⁹“O’ fire! Be thou cold, and a safety unto Abraham,” (21:69)

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ

And they intended a device against him, but We made them the greatest losers, (21:70)

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ

And We delivered him and (also) Lot, (and took them safely) to the land which We have blessed for all worlds. (21:71)²⁰

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ

And We gave him²¹Isaac, and Jacob, as a further gift, and made We all of them righteous ones. (21:72)

وَجَعَلْنَاهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ

And We made them ²²leaders, guiding (the people) by Our command, and revealed We unto them the doing of good, and the establishing of prayer, and the giving of alms, and (only) unto Us did they worship, (21:73)²³

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ فَهُمْ كَانُوا قَوْمًا سَوْءًا فَسَقِينَا

And Lot, We gave him wisdom, the knowledge; and We delivered him from the town which were doing filthiness; for they were people evil, perverse, (21:74)²⁴

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ

And We admitted him into Our mercy; verily he was of the righteous ones. (21:75)

Commentary

Verse 51

Abraham is the one who has been the most repeatedly mentioned in the Holy Qur'an and on each occasion with reference to a different aspect of his personal excellence.[25](#)

Abraham was given '*Rushd*', i.e., guidance, i.e., apostleship before Moses and Aaron.

These verses assert that Abraham got his discerning power before he started preaching to Aazar in verse 6:75 – Abraham's preaching to Aazar is before his argument with the people about the divinity of the stars.[26](#) This clearly proves that Abraham never accepted the divinity of the stars. It was just for the sake of argument he had said it. (A.P.)

Verse 52

See verses 6:75–83. '*Aazar*' was the paternal uncle of Abraham who had brought up Abraham. Hence Aazar is addressed as the father. Abraham asked Aazar and his people, about the idols which they worshipped.[27](#)

Verses 53 – 54

They (the people) replied saying that they only followed their ancestors – to which Abraham though young and in the clutches of the idolaters opposed the very Sire, who was to him a father for he had brought him up and boldly condemned idolatry, declaring that the people and their fathers both had gone astray.

This part of the life–history of Abraham informs some important guiding factors for mankind, i.e., how the duty to God should be the first concern of man when it is in conflict with the duty even to his parents, how boldly truth should be advocated and upheld against falsehood and be overcome and the fight against evil be carried to the last even if it needs to undergo the worst persecution and how the stability of devotion to God turns painful inflictions into pleasures and joy for the individual.

These two verses clearly declare that in the matter of one's faith in God none should blindly follow even his own parents, without earning one's own conviction in the faith with the necessary scrutiny of it. Qur'an does not at all recognize or value any hereditary belief in God. Every individual to use reasoning and sift the truth from falsehood and then on the individual's own conviction he must adopt it. It is one of the great devices of Satan to mislead men that he makes them blindly follow the creed of their parents without any personal inquiry into it.

Verse 57

Abraham determines to make the idolaters realize the fallacy of their creed by breaking the idols when they had gone from the place. The next day was the festival of the idolaters. They all went out to rejoice and Abraham with the excuse of sickness remained behind. The people had arranged all their idols adorned.

Verse 58

It is said that Abraham's breaking of the idols is mentioned in the Jewish Rabbinical literature Gen. R. 38, and *Tauna Debe Eliyahu* 2:35 (Jewish Edition). Abraham broke all the idols save the biggest or chief one of them to convince the people of their gods being nothing but a senseless stock of stones, i.e., a helpless material.

Verse 63

When Abraham was asked if it was he who broke the idols – Abraham replied, *'Why do ye not ask the chief (of the idols) who is standing there safe. Perhaps he has done it,* i.e., if your idol-gods can speak, ask them as to who broke them. When they were unable to ask their idol-gods, nothing but the confession of their own folly, was the alternative left to them.

Note that Abraham did not utter any lie denying what he had done. He only wanted the people to first ask their own idols as to who had done it.

It must be noted that what Abraham did with the idols, needed a godly courage, for Nimrod the powerful king of the idolaters was a tyrant concerning opposition to idolatry, which was his creed. This is what Husayn, in the seed of Abraham, the *Abraham of Karbala*, did in upholding Islam against Yazid, *the Nimrod of his age*.

There is no falsehood in Abraham's statement as his accusation of the *'Big'* one of the idols were conditional, i.e., if the idols speak the chief has done it and it may also mean that Abraham meant by *'Kabir'*, the one who had the hold on them, i.e., himself. He wanted to pave the way for another argument that if the Big One of the idols had no hold on them, then he would the others. (A.P.).

Verses 64 – 65

The idolaters being ashamed of the well-proved fallacy of their creed and getting convinced of the truth preached by Abraham condemned themselves. Similarly, after the great event of Karbala, Yazid and the Yazidians stood self-condemned and condemned forever also by the human world for all times.

Verse 66

This is what Abraham told addressing the ashamed idolaters. Compare this to Husayn's sermon at Karbala. *'O' people! I say unto you! guard ye against evil! Fear the wrath of the Lord!'*

Verse 68

Having been totally defeated by the arguments of Abraham, and recovering from the shame against their inability to talk to the idols and ask them as to who it was that had broken them to pieces, the people shouted in their anger to one another to burn Abraham in defence of their gods who had already been destroyed by Abraham. This is what the enemies of the Holy Prophet and his Ahl al-Bayt did when they could not face the truth from these holy ones. They killed the holy ones one after another and persecuted their devotees and also killed them.

It is said that a huge furnace was specially constructed and an enormously huge quantity of firewood was lit and Abraham in chains and fetters was placed into a sling and thrown into the fire. Before he was thrown, several of the leading angels asked the permission of the Lord to go to rescue Abraham from being burnt. A voice said; *"Go ye and help Abraham if Abraham seeks your help."* Several of the angels one after the other, came to Abraham offering their help, and to every one of them Abraham said: *"It is a matter between my Lord and myself, I do not want anybody's help to intervene in the Will of the Lord being done."* At last Gabriel told Abraham to ask God's help. Abraham replied: *"My Lord knows whatever befalls me."* Thus, Abraham was so wholly and perfectly resigned to God's will. But the Bible says that when Jesus was to be crucified, his first prayer was to pass away the cup, and when the prayer was not heard, his protesting exclamation was:

"And he went a little farther, and fell on his face, and prayed, saying, O' my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt." Math. 26/39.

"And about the ninth hour Jesus cried with a loud voice saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me?" Math. 27/46.

This could never be true of Jesus. It could be from the man who was crucified in his stead.

The Third Holy Imam Husayn ibn Ali – the King of Martyrs of the well-known Tragedy of Karbala who was a direct descendant of Abraham, when at last was lying on the burning sand under the scorching heat of the Arabian sun at the meridian – wounded from head to foot – in the hunger and the thirst of three continuous days and nights – several angels offered their help but he gave the same reply to them which Abraham had given to them. At last came the voice from the Lord *"O My Beloved One! I am here to help thee"* Husayn replied, *"I seek Thy help in remaining steadfast in this hour of service to Thee to the extent that Thou be pleased."*

Verse 69

When Abraham was being actually thrown into the fire through the sling, God willed the fire to get cooled to the degree of becoming a comfort to Abraham. And if the command from God had not been qualified by “*Salaman*”, i.e., Comfort or Safety – the fire would have frozen Abraham to death had not been as it would have otherwise burnt him to ashes.

Verses 70 – 71

Thus those who desired to be cruel to Abraham, their plans were frustrated and they were the losers and the sufferers too far, a host of mosquitoes was sent down and they ate away the flesh and drank the blood and the people suffered a very painful death and a mosquito entered the nostrils of Nimrod and passed on to his brain and the heathen despot met a miserable end.²⁸ Compare this to the miserable end the devilish despot of Damascus met after enacting the gruesome massacre of Husayn and his holy band at Karbala.

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- [1.](#) Refer to verse 6:75. The power of discerning between the right and the wrong.
 - [2.](#) Godfather – paternal uncle.
 - [3.](#) Refer to verses 6:75, 19:42 & 37:85–99.
 - [4.](#) Parents as well as ancestors.
 - [5.](#) Our father was ‘Tarakh’.
 - [6.](#) Abraham.
 - [7.](#) Clear.
 - [8.](#) Refer to verse 43:23.
 - [9.](#) Art thou really serious in condemning idolatry & preaching the Unity of God – or art thou only joking.
 - [10.](#) This Truth.
 - [11.](#) This is what Abraham determines to do.
 - [12.](#) The idols.
 - [13.](#) Asked.
 - [14.](#) Figuratively their heads turned upside down – in shame.
 - [15.](#) Refer to verses 43:18 & 20:89.
 - [16.](#) Abraham.
 - [17.](#) This practice of burning continued among the Christians of burning the heretics even after renaissance. Refer to verse 29:24.
 - [18.](#) When Abraham was put into the fire.
 - [19.](#) God.
 - [20.](#) Refer to verses 7:80–84, 11:71–82 & 15:61–74.
 - [21.](#) To Abraham.
 - [22.](#) Imams.
 - [23.](#) Entire devotion is the basis of Imamah.
 - [24.](#) Refer to verses 7:80–84, 11:71–82 & 15:61–74.
 - [25.](#) See verses 2:124; 2:132; 2:135–136; 2:140; 2:258; 2:260; 3:64–67; 3:83; 4:125; 6:75; 6:83; 9:114; 11:69–76; 12:6; 14:35–41; 15:51–60; 16:110–123; 19:41–49; 21:51–72; 22:26–29; 26:69–89; 29:16–17; 29:24–29; 37:83–113; 38:45–46; 42:26–28; 51:24–34; 57:26; 60:4.

[26.](#) See verse 6:77.

[27.](#) See verses 19:42–49; 37:85–89.

[28.](#) See verse 29:24.

[1] [1]

SHARES

Al-Anbiya Section 6 – The Apostle Of God Delivered And Blessed

- Noah delivered
- The Bounties of God and His Blessings upon David, Solomon, Job, Ishmael, Idris, Dhul-Kifl, Jonah, Zachariah and Mary
- The Religion of mankind as a whole is the one Religion ‘Islam’ and man should worship none but the only True God

Al-Anbiya Verses 76 – 93

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ ۖ فَنَجَّيْنَاهُ وَأَهْلَهُ ۖ مِنَ الْكُرْبِ الْعَظِيمِ

And (remember) Noah, when he cried aforetime, then We responded unto him and delivered him and his companions from the great calamity. (21:76)[1](#)

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا ۖ بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

And We helped him against his people who belied Our signs; verily they were an evil people, so We drowned them all. (21:77)

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحَكْمِهِمْ شَاهِدِينَ

And David and Solomon when they were judging about the corn-field when the sheep of the people pastured in it by night, and We unto their judgment were among the witnesses,2(21:78)3

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ ۗ اَلْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ

Then We made Solomon to understand it; and unto each one gave We wisdom and knowledge, and We made subservient with4David the mountains and the birds; to sing hymns of (Our praise) And We were the doers. (21:79)5

وَعَلَّمْنَاهُ صِنْعَةَ لَبُوسٍ لِّكُمْ لِيُحْصِنَكُمْ مِّنْ ۙ بِأَسْكُمُفَهَلْ أَنْتُمْ شَاكِرُونَ

And We taught him6the art of making the coat of mail for you that ye might protect yourselves in your wars; Will ye then be grateful? (21:80)

وَلِسُلَيْمَانَ ۗ اَلرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ ۗ اِلَى ۗ اَلْاَرْضِ ۗ اَلَّتِي بَرَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ

And unto Solomon (We subjected) the wind blowing violent, blowing at his command unto the land wherein We had blessed; And We are, of all things the Knowers. (21:81)7

وَمِنَ ۗ اَلشَّيَاطِينِ مَن يَغُوصُونَ لَهُ ۗ وَيَعْمَلُونَ عَمَلًا دُونَ ذٰلِكَ وَكُنَّا لَهُمْ حَافِظِينَ

And of the satans there were those who used to dive for him and to do other work besides that; and We were guardians over them, (21:82)

وَاَيُّوبَ ۗ اِذْ نَادَى رَبَّهُ ۗ اِنِّىٓ مَسَّنِيَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرَّحِمِينَ

And (Remember) Job (Ayyub), when he cried unto his Lord (saying); “Verily hath touched me distress, and Thou art the Most Merciful of the merciful ones!” (21:83)8

فَاَسْتَجَبْنَا لَهُ ۗ فَكَشَفْنَا مَا بِهِ ۗ مِّنْ ضُرٍّ وَّاَتَيْنَاهُ ءَاٰلَهُ ۗ وَوَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرًا لِّلْعٰبِدِينَ

So We responded unto him and We removed what he was distressed with, and We gave him and his family and the like of them with them, a mercy from unto Us, and a reminder unto the worshippers (of Ours). (21:84)9

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ

And (remember) Ishmael and Idris and Dhul-Kifl; all were of the patient ones. (21:85) [10](#)

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ

And We admitted them into Our Mercy; Verily they were of the righteous. (21:86)

وَذَا النُّونِ إِذْ ذُهِبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

And (remember) Yunus i.e. Zunnun when went he in anger, [11](#)and imagined he that never would We [12](#)straiten him; Then he cried out from the darkness: “There is no god but “Thou (O’ my Lord!), Glory be to Thee, verily I was of [13](#)the unjust ones!” (21:87) [14](#)

فَأَسْتَجِبْنَا لَهُ ۖ وَتَجَيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نَجِي الْمُؤْمِنِينَ

Then responded We unto him and delivered him from the grief, thus do We deliver the believers. (21:88)

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ ۗ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

And (remember) Zachariah, when he cried unto his Lord: “O’ my Lord! Leave me not alone (without an issue) though Thou art the Best of heirs!” (21:89) [15](#)

فَأَسْتَجِبْنَا لَهُ ۖ وَوَهَبْنَا لَهُ ۖ يَحْيَىٰ وَأَصْلَحْنَا لَهُ ۖ زَوْجَهُ ۗ إِنَّهُمْ كَانُوا ۖ يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ

Then responded We unto him and gifted unto him John (Yahya), and adjusted [16](#)his wife (of her barrenness) for him; verily, they did vie in goodness and did call unto Us, with love and reverence, and were unto Us humbled” (21:90)

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ

And (O’ Our Apostle Muhammad! remember) her (Mary) who guarded her chastity We breathed

into her Our Spirit, and We made her and her son a sign unto all peoples. (21:91)

إِنَّ هَذِهِ ۙ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا ۙ رَبُّكُمْ فَاعْبُدُونِ

Verily, this (Islam) is your group, one group [17](#) and I am your Lord! therefore worship ye Me (alone)! (21:92) [18](#)

وَتَقَطَّعُوا ۙ أَمْرَهُمْ بَيْنَهُمْ كَلِّفَ إِلَيْنَا رُجُوعًا

But they have rent asunder (this) their concern among them selves (into sects), (and yet) unto Us shall all of them return. (21:93) [19](#)

Commentary

Verse 78

Two men quarrelled and approached the holy Apostle David for judgment; one was Elia the cultivator and the other was Yohanna (John) the herdsman. Elia complained that John, his neighbour, had grazed his sheep in his cornfield or the vineyard in the night and the sheep had eaten away the plants causing him a great loss. David asked John, and John submitted that it happened when he was asleep, and he confessed himself to be guilty. The estimate of the loss was found to be equal to the value of the herd of John, and David ordered John to compensate the loss. Solomon, son of David who was then only of the age of ten, used to sit outside the court when his father David sat to decide the cases, and when the parties came out, he used to ask about the decree given by his father.

When Elia and John came out with the judgment in their case and Solomon came to know of the decree passed by his father, he entered the court with the two men and submitted to his father David saying, that *it would have been better if the matter had been decided in another way*. David asked what the better way would be. Solomon said, *that John to take Elia's field and raise the crops as they were when they were destroyed and Elia by that time to have John's herd and be profited only by the milk and the wool When the fields are repaired, Elia to get his field returned to him, returning the herd to John*. David revised his judgment accordingly.

Taking David and Solomon as depicted here and elsewhere inconsistent is the dirty story of the wife of Oriya unwarrantedly attached to David. [20](#)

Verse 79

This verse refers to the revelation which Solomon got about the better judgment he suggested in the

case, for the apostles of God neither speak nor act but according to the revelation they receive from the Lord; but what David had decreed was also the revelation which was given before to David which was only superseded by the one now given to Solomon. Both the apostles had acted only upon the revelation that was given to them obviously it was a plan to prove the wisdom granted to apostles even in young age. It is said that when the Apostle David used to recite the Holy Scripture revealed to him, the verse glorifying the Lord was heard repeated from the mountains and the birds around him recited the same.[21](#)

The Apostle David had many sons and David wanted Solomon to be his heir and inherit the apostleship. God commanded David to wait until he gets a revelation from Him. Once a case of a herd of sheep having grazed in a vineyard was referred to David. David gathered all his sons and said that whoever decides the case correctly, he shall be his heir. Solomon ordered the herdsman to surrender the grapes he would harvest that year along with the wool he would get from the sheep that year. David asked why he did not decree the sheep to be given to the owner of the vineyard. Solomon said the sheep had not eaten away the plants but only the grapes, i.e., the produce, hence only the produce from the herd is due to compensate the loss. David in a similar case before had given away the sheep to the owner of the vineyard for it was equal to the loss caused and that was the law current then and by the revelation now given to Solomon the previous law was superseded.

For David – see verses 2:251; 4:163; 5:78; 6:85; 27:15–16; 34:10–13; 38:17–30. For Solomon – see verses 2:102; 4:163; 6:85; 27; 36–44; 34:12–14; 28:30–40.

This indicates that the praising of the mountains, birds and the animate and the inanimate objects – is subservient to the praising of the perfect man. (A.P.).

Verse 80

As a return for the piety and the righteousness of David iron was made soft like wax, in his hand. David did not take from the public treasury, anything for his sustenance. He used to make articles like the weapons of defence by moulding iron with his hands and David was taught by God to make coats of mail for his men.[22](#)

The teaching of the art of making the means of protection and not the means of destruction such as sword. (A.P.).

Verse 81

Solomon was endowed with an authority over the winds which carried his throne to distant lands in the shortest time. There is no reason to wonder if the forces of nature are made by God to serve His chosen servants as and when they need in their services. Those who believed in the Omnipotence of God can by no means doubt anything done by God's Will, and to those who know only of nature and do not know the absolute powers of the Omnipotent Author of nature, no amount of argument can be of any avail.

Verse 82

Solomon was given to rule over the devilish forces of evil and tame the supernatural beings to serve him in the cause of righteousness.

Verse 83

The Holy Prophet is reminded of the apostle Ayyub, i.e., Job's life. Job used most of his time in prayer and meditation. Job's patience has passed into a proverb. Job's mother is said to be a descendant of the apostle Lot, and his father was in the line from Ishmael and he was endowed with enormous wealth. He was tested with the loss of all his wealth, his children and his health to a very miserable extent and yet Ayyub did not falter in his patience and his prayers to the Lord. Job was tempted by Satan and yet Job could not be conquered by him. Job became a pattern of humility, patient and reliance upon the Will of the Lord.

Verse 84

Job was at last relieved of all the miseries that were inflicted on him which was only a test.

Verse 85

For Idris – See 19:56 and for Dhu 'l-Kifl literary meaning, *the possessor of Double Requital*. He is also known for his patience.

Verse 87

The statement that Jonah was wrath with God is a blasphemy for it is far from any apostle of God at any time to disagree with the Will of the Lord.[23](#)

When he faced hardships in three stages – the darkness of the night, the darkness of the land and sea and the darkness inside the whale – then he cried – in the situations.

It does not mean that he really had committed any wrong or any injustice. It means that he was alive to the fact that man is liable to err. It is only by the Grace of God that he may be saved. And thus, throughout his hardships, he was praying for God's help to be saved from committing any error. It is not only the prayer of Noah – but it is the state of the mind of every one of the apostles of God who were alive to their limitations and realising their shortcomings in offering devotion as due to His Infinite Greatness. In this stage they were always praying for His grace and blessings and that was the best relief for them against their shortcomings.[24](#)

The spiritual force of this prayer has been declared by the holy Prophet and the Imams of his House and has been confirmed by experience. The promise of its effect is given in the next verse 21:88.

Verse 89

See verse 19:5. '*Khayr al-Warithin*', i.e., The Best Inheritors, i.e., the one who would remain even after every one else is perished – The Everlasting One.

Verse 90

The wife of Zachariah who was proved barren her whole life and had crossed the age of bearing a child, who herself thought it impossible for her at any time in the future to be a mother²⁵ was made fit to bear John the Baptist.

Verse 91

The reference is to Virgin Mary being made to bear Jesus, without any male partner in the parentage.²⁶

Verse 92

'*Ummah*' stands for nation, community, religion, brotherhood and also religion, here to mean that Islam revealed through the Holy Prophet was one Universal Religion demanding faith in the Perfect Unity of God.

'*Ummah*' has been interpreted by some commentators as '*Religion*' which is only figurative with no clear evidence to support it. The proper meaning of the word, i.e., '*Group*' is the appropriate meaning. This is your group – i.e., the group for the faithful to follow – The group distinguished with the unity of purpose and ideology as the group of the apostles mentioned afore.

There is full justification for interpreting '*Ummah*' here as '*Imams*' – For a collective devotion to God it needs a guide or '*Imam*'. But the unfortunate situation is referred to in the next verse, 21:93.²⁷ (A.P.).

Verse 93

The people later started their own divisions and got themselves divided into several sects and sub-sects. However much they might follow the different ways in thought and deeds, all of them are marching towards one and the same destination, i.e., their return to their Lord.

¹. Refer to verse 37:75.

². We were witnessing.

³. Refer to verses 38:22–24.

⁴. Subservient to David.

⁵. Refer to verses 34:10 & 38:17–19.

⁶. David.

⁷. Refer to verses 34:12 & 38:36.

- [8.](#) Refer to verse 38:41.
- [9.](#) Refer to verse 38:43.
- [10.](#) Refer to verse 38:48.
- [11.](#) Refer to verse 37: 139 for the people not responding.
- [12.](#) Put him into hardship.
- [13.](#) Belonged to.
- [14.](#) Refer to verses 6:87, 10:98, 37: 139, 68:48 & 89: 15–16.
- [15.](#) Refer to verse 19:5.
- [16.](#) Cured.
- [17.](#) Single one.
- [18.](#) Refer to verses 23:52 & 23:53.
- [19.](#) Refer to verses 2:213, 23:52–53 & 10: 19.
- [20.](#) See verses 38:22–24.
- [21.](#) See verse 34: 10.
- [22.](#) See verse 34: 10.
- [23.](#) See verses 6:87; 10:98; 37: 139; 68:48.
- [24.](#) Refer to verses 37: 139–147.
- [25.](#) See verses 3:39; 19:8.
- [26.](#) See verses 19: 16–35; 3:44; 4:171.
- [27.](#) Refer to verses 23:52 & 23:53.

[1] [1]

SHARES

Al-Anbiya Section 7 – The Righteous Shall Inherit The Earth

- No good deed of any believer shall ever be lost
- No town destroyed by God shall ever rise again
- All those who lead people astray shall be punished
- The rise again

- All those who lead people astray shall be punished
- The righteous shall inherit the earth
- Apostle Muhammad, a Mercy unto the worlds
- Respite granted to the sinners may be a trial or a provision for a fixed time

Al-Anbiya Verses 94 – 112

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ ۖ وَإِنَّا لَهُ ۖ كَاتِبُونَ

So whosoever shall do of good deeds and he be a believer, there shall not be any rejection¹ of his endeavour, and verily, We will write it down for him. (21:94)

وَحَرَّمَ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ

And is forbidden² unto (the people of) the towns which We did destroy that they shall not return. (21:95)

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ

Until are let loose the Gog and the Magog and they shall from every elevation hasten forth. (21:96)³

وَأَقْرَبَ الْوَعْدِ الْحَقُّ فَإِذَا هِيَ شَخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا ۖ يُوَلِّنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ

And the true promise shall draw nigh, then lo! stare amazedly, the eyes of those who disbelieve; (and they shall say): “Woe unto us! Indeed were we in heedlessness as to this; Nay! we were unjust ones. (21:97)

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرِدُونَ

Verily, ye and what ye worship beside God, shall be the fuel for hell; unto ye shall arrive. [4\(21:98\)](#)[5](#)

لَوْ كَانَ هَؤُلَاءِ ءَالِهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ

Were these been gods they would not have come unto it and all shall abide therein. (21:99)

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ

For them therein shall be groaning, and they therein shall not hear (any other sound) (21:100)[6](#)

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُو۟لَٰئِكَ عَنْهَا مُبْعَدُونَ

Verily those for whom hath went forth[7](#)**from Us goodness, those from it (Hell) shall be kept away,** (21:101)[8](#)

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا أُشْتَهتْ أَنفُسُهُمْ خَالِدُونَ

They will hear not (even) the slightest sound of it (Hell), and they in what their souls desire, shall abide. (21:102)[9](#)

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّيْنَهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ

Shall grieve them not the great terror and the angels shall meet them (saying): “This is your Day, which ye were promised” (21:103)

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُۥ وَعَدَا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ

On that day will We roll up the heaven, as is rolled up the written scroll; As we caused the first creation,[10](#)**so will We get it return. (It is) a promise binding Us, Verily We were doing**[11](#)**it.** (21:104)

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنۢ مَّا بَعْدَ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

And indeed We did write in the Psalms (Zabur) (given to David) after the Reminder (at-Tawrat given to Moses), that the earth, shall inherit it My servants righteous. [12](#)(21:105)

إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ

Verily in this is a conveyance for a people who worship (Us). (21: 106) [13](#)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And We sent thee not (O' Our Apostle Muhammad!) but a Mercy unto (all) the worlds. (21: 107) [14](#)

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَحِدٍ فَهَلْ أُنْتُمْ مُسْلِمُونَ

Say: "It hath only been revealed unto me that your God is One God: Will ye then submit (unto Him i.e. be Muslims)" (21: 108) [15](#)

فَإِن تَوَلَّوْا ۗ فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنِ أَدْرَىٰ أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ

And if they turn back say: "I have warned you all alike; and I know not whether nigh or far, is that which ye are [16](#)promised." (21: 109)

إِنَّهُ ۗ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ

"Verily, He knoweth what is spoken aloud, and He knoweth (too) what ye hide" (21: 110)

وَإِنِ أَدْرَىٰ لَعَلَّهُ ۗ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ

"And I know not (also) happily this (respite) may be a trial for you and a provision until a time." (21: 111)

قُلْ رَبِّ أَعْلَمُ بِالْحَقِّوَرَيْنَا أَلرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

Said (the Apostle Muhammad praying): "O' my Lord! Judge Thou with truth; And Our Lord is the Beneficent, Whose help is sought against what ye [17](#)ascribe (unto Him)" (21: 112)

[Commentary](#)

Verse 94

Mere righteousness without the correct faith in God, is of no value for the prerequisite for the acceptance of the good deeds of any one is the correct faith in God with which no virtue of anyone will go unrewarded. Every deed committed by man is then and there recorded.

Verse 95

It is forbidden for the people of the town which has been destroyed by the wrath of God to return to this life again with any more chance of amending their faith and deeds. It means that the people of those places which were not destroyed by any wrath from God will have a return, and this is the doctrine of '*Raj'ah*' when the *Last Holy Imam Muhammad Ibn al-Hasan al-Mahdi* would reappear. (MS and UB) [18](#) give a long and detailed statement explaining what is actually meant by this verse and the question of '*Raj'ah*', i.e., the return of the dead to this world before the final end of it.

This does not refer to the Total Resurrection Day when one and all shall return. Thus, it refers to a Partial Resurrection which is termed as '*Raj'ah*' or '*Qiyamat-e-Sughra*' wherein only some sections of the people good and bad will return. This is before the coming of the Total Resurrection Day – of which the onslaught of the Gog and Magog is a sign. [19](#) (A.P.)

Verse 96

See verse 18:94. Among the prognostic signs of the approach of the Day of Judgment, will be that *Dajjal*, the Antichrist, the Imposter, will appear and then the barrier withholding Gog and Magog will be broken and they would be freed to roam playing havoc all-round the earth following the coming out of the Monstrous Beast called '*Dabbat al-Arṣ*'. Then will appear the *Last Imam Muhammad ibn al-Hasan al-Mahdi* – who will rule for a long time, when Jesus also will return to earth. The Holy Prophet said that: *"If there be left even a single day for the end of the world before the day of the Final Judgment, there will appear one whose name will be my name and whose epithet will be my epithet. He will rule for a long time, and he will fill the earth with justice and fair play as much as it would have been filled with injustice and rebellion."* It is also said that the best of righteous ones who sincerely desired to enjoy the blissful life and coveted to be among the faithful comrades of the Holy Imam to fight the forces of falsehood, would be resurrected from their graves (MS and UB) [20](#) etc. For details refer to the other authorities on the subject.

'Hadab' may mean '*elevated places or the mounds*' as most of the commentators have interpreted – and '*Futihat*' may mean the breakage of the Dam (in verses 18:94–99) in which case '*they*' will refer to people in general and not to Gog and Magog and it may mean the grave – the *grave* there refers to verses 36:49–51.

It may also mean, '*Sulb*', i.e., loin or back in which case it will mean that Gog and Magog who will be let

loose, will stand for the qualities of unbridled generations of man who will descend down being issued forth headlong towards all sensual and material enjoyment leaving no principle of morality uncrushed and breaking the barriers of human rights. (A.P.).

Verse 97

This refers to what the disbelievers would repent and say, having seen the wrath of God ready to overtake them.

The signs of total resurrection given in Qur'an do not necessarily mean that after the appearance of the signs the Resurrection Day will follow immediately. The timing of the events in relation to the ultimate resurrection is beyond the human grasp. (A.P.).

Verses 98 – 100

One day while talking to the Holy Prophet about their 360 idol-gods, the chieftains of the idolatrous Quraysh who were totally defeated, and in spite of their helplessness out of their adamance and arrogance said *“O’ Muhammad! We are firm in following our ancestors in their belief, (i.e., idolatry) and we shall remain steadfast to it and never change our thoughts and the ways of life.”* Nasr bin Harith who was one among the people began to quarrel with the Holy Prophet. Then the Holy Prophet read out this verse which was revealed to him.

The infidels fired with anger were returning from the Holy Prophet when Abdullah Zub'air met them on the way and knowing the cause of their dismay and anger came over to the Holy Prophet bringing the people along with him and said *“O’ Muhammad! Sayest thou that those who worship others besides the One God you believe in, the worshippers as well as the worshipped ones, all are fuel of the Hell-fire, and among those worshipped are also Uzair, Jesus and the angels, then those are also meant by what you said.”* The Holy Prophet replied, *“Those three (Uzair, Jesus and the angels) never told themselves to be worshipped and they hate themselves being worshipped. These are not gods. Satan has beguiled men to worship them as gods, for which they are not at all responsible.”* Then the next verse was revealed.

It means only those referred to in verse 21:29, i.e., those who called to fight and to obey them. The Sixth Holy Imam narrates – from his father and forefathers – and ultimately from the Holy Prophet that he said – *“Whosoever calleth people to himself using force, while among the people be one who is more learned than him, then he is the one gone astray, an imposter.”* (A.P.).

Verses 101 – 103

This was revealed in reply to the question about Jesus, Uzair, Jesus and the angels in the previous verse – saying that these including the others like them are those about whom the grace of the Lord has already been promised and they will be in Paradise so far away from the Hell-fire that they would not

even hear any faintest sound from it. They shall have everything they desire for, and that will be what was promised to them in their life on earth.

Abu Sayeed Khudri relates that the Holy Prophet said that among those in Paradise will be – (1) *He who selflessly recited the Holy Qur'an only to please God, being mindful of the Day of Requit and led a righteous life,* (2) *He who gives the call for prayers (Azan) and invites the people to goodness and seeks only the pleasure of God in return,* (3) *And he who discharges his duty to God only to earn the pleasure of the Lord.* (MS & UB)[21](#).

The Holy Prophet once addressing the First Holy Imam Ali ibn Abi Talib said: *“O' Ali, thou and thy followers shall be in Paradise.”* (MS. & UB.)[22](#)

Verse 104

Like a scroll of parchment, the Universe will be folded up. For those who doubt about the whole Universe being brought to an end, another phase of life being created by the Almighty Lord, there can not be a better answer than the following verse of the Holy Qur'an:

“Is not He Who created the heavens and the earth able to create the like of them? Aye, He is, for He is the All-Wise Creator.” (36:81)

'*Khalqin*' may be used as an infinitive, i.e., '*Creation*'. '*Khilqat*' may also be used as a noun meaning a creature '*Makhlooq*' but here it means '*creature*' – as otherwise the use of the word '*Awwal*' first with the verb '*Bada'na*' '*We started*' would be rudiment or rather meaningless – Thus the verse means '*As We started the first creature*' We will return him – Hence in the system of creation there is an order – of First, Second, etc. about which there are traditions as to which was the first creature in the order of the creation began with. (A.P.)

Verses 105 – 106

About the righteous ones inheriting the earth mentioned in the scriptures given to the apostles of God gone before the Holy Prophet – Psalms 25/11, 37/29; and Math. 5/3 and Exod. 32/13.

“His soul shall dwell at ease; and his seed shall inherit the earth.” Ps. 25/13.

“But the men shall inherit the earth; and shall delight themselves in the abundance of peace.”

Ps. 36/11.

“The righteous shall inherit the land, and dwell therein forever.” Ps. 37/29.

“Blessed are the poor in spirit; for theirs is the kingdom of heaven.” Math. 5/3.

“Remember Abraham, Isaac, and Israel, thy servants, to whom thou sincerest by thine own self, and

saist unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.” Exodus 32/13.

These verses can be applied in the fullest meaning of them to the Holy Prophet similarly Holy Imams who never in their lives adored any one save God and whose lives were nothing but the manifestation of the glory of the purity of the All-Divine Who Himself has purified them to the extent of the perfection in purification.²³ Righteousness can never be but with the purity of the soul and the body and who else could be more righteous than those whom God Himself has purified.

‘Balaagh’ ‘Conveyance’ or to convey a person or a thing to its destiny. As the Lord Cherisher, He has to see that every being develops its full aptitude and reaches its destiny. This is termed as *‘Balaagh’* the conveyance – So the task of the apostles as the manifestation of His *‘Rububiyat’* is to convey every one to his destiny. (A.P.).

Verse 107

Sages had come to India for the local need of the guidance of the people of the place and the age. Similarly, apostles of God had visited all parts of the earth, some for a particular community and some for a larger group of the tribes and the people put together. Jesus had come for the lost house of Israel. Now the Holy Prophet had brought a message – the Book and the religion perfected by God Himself having in itself all the good that was endowed in the various previous messages, with the truth to its maximum fullness. This Universal Message and its Holy Messenger was nothing but the Mercy of the Lord, and the Mercy of the Lord in its fullness could never be for any particular people. Hence it is openly declared that the Holy Prophet was not for any particular people, or for any particular clime, nor restricted by any political or geographical barriers, but for the worlds. The word worlds used in this verse is so comprehensive that its meaning cannot be restricted to any particular plane of life on earth or even in heavens, but to all the various kinds of the worlds of beings and the realms in the universe. If God has not created the universe merely for any vanity²⁴ without any plan of His, He is an Infinite Being and His Plan also would naturally be infinitely great, enveloping all his creations.²⁵

Presenting the Holy Prophet here as the mercy to all the worlds is a clear evidence that he is the First and the Topmost in the Order of Creation who received the mercy and had to convey it to the rest of the creation. From this is evident, the beginning and the end and the extent of the life or the existence of the Holy Prophet Muhammad as the Apostle of God – He is the First and the Last manifestation of the *‘Rububiyat’* and the whole process of creation means the circular process of the Descension and the Ascension of the same personality for the purpose of the universal blessings. (A.P.).

Verse 108

It means that God is not the Lord Master of any particular people but of the Universe as a whole. This verse speaks of the Universal Authority and Lordship of God.

Verse 109

The knowledge of the Day of Judgment and the decision about effecting the requital which the people were warned with, rests, wholly with God and not the concern of the Holy Prophet, to say when it would actually come to pass. Similarly did Jesus say: that none, not even the angels and neither he, but God alone knows about the Hour.[26](#)

Verse 111

The good of the world enjoyed by the disbelievers need not worry the believers or grieve them for that it is only a tempting passing show, only a fleeting pleasure or enjoyment destined to end but that which is in store for the faithful, in the hereafter is the real and the everlasting.

The Second Holy Imam Hasan quoted this verse in his sermon at the eve of giving up the reigns of the rule of the Caliphate to Muawiyah. (A.P.).

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- [1.](#) Denial.
 - [2.](#) Binding.
 - [3.](#) Refer to verse 18:94.
 - [4.](#) To go therein.
 - [5.](#) See verse 21:29.
 - [6.](#) Refer to verses 19:71, 56:9 & 56: 10.
 - [7.](#) Those the first and the foremost to receive the blessings.
 - [8.](#) This is in entire conformity with verses 56:9 & 56: 10.
 - [9.](#) Refer to Surah 56.
 - [10.](#) Creature.
 - [11.](#) Indicates the process to be continuous.
 - [12.](#) The Righteous ones.
 - [13.](#) Refer to verses 14:52, 46:35 & 72:23.
 - [14.](#) Refer to verses 4:79, 34:28 & 7: 158.
 - [15.](#) This is all the other apostles of God preached and also Jesus and not trinity Corin. 8/4, Ephes. 4/5–6, Mark. 12/29
 - [16.](#) Threatened.
 - [17.](#) Unto God or to His apostles.
 - [18.](#) MinHajj as–Sadiqin & Umdat al–Bayan.
 - [19.](#) vide verse 21:96.
 - [20.](#) MinHajj as–Sadiqin and Umdat al–Bayan.
 - [21.](#) MinHajj as–Sadiqin & Umdat al–Bayan.
 - [22.](#) MinHajj as–Sadiqin & Umdat al–Bayan
 - [23.](#) See verse 33:33.
 - [24.](#) See verse 21: 16.
 - [25.](#) See verses 4:79, 7: 158 & 34:28.
 - [26.](#) Mark 13/32; Math 24/36.

[1] [1]

SHARES

Al-Hajj – The Pilgrimage

(Revealed at Madina)

(Makki according to Abdullah ibn Abbas, since this surah contains some Makki verses also)

78 Verses in 10 Sections

Sections Of Al-Hajj – The Pilgrimage

1. The Awful Day of Judgment.
2. The Weak in Faith.
3. Believers shall be rewarded.
4. Pilgrimage to the Sacred House.
5. Regard for the Signs of God.
6. Fight in self-defence permitted.
7. The enticement by Satan.
8. Reward for those who migrate in God's cause.
9. God's Will alone is done.

10. The Muslims, chosen by God Himself.

Important Topics

1. The state of the approach of the Hour of the End of this world – described. (Verses 1–2).
2. Disputing without the knowledge of the matters – condemned. (Verse 3).
3. How people will be Resurrected, explained. (Verse 5).
4. The Hour of Judgment shall come – and those in the graves shall be resurrected. (Verse 7).
5. Everything in the heavens and the earth prostrate in obeisance to the Lord. (Verse 18).
6. The heavenly bliss which awaits the righteous. (Verse 23).
7. Abraham commanded to clean the House for those who make circuit, stand, bow and prostrate in prayers. (Verse 26).
8. The Holy Prophet commanded to give the call for Hajj. (Verses 27–29).
9. The believers ordained to avoid uncleanness and vain words. (Verse 30).
10. Respect to the *Sha'a'ir Allah* – the Signs of God. (Verse 32).
11. The Humble ones in the way of God – described. (Verse 35).
12. Of the animals sacrificed – what actually reaches God, is only the piety at heart. (Verse 37).
13. The ordinance about *Amr bil Ma'ruf* and *Nahy 'an al-Munkar*, issued. (Verse 41).
14. Those who migrate in the Way of the Lord and get slain. (Verse 58).
15. The ordinance about striving in the Way of God. (Verse 78).
16. The chosen ones named by God Himself as muslims to be witnesses over men and the Holy Prophet to be the witness over them. (Verse 78).

[1] [1]

SHARES

Al-Hajj Section 1 – The Awful Day Of Judgment

- Mankind warned of the sudden breaking of the awful Day of Judgment
- Resurrection of the Dead doubtless
- He who created everything from dust can resurrect those who have gone into it
- Every soul shall have whatever it has itself wrought and sent before and none will be done the least injustice

Al-Hajj Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

يَا أَيُّهَا النَّاسُ اتَّقُوا ۞ رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

O' ye People! Fear ye your Lord! Verily, the quake of the Hour (of Doom) is a thing tremendous! [1](#)(22: 1)[2](#)

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

On the day ye shall behold it, every suckling mother shall forsake³her suckling babe; and every pregnant female shall drop her load,⁴and thou shalt behold the people (as) intoxicated; But the wrath of God will be (so) terrible. (22:2)

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ

And among the people there is he who disputeth about God without knowledge, and followeth every rebellious Satan, (22:3)

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ

Against him is decreed that whosoever taketh him as his friend, then verily shall he beguile him and lead him unto the torment of the burning fire. (22:4)

يَأْيُهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّفَةٍ وَغَيْرِ مُخَلَّفَةٍ لِّنَّبِيْنَكُمْ وَنَفَرٌ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نَخْرِجُكُمْ طِفْلًا ثُمَّ لِيَبْلُغُوا أَشَدَّكُمْ مِّنكُمْ مِّن يُّنُوْفَىٰ وَمِنْكُمْ مَّن يُّرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِّن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ

O' people! if ye be in doubt about (your) rising again (resurrection), then (reflect ye that) verily We created you from dust, then from sperm, then from a clot, then from a lump of flesh, formed and (sometimes) partly unformed, that we may manifest⁵(our power) unto you, and We cause to stay in the womb what We will until an appointed term, then We bring ye forth as babes, then (foster you) that ye reach your maturity;⁶and of you is he who is caused to die, and of you is he who is brought back to the feeblest (state of) old age that he knoweth not aught after knowing (much), ⁷and ye behold the earth dried, dead, but when send We down on it water, it is stirred (to life) and swelleth⁸up and produceth every kind of attractive⁹herbage (in pairs). (22:5)¹⁰

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

This is because Verily God, He is the ¹¹Reality, and because verily He giveth life unto the dead, and because verily He, over all things hath power. (22:6)

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ

And that the Hour (of Resurrection) is coming there is no doubt therein¹²and that God will raise up those in the graves. (22:7)

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ

And among the people there is he who disputeth about God without knowledge and without any guidance and without any enlightening¹³book, (22:8)

تَانِي عَطْفِهِ ۚ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ ۚ فِي الدُّنْيَا خِزْيُونٌ لِّقَوْمٍ ۚ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ

Turning away haughtily 14 that he may beguile (others) from the way of God; For him in this world is disgrace and We shall make him taste on the Day of Judgment the punishment of the burning (Hell fire) (22:9)

ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ

(And unto him will be said): “This is for 15 what sent before thy two hands, and that (verily) God is not unjust to His servants.” (22: 10)

Commentary

Verse 1

The reference here is to the end of the world. The address is to every man and woman as a warning against infidelity and wickedness. Inviting them to the faith in God and to lead a righteous life – The terrible happening of the convulsion or the quaking of the earth marking the beginning of the Hour of Judgment will be a terror only to the disbelievers and to those who have rebelled against the authority of the Lord by disobeying the prescribed laws (*Shariah*) and not for the faithful. The righteous ones are told of the bliss they would enjoy. The matter in this and the next verse is to warn mankind against infidelity and wickedness and to invite the people to the correct faith and righteous living.

Verse 2

The matter pictures the terror and awe the hour will create in the minds of the disbelievers and the sinners.

Verse 3

The word ‘*Shaytan*’, i.e., Devil, need not always refer to any spirit. ‘*Shayatin*’, i.e., devils are of two kinds – ‘*Shayatin al-Ins*’, i.e., devils among men and the ‘*Shayatin al-Jinn*’, i.e., the devils among the spirits. Here in this verse men are warned against two things: (1) Disputing about God without the necessary knowledge, (2) Blindly following those who have rebelled against God and godliness. This is the case with most people that they dispute about the truth without its knowledge and they, blindly follow their ancestral belief and traditions, and they identify themselves with the leaders of their fanciful belief and defend them however wicked they may be in their conduct and false in their claims. Those who annoy and hurt the feelings, or cause sorrow and grief to the apostles of God and the holy ones, the Imams, cannot be any other than the ‘*Shayatin al-Ins*’, the devils in the human frames. The life–history of Islam abounds with clear instances of people who:

1. Openly deserted the Holy Prophet in the worst situations in the battles facing the question of life and death for the faith and the faithful.
2. Those who secretly tried the worst possible for them to hurt the Holy Prophet and even to kill him.
3. Those who deprived the Holy Ahl al-Bayt of their legitimate due and hurt the Holy Lady Fatima of which pain and grief she was killed.
4. Who assassinated the Holy Imams of the House of the Holy Prophet.
5. Who heartlessly persecuted the devotees of the House of the Holy Prophet and put them to torturous death plundering their houses and ruining their life-interest on earth.

And yet men defend such devilish characters and their brutal conduct and hail them as the great heroes and the leaders of their faith. This verse and the next one imply to all such cases.

It applies to anyone who argues about God, His Attributes, His Actions and His Authority, on the basis of wishful thinking and conjectures, and follows every rebellious-minded one. (A.P.).

Verse 4

Refers to the fate of those who follow the Devil, i.e., the devilish instigations and the devilish characters – i.e., the satans among men and the devilish spirits.

Verse 5

Those who doubt about God's raising the dead for the requital, are invited to reflect upon the evolution in their own birth or in the world of the nature around. This verse, in a very few words, refers to the various evolutionary stages through which a human being passes during his formation in the womb of his mother. The matter has been dealt with, with marvellous subtlety and grace, with every expression consisting of profound wealth of higher meaning. Man is informed of his own physical growth from the lifeless matter of dust, to the last stage of dotage and decrepitude. From the drop of a liquid caused to pass from the back of a father, collected in the womb of the mother as the seed, the semi-liquid of the seed is fertilized into an ovum, the ovum is turned into a foetus, the foetus is given the shape of a child. These stages themselves, even to the extent they have been affected, are quite sufficient to speak to

man of the Omnipotence of the Creator Lord.

Then at the Independent Will of the Omnipotent Lord, is decided the sex of the child and grants its stay into the womb until a prescribed time, the minimum extent being six months and the maximum ten. The decision about the sex of the child is kept a closed secret until the Author of the Creation Himself makes it known at its delivery for, if the sex had been known before hand the fancy of the parents for a particular sex in their issue, might affect their attitude towards the issue even before time and might also be detrimental to the health and the interest of the child and also of the mother.

The will mentioned here refers as well to the knowledge of God as to the features of the issue, physical as well as mental, moral and spiritual, i.e., whether the child would be ugly or beautiful and would develop into righteous or a rebellious being and also the other mystic genetic factors of heredity in the human beings. The child is brought forth from the mother's womb as a weak and a helpless infant which is caused either to die while still young or allowed to live and reach old age. The reaching of this stage is rightly expressed in the verse by the word '*Yuraddu*' meaning returned to, for a human being in old age returns to dotage and decrepitude, experiencing the physical weaknesses and the mental disabilities. Man as a child lacks in knowledge, and in old age loses all his intellect and talents and returns to the original lack of knowledge as in his infancy.

The subtle and the graceful way and the comprehensive expressions in the finest possible words holding in them treasuries of knowledge about the creation of a human being can be better appreciated and admired as a marvel of the heavenly literature, only by intelligent ones, particularly the scholars of the biological science about the pregenital evolutionary stages of the human life.

The argument proving the raising of the dead, extends to the natural phenomenon working in the creative artistry of the Almighty Author of the Universe. Attention of man, particularly of the disbelievers in the resurrection, is drawn to know as to how the dead earth is once again brought to life to prove that the Great Omnipotent Author of such a pageant beauty all around in the Universe, can once again create the same at His own Independent Will. About the quickening of the dead earth. [16](#)

To prove the ultimate resurrection, Qur'an gives the two illustrations in this verse of man's evolutionary development in the womb of his mother, in the process of rising from one state to another and this process of change need not necessarily be evolution, it may be devolution.

And in the second example of the earth, the growth of the attractive things of herbage out of deadened earth is referred to. (A.P.).

Verse 6

The conclusion in verse 22:6 proves that there is One Absolute Reality behind this phenomenon of change and rise which prove His Almightyness. [17](#) (A.P.).

Verse 7

The Hour of Resurrection for the Final Judgment is declared not to be doubted at all.

This asserts another conclusion, i.e., continuous approach of the end of the movement and every subsequent stage of development is latent in the preceding one. (A.P.).

Verse 8

'*Hudan*' i.e., guidance, stands for the Divine guidance through an apostle or his successor (*Imam*) and '*Kitab-ul-Munir*', i.e., The Illuminating Book stands for a revealed Book from God.

Verse 10

Man's sufferings could be what he had himself earned by his own sinful deeds. God is never unjust to anyone.

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- [1.](#) Grievous.
 - [2.](#) Refer to verses 99:1-8 & 21:104.
 - [3.](#) Will be so much perplexed.
 - [4.](#) The child in the womb.
 - [5.](#) The rise from one stage to another.
 - [6.](#) Full strength mental and physical. Refer to verse 41:39.
 - [7.](#) This is another example.
 - [8.](#) Grows – increases.
 - [9.](#) Lovely.
 - [10.](#) Refer to verses 23:12-16, 39:7 & 6:2.
 - [11.](#) Reality absolute.
 - [12.](#) in its coming.
 - [13.](#) A clear and logical proof.
 - [14.](#) Proudly, arrogantly.
 - [15.](#) what thou worked in your life.
 - [16.](#) See verse 41:39.
 - [17.](#) See verse 22:7.

[1] [1]

SHARES

Al-Hajj Section 2 - The Weak In Faith

- The weak in faith
- God does whatever He pleases
- The disbelievers shall be punished
- Those committed to hell shall never be able to escape from it

Al-Hajj Verses 11 - 22

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا
وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

And of the people is he who worshippeth God (standing) on the verge, so if befalleth unto him good he is satisfied, and if afflicteth him a trial, he turneth back his face; loses¹he both this world and (also) the here after; That is a loss (which is) manifest.2(22: 11)

يَدْعُوا ۗ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ ۗ وَمَا لَا يَنْفَعُهُ ۗ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ

He calleth besides God, that which harmeth him not nor doth it profit him; that is straying far off. (22: 12)

يَدْعُوا ۗ لَمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۗ لَبِئْسَ الْمَوْلَىٰ وَلَبِئْسَ الْعَشِيرُ

He calleth upon him whose hurt is nearer than his profit: verily evil is the lord, and evil certainly is the associate. (22: 13)

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا ۗ وَعَمِلُوا ۗ الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

Verily God will admit those who believe and do good deeds, into gardens 'neath which flow rivers; Verily God doeth what He intendeth. (22: 14)

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ

Whoever thinketh that never will God help him (the Apostle Muhammad) in this life nor in the hereafter, let him stretch a cord unto the heaven³(to raise himself) and hang himself, then let him cut it off,⁴then see if his device taketh away what he is enraged at.⁵(22: 15)⁶

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِيَ مَنْ يُرِيدُ

And thus have We sent it down, as signs manifest, and that verily God guideth whomsoever He intendeth. (22: 16)

إِنَّ الَّذِينَ ءَامَنُوا^٤ وَالَّذِينَ هَادُوا^٥ وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا^٦ إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

Verily, those who believe and those who are Jews and the Sabaeans and the Christians and the ⁷Magians (Zoroastrians) those who associate⁸(other gods with God), verily, God will decide between them on the Day of Judgment; Verily God is witness over all things. (22: 17)

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ^٩ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ^{١٠} مِنْ مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

Seest thou not that God (is He), unto Him prostrateth⁹whosoever is in the heavens and whosoever is in the earth, and the sun and the moon and the stars and the mountains and the trees and animals, and many of the people; and many there are unto whom hath become due the chastisement; and whomsoever God abaseth, then there is none for him to honour; Verily God doeth whatever He willeth. ¹⁰(22: 18)¹¹

هَذَانِ خَصْمَانِ اخْتَصَمُوا^{١٢} فِي رَبِّهِمَا الَّذِينَ كَفَرُوا^{١٣} قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

These are the two disputants who dispute about their Lord; but for those who disbelieved, shall be cut off for them garments of fire; (and) shall be poured over their heads boiling water. (22: 19)

يُصْهَرُ بِهِ ۚ مَا فِي بُطُونِهِمْ وَالْجُلُودُ

With it shall be melted what is in their bellies and (their) skins (as well). (22:20)

وَأَلْهُم مَّقْمَعٌ مِنْ حَدِيدٍ

And for them are [12](#)maces of iron. (22:21)

كُلَّمَا أَرَادُوا أَن يَخْرُجُوا ۚ مِنْهَا مِنْ غَمٍّ أُعِيدُوا ۚ فِيهَا وَذُوقُوا ۚ عَذَابَ الْحَرِيقِ

Every time they will intend to go forth from [13](#)it, from the very anguish, back shall they be turned into it: and (it will be said unto them) “Taste ye the torment of the burning (fire).” (22:22)

Commentary

Verse 11

‘*Ala Harfin*’, on the verge – Being with fluctuating faith – Who has entered the ranks of believers with doubt and suspense with a wavering mind, ready to quit the faith if any mishap befalls him or to the believers. “Like him who is in the outskirts of the army, who remains there if sure of victory and spoils, otherwise flees away. People who are not firm in faith. They are believers as long as everything goes on well with them, but as soon as they are tried, they are the worst disbelievers.”

The weak in mind among the earlier converts used to take, their embracing Islam as auspicious whenever they were materially profited and otherwise thought their embracing the faith as inauspicious and condemned it and even deserted it. This was the case with a Jew who when after his embracing Islam lost his eyesight; he deserted it. The word ‘*Harf*’ means also tongue – i.e., the man who had professed the faith only by his tongue and while his heart had never conceived it. (MS). [14](#)

This verse is applicable to the cases of those who deserted the Holy Prophet and the Muslims in the battles and the same ones, during the days of peace and prosperity, claimed for themselves the leadership of the faith, and the faithful.

Verse 12

The apostate calls or prays to the one besides God, who cannot hurt him even if he does not pray to him and who cannot profit him in the least even if he is prayerful to him.

Verse 15

Meaning that he who thinks that God would never grant the Holy Prophet victory over his enemies – or if the enemies of the Holy Prophet do not want the Holy Prophet to be helped and they are enraged at the Holy Prophet getting God's help, let them in their rage and disappointment hang themselves with a rope hung from the ceiling of their houses. And taking the meaning of the word '*Sama*' as the heaven, it would mean let them rise into heaven by means of a rope from their houses and stop God's help coming down to the Holy Prophet. It is a challenging assurance and a prophecy as well, of the Holy Prophet's victory over his enemies.

Rising to heavens applies to the materialists who in their attempts to invade other planets intend to deny the existence of God and the spiritual world beyond the physical one. Their attempts and arguments look like Pharaoh's asking his minister to make some means of approach to the heavens to find out if there is God or not. [15](#) (A.P.).

Verse 16

Indeed, availing of the guidance from God is also God's grace which is granted to whomsoever He pleases.

The prophecy about the continuance of the Divine help to the Holy Prophet against the infidels is itself a clear sign by which many were guided. (A.P.).

Verse 17

The judgment about the Jews, the Sabians [16](#), the Christians, the Magians and the polytheists who associate their fanciful gods, (i.e., their deities) with God, rests with God to be decided on the Day of Judgment. The believers in this life have only to be tolerant as long as there is no initiative of oppression or injustice or persecution against them. When there is unprovoked aggression it has to be duly met and the believers should not shirk their duty of defending the faith and the faithful, but they should never venture to take any initiative of any kind of aggression, merely because they do not agree to their point of view.

The Magians were those who worshipped fire, (the people are now known as the Parsees) their religion is referred to Zardusht (about 600 B.C.). Their scripture is called '*Zend Avesta*.' Jesus preached nothing but the Unity of God [17](#) but the people deified Jesus himself. Likewise, the followers of Zardusht might have started worshipping fire with their philosophic interpretation of the nature of the element (fire).

Though non-muslims are termed as infidels or disbelievers or unbeliever, but they are classified as '*Ahl-al-Kitab*', the people of the Book, and the polytheists. As to who the '*Ahl-al-Kitab*' are, the Jews and the Christians are doubtlessly the ones. Regarding the Sabians and the Magians, the case is not as clear as that of the Jews and the Christians, but this verse here puts them in line with them, *separating them from*

the polytheists. For details refer to ‘*Fiqh*.’

Verses 19 – 22

Sahih Bukhari relates that Abu Dharr al-Ghifari related with an oath that this verse was revealed in the matter of the six persons, three of whom were disbelievers (1) *Utbah ibn Rabi'ah*, (2) *Shaybah ibn Rabi'ah*, (3) *al-Walid ibn Utbah*, and the other three faithful ones (1) *Hamzah ibn Abd al-Muttalib*, (2) *Ali ibn Abi Talib*, (3) *Ubaydah ibn al-Harith ibn Abd al-Muttalib*. The three faithful ones were those who were the foremost in meeting the enemy defending the cause of truth.

Of the three abovementioned enemies of Islam who had come to destroy Islam and the Holy Prophet, *Hamzah aided by Ali killed Utbah, Ali single-handed killed al-Walid ibn Utbah, and Ubaydah was martyred by Shaybah.*

It also applies to any two contestants – believer and non-believer, and hypocrite and sinner but be it known that Ali is the First and the Foremost of the party on the Right and the opponents will be the First and the Foremost of the party on Falsehood. On this basis ibn Abbas said that there is no verse in Holy Qur'an in praise of the believer by which Ali is not meant as the first and the foremost leader of the praised ones. (A.P.).

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- [1.](#) He has lost.
 - [2.](#) Clear.
 - [3.](#) Ceiling.
 - [4.](#) Stop the heavenly help.
 - [5.](#) The divine help which the Holy Prophet received.
 - [6.](#) Refer to verses 40:36 & 40:37.
 - [7.](#) Magians. Refer to note on verse 9:29.
 - [8.](#) The polytheists.
 - [9.](#) ‘Sijdah’ i.e. Prostration here means obedience – subservience. Pays obeisance – Adores.
 - [10.](#) Sijdah (Prostration) Sunnah.
 - [11.](#) Refer to verses 13:15, 16:48 & 16:49.
 - [12.](#) Hooked rods of iron.
 - [13.](#) Grief.
 - [14.](#) MinHajj as-Sadiqin.
 - [15.](#) See verses 40:25–26.
 - [16.](#) Saba'iyyin.
 - [17.](#) Math. 12/29 Corin. 8/4, Ephes. 4/5–6.

[1] [1]

SHARES

Al-Hajj Section 3 – Believers Shall Be Rewarded

- The Bounties the believers will be blessed with in the hereafter
- Those who disbelieve and hinder people from the Sacred Mosque shall be punished

Al-Hajj Verses 23 – 25

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

Verily, God will admit those who believe and do good deeds, into gardens 'neath which flow rivers, adorned shall they be therein with bracelets of gold and with pearls; and their raiment therein shall be of silk. (22:23)¹

وَهُدًى ءَالِي الطَّيِّبِ مِنَ الْقَوْلِ وَهُدًى ءَالِي صِرَاطِ الْحَمِيدِ

For they (in this life) are guided unto goodly words, and they are guided unto the path of the Praised One. (22:24)

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعِكِفُ فِيهِ وَالْبَادِ وَمَن يُرِدْ
فِيهِ بِالْحَادِ بِظُلْمٍ نُدِقُهُ مِن عَذَابِ أَلِيمٍ

Verily, those who disbelieve and obstruct (people) from the way of God and from the Sacred Mosque (Masjid-al-Haram) which We have made alike; for the dweller therein as well as the stranger; and whoever doth intend to wrong² therein unjustly, We will make him taste of a grievous chastisement. (22:25)

Commentary

Verse 25

The Mosque around Ka'ba is hereby declared the Sanctuary. None shall even annoy anyone therein. It

is said entry into Mecca, not clad in the pilgrim's robes, is also an act of injustice. In all other places, the mere intention of committing any evil until the evil is not actually committed, is not recorded, but in Mecca, even an evil intention is a sin and it is recorded. Apply this Ordinance of God to those who came armed, in Mecca and had plotted to kill the Holy Imam Husayn while engaged in making the circuits round the Sanctuary, owing to which Husayn, to preserve the sanctity of the Great Sanctuary, performed only 'Umrah' (the Briefer Pilgrimage) and left Mecca along with his Ahl al-Bayt and was ultimately martyred at Karbala with the holy band of his Seventy-Two faithful ones, including even his six months baby-son Ali al-Asghar.

[1.](#) This is again a metaphysical presentation of the blissful life (A.P.). Refer to verse 76:12.

[2.](#) Compare this to the plot against the Holy Imam Husayn on account of which he had to leave the place without performing Hajj.

[1] [1]

SHARES

Al-Hajj Section 4 – Pilgrimage To The Sacred House

- Pilgrimage to the Sacred House enjoined
- The blessings pilgrimage has
- The discipline to be observed during Pilgrimage

Al-Hajj Verses 26 – 33

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

And (remember O' Our Apostle Muhammad!) when We fixed for Abraham the place for the House, (saying): "Associate thou not with Me aught, and cleanse My House for those who make the

circuits and stand in prayer, and bow and prostrate themselves (unto Me)” (22:26)1

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

“And proclaim thou unto the people the Pilgrimage (Hajj)! They will come unto thee on foot and on lean camel, coming from every remote (high) way.” (22:27)2

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا مِن مَّا رَزَقْنَاهُمْ عَلَىٰ أَيَّامٍ مَّعْلُومَاتٍ لِّئَلَّا يَسْأَلُوا عَمَّا يُزْجَىٰ مِنَ الْبَاطِنِ الْأَعْيُنُ عَمَّا حَشَرْنَا لَهُمْ وَأَلْعَمَاسُ فِي سُنُبِهِمْ ذُرُوعًا وَبِهَيْمَةٍ مُّقِيمَةٍ فِي سُدْرِهِمْ الْأَنَّامُ وَالَّذِينَ لَا يُؤْمِنُونَ بِحِجَابِ قُدُّوسٍ عَلِيمٍ

“That they may witness the advantages unto them, and mention the name of God during the appointed days over what He hath provided them of the cattle quadrupeds (as sustenance) then eat of them and feed the needy the poor.” (22:28)

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نَدْوَاهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

Then let them get cleansed and smarten themselves and fulfil their vows, and let them circuit the Ancient House (the Ka'ba). (22:29)3

ذَٰلِكَ وَمَنْ يُعْظِمِ حُرْمَةَ اللَّهِ فَهُوَ خَيْرٌ لَهُ ۖ عِنْدَ رَبِّهِ ۖ وَأُحِلَّتْ لَكُمْ الْبَاطِنُ إِلَّا مَا يُنْتَلَىٰ عَلَيْهِمْ فَمَنْ أَضَلُّ مِمَّنْ حُرِّمَتْ مَوَاطِنٌ الْأَوْثَانُ وَالْحُرُوفُ ۚ وَقَدْ جِئْتُمُوهَا مِنْ قَدِيمٍ

That (shall be so); and whoever respecteth the sacred ordinances of God, it is best for him with his Lord; And the cattle are made lawful unto you, save that which is (already) specified unto you, 4shun ye therefore, the pollution of the idols; and shun 5vain words. (22:30)6

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهَوَّىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

Being upright for God, not associating (anything) with Him; whosoever associateth with God, is like that which hath fallen from heaven and (a vulture) bird snatched it away or the wind wafted it to a distant abyss. (22:31)

ذَٰلِكَ وَمَنْ يُعْظِمِ شَعْرًا أَلَّا يَمَسَّهُ مِنْ قُدُّوسٍ عَلِيمٍ

That (shall be so); And whoever respecteth the signs of God verily it is (the reflection) of the piety of the hearts. (22:32)

لَكُمْ فِيهَا مَنفَعٌ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ

For you therein are benefits till a fixed time, and the place of their sacrifice is the Ancient House, (The Ka'ba). (22:33)⁷

Commentary

Verse 26

A particular site was pointed to Abraham through the revelation from God and he was commanded to raise the edifice of a House of Worship, exclusively to the Only True God. By the address to Abraham not to associate any one with God, is meant the people. The instruction to clean it is the declaration of the place already being the Sanctuary dedicated for the adoration of the All-Pure Lord of the Universe.⁸

Verse 27

When Abraham and his son Ishmael had completed the erection of the Ka'ba, Abraham was commanded by God to sound a Call to the people to come over to the House of God for Pilgrimage. Abraham submitted that how could his voice from the solitary place in the wilderness in the desert reach the ears of all men of the world? Abraham was informed that the question of his call being heard by the people of the world was God's concern. It is said that Abraham got over the mountain *Abu Qubayis* and gave the Call and the sound of it reached all those who were destined to make the pilgrimage, including those who were yet in the seeds of men and who were destined to perform the pilgrimage during their life on earth.

When the Holy Prophet decided to go on his last pilgrimage (Hajj) this verse was revealed and accordingly the Call for Pilgrimage was given and people of Medina as well as those of the distant places all around, responded in huge numbers. That was the '*Hajjat ul-Wida*', i.e., the Parting or the Last Hajj or Pilgrimage of the Holy Prophet and it was in his return journey from this Hajj – that verse 5:67 was revealed and the Holy Prophet declared the appointment of Ali ibn Abi Talib in his place, not as apostle or prophet, for prophethood or apostleship had concluded, but as the Lord, Commander or the Guide or the Imam of the people at which the verse 5:3 was revealed.

When Abraham submitted to the Lord about his voice of the call for the pilgrimage reaching the ears of all men, the assurance from God was given to him prophesying the response to it from every quarter near and far, people coming to the House, the Ka'ba, undertaking difficult journeys. The continuous conduct of Hajj, every year by people from near and the distant lands, in ever-increasing numbers is in

itself an ever-current miracle of Islam and the Holy Prophet. The levelling of all man-made distinctions and the elimination of all the differences of birth, race and colour and even of the choice of dress and the establishment of the most practical and unbreakable brotherhood of all the believers in One God, effected by Islam, is a marvel and a lesson for mankind which is regularly repeated year after year for the last about fourteen hundred years to be continued to the end of the world.

This verse was revealed at Mecca and the command to give the Call to the people for 'Hajj' (Pilgrimage) was given at a time when the very life of the Holy Prophet and the survival of Islam was at stake. The Holy Prophet had to send a batch of his helpless converts away to Abyssinia to escape the torturous persecution and the painful death at the hands of the enemies, and he himself was commanded by God to leave Mecca for Medina, avoiding the notice of the enemy. The town of Mecca, with the Ka'ba in it, was totally under sway of the heathens and outwardly there was every sign of the Holy Prophet along with the devotees and the faith, Islam, being totally wiped out of existence.

Under these circumstances no human insight could ever imagine the establishment of the faith, the spreading of it far and wide, and the place in fact becoming a Sanctuary and the universal centre of the faith and the faithful, and people from all climes and countries all over the world coming to it regularly every year, suffering all sorts of the difficulties and the dangers to life and property, and the people who were intoxicated deeply by the complex of the fanciful superiority of their blood and their worldly positions, would ever forget the fanciful and fantastic feeling altogether and get themselves bound in one universal brotherhood. The assurance given to the Holy Prophet about the people responding to the call is a Mighty Prophecy quite obvious to every intelligent mind and could be one of the greatest evidences testifying the bonafide of the apostleship of the Holy Prophet and Islam being the God's Revealed Religion for mankind, for all times.

Verse 28

Advantages connected with Hajj referred to here are of various kinds – the Secular or the Material as well as the Religious or the Spiritual. By the mutual contact with the other members of the brotherhood in faith, from the different parts of the world, one can improve his trade as well as his knowledge of the men and matters in the other countries and climes, and also improve the strength of his faith in God and imbibe further godliness by his presenting himself at the place and taking part in the acts of special devotion to the Lord and dedicating the human self to closer and stricter observance of the prescribed duties. By all such deeds correctly performed, one gets in communion with the holy spirits of the great godly ones associated with the act of the pilgrimage. The other benefits one gets by his travels and the other experiences in the journey and the place new to the pilgrims, need no detailed narration.

The term '*Witness*', i.e., to present and to attend meeting in their universal advantages – not only that Hajj is termed as a '*Mashh'ad*' the place of witness even the '*Id*' prayers have been termed by the Imams of the House of the holy Prophet as a general witnessing place or a general meeting. The Eighth Holy Imam Ali ibn Musa ar-Ridha has given the reason for the replacement of the '*Two Rak'ah*' by the

Two ‘*Sermons*’ on Friday – says because Friday is a ‘*Mashhad-e-Am*’ the General Witnessing Place of the meeting. It means that the congregational devotion has an extra advantage of the believers coming together from all corners and understand each other and pay homage to their Imam, (the Leader), and receiving instructions from him or the person who represents him. (A.P.).

Verse 29

Then clean the body of the superfluous growth of the unnecessary hair and nails (which is not allowed during the state ‘*Ihram*’ or the dedication to pilgrimage) and clean the body thoroughly of the dirt.

The Ka’ba is called the Oldest or the most Ancient House. It was known as such throughout the land with this name indicating its established antiquity.9

Verse 30

‘*Hurmat*’ stands for the sacred laws, i.e., the rites prescribed by God – Shunning the abomination or the uncleanness or the pollution of the idols, i.e., of polytheism. The word ‘*Zawr*’ has several meanings which include falsehood and false utterances like the musical expression of vain ideas and false emotions. To defend their passion for the entertainment by music, people go into unnecessary debates saying that music has not been forbidden in the Holy Qur’an. Such vain discussion of contest against the prescribed laws, suits only those who have rebelled against the divinely set up Authority, to interpret the Word of God. But the ‘*Ithna-Ashari Shiah*’ who are attached in faith to the Holy Ahl al-Bayt, the ‘*Ahl al-Dhikr*’, i.e., the people of the Holy Qur’an, strictly follow whatever is given to them as the correct interpretation of the Word of God. The holy Imams of the Ahl al-Bayt hold music and musical entertainments as forbidden by God and that is sufficient for those who faithfully follow the Islam-Original called ‘*Shi’ism*’ as given to mankind by the Holy Prophet.

About the general laws about the lawful and the forbidden food – See verses 2: 173, 5:4 & 5:5, 6: 121, 6: 138, 6: 146 (Refer to ‘*Fiqh*’).

Verse 31

The one who falls or deviates from the correct faith in the Only True God, has been aptly compared to the one who falls from heaven and is attracted by the false objects of worship, (i.e., the false deities) such a man is compared to his being picked up in the air by the birds of prey. The belief in false gods has no permanence, hence the faith of the man gets gradually adulterated, i.e., shattered like the victim in the clutches of a bird of prey is torn to pieces and the gush of some violent wind, (i.e., a further temptation of falsehood) throws him off further away at a distance from where he could never have any glimpse of the truth and thus gets lost for ever.

Shows how lofty and sublime is the man who does not submit to any authority but God’s, and how fallen or is he who yields to authorities other than God’s, like a corpse is snatched away by vultures – or the

one carried away by winds into a distant place or abyss. (A.P.).

Verse 32

'*Sha'a'ir*', i.e., symbols or signs which indicate a thing to belong to a person or a nation, like the banner of a king or the flag of a nation. Even the mounds of *Safa* and *Marwa* have been called as the Signs of God¹⁰ and in verse 22:36 even the camels of sacrifice are called '*Sha'a'ir Allah*', i.e., the Signs of God. It is clearly given that honouring or holding in respect and regard anything which helps the remembrance of God, with the purity of heart and without any idea or intention of worshipping it, is termed as the sincere piety. The particular reference here is to the rites connected with Pilgrimage.

The Shiah, hold the symbol or the '*Alam*' the Banner of Husayn, as a token of the Banner of Islam, which was used by Husayn at Karbala in great honour and revered it with the sincerity of their faith in God for which Husayn sacrificed his all at Karbala. But people who have been led astray and who have been drifted away from the path of the Holy Ahl al-Bayt and who now ultimately are encamped with those who are antagonistic to the house of the Holy Prophet do not like any remembrance of any kind of the Great Tragedy which was enacted by Yazid at Karbala. There are people who are yet totally ignorant of what tortures and the painful death the Holy Ahl al-Bayt suffered for Islam and do not want the tyrannies inflicted on the holy ones to be in any way remembered and brought to the light of the knowledge of the world at large. To somehow stop the remembering the Great heart-rending event, they term the respect to the '*Alam*' or the symbol of the Holy Banner of Husayn as idolatry and polytheism but this verse makes it quite clear to every impartial reader who seeks the truth.

After warning idolatrous practices, here is a warning to believers not to confuse the signs approved by God, such as

1. *The kissing of the black stone.*
2. *Circuiting round the Ka'ba.*
3. *The 'Sa'i' the running to and fro between the Safa and Marwa.*
4. *Pelting stones on the three places in Mina.*

As a principle, to worship even God, with no order and sanction from Him is idolatry – and to prostrate before Adam as per His order is devotion and worship to Him. (A.P.).

Verse 33

The *Old* or the *Ancient House* refers to the Ka'ba. [11](#)

The most appropriate opinion about '*Fiha*' therein – is that it refers to the Divine Signs and Rites concerning the pilgrimage – which includes sacrifice also. These advantages continue to a limited time

and the end of them is the Ancient House and it is wrong to think that the pronoun in *'Fiha'* and *'Mahalluha'* refers to sacrifice only. Because the place of sacrifice for Hajj is not the House but Mina. But it is true that all the rites of pilgrimage end with the last circuit round the Ka'ba. (A.P.).

-
1. Refer to verse 2: 125.
 2. The regular performance of Hajj in ever-increasing numbers is another ever-current miracle of the Holy Prophet.
 3. Refer to verses 2: 125, 2: 127, 3:95 & 22:29.
 4. Go not near it.
 5. According to the Holy Ahl al-Bayt 'Vain Words' includes any utterances disapproved by God.
 6. Refer to verses 5:3 & 6: 146.
 7. Refer to verses 2: 125, 2: 127, 3:95 & 22:29.
 8. Refer to verse 2:25.
 9. See verses 2: 125, 2: 127 & 3:95.
 10. See verse 2: 158.
 11. See verses 2: 125, 2: 127, 3:95 and verse 22:29.

[1] [1]

SHARES

Al-Hajj Section 5 – Regard For The Signs Of God

- The regard for the Signs of God is the evidence of the piety of the heart
- Spirit of sacrifice must be piety which alone is acceptable to God and never the flesh and blood of the animals
- To abstain from idol-worship and indulgence in music

Al-Hajj Verses 34 – 38

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا ۚ اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ ۚ إِنَّهُمْ عَالِمُونَ ۚ وَإِلَهُ ۙ وَحْدٌ فَلَهُ ۙ أَسْلُمُوا ۚ وَيَشْرِبِ الْأَمْخِيَّتِينَ

Unto every people We have prescribed a rite (of devotion) that they may mention the name of God on what He hath provided them of the cattle quadrupeds, (as their sustenance) so your God is One God, so unto Him submit ye (all) yourselves; and thou (O' Our Apostle Muhammad!) give glad tidings unto the humble ones, (22:34)

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Who, when God is mentioned, get thrilled their hearts (with awe for His Glory); and the steadfast on what befalleth them, and the establishers of prayer and of what We have provided them with they spend (benevolently). (22:35)¹

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اللَّهَ عَلَيْهَا صَوَافِقًا إِذَا وَقَبْتَهُنَّ فَكُلُوا مِنْهَا وَأَطِعُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

And the camels (of sacrifice) We have made them for you among the signs of God, for you in them is good; so mention the name of God on them (when they are drawn) in rows (to be sacrificed); and when fall they down (sacrificed), on their sides, eat of them and feed the contented (poor ones) and the beggar; thus have We subjugated them unto you that happily ye may give thanks. (22:36)²

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَائُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَيَشِرَّ الْمُحْسِنِينَ

Never doth reach God their flesh nor their blood, but reacheth God the piety on your part; Thus hath He subjugated them unto you that ye might pronounce the greatness of God for what He hath guided you aright; and thou (O' Our Apostle Muhammad!) give glad tidings unto the doers of good. (22:37)

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

Verily, God doth ward off (the mischief of infidels) from those who believe; Verily, God loveth not any of the unfaithful, ungrateful (ones). (22:38)

Commentary

Verse 34

Sacrifice in some form or other existed in the various other religions of old, but the sacrifice prescribed in Islam has a deeper meaning with a higher object applicable to the practical life of the believer in God. Sacrifices in the other creeds are only means to appease the anger of some imaginary deity and to escape the wrath or the dread of some gods. The sacrifice prescribed in Islam carries quite a different significance, i.e., the dedication of the self of the individual with readiness to get even one's self sacrificed for the Cause of God if that becomes essential, (i.e., to lay down one's own life).

Verse 22:37 discloses the real spirit behind the Islamic sacrifice of an animal. The spirit behind the Islamic faith and its practice must be the surrender of the individual's self to God. Humility is the first requisite for peace and with humility there can never be any conflict either ideological or physical.

Verse 35

This verse describes the qualities of the '*Mukhbitin*' (i.e., the humble ones). They are not those who make mere verbal profession of the faith but translate it into their daily life. They are the ones that the mention of God makes their heart filled with the awe for His Glory and their hearts get further steeled with the strength of their faith in the guardianship or the Authority of God and that nothing but His Will prevails. Hence, they are always patient under every kind of trying circumstances.³ They are always mindful of the Lord and prayerful to Him. And whatever God has endowed them with, they treat themselves as mere trustees of the wealth in their hands and spend it in the Way of the Lord to help the cause of truth and to help the needy among God's creatures, particularly those who believe in the Lord. For a detailed description of the believers see verse 2:177.

Verse 36

About '*Sha'a'ir Allah*' – See verses 2:158, 5:2.

In charity, preference is commanded to be given to the contented and to those who, though being in need, do not beg but receive gifts with grace and gratitude. Thus Islam does not appreciate open begging forfeiting one's self-respect and personal dignity.⁴

The Sixth Holy Imam Jafar ibn Muhammad as-Sadiq interprets '*Qani*' as one satisfied with what he is given, and '*Mu'tarr*' as a 'beggar' as one contented, the one who exposes himself by begging. (A.P.)

Verse 37

See note on verse 22:34 above. The opening words of this verse lay bare the spirit in which the sacrifice of the animal prescribed by Islam, should be offered. It must be in the spirit explained in verse 6:163. Good news is given to those who do good in this life to benefit the others.

Verse 38

This is a guarantee from God to defend the faithful against the evil from their enemies. When the heathens of Mecca, inflicted upon the early converts to Islam in Mecca, all sorts of unbearable miseries and tortures, the people sought the permission of the Holy Prophet to fight their enemies. The permission was deferred until the Muslims were settled in Medina when the next verse was revealed – to fight only in defence against the unprovoked attacks from the enemies.

[1.](#) Refer to verse 10:62.

[2.](#) Refer to verses 2:158 & 5:2.

[3.](#) See verse 61:4.

[4.](#) See verse 22:28 above.

[1] [1]

SHARES

Al-Hajj Section 6 – Fight In Self-Defence Permitted

- Permission to fight is given to those upon whom war is made
- To enjoin and to exhort against evil
- Blind, are not the eyes of the disbelievers but their hearts in their breasts

Al-Hajj Verses 39 – 48

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

Permission¹(to fight) is given unto those upon whom war is made for they have been oppressed, and verily, to help them, God is Most Potent, (22:39)²

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدِمَتْ صُومِعُ
وَبِيعَ وَصَلَوْتُ وَمَسْجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

**Those who have been expelled from their homes unjustly save that they say: "Our Lord is God!"
And had repelled not God some people by others, verily had been pulled down the cloisters³and
the churches and the synagogues and the mosques in which is God's name is much mentioned;
and verily God will help him who helpeth Him (His cause); for verily God is Strong, Mighty.
(22:40)⁴**

الَّذِينَ إِنْ مَكَّنَّا لَهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عِاقِبَةُ
الْأُمُورِ

**Those, if We establish them in the earth, will establish prayer and pay the poor-rate and enjoy
good and forbid evil; and unto God (alone) is the sequel of (all) affairs, (22:41)**

وَإِنْ يَكْذِبُواكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ

**And if they belie thee (O' Our Apostle Muhammad) then indeed have belied⁵before thee the
people of Noah and 'Ad and Thamud (the prophets sent unto them), (22:42)⁶**

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ

And the people of Abraham and the people of Lot (22:43)

وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ نَكِيرِ

**And the dwellers of Midian, and was (also) belied Moses, but gave I respite unto the disbelievers,
then I did seize them, and how (severe) was My (wrathful) rejection. (22:44)⁷**

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَسِرُّ الْمُعْطَلَةَ وَقَصْرٍ مَشِيدٍ

**So how many of towns We did destroy while they⁸were un just, and (their walls) have fallen down
over their roofs, and (how many a) well abandoned and (even) lofty castles (ruined) (22:45)**

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى

الْقُلُوبُ الَّتِي فِي الصُّدُورِ

What! Have not they travelled in the earth that they should have hearts to understand them with, or ears to hear them with? for verily blind are not the eyes but blind are the hearts which are in the breasts. (22:46)⁹

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۗ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ

And they ask thee to hasten on the chastisement and never doth God fail His promise; And verily, there is a day with thy Lord as a thousand years, of what ye reckon (them). (22:47)¹⁰

وَكَايْنٍ مِّنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ

And how many a town I did give a respite unto it while it was unjust, then I did seize it; and unto Me is the return. (22:48)

Commentary

Verse 39

Note the reason given in this verse for the permission granted to fight the enemy.

This is the first instruction revealed concerning ‘Jihad’ and the reference to the believers being driven out of their homes, may refer to the migration to Abyssinia or to Medina. (A.P.).

Verse 40

Note see verse 2:251. David was asked to fight against the Philistines to suppress mischief and to defend the people against their mischievous and aggressive enemy. Here the question involved was the very life and death of the Muslims and the total destruction of their faith and their being unjustly driven out of their homes in their very native town. What would have happened if God had not permitted the fight as given in this verse.

‘Aziz’ meaning – the Dominant, the Ever-Conquering, the Powerful One, the Most Exalted in

Power and Authority, Rank and Glory.

Verse 41

This verse is said to refer to the Last Holy Imam being given the authority and dominion over the earth –

For establishing prayer, dispensing charity – enjoining good and forbidding evil. [11](#)

Indicates that the Divine help is for the ultimate success of the truth against falsehood – as otherwise the temporary success mostly is of the other side as indicated in verse 22:44. (A.P.).

Verse 42

If the Holy Prophet was accused of imposture, it was nothing new, for the other apostles of God in the past, also were held as such and were similarly ridiculed. For the references to what happened to the different people of the other apostles of God See: Noah – 7:64, Hud – 7:66, The Apostle of the Thamud – 7:76, Abraham – 21:55, Lot – 7:82, Shu'ayb – 7:85, The Companions of the Wood – 15:78 and Moses – 2:49–61.

Verse 46

So that by seeing the fate of those who disbelieved in God and disobeyed His Apostles, the people might realise the truth at their heart and their ears might hear the admonition through the miserable and the pathetic sight of the ruins present there. It is said that every individual has got two kinds of eyes, ears, tongue and hands (i.e., touch) i.e., the external and internal. When God wants to guide a man or a woman, his or her heart is opened to the insight to probe through the manifest or the apparent, to the hidden or the latent, i.e., to pass from the concrete to the abstract and thus to overcome the falsehood and realise the truth. The heart is the seat of the faculties and realisation. Those who disbelieve also have the physical eyes and ears but internally their hearts are blunt and deaf. When they would see the ruins, their hearts might begin to realize.

Verse 47

This verse is by itself a sufficient testimony to the fact that the matter called the Qur'an, is not the product of any human mind of any mortal being. At a time when the Holy Qur'an was revealed, the whole world was totally ignorant of the natural phenomena governing the working of the huge universe. Even until 800 years later the world believed the earth to be flat and Europe pelted stones upon the one (Columbus) who, among them, for the first time gave vent to his conviction about the earth being round. Whereas centuries earlier, the truth about the working of the organism of the universe, was revealed through the Holy Prophet whom the world itself called as unlettered.

The fantastic belief of the people following the other creeds in the world, particularly about the forces of nature and the other heavenly bodies and the imaginary powers ruling the destinies of the people, needs volumes to relate the whole matter in its fullness. The calculation of time on earth depends only upon the counting of the rising of the sun and its setting but the conception of time in a situation where the skies with their heavenly bodies will not be present, what would be the basis of the calculation of the duration or the passage of time. It would naturally be unlimited.

The mention of a thousand years is made in an indefinite sense. It is not said whether the years will be sound years or the light years. It is thus obvious that the mention is only to indicate that the limit of the time factor on the Day of Judgment or for God to send any punishment to any people, is not as we calculate it on earth but it is as in the will of the Lord.

Verse 48

Reading this and verse 22:45 together indicates that sometimes the wrong doers are caught while they are busy in doing the wrong act and sometimes though they are doing wrong, they are respited and they are caught later. However, it indicates that the wrong doers will not escape God's chastisement. It may come to them sooner or later. (A.P.).

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- [1.](#) To the believers.
 - [2.](#) Refer to verse 2:190.
 - [3.](#) Monasteries.
 - [4.](#) Refer to verse 2:251.
 - [5.](#) Belied the prophets who were sent to them.
 - [6.](#) Refer to verse 67:18.
 - [7.](#) Refer to verses 22:41 & 35:26.
 - [8.](#) Verb in Plural is used here referring to many towns – in Arabic for plural verb in sing. fem. gen. is used.
 - [9.](#) Hearts i.e. the centre of human consciousness.
 - [10.](#) Refer to verses 29:53 & 32:5.
 - [11.](#) See verses 3:17, 22:29–49, & 4:162.

[1] [1]

SHARES

Al-Hajj Section 7 – The Enticement By Satan

- The Apostle Muhammad only an Open Warner
- Satan's enticement shall be undone
- The Believers divinely guided to the Right Path

- The Judgment and the Kingdom shall be God's

Al-Hajj Verses 49 – 57

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ

Say: thou (O' Our Apostle Muhammad!) O' ye people, I am unto you only an 1Open Warner;
(22:49)

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Then (as for) those who believe and do good, for them is pardon and an honourable provision.
(22:50)

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

And those who strive to invalidate Our signs they shall be the inmates of the flaming (Hell) fire.
(22:51)2

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And We sent not before thee (O' Our Apostle Muham mad!) any apostle or prophet, but when he recited (the message) the Satan did cast his 3recitation (to create error); But 4annulleth God that which the Satan casteth, then God doth establish His signs; And verily God is All-Knowing, All-Wise, (22:52)5

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ

So that he may make that which casteth the Satan a trial unto those in whose hearts is disease and those whose hearts are hard; and verily, the unjust are in a schism far (away from the truth),
(22:53)

وَلِيَعْلَمَ الَّذِينَ ءَامَنُوا أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادٍ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ

And that may know those who have been [6](#)given the knowledge that it (Qur'an) is the truth from thy Lord, so they may believe in it and may humble unto it their hearts; and verily, God guideth those who believe, unto the right path. (22:54)

وَلَا يَزَالُ الَّذِينَ كَفَرُوا ﴿٥٤﴾ فِي مِرْيَةٍ مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمَ عَقِيمٍ

And will cease not those who disbelieve, in (their) doubt about it (Qur'an) until overtaketh them the Hour (of Resurrection) suddenly, or cometh unto them the doom of the day of [7](#)desolation. (22:55)

الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا ﴿٥٥﴾ وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ

The Kingdom that day shall be God's; He will judge between them; and those who believe and do good will be in the gardens of bliss. (22:56)

وَالَّذِينَ كَفَرُوا ﴿٥٦﴾ وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

And those who disbelieve and belie Our signs, these, for them shall be a chastisement disgraceful. (22:57)

Commentary

Verses 49 – 50

This is a reference to those who contested the revelation of Qur'an and fought the Holy Prophet to wipe out of existence, Islam, the religion prescribed by God.

Verses 52 – 53

Here is the reference to the endeavour of Satan in his inspiring the people to misinterpret and misunderstand the verses of the Holy Qur'an and creating in the hearts of the people doubts about the Holy Prophet and the Word of God he preached. It has been the desire of the Holy Prophet that truth should prevail all over the world, and the human race as a whole to be guided aright but Satan kept the people away by creating doubts in their hearts against the truth and thus wanted to keep them astray. Some commentators have given their own interpretations and thus piled blasphemies against the holy personality of the Holy Prophet. (MS & UB)[8](#)

The actual story is that some pagans conspired that when the Holy Prophet recited Qur'an in his prayer one should recite a passage in favour of idolatry in such a way that the public should think that it was the Holy Prophet who recited it. And when he was reciting Chapter 53 '*Wan Najm*' and reached verses 53:19 & 53:20, someone of the pagans who is termed in Qur'an as '*Devil*' recited in the same rhythm. '*Tikal Gharaaneeul ola wa inna shafaa'atohuma Latorja*'. These (idols) are the lofty ones verily their intercession we seek. At this the other conspirators expressed their rejoice as if the Holy Prophet was the reciter of the intercepted passage.

Whether this story is authentic or not, it is doubtful. But here Qur'an is giving a general procedure on the part of the opponents of the prophets and the apostles, that when they used to see the people are attracted to their teachings, they would try to insert some of their wishful doctrines in the original teachings. This satanic insertion God repeats – This is supported by verse 41:26 and this is what Syed Murtaza's explanation to this verse. Any interpretation other than this, is unfounded, whatever may be the source. The apostles and the prophets are far above the level where the Satanic forces could influence their mind, heart or the vocal organs or any other senses. Qur'an has repeatedly asserted that Satan shall have no authority whatsoever in God's purified servants.⁹ (A.P.).

Verse 54

Those whose knowledge is not acquired by learning from any mortal but gifted by God Himself and who have been made firm in it, naturally would never be beguiled by Satan.

Verse 55

'*Aqim*' literally means barrenness of the womb. Here means the Day of Judgment, the arrival of which will be a sudden surprise, will be a day of complete disappointment for the disbelievers and those who being unmindful of the requital, lead rebellious life on earth, breaking the laws of God.

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- ¹. Plain – clear.
 - ². Refer to verse 34:5.
 - ³. Refer to the note on 'Tahreef' in the introduction.
 - ⁴. Cancels.
 - ⁵. Refer to verse 14:22.
 - ⁶. Refer to verses 3:6, 3:17 & 4:162.
 - ⁷. Not producing any good.
 - ⁸. MinHajj as-Sadiqin & Umdat al-Bayan.
 - ⁹. For the extent of Satan's authority refer to note on verses 14:22, 3:78–80.

Al-Hajj Section 8 – Reward For Those Who Migrate In God’s Cause

- Those who migrate in the cause of God shall be rewarded by a goodly provision
- Retaliation like that with which has been afflicted allowed for those who have been unjustly hurt, God helps the oppressed

Al-Hajj Verses 58 – 64

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُ خَيْرُ الرَّازِقِينَ

And those who migrate in the Way of God and are then slain or die, certainly will God provide them with an excellent sustenance; 1and Verily, God is the Best of providers. (22:58)2

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

Certainly, will He admit them into an 3entrance which they shall be well pleased with; Verily, God is the All-Knowing, the Most Forbearing. (22:59)

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ

That (shall be so); and he who did retaliate with the like of that which he hath been wronged, and again he hath been 4aggrieved, most certainly God will aid him; Verily God is the Most Merciful, Oft-Forgiving. (22:60)5

ذَلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

That is because God causeth the night to enter into the day and causes the day to enter into the night, and because God is All-Seeing, All-Hearing. (22:61)6

ذُلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ۖ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

That is because God, He is the Truth and that what they call upon besides Him – it is falsehood, and because God, He is the Highest, the Great. (22:62)

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتَصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

Seest thou⁷ not that God sendeth down from the heaven water and (by it) the earth becometh green? Verily God is Benign, Subtle, All-Aware. (22:63)⁸

لَهُ ۗ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ

His is whatsoever is in the heavens and whatsoever is in the earth; Verily God, certainly He is the Self-Sufficient, The Praised One. (22:64)

Commentary

Verses 58 – 59

See verses 2: 154 and 3: 168. This verse in its fullest application would be a prophecy about the great migration undertaken by Husayn, the grandson, the Third Divinely appointed successor to the Prophet, along with the holy band of his faithful and godly comrades.

Verse 60

Note justice in Islam being is always tempered with mercy, the retaliation or the return for the evil shall be only the like of it in measure and people have been continuously reminded of the Divine attributes of God as His being Pardonful and Forgiving.

Verse 61

People are reminded of God alone being the Omnipotent One who controls the affairs of the Universe like the rotation of the sun and the other heavenly bodies and causing the changes in the seasons and He is ever informed of everything. Hence whatever had befallen to the believers at the hands of their enemies is therein the knowledge of God, to bring the culprits to account when He deems opportune to do it. The reference to God's controlling the phenomenon which causes the merging of the Night and the Day into each other, sounds very simple but a really intelligent one knows the activity as one of the greatest marvels which is repeatedly manifested to the world. None could ever know about the Day and Night as to when exactly the one ends and the other begins. Night comes to disclose the huge artistry in

the skies, the work of the Almighty Author of the Universe and the Day to manifest the glory of the sunlight and through it the work of the realm of the nature on earth. The working of the laws of God, is such a great marvel, full of wisdom and complicated sciences that no human mind till now has penetrated through it or would at any time in future ever conceive in its fullness, the secrets of the plans executed by the Almighty Divine Will. God alone knows His plans and how, why they are executed.

The similitude of the struggle between the right and the wrong and the vicissitude of fortune between these two is like the natural alternation of night and day, i.e., darkness and light – and the ultimate success of the Truth – as given in the next verse, 22:62. (A.P.).

Verse 62

For God alone is the truth and everything else is false and He alone is the Ever-abiding Reality and all else shall pass away and get extinct. Worship or service shall be to none but Only to God.⁹

Verse 63

'*Latif*' – one of the names of God. It is difficult to give the fullest meaning of this name in words. The basic meaning being Fine, Subtle – so fine and subtle that it is beyond the perceptibility of the human faculties of sight or imagination, inconceivably pure, kind and gracious to gift His grace and mercy unasked for.¹⁰

Verse 64

As everything in the universe is God's. He needs nothing. He is independent of want and need. Since the whole creation of His, depends upon the things of His own and every thing owes its existence to Him. God alone is worthy of every praise and none else.

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- ^{1.} No sustenance is more excellent than what is received by The 'Shaheed' i.e., martyrs, immediately from God.
 - ^{2.} Refer to verses 2: 154 & 3: 168.
 - ^{3.} No entrance can be more pleasant than to be in the presence of God.
 - ^{4.} Refer to verses 42:38–43.
 - ^{5.} Refer to verses 42:39–43.
 - ^{6.} Refer to verses 31:29, 57:6, 35: 13, 13:2 & 21:33.
 - ^{7.} The Prophet addressed for the people.
 - ^{8.} Refer to verses 6:99, 7:57, 16:65, 30:24, 30:50, 35:9, 42:28, 57: 17, 31:16, 67: 14, 6: 104, 12: 100, 33:34 & 42: 19.
 - ^{9.} See verses 2: 128, 5:3.
 - ^{10.} See verses 6: 103, 12: 100, 42: 119, 22:63, 31: 16, 33:34, 67: 14.

Al-Hajj Section 9 – God’s Will Alone Is Done

- Everything in the Universe is subservient only to God’s Will
- And everything in the Universe is already decreed in the Book of the Divine Will
- Those who persecute the Believers shall be punished with Hell-Fire

Al-Hajj Verses 65 – 72

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلُكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ ۗ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Seest thou not that God hath subjugated for thee¹ whatsoever is in the earth and the ships sailing in the sea by His command? And He withholdeth the heaven that it falleth not on the earth, save with His permission; Verily, God unto the people is Compassionate, All-Merciful. (22:65)

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمُ إِنَّ الْإِنْسَانَ لَكَفُورٌ

And He it is who hath brought you to life (for the first time), then He will cause you to die, then bring² you to life (again); Verily man is ungrateful. (22:66)

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُكَ فِي الْأَمْرِ وَأَدْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ

Unto every people have We prescribed the rites of devotion which they observe, so they should dispute not with thee about the affair, and call thou unto thy Lord; Verily, thou art on the Right way. (22:67)

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

And if they dispute with thee, say thou: “God knoweth best what ye do.” (22:68)

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

“God will judge between you on the Day of Judgment wherein ye differ.” (22:69)

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

Knowest thou³not that God knoweth what is in the heaven and the earth? Verily this is in the Book (of the Divine Will); Verily this is easy for God. (22:70)

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانٌ وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ مَّا لِلظَّالِمِينَ مِنَ نَّصِيرٍ

And worship they besides God that for which He hath sent not any authority, and that of which they have no knowledge; and there shall not be for the unjust any ⁴helper. (22:71)

وَإِذَا تُلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا ۖ الْمُنْكَرِ كَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ بَشَرٌ مِّن دُونِ اللَّهِ الَّذِي خَلَقَ النَّارَ وَجَعَلَ فِيهَا سُلْطٰنًا لِّلَّذِينَ كَفَرُوا ۗ وَبِئْسَ الْمَصِيرُ

And when are recited Our clear signs unto them, thou wilt perceive repugnance on the faces of those who disbelieve; they well nigh spring upon those who recite unto them Our signs; Say thou: “Shall I inform you of what is worse than ⁵this? The “Fire”; God hath promised it unto those who disbelieve; How evil is the resort!” (22:72)

Commentary

Verse 65

The heavenly bodies – A well-known story in the beginning of this century – an astronomer foretold that a comet would cross the orbit of the earth and will strike the earth which would lead to its destruction. People throughout the world, particularly the civilised world got panicky and began bidding goodbye to their relatives. A young man went to his mistress who was a public woman, to bid her goodbye. She asked why was he so much worried. He asked if she knew not that that night was the end of the earth and told her about the prophecy of the astronomer.

The woman said: “How foolish are men who see that the engineer which makes the railways and arranges junctions in such a way that collision between two opposite trains are avoided and the Great Engineer of the Universe missed such an arrangement.” However, the comet crossed without any collision with the earth. (A.P.).

Verse 67

Rites and ceremonies are not altogether contestable, for there are many such external manifestations which are essential to invigorate the latent spirit of the mutual attachment and the maintenance of a social structure which leads to the regimentation of the believers into the Brotherhood essential for maintaining mutual love and fellow-feeling without which there cannot be peace on earth. Rituals and ceremonies are but essential for social and religious orders – which are the external symbols of the internal affinity and unity of faith in one and the same Supreme Authority. Hence there need not be any heated dispute or controversies about such things in a faith. On the other hand, it is the duty of the Muslims to impress upon the other people about the meaningful and peaceful observances of the rites which Islam prescribes, to earn the appreciation and admiration for truth in them.

There are rituals or rites prescribed for man not because of a particular advantage and profit in the act but just for the test of man's obedience to God's Order. These sorts of rites were subject to change from time to time by the advance in the teachings of the apostles.⁶ (A.P.).

Verse 71

When it is quite obvious that the false gods like the idols, have neither intelligence nor knowledge nor any authority over the destinies of the people and yet people worship them, no one on earth can ever help the persistently deluded minds.

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- ¹. For mankind.
 - ². Resurrect.
 - ³. The Prophet addressed for the people.
 - ⁴. This indicates that the just or the pious ones will have some helpers.
 - ⁵. What you would disbelieve.
 - ⁶. Refer to note on verses 2: 142 & 2: 143.

[1] [1]

SHARES

Al-Hajj Section 10 – The Muslims, Chosen By God Himself – A Parable Of The Helplessness Of

(22:76)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۚ اٰرْكَعُوا ۚ وَاسْجُدُوا ۚ وَاعْبُدُوا رَبَّكُمْ ۚ وَافْعَلُوا ۚ الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

O' ye who believe! Bow ye down and prostrate4ye and worship ye your Lord, and do ye good, happily ye may succeed. (22:77)56

وَجَاهِدُوا ۚ فِي ٱللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ ءَاجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ مِّثْلَ ءِىۤهٖم ۚ هُوَ سَمَّاكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى ٱلنَّاسِ ؕ فَأَقِيمُوا ۚ ٱلصَّلَاةَ وَءَاتُوا ۚ ٱلزَّكَاةَ وَءَاتُوا ۚ بِٱللَّهِ هُوَ مَوْلَاكُم فَنِعْمَ ٱلنَّصِيرُ

And fight (endeavour) ye in (the way of) God as it behoveth you to fight (endeavour) for Him; He hath chosen you and hath laid not upon you any hardship in religion; The faith of your Father7Abraham; He (God Himself) named you Muslims before and in this, that the Apostle may be a witness over you and ye be witness over the people; So establish ye prayer and pay ye the poor-rate and hold ye fast by God; He is your Master – How Excellent the Master and How Excellent the Helper! (22:78)8

Commentary

Verse 73

It is an open challenge saying none other god can ever create even the lowest form of life on earth viz., a small fly. The false deities, not even if they all joined together can ever do it. When a fly snatches away from them things, like honey and the fragrance, (i.e., the smell), none can ever take it back from the small creature.

So helpless are the false gods and their worshippers. The heathens of Mecca used to anoint their idols with honey and costly scents and shut the doors of the temple. The flies entered the chambers of the temple from the network and ate away the honey and took away the sweet smell. The next day the foolish heathens used to rejoice saying that their idol gods had eaten the honey and consumed the scents. There is a reference to this state of the affair with the false gods and their foolish worshippers.

There is a similarity between the challenge here regarding the inimitable creative power of God and the challenge in verse 2:23 which refers to inimitable Revealed Book of the Legislation of God. (A.P.).

Verse 75

After asserting the Omnipotence of God and His inimitable creative power – now refers to His

Omnipotence in the realm of revelation and legislation. (A.P.).

Verse 77

The whole spirit of Islam has been synthesized in this verse that the real worship is only to God and to none else. Man has to worship only God and none else and to live only doing good on earth.

Verse 78

Striving in all possible ways to the maximum limits possible for truth, in perfect faithfulness to God, to please Him and the apostles and none else. The religion prescribed by God which Abraham practised, with which God was pleased, is named Islam, i.e., complete submission to the Will of the Lord. Abraham was the First to call himself with this name ‘*Muslim*’⁹ and at the completion of His message through the Holy Prophet and at the perfection of the religion, God desired mankind to follow it and also gave the name ‘*Islam*’.¹⁰

The address in the concluding part of this verse is to the people whom God has appointed as the witnesses to the people and the Holy Prophet to be the witness over these witnesses. Who else could be those addressed in this matter, (i.e., those appointed as witnesses over men) than those who must be as pure and as sinless as the Holy Prophet himself was, otherwise the other people who are themselves the offenders of the law, in some degree or other, without this unique quality of perfect infallibility, who were themselves once polluted with polytheism, could never reasonably be appointed as witnesses upon the other offenders. A guiltless character alone could be accepted in any court of justice, as the witness and never the one whose conduct had been questionable. Those who bear this unique purity along with the Holy Prophet are no others but the godly Ahl al-Bayt of the Holy Prophet identified in verse 33:33. At the revelation of this verse the Holy Prophet declared: “*There are only Thirteen men who are addressed in this verse. Myself (the Holy Prophet) my brother Ali (the First Holy Imam) and his eleven sons, i.e., the Eleven other Holy Imams*”. (U.B.¹¹ See verse 2:143).

The term ‘*Believer*’ used in verse 22:77 and ‘*Ye*’ in this verse – The address here and in verse 22:77 is to those of the descendants of Abraham referred to in verse 2:128 and in his prayer – 14:35–38, 3:67 – Who never worshipped any idol, never deviated from the path of Abraham. This is undoubtedly true of the lineage of the Holy Prophet up to Abraham and whom the Qur’an identified with the Holy Prophet in the verse of ‘*Mubahila*’ and the Holy Prophet’s repeated declaration that “*Ali, Fatima, Hasan and Husayn, they are mine and I am of them.*” (A.P.).

^{1.} join helping one another.

^{2.} Refer to verses 2:23 & 2:24.

^{3.} Refer to verse. 39:67

- [4.](#) In prayer.
- [5.](#) Refer to verses 22:78, 7:206 & 13: 15.
- [6.](#) Sajdah (Prostration) Sunnat.
- [7.](#) Ancestor.
- [8.](#) Refer to verses 14:35–48, 3:67, 2: 128, 5:3 & 2: 143.
- [9.](#) See verse 2: 128.
- [10.](#) See verse 5:3.
- [11.](#) Umdat al-Bayan.

[1] [1]

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