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What does yaseen mean in english. Importance of yaseen. Surah yaseen meaning in roman english. Yaseen english words. Yaseen sharif in roman english pdf. What is yaseen in english.

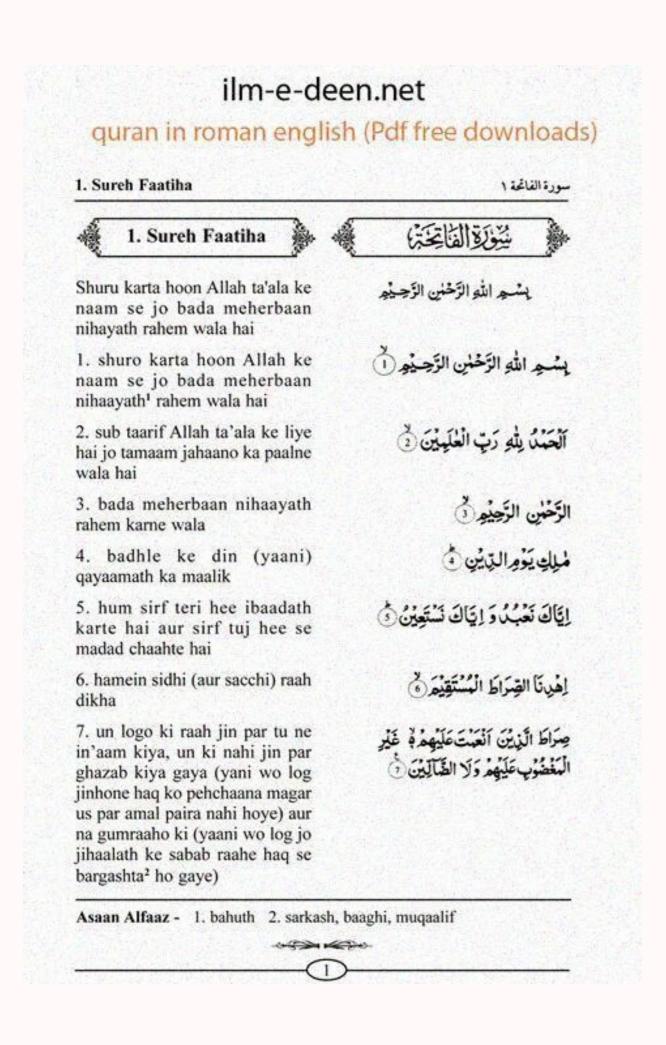
(Recitation by Abdul Hadi Kanakeri) Bismillaahir Rahmaanir Raheem By Abul A'la Maududi Ibn Abbas, Ikrimah, Dahhak, Hasan Basri and Sufyan bin Uyainah have opined that it means, "O man", or "O person". Some other commentators have regarded it as an abbreviation of "Ya Sayyid" as well, which, according to this interpretation, would be an address to the Prophet (peace be upon him). To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah had to say this in order to reassure him of it. But the reason is that the disbelieving Quraish at that time were most vehemently refusing to believe in his Prophethood. Therefore, Allah at the very beginning of the discourses has said: You are indeed one of the Messengers, which implies that the people who deny your Prophethood are misled and mistaken. To further confirm the same, an oath has been taken by the Quran and the word "wise" has been used as an epithet of the Quran, which is full of wisdom. This itself forging these discourses, or reciting them after having learned them from another man. For further explanation, see Start Surah Bani-Israal, Ayat 88; Surah Naml, Ayat 75; Surah Bani-Israal, Ayat 88; Surah Naml, Ayat 37-39; Surah Bani-Israal, Ayat 88; Surah Naml, Ayat 37-39

The answer is: When Allah sends a Prophet in the world, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of time cannot be said to be without the guidance fresh, the period of the Prophets Abraham, the period of the Prophet Sandard from time to the prophet sandard from time the cannot free the advent of the Prophet sandard from time the period of the prophet sandard from time the period of them) could be seen everywhere in the prophet sandard from time the period of them) could be seen everywhere in fine from the period of them) could be seen everywhere in fine from the prophet sandard from time to time the prophet sandard from time the prophet sandard from time to time the prophet sandard from time to did not sand as a bout those period by the prophet sandard from time the prophet sandard from time

The real object of your preaching, therefore, should be to search out and collect this second kind of the entries are made in the conduct-book of men. First, whatever a person does, good or bad is entered in the divine register



Therefore, Allah at the very beginning of the discourse has said: You are indeed one of the Messengers, which implies that the people who deny your Prophet is this Quran, which is full of wisdom. This itself testifies that the person who is presenting such wise revelations is most surely a Messenger of God.



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have forgotten it. Obviously, there is no contradiction between the two translations, and, as to meaning, each is correct in its own place. A doubt may rise here: How could the forefathers of a nation to whom no warner had been sent at a particular time in the past, be held resp far and wide, and is handed down by one generation to the other. As long as this influence remains and there continue arising among the followers of the Prophet such people as keep his message of guidance fresh, the period of time cannot be said to be without the guidance.

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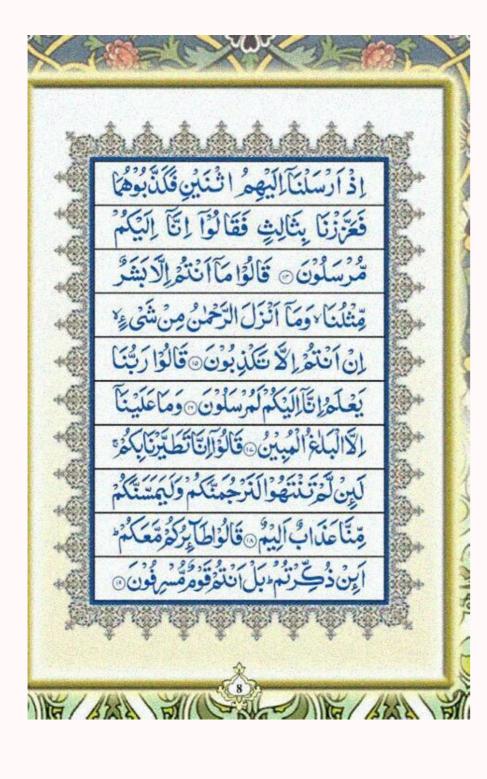
(peace be upon him) the influence of the teachings of the Prophets Abraham, Ishmael, Shuaib and Moses and Jesus (peace be upon all of them) could be seen everywhere in Arabia and from time to time there had been arising among the Arabs, or coming from outside, men, who revived their teachings. When the influence was about to die out, and the real teaching was also distorted, Allah raised the Prophet Muhammad (peace be upon him), and made such arrangements that his message can neither be wiped out nor tampered with. (For further explanation, see E. N. 5 of Surah Saba). This is because: They have already deserved the torment; therefore,

To begin a discourse like this does not mean that the Prophet (peace be upon him), God forbid, had some doubt about his Prophethood, and Allah at the very beginning of the discourse has said: You are indeed one of the Messengers, which

they do not believe. It means: The people who do not heed the admonition, and persist in their denial and hostile attitude to the truth in spite of the final warning from Allah conveyed through the Prophets, are themselves overwhelmed by the evil consequences of their misdeeds and deprived of every opportunity to believe. The same thing has been expressed more clearly in verse 11 below: You can only warn him who follows the admonition and fears the Merciful God though he cannot see Him. "Shackles" in this verse implies their own stubbornness which was preventing them from accepting the truth. "Reaching to chins" and "so they are made stiff-necked" implies the stiffness of the neck which is caused by pride and haughtiness. Allah means to impress this: We have made their obstinacy and stubbornness the shackles of their neck and their pride and haughtiness has made them so stiff-necked that they will not pay heed to any reality, however clear and evident it may be.

Setting a barrier before them and a barrier before them and a barrier behind them, means that the natural result of their stubbornness and pride is that they neither learn any lesson from their past history nor ever consider the consequences of the future. Their prejudices have so covered them from every side and their misconceptions have so blinded them that they cannot see even those glaring realities which are visible to every right-thinking and unbiased person. This does not mean that it is futile to preach, but it means: Your preaching reaches every kind of people.

Some of them are the ones mentioned above, and some others those who are being mentioned in the next verse. When you come across the people of the first kind and you see that they continue to persist in their denial, pride and antagonism, you should leave them alone, but at the same time you should not feel disheartened so as to give up your mission, for you do not know exactly where among the multitudes of the people are those sincere servants of God, who would heed your admonition and fear God and turn to the right path. The real object of your preaching, therefore, should be to search out and collect this second kind of the people. You should ignore the stubborn people and gather this precious element of the society about you. This shows that three kinds of the entries are made in the conduct-book of men. First, whatever a person does, good or bad is entered in the divine register. Second, whatever impressions a man makes on the objects of his environment and on the limbs of his own body itself, become recorded, and all these impressions will at one time become so conspicuous that man's own voice will become audible and the whole history of his ideas and intentions and aims and objects and the pictures of all of his good and bad acts and deeds will appear before him. Third, whatever influences he has left behind of his good and bad actions on his future generation, on his society and on mankind as a whole, will go on being maintained till the time that it goes on producing good or evil results in the world. The early commentators, generally, have expressed the opinion that the habitation, and the messengers mentioned here were the ones sent by the Prophet Jesus for the preaching of his message there. Another thing that has been mentioned in this connection is that Antiochus was the king of this land at that time. But historically this story which Ibn Abbas, Qatadah, Ikrimah, Kaab Ahbar and Wahb bin Munabbih, and others have related on the basis of unauthentic Christian traditions is baseless.



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Then, no proof is forthcoming from any authentic tradition of the Christians that the Prophet Jesus might himself have sent any of his disciples to Antioch for preaching his message. On the contrary, the Acts of the Apostles (N.T.) shows that the Prophet Jesus might himself have sent any of his disciples to Antioch for the first time a few years after the event of the crucifixion. Now, evidently, the people who were neither appointed messengers by Allah nor sent by His Messenger cannot be regarded as messengers of Allah by any interpretation even if they might have travelled for the purpose of preaching of their own accord. Moreover, according to the Bible, Antioch was the first city where the non-Israelites embraced Christianity in large numbers and where the Christian faith met with great success; whereas the habitation mentioned by the Quran was some

such habitation which rejected the invitation of the messengers, and was consequently punished with a destruction, which might be regarded, as the result of denying the Prophethood. On account of these reasons it cannot be accepted that the habitation has neither been clearly determined in the Quran nor in any authentic means nor the time when they were appointed. To understand the purpose for which the Quran is narriang this story here, it is not necessary to are following the same about the tension and the messengers. The object is to warm the Quranis narriang this story here, it is not necessary to are following the same about the themsengers. The object of the habitation and the messengers of the habitation and the messengers. The object is to warm the Quranis narriang this story here, it is not necessary to any our propose for which the Quran is narriang this story here, it is not necessary to any our propose for which the Quran is narriang this story here, it is not necessary to any our propose for which the Quran is narriang this story here, it is not he messengers. The object is to warm the Quranis narriang this story here, it is not he messengers. The object is to warm the Quranis narriang this story here, it is not he messengers. The object is to warm the Quranis narriang this story here, it is not he messengers. The object is to warm the Quranis narriang this story here, it is not he messengers. The object of warm to the messengers of Maksah and says the time here are followed by the score year. All the messengers of God. The messengers of God. The messengers of God. The messengers of God. The messenger of God. The messengers of God. The messengers

you, but Allah shows His favor to anyone of His servants He pleases. (Surah Ibrahim, Ayats 10-11). Then the Quran says that this very notion of ignorance has been preventing the people from accepting guidance in every age, and then tasted the evil results of their deeds. And in the Hereafter there awaits them a painful torment. They deserved this fate because their Messengers came to them with clear signs, but they said: Has Allah sent a human being as His messenger? (Surah Bani Israil, Ayat 94). Then the Quran says explicitly that Allah has always sent human beings as Messengers to whom We revealed (Our message). If you (O objectors) have no knowledge of this, you may ask those who have the

knowledge. We did not give them such bodies as could survive without food nor were they immortal. (Surah Al-Anbiya, Ayats 7-8). "All the Messengers whom We sent before you also ate food and moved about in the streets. (Surah Al-Furgan, Ayat 20). O Prophet, say to them: Had angels settled on the earth and moved about in peace, We would certainly have sent an angel as a messenger to them. (Surah Bani-Israil, Ayat
95). This is another notion of ignorance in which the disbelievers of Makkah were involved. In it are also involved the so-called rationalists of today and in it have been involved the deniers of revelation at all for the guidance of man. He is only concerned with the affairs of the heavens. He
has left the affairs and problems of man to be resoled by man himself. That is, our duty is only to convey to you the message that Allah has entrusted us with. Then it is for you to accept it or reject it. We have not been made responsible to make you accept it forcibly, And if you do not accept it, we shall not be seized in consequence of your disbelief, You will yourselves be answerable for your crimes. What they meant was: You are an evil omen for us. Our gods have become angry with us on account of what you have been saying against them. Now whatever calamity is befalling us is only because of you. Precisely the
same thing used to be said by the disbelievers and the hypocrites of Arabia concerning the Prophet (peace be upon him): If they suffer a loss, they say: this is because of you. (Surah An-Nisa, Ayat 77). That is why at several places in the Quran these people also used to say such things of ignorance in regard to their Prophets. The people of Thamud said to their Prophet: We regard you and your companions as a sign of bad omen. (Surah An-Namal, Ayat 47). And the same was the attitude of the people of Pharaoh: Whenever a good time came, they would ascribe their calamities to Moses (peace be upon him) and his companions. (Surah Al-Aaraf, Ayat 130). That is, no one is an evil omen for another. Everyman's augury is
hanging around his own neck. If a person sees an evil, it is because of his own self; and if he sees a good, it is also because of his own self. We have fastened the augury of every man to his own neck. (Surah Bani-Israil, Ayat 13). That is, you in fact want to avoid the good and you like the deviation instead of the guidance. Therefore, instead of determining the truth and falsehood by means of an argument, you are making
these false pretenses on account of your superstitious whims. That servant of God, in this one sentence, put together all the arguments required for determining the genuineness of Prophet can be determined by two things. First, whatever these people are saying is perfectly reasonable, and their own character also is pure; second, no one can prove that they are calling the people to this faith on account of a selfish motive. Therefore, there is no reason why they should not be listened to. By citing this reasoning of the Prophet Muhammad (peace
be upon him) bear full evidence that he is on the right path. Then, no one can point out any selfish motive or interest behind his struggle of preaching, the second of the wisdom of preaching his message. Therefore, there is no reason why a sensible person should reject what he presents. This sentence has two parts. The first part he says: To worship the Creator is the demand of both reason and nature; it would be highly unreasonable that one should worship those who have not created him and should deny to be the servant of Him Who has created him. In the second part he warns his people to the effect: All of you ultimately have to die and return to that God adoption of Whose service you object to. Therefore, you should consider
for yourselves as to what goodness you could expect by turning away from Him. That is, they are neither such favorites of God that even if I commit grave crimes, He will forgive me on their recommendation, nor are they so powerful that they should be able to rescue me if God may please to punish me. If I make them my gods in spite of knowing all this. This sentence again contains a subtle point of the wisdom of
preaching. Saying this the man made the people realize: The Lord in Whom I have believed is not merely my Lord, too. I have committed no error by believing in Him, but you, in fact, are certainly committing an error by not believing in Him. That is, immediately following his martyrdom, the man was given the good news of Paradise. As soon as he entered the next world through the gate of death, there were the angels to receive him, and they gave him the good news that Paradise was awaiting him. The commentators have disputed the meaning of this sentence. Qatadah says: Allah admitted him into Paradise straight away and he is living in it and receiving his sustenance.
And Mujahid says: This was told him by the angels as a good news; he will enter Paradise on the day of Resurrection along with the other believer. This is a specimen of the high morality of the believer, He had no ill will or feeling of vengeance in his heart against the people who had just killed him so that he should invoke Allah against them. Instead, he was still wishing them well. After death the only wish that he
cherished was: Would that my people could know the good end that I have met, and could learn a lesson from my death, if not from my life, and adopt the righteous way. The noble person did not wish Hell for his murderers but wished his people well when living as well as when dead. Allah has narrated this event in order to warn the disbelievers of Makkah to the effect: Muhammad (peace be upon him) and his believer was of his people. They do not cherish any ill-will or feeling of vengeance against you in spite of your persecutions of them. They are not your enemies but enemies but enemies of your deviation and error. The only object of their struggle against you is that
you should adopt the right way. This verse also is one of those verses which clearly prove the existence of barzakh. This shows that the period of time between death and Resurrection is not a period of nonexistence altogether, as some ignorant people think. But in this period the spirit lives without the body, speaks and hears speech, has feelings and desires, feels happy and unhappy, and also continues to be concerned about the people of the world. Had it not been so, the believer would not have wished that his people became aware of his good end. These words contain a subtle satire. In their
arrogance and pride of power and their strong antagonism towards the true faith, they thought they would annihilated by only one stroke of the divine punishment. That is, they were annihilated by only one stroke of them was left behind them. No one in the world even remembers them today.
Their civilization as well as their race has become extinct. Until now the disbelieves of Makkah were being warned and reproved for their denial of the truth and their attitude of antagonism which they had adopted towards the Prophet (peace be upon him), i.e. the doctrine of Tauhid and the Hereafter, which the Prophet (peace be upon him) was presenting and the disbelievers were refusing to accept.
In this connection, some arguments have been given, one after the other, to make the people ponder over the realities, as if to say: Observe these phenomena of the universe, which are ever present before you. The this prophet is presenting before you? A sign that Tauhid is the truth and shirk the falsehood. Another translation of this sentence can be: So that they may eat fruits thereof and what their own hands make. That is, the artificial kinds of food, which the people prepare from the natural products, e.g. bread, curry, jam, pickles, sauces and countless other things. In these brief sentences the vegetable and plant life of the earth day and night and regards this as very ordinary. But if he considers it seriously,
he will see that the growth of rich crops and lush green gardens from the dry earth and the flow of the springs and rivers is not a simple thing, which might be happening of itself, but there is a great wisdom and power of their own for growth. All these substances individually as
well as after every sort of combination, remain inorganic, and thus do not possess any sign of life. The question is: How did it become possible for plant life to emerge from the lifeless earth? If one looks into it, one will see that there are some important factors without whose provision beforehand life here could not have come into existence. First, in particular regions of the earth, on its outer surface, a layer was arranged of many such substances, which could serve as food for vegetation. This layer was kept soft so that the roots of the vegetation could spread in it and suck food.
Secondly, a system of irrigation was arranged on the earth in different ways so that the food elements could get dissolved in water and absorbed by the roots. Thirdly, the atmosphere was arranged around the earth which protects it against the calamities of the sky, becomes a means of the rainfall, and possesses gases which are necessary for the life and growth of the vegetation. Fourthly, a relationship was established between the sun and the earth so as to provide proper temperature and suitable seasons for the vegetation. With the provision of these main factors (which in themselves are combinations of countless other factors), the coming to life of the vegetation becomes possible.
After arranging the suitable conditions the seed of each species of the vegetation was so constituted that as soon as it received favorable soil, water, air and season, vegetable life should begin stirring within it. Besides, inside the same species and heredity. Then, in
addition to this, another wonderful thing was done. Vegetation was not created in twenty, or fifty, or a hundred kinds but in countless species, and they were so made that they should fulfill the requirements of food, medicine and clothing and innumerable other needs of the countless kinds of animals and man, who were to be brought into being after the vegetation on the earth. Anyone who ponders over this wonderful arrangement, if he is not stubborn and prejudiced, will himself testify that all this could not have come about by itself.
There is certainly a wise plan underlying it, according to which harmonies and relationships of the vegetation with respect to the needs and requirements of animals and human beings have been determined, keeping in view the finest detail. No sensible person can imagine that these universal, all-embracing relationships
could be a mere accident. This same subtle arrangement points to the fact that this cannot be the work of many gods. This is, and can only be the work of One God, Who is the Creator and Lord of the earth, water, air, sun, vegetation, animals and mankind. If each of these had a separate god, it cannot be imagined that such a comprehensive and universal plan with such deep and wise relationship and harmony could be produced, and should have continued to work with such regularity for millions of years. After giving these arguments for Tauhid, Allah says: Do they not then give thanks?
That is: Are these people so thankless and ungrateful that they do not render thanks to that God Who has provided all this for their survival, but thank others for the blessings and favors done by Him? Are they so wretched that instead of bowing before Him they bow before the himself and fault, from every defect and fault, from every defect and fault, from every defect and fault, from every error and weakness, and that another one should be His associate and partner in His work. The Quran has generally used these words when refuting polytheistic beliefs, because every belief of shirk is, in fact, an imputation of some defect, some weakness and some fault to Allah. When a person says that Allah has an associate, he in fact, thinks that either Allah is incapable of running and ruling His Kingdom alone, or He is under
compulsion to make another His associate in His work. Or, some other beings are so powerful in themselves that they are interfering in God's administration and God is putting up with their interference. Or, God forbid, Allah has the weaknesses of the worldly kings, due to which He is surrounded by an army of ministers, courtiers, flatterers and beloved princes or princesses, and thus many powers of Godhead have
become divided among them. Had there been no such notions of ignorance about Allah in the minds, there could be no question of any idea of shirk in the world. That is why it has been stated again and again in the Quran That Allah is free from and exalted far above those defects and faults and weaknesses which the mushriks ascribe to Him. This is still another argument for Tauhid. Here again certain realities of daily experience have been mentioned and it is suggested that man observes these day and night but does not ponder over them seriously, whereas they contain signs
and pointers to the reality. The coming together of the man and woman is the cause of man's own birth. Procreation among the animals also is due to the combination between the male and the female. Also about vegetation, man knows that the law of sex is working in it. Even among the animals also is due to the combination between the male and the female and the fema
result of an accident, nor can be believe that many different gods might have created these countless pairs and matched their members of each pair being a perfect match for each other and coming into being of new things with the other, with such great wisdom. The members of each pair being a perfect match for each other and coming into being of new things with their combination itself is an explicit argument of the Creator's being One and only One. The alternation of the night and day also is one
of those realities which man does not regard as worthy of much attention only because it is a phenomenon of daily occurrence and experience; whereas if he considers how the day and in the falling of the attention only one. The day cannot pass and the night cannot fall until the sun hides from the earth. The great regularity which is found in the alternation of the day and night and the other creations on the earth clearly points to the fact that this
system has been established deliberately by a Being with perfect wisdom. The existence on the earth, of the men and animals and vegetation, and even of water and air and different minerals, is in fact, the result of placing the earth should go on successively coming before the sun and hiding from it at definite intervals. If the distance of the earth from the sun had been a little longer, or a little shorter, or there had been an perpetual day on the other, or the alternation of the day and night without any system, no life could be possible on this planet, and even the form and appearance of the
inorganic substances would have been much different from what it is now. If the hearts are not blinded, one can clearly perceive in this system the working of a God, Who willed to bring into being this particular kind of creation on the earth and then established relevance, harmonies and relationships between the earth and the sun precisely in accordance with its needs and requirements.
If a person regards the concept of the existence of God and His Unity as far removed from reason, he should think for himself and see how much farther removed should it be from reason to ascribe this wonderful creation to many gods, or to think that all this has happened automatically under some deaf and blind law of nature. When a person who can accept without question these latter unreasonable explanations, only on the basis of conjecture and speculation, says that the existence of a system and wisdom and purpose is not a sufficient or insufficient in any degree whatever, for accepting any concept of creed in the world. "Place of rest" may either mean the place where the sun will
ultimately come to a halt, or the time when it will come to a halt. The true meaning of this verse can be determined only when man has attained the full and exact knowledge of the realities of the universe. But man's knowledge is such that it has been changing in every age and what he seems to know today might change tomorrow. The people of the ancient times on the basis of their observations of the sun was stationary and all the planets of the solar system were revolving round it. But this theory also
did not last long. The later observations revealed that not only the sun but all the stars are also moving in a particular direction, at speeds of 10 to 100 miles per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second. About the sun the modern astronomers hold the view that it is moving at a speed of 20 kilometers (about 12 miles) per second about 12 miles (about 12 miles) per second about 12 miles (about 12 miles) per second about 13 miles (about 12 miles) per second about 14 miles (
changing throughout the month. It begins as a crescent, then goes on waxing every day till it becomes the full moon on the 14th of the month. Then it starts waning every day till at last it returns to its original shape of the crescent. The same has been happening for millions of years with perfect regularity, and no change has ever occurred in the phases of the moon. That is why one can always calculate and find out exactly in what phase the moon will be on a particular day.
If the movement of the moon had not been bound in a system, estimation of its phases would not have been appointed for the rising and appearing of the moon. It is not possible that the
sun should suddenly appear on the horizon when the moon is shining at night. Nor does this happen either that the night should approach before the appointed period of the day comes to an end, and should start spreading its darkness suddenly during the time when the day is meant to spread its light. The word falak in Arabic is used for the orbit of the planets, and it gives a different meaning from the word sama (sky). The sentence, "Each in an orbit is floating" points to four realities.(1) That not only the stars are moving in the orbits are moving with the stars in them, but the stars in them, but the stars in them orbits is similar to the floating of something in a fluid. These
verses are not intended to describe the realities of astronomy, but are meant to make man understand that if he looks around himself, with open eyes, and uses his common sense, he will find countless and limitless proofs of the existence of God and His Unity, and he will not come across a single proof of atheism and shirk. The vastness of the solar system in which our earth is included is such that its parent body, the sun, is 300,000 times bigger than the earth, and its farthest planet, it revolves 4,600 million miles distant from the sun. However, if Pluto is taken as the farthest planet, it revolves 4,600 million miles distant from the sun. However, if Pluto is taken as the farthest planet, it revolves 4,600 million miles distant from the sun.
galaxy which includes our solar system has about 3,000 million suns in it, and its nearest sun is so distant from our earth that its light takes about four years to reach us.
Then this galaxy also is not the whole universe. According to the investigations made so far, it has been estimated that it is one of about 2,000,000 spiral nebulae, and the nearest nebula is about a million light years away from the earth in about 100 million years. Even now it cannot be claimed that man has seen the whole universe. It is a small part of the Kingdom of God which man has yet been able to observe. It cannot be predicted how far and deep man will yet be able to see with greater and more efficient means of observation at his disposal. All the information that has been gathered so far about the universe proves that this whole world is made up of the same substance of which our tiny earthly world is made, and the
same law is working in the universe which is working in the universe which is working in the universe which is working in the world of our earth; of the rest that this whole universe is the creation of One God and the Kingdom of One Ruler? Then from the order and the wisdom and the excellence of workmanship and the deep relationships which are found in the hundreds of thousands of the galaxies and in the millions and billions of the stars and planets revolving in them no sensible person can imagine that all this has come about automatically. Is it possible that there should be no administrator behind this order and system, no sage behind this wisdom, no designer behind this design and work of art,
and no planner behind this planning?"A laden vessel": the Ark of the Prophet Noah (peace be upon him).
As to boarding of the progeny of man in it, it means that although apparently a few companions of the Prophet Noah (peace be upon him) had boarded it, in reality all human beings are to be born till Resurrection were boarding it; all the rest of mankind had been drowned in the first vessel ever to be made in the world was the one made by the Prophet Noah (peace be upon him). Before that time man did not know any method of crossing the rivers and the seas. This method was first of all taught by Allah to the Prophet Noah (peace be upon him), and when some servants, of Allah were rescued in it from the flood, their future generations started making boats and ships for their sea journeys. The signs until now were mentioned as
arguments for Tauhid. This sign has been mentioned to make man realize that whatever powers he has been given over the forces of nature, have been given him by Allah and are not of his own acquirement. And whatever methods he has discovered of exploiting these forces; have been given him by Allah and are not of his own acquirement. And whatever methods he has discovered of exploiting these forces; have been given him by Allah and are not of his own acquirement. And whatever methods he has discovered of exploiting these forces; have been given him by Allah and not solely by himself. Man did not have the power and strength to have subdued these great forces by his own power, nor the capability to have discovered the secrets of nature himself and known the methods of taking service from them. Then he can use and employ the forces over which he has been given control by Allah only till the time that Allah wills them to remain subdued to him. For when Allah wills otherwise the same forces which
were serving man turn against him suddenly and he finds himself utterly helpless before them. To call man's attention to this reality, Allah has presented the ease of the sea journey only as an example. The whole human race would have perished in the flood had Allah not taught the method of making the vessel to the Prophet Noah (peace be upon him) and had his followers not boarded it. Then the scattering of the
human race over the whole earth became possible only because the people learned the principles of building vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building vessels from Allah and became able to cross the rivers and oceans. But from that humble beginning till today in spite of making great strides in the art of building vessels from Allah and became able to cross the rivers and the oceans fully under his control and power. Even today the water of God is still in God's own power alone and whenever He wills He drowns man along with his ships in it. "What is behind you": Which the peoples before you have seen and experienced. "Signs": Verses of the divine Book by which man is admonished, and the signs which are found in the universe and in man's own self and in his history which serve as abject lessons for
man, provided he is inclined to learn any lesson. This means to show that disbelief has not only blinded their intellect but has destroyed their moral sense, too. They neither have the right attitude towards the people. They react adversely to every admonition, follow a perverse philosophy in respite of every deviation and immorality and have a ready-made pretense for escape from every good. After Tauhid the other question about which a dispute was raging between the Prophet (peace be upon him) and the disbelievers was the question of the Hereafter has been depicted with all its horrors so that the people should know that what they are refusing to believe in cannot
be averted by their denial, but they have to meet and experience it one day inevitably. The questions, in fact, were put as a
challenge only for the sake of argument. What they meant to say was that there would be no Resurrection with a day, but that it shall come and shall be accompanied by such and such horrors. That is, the Resurrection will not take place piecemeal so that the people may leisurely watch its coming, but it will come all of a sudden when the people will be a terrible blast and everyone will fall dead at the spot. Abdullah bin Amr and Abu Hurairah have related a Hadith from the Prophet (peace be upon him) saying: The people will be walking on
the roads as usual, will be buying and selling in the markets, will be disputing matters in their assemblies, when suddenly the Trumpet shall be sounded. Thereupon the one who was filling a cistern to water his animals would not have the time to water; and the one who was going to eat, would not have the
time to lift the morsel to his mouth and Resurrection will take place. For the explanation of the Trumpet, see E.N. 78 of Surah TaHa. As for the length of the interval between the first blowing of the Trumpet and its second blowing, we have no information. The interval may be of hundreds and thousands of years. Abu Hurairah has related that the Prophet (peace be upon him) said: Israfil has put the Trumpet to his mouth and is looking up to the divine Throne, awaiting orders for blowing, called nafakhat as-Saaq, everything in the earth and heavens will be struck with terror. On the second blowing, called nafakhat as-Saaq, everything in the earth and heavens will be struck with terror.
spread flat and smooth without a crease or wrinkle on it. Then Allah will administer a rebuke to His Creation, whereupon everyone will rise at the spot where he had fallen dead, on the changed earth, and this will happen on the third blowing of the Trumpet called nafakhat al qiyam li-Rabbil-Alamin. This is supported by several allusions in the Quran also. For example, see Surah Ibrahim, Ayat 48; Surah TaHa, Ayats 105-108, and the E.Ns thereof. That is, at that time they will not
realize that they had been dead and had been dead and had been raised back to life after a long period, but they will be thinking that they had fallen asleep, and had been woken up suddenly by some terrible catastrophe, and were running away from it. (For further details, see Surahs TaHa, Ayat 103; Al-Hajj, Ayats 1-2). Here, it is not clear as to who will give this answer. It may be that they them selves would realize after some time to their horror that it was the same thing of which the Messengers of God used to inform them and they used to belie them. It may also be that they will understand this from the general conditions
prevailing on the Day of Resurrection and the angels might tell them this. This is what Allah will tell the disbelievers and the polytheists, the sinners and the culprits, when they will be presented before Him. To understand this one should remember that the righteous believers will not be withheld in the Plain of Resurrection, but in the very beginning they will be sent to Paradise without accountability, or after a mild
reckoning, because their record will be clean. There will be no need to keep them waiting during the hearing by the Court. Therefore, Allah will tell the culprits, who will be required to render their accounts, in the Plain of Resurrection: Look! the righteous people whom you used to mock and regard as foolish in the world, are today enjoying the pleasures of Paradise because of their wisdom, and you, who in your own judgment were very prudent and sagacious, are being condemned to accountability for your misdeeds. This can have two meanings: (1) Get you apart from one another: now you can no longer remain a group.
All your parties have been disbanded. All your relations and connections have been severed. Now each of you will be held answerable in your personal capacity for your actions and deeds.53. Here again Allah has used ibadat (worship) in the sense of itaat (obedience). This subject has already been explained above in Surah Al-Baqarah, Ayat 172; Surah An- Nisa, Ayat 117, Surah Al-Anaam, Ayats 121, 137, Surah At-
Taubah, Ayat 31; Surah Ibrahim, Ayat 22; Surah Al-Kahf, Ayat 52; Surah Al-Qasas, Ayat 63 and E.N. 63 of Surah Saba. In this connection, the fine explanation given of it by Imam Razi in his Tafsir Kabir is also noteworthy. He writes: Do not worship Satan means: Do not obey him, the reason being that only falling prostrate before him is not forbidden, but following him and obeying his commands also is forbidden; therefore, itaat (obedience) is ibadat (worship). After this, the Imam raises the question: If ibadat means itaat, then have the
Muslims been commanded to worship the Prophet and the rulers in the verse: Atiullaha wa ati-ur-rasula wa ulil-amri min-kum? He himself answers it thus: If obedience to them is in accordance with the command? This was nothing but worship of Allah. Obedience of the rulers will be their worship only in cases where they are obeyed in matters in which Allah has not given leave to obey them.
Then he writes: If a person comes to you and commands you to do something, you should see whether his command is in accordance with the command of Allah or not. If it is not, Satan is with him; and if you obeyed him in this, you worshiped him and his Satan. Likewise, if your self urges you to do something, you should see whether his command of Allah or not.
If it is not permissible, your self is Satan itself, or Satan is with it. If you obeyed him, you in fact became guilty of worshiping him. Further on, he writes: But there are different degrees of the worship of Satan. Sometimes it so happens that a man uses his limbs to do a work but his heart and tongue do not cooperate in this. Some people commit a sin while their heart is disagreeable and their tongue is invoking Allah for forgiveness, and they confess that they are committing an evil. This is Satan's worship with external limbs.
There are other people who commit a crime with a cool mind and express pleasure and satisfaction with the tongue also. Such people are the worshipers of Satan from outside as well as from inside. (Tafsir Kabir, vol. VII, pp. 103-104).That is, If you had been deprived of reason and you had served your enemy instead of your Lord, you could have the reason to offer an excuse. But you, in fact, had been warned by Allah through the Prophets as well, yet, when you were deceived by your enemy and he
succeeded in leading you astray, you could not be excused from the responsibility of your folly. This command will also not acknowledge the genuineness of their crimes, who will refuse to confess their crimes, will belie the witnesses, and will also not acknowledge the genuineness of their crimes, who will refuse to confess their crimes, will belie the witnesses, and will also not acknowledge the genuineness of their crimes, who will refuse to confess their crimes, will belie the witnesses, and will also not acknowledge the genuineness of their crimes.
connection, here only the evidence to be given by the hands and their ears and their tongues, and their ears and their own hands and feet will bear testimony to their misdeeds. (Surah An-Noor, Ayat 24) Then, when all will have reached there, their ears and their eyes and their eyes and their eyes and their world. (Surah An-Noor, He says: Their tongues will bear testimony against them. How can these two things be
reconciled? The answer is: To seal the mouths means to deprive them of their power of speech. That is, after this they will not be able to say whatever they like with their tongues means that their tongues means the mouth of their tongues means that their tongues means the mouth of the mouth
warned to this effect: The Resurrection may seem yet far off to you, but even if you consider seriously your life in this world of which you are showing all this activity can become
paralyzed as and when Allah wills. As long as the powers and capabilities granted by Allah continue to function, you remain lost in the arrogance of your self, but as soon as one of them fails to function, you come to understand how helpless you are. "Reverse him in creation," means that in old age Allah turns him back to the state of childhood. He becomes unable to stand and walk without the help and support of others; he is fed by others; he urinates and
defecates in bed; talks childishly and is laughed at by others. In short, towards the end of life he returns to the same state of weakness with which he had started life in this world. This is a rejoinder to the disbelievers, who slighted the Prophet (peace be upon him) and his message by branding him a poet when he preached Tauhid and talked of the Hereafter, life-after-death, and Hell and Heaven. (For further explanation, see Surah Ash-Shuara, Ayats 224-227 and the E.Ns
thereof). Every living person means: Every person who is capable of thinking and understanding, who is not like a stone, which neither hears nor understands nor moves from its place however rationally and sympathetically one may explain the distinction between the truth and falsehood and give admonition before him. The word "hands" has been used metaphorically for Allah. This does not mean that, God forbid, Allah
has a body and He works with the hands like human beings, but it means to impress that Allah has made these things Himself, and none else has any share in the matter of their creation. It is ingratitude to regard a blessing as a gift of someone other than the donor. Likewise, it is also ingratitude that one should use a blessing against the will of the donor. Therefore, a mushrik or a disbeliever or a hypocrite or a sinful person cannot be regarded as a grateful servant of God when he utters words of thankfulness only with the tongue. The disbelievers of Makkah did not deny that the cattle had been created by Allah; none of them said that the other deities had any hand in their creation. But despite knowing all this when they paid
homage to their deities for the blessings granted by Allah, presented offerings before them and prayed to them for more blessings and offered sacrifices for their sake, their verbal gratitude became meaningless. That is why Allah has regarded them as guilty of ingratitude and thanklessness. That is why Allah has regarded them as guilty of ingratitude became meaningless. That is why Allah has regarded them as guilty of ingratitude and thanklessness. That is why Allah has regarded them as guilty of ingratitude and thanklessness. That is, the poor false gods themselves are dependent upon their survival and their safety and their needs. But for their multitudes they could not survive as gods even for a day. These people are behaving as their humble servants. They are setting up and decorating their shrines; they carry out propaganda for them; they fight and quarrel with others for their sake. Then only are they recognized as gods. They are not the real God, Who, whether someone recognizes Him or not, is ruling over the whole universe by His own might
and authority. The address is to the Prophet (peace be upon him). Here the allusion is to the campaign of vilification which the chiefs of the disbelievers of Makkah were carrying on against him. They knew in their private assemblies that the charges they brought against him were absolutely baseless.
In order to create suspicions against him in the minds of the people, they branded him a poet, sorcerer, magician, madman, etc. But their consciences recognized, and they also acknowledged before one another, that whatever they were uttering was false, which they were forging only to frustrate his mission. That is why Allah says to His Prophet: Do not grieve at their absurd and meaningless talk.
Those who are opposing and resisting the truth with falsehood shall ultimately meet with failure in this world and see their evil end in the Hereafter, too. Here the disbelievers' question cited in verse 48 above, is being answered by reason and argument. The question: When will the threat of Resurrection be carried out? had not been asked with a view to find out the exact date of the coming of the Hereafter. But they asked it because they thought it was impossible, rather irrational, that human beings would be raised back to life after death. That is why, in reply to their question, arguments are being given for the possibility of the Hereafter.
According to the traditions related by Ibn Abbas, Qatadah and Said bin Jubair, one of the chiefs of Makkah, on this occasion, came up with a rotten bone of a dead person, from the graveyard. He broke and crushed it into pieces before the Prophet (peace be upon him) and scattering its particles in the air, said: O Muhammad, you say that the dead will be raised back to life. Tell us who will give life to these decayed and rotten bones? The answer was given immediately in the form of these verses. That is, We caused the sperm-drop which contained nothing but the basic germ of life to developed such powers of intellect and reasoning and disputation and speech, which are not possessed by any animal; so much so that now he dares stand up as an
adversary before his Creator! That is, he regards Us nowerless and weak like the creation, and thinks that just as man cannot raise the dead hack to life, so also can't We "Forgets his own creation," Forgets that now he stands before Us as a disputant It either means that

By those who range themselves in ranks, 2. And so are strong in repelling (evil), 3. And thus proclaim the Message (of Allah.! 4. Verily, veri

"Nor had we any authority over you. Nay, it was ye who were a people in obstinate rebellion! 31. "So now has been proved true, against us, the word of our Lord that we shall indeed (have to) taste (the punishment of our sins).32. "We led you astray: for truly we were ourselves astray."33. Truly, that Day, they will (all) share in the Penalty.34. Verily that is how We shall deal with Sinners.35. For they, when they were told that there is no god except Allah, would puff themselves up with Pride,36. And say: "What! shall we give up our gods for the sake of a Poet possessed?"37. Nay! he has come with the (very) Truth, and he confirms (the Evil) that ye have wrought;-40. But the sincere (and devoted)

Is that the better entertainment or the Tree of Zaqqum?63. For We have truly made it (as) a trial for the wrong-doers.64. For it is a tree that springs out of the bottom of Hell-Fire:65. The shoots of its fruit-stalks are like the heads of devils:66. Truly they will be given a mixture made of boiling water. 68. Then shall their return be to the (Blazing) Fire.69. Truly they found their fathers on the wrong Path;70. So they (too) were rushed down on their footsteps!71. And truly before them, many of the ancients went astray;-72. But We sent aforetime, among them, (apostles) to admonish them;-73. Then see what was the end of those who were admonished (but heeded not),-74. Except the sincere (and devoted) Servants of Allah. 75. (In the days of old), Noah cried to Us, and We are the best to hear prayer.76. And We delivered him and his people from the Great Calamity, 77. And made his progeny to endure (on this earth);78. And We left (this blessing) for him among generations to come in later times:79. "Peace and salutation to Noah among the nations!"80. Thus indeed do we reward those who followed his Way was Abraham.84. Behold! he approached his Lord with a sound heart.85. Behold! he adout the Lord of the worlds?"88. Then did he cast a glance at the Stars.89. And he said, "I am indeed sick (at heart)!"90. So

They said, "Build him a furnace, and throw him into the blazing fire!"98. (This failing), they then sought a stratagem against him, but We made them the ones most humiliated!99. He said: "I will go to my Lord! He will surely guide me!100. "O my Lord! He will surely guide me!100. "O my Lord! He will surely guide me!101. So We gave him the good news of a boy ready to suffer and forbear.102. Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view!" (The son) said: "O my father! Do as thou art commanded: thou will find me, if Allah so wills one practising Patience and Constancy!"103. So when they had both submitted their wills (to Allah., and he had laid him prostrate on his forehead (for sacrifice), 104. We called out to him "O Abraham!105. "Thou hast already fulfilled the

And We ransomed him with a momentous sacrifice:108. And We left (this blessing) for him among generations (to come) in later times:109. "Peace and salutation to Abraham!"110. Thus indeed do We reward those who do right.111. For he was one of our believing Servants.112. And We gave him the good news of Isaac: but of their progeny are (some) that

Thus indeed do We reward those who do right.122. For they were two of our believing Servants.123. So also was Elias among those sent (by Us).124. Behold, he said to his people, "Will ye not fear (Allah)?125. "Will ye call upon Baal and forsake the Best of Creators,-126." (Allah), your Lord and Cherisher of your fathers of old?" 127. But they rejected him, and they will certainly be called up (for

145. But We cast him forth on the naked shore in a state of sickness, 146. And We caused to grow, over him, a spreading plant of the gourd kind. 147. And We sent him (on a mission) to a hundred thousand (men) or more. 148. And they believed; so We permitted them to enjoy (their life) for a while.149. Now ask them their opinion: Is it that thy Lord has (only) daughters, and they believed; so We permitted them to enjoy (their life) for a while.149. Now ask them their opinion: Is it that thy Lord has (only) daughters, and they believed; so We permitted them to enjoy (their life) for a while.149. Now ask them their opinion: Is it that thy Lord has (only) daughters, and they believed; so We permitted them to enjoy (their life) for a while.149. Now ask them their opinion: Is it that thy Lord has (only) daughters, and they believed; so We permitted them to enjoy (their life) for a while.149. Now ask them their opinion is a state of sickness, and they believed; so We permitted them to enjoy (their life) for a while.149. Now ask them their opinion is a state of sickness, and they believed; so We permitted them to enjoy (their life) for a while.149. Now ask them their opinion is a state of sickness, and they believed; so We permitted them to enjoy (their life) for a while.149. Now ask them their opinion is a state of sickness and the sic

Can lead (any) into temptation concerning Allah,163. Except such as are (themselves) going to the blazing Fire!164. (Those ranged in ranks say): "Not one of us but has a place appointed;165. "And we are verily ranged in ranks say): "Not one of us but has a place appointed;165. "And we are verily ranged in ranks say): "Not one of us but has a place appointed;165. "And we are verily ranged in ranks say): "Not one of us but has a place appointed;165. "And we are verily ranged in ranks say): "Not one of us but has a place appointed;165. "And there were those who said,168. "If only we had had before us a Message from those of old,169. "We should

the word was saaffat with which the Surah begins. Period of Revelation The subject matter and the style show that this Surah probably was sent down in the middle Makkan period. The style clearly indicates that antagonism is raging strong in the background and the Holy Prophet and his Companions are passing through very difficult and discouraging circumstances. Subject Matter and ThemeThe disbelievers of Makkah have been severely warned for their attitude of mockery and derision with which they were responding to the Holy Prophet's message of Tauhid and the Hereafter and for their utter refusal to accept and acknowledge his claim to Prophet's message of Tauhid and they will find the end, they were responding in the very courtyards of their houses (vv. 171-179. This notice was given at a time when there appeared no chance whatever of the Holy Prophet's success) were persecution. Three-fourth of their population had

already emigrated and hardly 40 to 50 of the Companions were left with the Holy Prophet in Makkah who were experiencing all sorts of the excesses with utter helplessness. Under such circumstances, in view of the apparent conditions, no one could believe that the Holy Prophet and the handful of his ill equipped Companions would ultimately attain dominance. The people rather thought that the new movement would end and be buried in the ravines of Makkah. But hardly 15 to 16 years had passed when on the conquest of Makkah precisely the same thing happened of which the disbelievers had been forewarned. Along with administering warnings, Allah in this Surah has done full justice also to the theme of inducement and instruction in a balanced way. Brief but impressive arguments have been given about treating the validity of the doctrines of Tauhid and the Hereafter. Criticism has been made of the evil consequences of their deviations, which have been informed of the evil consequences of their deviations, which have been contrasted with the splendid results of the faith and righter deviations, which have been cited to show how Allah had been contrasted with the splendid results of the faith and righter deviations, which have been cited to show how Allah had been contrasted with the splendid results of the faith and righter deviations, which have been cited to show how Allah had been contrasted with the splendid results of the faith and righter deviations of the evil consequences of their deviations, which had been cited to show how Allah had been contrasted with the splendid results of the faith and righter deviations of the evil consequences of their deviations, which had been cited to show how Allah had been cited to show how Allah had been contrasted with the splendid results of the faith and righter deviations of the instruction o

The words "range themselves in ranks" refer to the fact that all the angels who are administering the affairs of the universe, are the humble servants of Allah, and are ever ready to carry out any service and implement any command of His. This theme -has been further repeated in verse 165 below, where the angels say with regard to themselves: "We are the ranged servants (of Allah).'As for "scolding and cursing", some commentators think that it refers to those angels who drive the clouds and arrange the rainfall. Although this meaning is not incorrect either, the meaning which is more relevant to the following context is that among these angels there is also a group of those, who scold and cursing is not merely verbal but it rains on human beings in the form of natural disasters and calamities."To recite admonition" implies that among these angels there are also those, who perform the service of admonition in order to draw the people's attention to the Prophets, and in the form of revelations with which the pious men are blessed through them.

2This is the Truth to impress which is functioning in the service of Allah before men, testify that the "Deity" of men is One and only One." The

That is why we have translated "Tah" as the "real Deity." 3The Truth that has been conveyed in these verses is: "The Master and Ruler of the Universe is the real Deity. It would be utterly irrational that the Rab (i.e.. Master, Ruler, Guardian and Sustainer) of the man should be one but his flah (deity) another. The basic reason for worship is that man should be utterly irrational that the Rab (i.e.. Master, Ruler, Guardian and Sustainer) of the man should be one but his flah (deity) another. The Deity. It would be utterly irrational that the Rab (i.e.. Master, Ruler, Guardian and Sustainer) of the man should be one but his flah (deity) another. The basic reason for worship is that man should neturally bow down before and acknowledge the superiority of him who can bring him harm and good, who can fulfill his needs and requirements, who can make or man his destiny and has power over his life and survival itself. If man understands this he power are both worship him who can be seen are being are not rise at one and the worship him who has him she power over his life and survival itself power over his life and survival itself power over his life and survival itself. If man should has power over his life and survival itself. If man should has power over his life and survival itself. If man should has power over his life and survival itself. If man should has power over his life and survival itself. If man should has power over his life and survival itself. If man should has power over his life and survival itself. If man should has power over his life and survival itself. If man should has power over his life and survival itself. If man should has power over his life and survival itself. If man should has power over his life and survival itself. If man should has power over his life and survival itself powers has been which to worship him who has him been over his life and survival itself powers. It has been used the worship him who has a life fer ne worship him who has a life fer ne worship him has a seen through

Prophethood, and he began to recite the verses, his opponents immediately branded him a soothsayer and started telling others that an angel brought him news from the heavens, which he presented as revelations from Allah. To refute this accusation, Allah says: "The satans have no access to heaven. They have no power to hear the conversations of the angels has been firmly guarded and secured against every interference of the satans. Not to speak of interfering in it, they do not even have the possible, for it is impossible that the dead men

Do you think that God for Whom it was not at all difficult to created from the same clark which was created from the same clay, and can again be created from the same left you in the first instance, will not have the power to created from the same clay, and can again be created from the same clay, and can again be created from the same was created directly from the clay and then his race was perpetuated by means of the sperm-drop. It also means that every man has been 'created from the substances which make up his physical being, from the earth. The sperm-drop of which he is created, is a product of the food, and all the substances which make up his physical being, from the earth which, in combination with water produces corn and vegetables and fruit to become food for man, and nourish the animals, which supply milk and flesh for the use of man. Thus, the basis of the argument is: Man could not be living today if the earth and clay had not become the source of life for him. And if it is possible today to create life in it, as your own existence is a clear and definite pointer to this possibility, why should it be impossible to bring about your re-creation from the same earth tomorrow? 10That is, "This person is talking like a madman. What he talks is a clear proof that somebody has worked magic on him; otherwise a

When He willed, you came into being forthwith, when He wills, you will die at one Command will raise you back to lift. "12That is, "When the time one sor this, it will not be difficult to reestabilish the whole world. Just a single shout will be sate by any be people who had died since the beloginaing of the least Day, were lived another reaction of the world. The least Day were presented in the least Day, were the common one was up will cause them to "wake up" will cause them to "wake up" will cause them to result all and a sudden command to them to "wake up" will cause them to sever a sold by the least Day when the same Day that you used to deny! "14The to world, you lived in a way as fine Day of Judgment were well will cause them to "wake up" when were rebellious and disobedience against Allah. "15The world, you lived in a way as fine Day of Judgment will were you will be admost of the options will be against Allah." In the world, but as a Qur.16Took of the pools will be admost of the pools will be admost of the options will be admost of the pools will be admost of the pool will be moving away in humiliation and disgrace, and his brave, and saints. Obvious the pools will be admost of the world will be moving away in humiliation and disgrace, and his brave and saints. Obvious the pools will be admost of the world will be moving away in humiliation and disgrace, and his brave and applied will be reposed to glorify and adjusted the pools will be admost of the world will be admost of the world will be reposed to glorify and applied will be reposed to glorify and adjusted the pools will be reposed to glorify and adjusted the pools will be reposed to glorify and adjusted the pools will be reposed to the pools wi

The word ka's is used for a cup only when it contains wine. 26Here it has not been mentioned as to who will for ever remain boys. If you saw them, you would think they were pearls, scattered." (Ad-Dahr: 19). Then, its further details are found in the traditions are weak as regards their links of transmitters, there are several other Ahadith which mean that children whose parents are blessed with Paradise. Thus, with regard to them, will be attended by brisk-moving boys who will for ever remain boys. If you saw them, you would think they were pearls, scattered. They will be attended by Bradise. Though these traditions are weak as regards their links of transmitters, there are several other Ahadith which mean that children whose parents are blessed with Paradise. Thus, with regard to them, it seems reasonable that they will be made the attendants of

27That is, the wide of Paradise will be free from both the evils which are found in the wine of the world. The wine of the world, first of All, afflicts man with its stink; then it affects the liver and spoils the health generally. Then, when the intoxication is gone, it leaves behind other ill-effects on the body. Its other evil is that man gets drunk with it, talks nonsense and brawls. This is how the wine affects man's mind and reason. Man suffers both these evil effects of the wine only for the sake of delight and pleasure. Allah says that the wine of Paradise will be free from the kinds of the evils that go with the worldly wine. 28Probably these will be the girls who died before attaining the age of discretion in the world, and whose parents did not deserve to enter Paradise. This can be said on the basis of analogy that just as the boys similarly placed will be appointed for the service of the dwellers of Paradise, and they will ever remain hoes, so will the girls be made the houris and they will ever remain young and beautiful. The correct knowledge, however, is with Allah. 29"Restraining their looks": Restraining their looks from everyone except their husbands. 30The words of the Text actually mean this: "As if they were the hidden or well preserved eggs." The commentators have given different interpretations of these words, but the correct commentary is the one which Hadrat Umm Salamah has related from the Holy Prophet. She says that when she asked the meaning of this verse from the Holy Prophet, he said: "Their delicacy and elegance and tenderness will be like the thin skin which is there between the shell of the egg and its fleshy part." (Ibn Jarir). 31That is, "Were you also one of those credulous people who put their faith in an irrational and impossible to see a

In such a state the speaker does not speak to an addressee, nor the questions he asks are meant to find out something from somebody, but in this state the man's own feelings find expression through his tongue. The dweller of Paradise, while speaking to the dweller of Hell, suddenly starts feeling how he has been favored by good fortune: now there is neither death nor any torment: all troubles and distresses have come to an end and he has been blessed with immortality. Under this very feeling he exclaims: "Well arc we not to die any other than our first death? Are we not to be punished?" 34Zaqqum is a tree of the cactus species found in Tihamah. It is bitter in taste, obnoxious in smell and sheds a milk like juice when cut or broken. 35That is, "On hearing this the disbelievers get a new opportunity to taunt the Qur'an and mock the Holy Prophet.

The prophet.

The prophet is a tree will grow in the blazing fire of Hell'!"36Nobody should have the misunderstanding that since no one has seen the head of Satan, it was no use likening the buds of zaqqum to it. This is, in fact, an imaginative kind of the simile, and is employed in the literature of every language. For example, in order to give an idea of the rare beauty of a woman, it is said she is a fairy, and in order to describe her ugliness, it is said that she is a hag or a demon. Likewise, a pious-looking person as a devil. 37This shows that when the dwellers of Hell will be in distress due to hunger and thirst, they will be driven to the side where there would be the zaqqum trees and the springs of boiling water. When they will have eaten and drunk, they will be brought back to Hell. 38That is, they never used their own common sense to see whether the way their forefathers had been following sentences. A study of them shows why these stories are being narrated here. 40This refers to the prayer that the Prophet Noah had at last made to Allah

41That is, from the severe distress that was being caused to him on account of the continuous opposition and antagonism of a wicked and cruel people. This also contains a subtle allusion that just as the Prophet Noah and his companions were saved from the great distress, so also shall We ultimately save the Prophet Muhammad (upon whom be Allah's praceae) and his Companions from the great distress, so also shall We ultimately save the Prophet Noah and his companions were saved from the great distress, so also shall We ultimately save the Prophet Noah and his companions were saved from the great distress, so also shall We ultimately save the Prophet Noah save and cruel people. This also contains a subtle allusion that just as the Prophet Noah save and caused to them by the people of Makkah. 42This can have two meanings:(1) That the prophet Noah save reported was not be reported to survive; and the prophet Noah. After the Flood in the world to day, who would talk coil of the Prophet Noah. After the Flood in the world to day, who would talk coil of the Prophet Noah. After the Flood in the world to day, who would talk coil of the Prophet Noah. After the Flood in the world to day, who would talk coil of the Prophet Noah. After the Flood in the world to day, who would talk coil of the Prophet Noah. After the Flood in the world to day, who would talk coil of the Prophet Noah. After the Flood in the world to day, who would talk coil of the Prophet Noah. After the Flood in the world to day, who would talk coil of the Prophet Noah. After the Flood in the world to day, who would talk coil of the Prophet Noah. After the Flood in the world to day, who would talk coil of the Prophet Noah. After the Flood in the world to day, who would talk coil of the Prophet Noah. After the Flood in the Will a heart that was free from every trace of unbelief and shirk, doubt and suspicion, from every feeling of disobledience and rebellion, from every feeling of disobledience and rebellion, from every feeling of disobledience and rebellion, f

Had it been something contrary to fact, the people of the house would have said: "You look perfectly normal: you are making a false excuse. But when they accepted his excuse and left him behind, it clearly shows that the Prophet Abraham must at that time be suffering from cough and cold or sane other such visible illness on account of which the people of the house agreed to leave him behind, it clearly shows that there

52Here the story has been told in brief. According to the details given in Surah Al-Anbiya': 69 are to the effect: "We commanded: O fire, be cool and become safe for Abraham," and in Surah Al-Anbiya': 69 are to the effect: "We commanded: O fire, be cool and become safe for Abraham," and in Surah Al-Anbiya': 69 are to the effect: "We commanded: O fire, be cool and become safe for Abraham," and in Surah Al-Anbiya': 69 are to the effect: "We commanded: O fire, be cool and become safe for Abraham," and in Surah Al-Anbiya': 69 are to the effect: "The Allah saved him from the fire." This proves that those people had actually thrown the Prophet Abraham into the fire but could not do so, and the Prophet Abraham's miraculous escape proved his superiority and the polyteists were humbled by Allah. The real object of relating this incident is not the way of the Prophet Abraham had done against him, you alone will be defeated in the end, because you cannot defeat him and frustrate his mission, as the people of the Prophet Abraham said these words on his departure after he had been delivered safe from the fire and had ecided to leave the country. 55It mean: "I am leaving my home and country for the sake of Allah, for my people have turned hostile to me only because of my turning to Him exclusively; otherwise there was no worldly dispose of refuge in the world, to which I may turn. I am leaving my home with Prophet Abraham at that the pople to free people of the Prophet Abraham that he had been related: "I becomes clear that he had been related: "I becomes clear that he had been related: "All praise be to Allah, for my people have turned how the fire and had conditioned to throw the prophet Abraham had found all their index the multitude demanded to those in Surah Al-Anbiya. The people do the extended with the prophet Abraham had one people of the Prophet Abraham had one against him, but We defeated with the fire but country. Soll the prophet Abraham had one against him prophet Abraham had done against him, you alone will be

58One should note that the Prophet Abraham had dreamed that he was sacrifice him with a cool mind, yet the fine point that Allah had in view in making him see the dream has been explained by Himself in verse 105 below.59The object of asking this of the son was not that he would carry out Allah's Command only if he agreed, otherwise not, but the Prophet Abraham, in fact, wanted to find out how righteous, in actual reality, was his child for whom he had prayed to Allah. If the son himself was found to be ready to lay down his life for the sake of Allah's approval and pleasure, it would mean that the prayer had been fully granted, and the son was not his

great vogue in Arabia. The soothsayers used to make predictions, give news of the unseen, tell the whereabouts of the lost properties and articles, and the people used to visit them to know the events of their past and future lives. These soothsayers claimed that they had some jinns and satans under their control, who brought them all sorts of news. In this environment when the Holy Prophet was appointed to

should be recreated. In answer to it, Allah presents arguments for the possibility of the Hereafter and asks: "If you think that the recreation of the dead men is a very difficult task which We do not have the power to accomplish, do you think it is easy to create the earth and the heavens and the countless things that they contain? Why don't you use your common sense?

33The style clearly shows that while speaking to his friend in Hell, the dweller of Paradise suddenly starts talking to himself, and now being beside himself with wonder and joy he is engaged in a sort of soliloquy.

Already has Our Word been passed before (this) to our Servants sent (by Us),172. That they would certainly be assisted,173. And that Our forces,- they surely must conquer.174. So turn thou away from them for a little while, 175. And watch them (how they fare) and they soon shall see (how thou farest)!180. Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)!181. And Peace on the apostles!182. And Praise to Allah, the Lord and Cherisher of the Worlds. NameThe name is derived from

Them have We created out of a sticky clay! 12. Truly dost thou marvel, while they ridicule, 13. And, when they are admonished, pay no heed, 14. And, when they see a Sign, turn it to mockery, 15. And say, "This is nothing but evident sorcery! 16. "What! when we die, and become dust and bones, shall we (then) be raised up (again) 17. "And also our fathers of old?" 18. Say thou: "Yea, and ye shall then be humiliated (on

they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side, 9. Repulsed, for they are under a perpetual penalty, 10. Except such as snatch away something by stealth, and they are pursued by a flaming fire, of piercing brightness. 11. Just ask their opinion: are they the more difficult to create, or the (other) beings We have created?

"But stop them, for they must be asked: 25. "'What is the matter with you that ye help not each other?'"26. Nay, but that day they shall submit (to Judgment);27. And they will turn to one another, and question one another, and question one another, and question one another. 28. They will say: "It was ye who used to come to us from the right hand (of power and authority)!"29. They will reply: "Nay, ye yourselves had no Faith!30.

"Who used to say, 'what! art thou amongst those who bear witness to the Truth (of the Message)?53. "'When we die and become dust and bones, shall we indeed receive rewards and punishments?'"54. (A voice) said: "By Allah. thou wast little short of bringing me to perdition! 57.

Round will be passed to them a Cup from a clear-flowing fountain, 46. Crystal-white, of a taste delicious to those who drink (thereof), 47. Free from headiness; nor will they suffer intoxication therefrom.48. And besides them will be chaste women, restraining their glances, with big eyes (of wonder and beauty).

"Had it not been for the Grace of my Lord, I should certainly have been among those brought (there)!58. "Is it (the case) that we shall not be punished?"60. Verily this is the supreme achievement!61. For the like of this let all strive, who wish to strive.62.

do right, and (some) that obviously do wrong, to their own souls.114. Again (of old) We bestowed Our favour on Moses and Aaron,115. And We delivered them and their people from (their) Great Calamity;116. And We helped them, so they overcame (their troubles); 117.

For he was one of our believing Servants. 133. So also was Lut among those sent (by Us).134. Behold, We delivered him and his adherents, all135. Except an old woman who was among those who lagged behind:136. Then We destroyed the rest. 137. Verily, ye pass by their (sites), by day-138.

word "Ilah" applies to two meanings:(1) The deity who, in reality, is worthy of being served and worshiped; and(2) the Deity Who, in reality, is worthy of being served and worshiped; and(2) the Deity Who, in reality, is worthy of being served and worshiped; and(2) the Deity Who, in reality, is worthy of being served and worshiped; and(2) the Deity Who, in reality, is worthy of being served and worshiped.

punishment),-128. Except the sincere and devoted Servants of Allah (among them).129. And We left (this blessing) for him among generations (to come) in later times:130. "Peace and salutation to such as Elias!"131. Thus indeed do We reward those who do right.132.

Or have ye an authority manifest?157. Then bring ye your Book (of authority) if ye be truthful!158. And they have invented a blood-relationship between Him and the Jinns: but the Jinns know (quite well) that they have indeed to appear (before his Judgment- Seat)! 159.

And We gave them the Book which helps to make things clear;118. And We guided them to the Straight Way.119. And We left (this blessing) for them among generations (to come) in later times:120. "Peace and salutation to Moses and Aaron!"121.

'Abdullah bin Mas'ud, Ibn `Abbas, Qatadah, Masruq Said bin Jubair, 'Ikrimah, Mujahid, Suddi, Ibn Zaid and Rabi' bin Anas. Some commentators have given other commentaries also, but this commentary is more in keeping with the context.

the drinkers." (v. 15) 25Here the word ka`s (cup) only has been used and there is no mention of the wine. But in Arabic the use of ka's always implies wine. The cup which contains milk or water, instead of wine, or is empty, is not called ka's.

person, who is undergoing torment thousands of miles away in Hell, without the agency of a television set. Then, they not only just see each other directly without the medium of the telephone or radio and they speak and hear each other over vast distances.

Almighty, being disappointed with his people, after having preached the true Faith to them for a very long period of time, without much success. This prayer has been related in Surah All-Oamar, thus: "He called out to his Lord, saving: I am overcome: take now Thy vengeance." (v. 10).

the dwellers of Paradise. (For a detailed discussion of this, see Fath ul-Bari and 'Umdat ul-Qari: Kitab ul-Jana'iz, Bab; Maqila fi aulad il -mushrikin; Rasa 'il-o-Masa'il, vol. III, pp. 177-187).

Masa'il, vol. II, pp. 35 to 39. 50This sentence by itself shows the real state of the affairs. It appears that the people might be going to sane fair of theirs.

Prophet Abraham was 86 years old (Gen. 16: 16) and at the birth of the Prophet Isaac a hundred years. (Gen. 21: 5).

The family of the Prophet Abraham might have asked him also to accompany them. He might have excused himself, saying that he was indisposed, and therefore, could not go.

offspring in the natural way only but was morally and spiritually also a true son. 60The words clearly tell that the son had not taken the dream of his Prophet father to be a mere dream but a Command from Allah.

they turned away from him, and departed.91. Then did he turn to their gods and said, "will ye not eat (of the offerings before you)?...92. "What is the matter with you that ye speak not (intelligently)?"93. Then did he turn upon them, striking (them) with the right hand.94. Then came (the worshippers) with hurried steps, and faced (him).95.

And by night: will ye not understand?139. So also was Jonah among those sent (by Us). 140. When he ran away (like a slave from captivity) to the ship (fully) laden, 141. He (agreed to) cast lots, and he was condemned:142. Then the big Fish did swallow him, and he had done acts worthy of blame.143. Had it not been that he (repented and) glorified Allah,144.

Then it will be a single (compelling) cry; and behold, they will begin to see!20. They will say, "Ah! Woe to us! This is the Day of Judgment!"21. (A voice will say,) "This is the Day of Sorting Out, whose truth ye (once) denied!" 22. "Bring ye up", it shall be said, "The wrong-doers and their wives, and the things they worshipped-23. "Besides Allah, and lead them to the Way to the (Fierce) Fire!24.

He has placed the inflammable matter in the green trees due to which people kindle fire from the pieces of wood. Or, it is an allusion to the markh and afar trees, whose green branches the Arabs struck against each other to produce the sparks.

In ancient times the Bedouins used this method of kindling the fire and might even be using the same today. Page 2(Recitation by Abdul Hadi Kanakeri) Bismillaahir Rahmaanir Raheem Abdullah Yusuf Ali Translation 1.

Servants of Allah, 41. For them is a Sustenance determined, 42. Fruits (Delights); and they (shall enjoy) honour and dignity, 43. In Gardens of Felicity, 44. Facing each other on Thrones (of Dignity): 45.

Glory to Allah. (He is free) from the things they ascribe (to Him)! 160. Not (so do) the Servants of Allah, sincere and devoted.161. For, verily, neither ye nor those ye worship-162.

certainly have been Servants of Allah, sincere (and devoted)!"170. But (now that the Qur'an has come), they reject it: But soon will they know!171.

He said: "Worship ye that which ye have (yourselves) carved?96.

angels female, and they are witnesses (thereto)?151. Is it not that they say, from their own invention,152.

but they are liars!153. Did He (then) choose daughters rather than sons?

"(Allah) has begotten children"?

vision!" - thus indeed do We reward those who do right.106. For this was obviously a trial-107.

154. What is the matter with you? How judge ye?155. Will ye not then receive admonition?156.

sensible person could not talk such things.11That is. "Allah can make of you whatever He likes

were different kinds of food placed before the idols in the temple

49. As if they were (delicate) eggs closely guarded.50. Then they will turn to one another and question one another.51. One of them will start the talk and say: "I had an intimate companion (on the earth),52.

Divine Shari'ah, had not been based on reality, but had been a mere misunders sight of his face should arouse compassion and lout and make him shaky. There. "But another section of them says that here the answer to the word "when" he became ready to get slaughtered, His infinite Mercy might have been aroused it is not Our will to take the life of your child: the actual object of the vision has	standing, it was not possible that Allah should not have refuted it. It is impossible for efore, he wanted to use the knife from under the throat". 62One section of the grant as been omitted and left for the listener to fill; for it was better w leave such an ind at the sight, and the Master might have felt great love for the father and son. All this been fulfilled by your submission and preparation to sacrifice him for Our sake."	or the one who believes the Qur'an to be Allah's Word, to accept That summarians says that here "and" has been use to mean "then"; thus, the sescribable thing to the imagination instead of expressing it in words. We is can only be imagined. No words would ever describe the scene adequates.	ch an error and omission could emanate from Allah also. 61That is, "The Prophet Abraha entence would be: "When the two had submitted themselves (to Allah) and Abraham had Then Allah might have seen that the old father who had got a son after long earnest prayer tately. 63That is, "We did not make you see in the dream that you had actually slaughter	to a kind of Revelation. Obviously, if a thing, which could become such a fundamental principle in the m did not make his son lit flat on his back but made him lie prostrate lest while slaughtering him the flung his son down on his brow, then We called out ers, has become ready to sacrifice him only for His pleasure and approval; and the son also had ed your son and he had died, but that you were slaughtering him. That Vision you have fulfilled. Now, t, but these trials are meant to bring out their excellencies and to exalt them to high ranks, and then
anything of the world dearer than Us.66"A great sacrifice": A ram, as mention fulfilling the intention of an unprecedented sacrifice. Another reason for calling had got ready to offer as a sacrifice, and who had willingly offered himself to be of the mountains which I will tell thee of." (Gen. 22: 1-2). In this statement, on thim no children: and she had an handmaid, an Egyptian, whose name was Hag And Abraham hearkened to the voice of Sarai. And Sarai Abraham's wife took I	e you to be exalted to the rank that could be attained only by the one who would act ed in the Bible and the Islamic traditions, that Allah's angel presented at the time b g it "a great" sacrifice is that Allah made it a tradition till the Day of Resurrection the slaughtered as a sacrifice? The first answer to this question is given by the Bible; the one hand, it is being said that Allah had asked for the offering of the Prophet Islam. And Sarai said unto Abraham, Behold now, the Lord hath restrained me from be Hagar her maid the Egyptian, after Abraham had dwelt ten years in the land of Canal	efore the Prophet Abraham, so that he should sacrifice it instead of his hat all the believers should offer animal sacrifice on the same date in the and it is this: "And it came to pass after these things, that God did tempace, and on the other, that he was Abraham's only son, whereas the Bib earing: I pray thee, go in unto my maid; it may be that I may obtain child aan, and gave her husband Abram to be his wife. And he went in unto I	son. This has been called "a great sacrifice" because it was to serve as a ransom from a see entire world so as to keep fresh the memory of the great and unique event signifying fast Abraham, and said unto him, Abraham: Take now thy son thine only son Isaac, who le itself, at other places, conclusively states that the Prophet Isaac was. not the only son dren by her. Hagar, and she conceived." (Gen .16: 1-4)"And the angel of the Lord said unto her, Behold	the object was not to get yow son slaughtered through you but to test you to see that you did not hold raithful servant like Abraham for a patient and obedient son like Ishmael, and Allah made it a means of ithfulness and devotion." 67Here, the question arises: Who was the son whom the Prophet Abraham in thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the Prophet Abraham. Consider the following statements of the Bible: "Now Sarai, Abram's wife bore in thou art with child, and shalt bear a son, and shalt call his name Ishmael." (16: 11) "And Abraham and his constant the graph of Abraham based his constant."
their foreskin in the selfsame day, as God had said unto him. And Abraham was 17: 15-25). "And Abraham was an hundred years old, when his son Isaac was be to say that the offering of the only son had been asked. Now let us consider the `Abbas bin `Abdul Muttalib, Hadrat `Abdullah bin `Abbas, Hadrat Abu Huraira 'Abdullah bin 'Abbas, Hadrat Abu Hurairah, Hadrat Mu'awiyah, `Ikrimah, Muja different views have been reported. For example, from Hadrat 'Abdullah bin `A Hasan Basri had no doubt regarding that the son whom the Prophet Abraham I	s ninety years old and nine, when he was circumcised in the flesh of his foreskin. An orn unto him. " (Gen. 21: 5). This brings out the contradictions of the Bible. It is evid Islamic traditions, and they contain great differences. According to traditions cited the Adadah, `Ikrimah, Hasan Basri, Said bin Jubair, Mujahid, Sha`bi, Masruq, Maklahid, Yusuf bin Mahran, Hasan Basri, Muhammad bin Ka`b al-Qurzi, Sha`bi, Said bin Abbas, `Ikrimiah has related the saying that the son was the Prophet Isaac, but from had been commanded to offer as a sacrifice was the Prophet Ishmael (peace be upon	nd Ishmael his son was thirteen years old, when he was circumcised in the ent that for 14 years the Prophet Ishmael was the only son of the Prophet by the commentators from the Companions and their immediate follow nul, Zuhri, `Ata, Muqatil, Suddi, Ka'b Ahbar, Zaid bin Aslam, and others in al-Musayyab, Dahhak, Muhammad bin 'Ali bin Husain (Muhammad al him again `Ata' bin Abi Rabah relates: "The Jews claim that it was Isaan him). This diversity of tradition has resulted in the diversity of opinion	the flesh of his foreskin. " (Gen. net Abraham. Now if the offering had been asked of the only son, it was not of Isaac but overs, one group of them is of the opinion that the son was the Prophet Isaac, and this grow. The other group says that it was the Prophet Ishmael, and this group contains the name Baqir), Rabi`bin Anas, Ahmed bin Hanbal, and others. When compared, the two lists will ac, but the Jews tell a tie. "Likewise. from Hadrat Hasan Basri, one tradition is to the effect among the scholars of Islam. Some of them e.g. Ibn Jarir and Qadi`Iyad, have expressed	f Ishmael, for he alone was the only son; and if the offering of Isaac had been asked, it would be wrong up contains the following names: Hadrat `Umar, `Hadrat `Ali, `Hadrat `Abdullah bin Mas'ud, Hadrat s of the following authorities: Hadrat Abu Bakr, Hadrat 'Ali, Hadrat `Abdullah bin `Umar, Hadrat be seen to contain several common names: this is due to the reason that from the same person two ect that the Prophet Isaac was the son meant to be made the offering, but `Umar bin `Ubaid says that it the firm opinion that the son was the Prophet Isaac. Others, like Ibn Kathir have given the verdict time of his emigration from the country, the Prophet Abraham had prayed for a righteous son and in
answer to it, Allah had given him the good news of a clement boy. The context first-born son was the Prophet Ishmael and not the Prophet Isaac. The Qur'an i ('alim). " (AdhDhariyat: 28 "Do not be afraid: we give you the good news of a so Prophet Isaac in the Qur'an, the good news of the birth of a grandson like Jacobeing inspired to offer that very son as an offering. 'Allama Ibn Jarir contends thave the image of an 8 to 10 years lad before him. No one can imagine that the	shows that this prayer was made at a time when he was childless, and the boy whos itself has stated the order between the two sons, thus: "All praise be to Allah Who hen, possessing knowledge." (AI-Hijr: 53). But the son, the good news of whose birth be was also given: 'Then We gave her the good news of Isaac, and after Isaac of Jacob that the Prophet Abraham might have been shown this vision at a time when Jacob less words had been used about a young man having children.(4) Allah, at the end of	se good news was given was his first-born child. Then, this also become as given me sons like Ishmael and Isaac in my old age." (Ibrahim: 39).(2 has been given here; has been called a clement (halim) son. This shows b." (Hud: 71). Now obviously, if about the son along with the news of whad already been born to the Prophet Isaac. But this is, in. fact, a very with the story, says: "We gave him the good news of Isaac, a Prophet among	s obvious froth the Qur'anic story that when the child grew up to boyhood, he was inspired. The words used in the Qur'an with regard to the Prophet Isaac while giving the good not that the two sons had distinctive qualities, and the offering had been asked of the clement hose birth the news of a worthy son to be born to him had also been given, the Prophet A weak reply to the argument. The Qur'an says: 'When the boy became able to work with his good the righteous." This clearly shows that it was not the same son, whom he had been inspired.	ed to offer him as an offering. Now, it is established beyond any doubt that the Prophet Abraham's ews of his birth are: "And they gave him the good news of the birth of a son, possessing knowledge, ent son and not of the son possessing knowledge.(3) Along with giving the good news of the birth of the braham was shown a vision that he was sacrificing him, he would never have understood that he was s father," then he was shown the vision Anyone who reads these words with an unbiased mind will irred to offer as a sacrifice; but before this the good news of some other son had been given; then when
This order of the events conclusively proves that the son whom the Prophet Ab pleasure, it was rewarded in the form of the good news of his Prophethood. Bu slaughtered as a ransom for the Prophet Ishmael remained preserved in the Hotaken place in Makkah and not in Syria, and concerned the Prophet Ishmael. The Prophet people used to offer the animal sacrifice in Mina at the place where the of sacrifice made by the Prophet Abraham have been the descendants of the Prophet Abraham have been the descendants.	It this reply to the argument is weaker still. If it had really been so, Allah would not oly Ka'bah till the time of Hadrat 'Abdullah bin Zubair. Afterwards when Hajjaj bin Yhat is why a relic of it had been preserved in the Holy Ka'bah built by the Prophets are Prophet Abraham had offered the sacrifice. Afterwards when the Holy Prophet was rophet Ishmael and not of the Prophet Isaac. There has never been any such tradition	en born several years before him, 'Allama Ibn Jarir rejects this express have said: \We gave him the good news of Isaac, a Prophet among the Yusuf besieged Ibn Zubair in the Ka'bah and demolished the Kab'bah, the Abraham and Ishmael. (6) The Arab traditions confirmed that this even as raised as a Prophet, he also maintained and continued the same tradition among the descendants of the Prophet Isaac according to which the	argument, saying that in the beginning only the good news of the birth of the Prophet Isi ighteous," but "We gave him the good news that this same son of yours would be a Prople horns also were destroyed. Both Ibn 'Abbas and 'Amir Sha'bi; testify that they had see to f the sacrifice had taken place in Mina (near Makkah), and it was not only a tradition be ition; so that even till today sacrifices are offered in Mina on the 10th of Dhil-Hajj. This control whole community might have offered the sacrifice at one and the same time and regarde	hac had been given. Then, when he became ready to be scarificed for the sake of Allah's approval and net among the righteous."(5) Authentic traditions confirm that the horns of the ram which was in the horns in the Ka'bah. (Ibn Kathir). This is a proof of the fact that the event of the sacrifice had not practically also it had been a part of the Hajj rites for centuries. Even until the time of the Holy ontinual practice of 4,500 years or so is an undeniable proof of the fact that the heirs to the tradition d it as a continuation of the sacrifice made by the Prophet Abraham.In the face of such arguments it
question has been given by 'Allama Ibn Kathir in his commentary. He says: "The 'Umar would hear them. On this basis, the other people also began to listen to whether the son offered as a sacrifice was the Prophet Isaac or the Prophet Isa Jarir). When the two things are put side by side, it becomes evident that actual prejudice instead of knowledge. 68This sentence throws light on the real object who were the religious leaders and guides of All the Arabs at the time of the results.	he reality is known to Allah alone but it appears that all the sayings (in which the Prohim, and started relating every mixture of the truth and falsehood that they heard formael arose before Hadrat 'Umar bin 'Abdul `Aziz. Among them at that time was a pully it was the Jewish propaganda that spread among the Muslims who have always but for which this event of the Prophet Abraham's sacrifice has been related here. Frovevelation of the Qur'an, and the tribe of Quraish of Makkah at that time held the most	ophet Isaac has been mentioned as the son offered as a sacrifice) are refrom him, whereas this Ummah did not stand in need of anything whate person who had been a Jewish scholar but had become a sincere Muslin seen unbiased in scholastic literary matters, a large number of them accome the race of his two sons arose two great nations in the world. First, ast important position among them. Whatever eminence these two branches	Plated from Ka'b Ahbar. This man, when he became a Muslim in the time of Hadrat 'Uma ver from the store of his knowledge and information.'This thing is further explained by a nafterwards. He said, "O Commander of the Faithful! By God it was Ishmael, and the Jew cepted the statements of the Jews as a historic truth, which they presented as historical the children of Israel, from whose house two major religions (Judaism and Christianity) eaches of the offspring of the Prophet Abraham attained became possible only on account o	rge number of the Muslims come to accept this wrong notion? A very satisfactory answer to this r, used to relate before him the contents of the ancient Jewish and Christian scriptures, and Hadrat tradition from Muhammad bin Ka'b al-Kurzi He says that once during his presence the question is know it, but claim on account of their jealousy of the Arabs that it was the Prophet Isaac." (Ibn raditions with reference to the ancient scriptures, and did not realize that these were based on merged, which dominated and won over large human populations. Second, the children of Ishmael, f their connection and relation with the Prophet Abraham and his two illustrious sons; otherwise, God
Ishmael and Isaac (may peace be upon them all). He tells them: `The great bleethe basis of your pride of descent, for We shall see who among you is righteous his period between 875 and 850 B.C. He was an inhabitant of Gilead, which in son, Rehoboam. One part which consisted of Jerusalem and southern Palestine evils of polytheism and idol-worship and tyranny and wickedness went on increase.	ssings which We bestowed on them, were not bestowed arbitrarily and haphazardly and who is wicked and then deal with him accordingly. "69" A great distress": the dancient days was the territory now under the northern districts of the modern state remained with the descendants of the Prophet David, while in the second, which coexing and multiplying in it endlessly; so much so that when Ahab, the king of Israel	E: We did not just pick out a person and his two sons blindly and blessed istress in which they were involved at the hands of Pharaoh and his person Jordan, to the south of the River Yarmuk. In the Bible he has been no imprised northern Palestine, an independent state by the name of Israel, married Jezebel, the daughter of the king of Sidon (Lebanon), the mis	I them, but they gave definite proofs of their loyalty and faithfulness to their real Master ople. 70The Prophet Elias was from among the Israelite Prophets. He has been mentioned entioned as Elijah the Tishbite. Here is briefly his life story: After the death of the Prophel was established with Samaria as its capital. Although conditions in both the states were chief reached its extremity. Under the influence of this polytheistic princess Ahab himsel	vorship and sincerity and obedience, which were set by their ancestors, the Prophets Abraham and and then became deserving of His favors. Now, you cannot become entitled to those favors merely on d only twice in the Qur'an, here and in Surah Al-An'am: 85. The present-day scholars have determined et Solomon the Israelite kingdom was broken up into two parts due mainly to the unworthiness of his every bad, the state of Israel, from the very beginning, followed the path of depravity due to which the f became a polytheist. He built a temple and altar to Baal in Samaria, tried his very best to introduce nce of his sins, the land of Israel would go without rain, even without the dew. This word of the
name of their deity, and he also would make an offering in the name of Allah, I Prophet Elijah. In this encounter the Ba'al worshipers were defeated, and the I waterBut, despite these miracles, Ahab could not shake off the influence of his The lamentation that he made to Allah, on this occasion, has been related in th and under her polytheistic influence the same evils that had spread in Israel al	Lord of the worlds, in front of the assembled people. Then the one whose offering we Prophet Elijah proved that Baal was 'a false god, and the real God is the One God ale polytheistic wife. Jezebel turned hostile to the Prophet Elijah and she hoped that he Bible, in these words: 'The children of Israel have forsaken thy covenant, thrown is began to spread in Judah. The Prophet Elijah carried out his prophetic duty again	ould be consumed by a fire from heaven, without the agency of the hum one who had appointed him as His Prophet. After this, Elijah got the pre would be put to death just as the Baal worshipers had been put to death lown thine altars, and slain thy prophets with the sword; and I, even I on and wrote a letter to Jehoram, the following words of which have been	ian hand, the truth of his deity would be established beyond doubt. Ahab accepted this priests of Baal slaughtered in front of the same assembly of the people; then he prayed for ith. Under the circumstances the Prophet Elijah was compelled to leave the country and only, am left; and they seek my life, to take it away." (I Kings, 19: 10). About the same time is reported in the Bible: "Thus saith the Lord God of David thy father, Because thou hast n	eople of Israel. For this purpose, he commanded that the priests of Baal would make an offering in the roposal. Thus, 850 of the priests of Baal assembled on Mt. Carmel to answer the challenge given by the the rain, and his prayer was immediately answered and the whole land of Israel was saturated with he remained lodged in a cave at the foot of Mt. Sinai for several years. Exploram, the ruler of the Jewish state of Jerusalem, married the daughter of Ahab, the king of Israel, ot walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah. But hast walked wes, and all thy goods: And thou shalt have great sickness by disease of thy bowels, until thy bowels
fall out by reason of the sickness day by day." (2 Chronicles, 21: 12-15). Whatever son, Ahaziah, to the right path, but the evil that had taken root in the house of For details, see the following books of the Bible: I Kings, chs., 17, 18, 19, 21; 2 of deity or lord; they had even given the name of Baal to a special god. The chicommunities of the Lebanon and Syria and Palestine, in particular, had become the Bible, this moral and religious decline had started appearing among the Isi Perizzites and Hivites, and Jebusites. And they took their daughters to be their the altar one night. Next morning a great multitude of the people gathered tog	ver the Prophet Elijah had prophesied in this letter proved true. First, the kingdom of the royal family of Samaria could not be eradicated. At last, due to the curse of the Kings, chs.; 1, 2; 2 Chronicles, ch. 21. 71Lexically, ba'al means master, chief and p ef male god of the Phoenicians, in particular, was Baal and their chief goddess was e its devotees. When the Israelites settled in Palestine and Jordan after they came o realites soon after the death of Joshua, son of Nun, who was the first caliph of the Provives, and gave their daughters to their sons, and served their gods.' (Judges, 3: 5-tether and demanded that the man who had cast down the altar he put to death. (Judges)	of Jehoram was destroyed by the external invaders, and the enemies ev Prophet the family of Ahab met its doom, and then Allah recalled his Prossessor. This word was also used for husband, and has been used in the Ashtoreth, his wife. The scholars differ as to whether Baal meant the sutternal trom Egypt, they started contracting marriage and other social relationship the Moses: And the children of Israel did evil in the sight of the Lord 6.0. At that time worship of Baal had so deeply affected the Israelites the dges, 6:25-32).	en carried away his wives, then he himself died of the disease of the bowels. A few years tophet from the world. A sense at several places in the Qur'an itself, e.g. in Surah AI-Baqarah: 228, An-Nisa': 12 in or Jupiter, and Ashtoreth the moon or Venus. In any case, historically it is certain that ions with the polytheistic nations round about them, in violation of the strict prohibitive is and served Baalim And they forsook the Lord, and served Baal and Ashtoreth." (Jud	ater the Prophet Elijah again went to Israel and constantly tried hard to bring Ahab, and after him his 27, Hud: 72 and An-Nur: 31. However; in the ancient times the Semetic nations used it in the meaning Baal worship was prevalent from Babylon to Egypt throughout the Middle East, and the polytheistic njunctions of the Torah, the disease of idol-worship began to spread among them, too. According to diges, 2: 11-13). And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and h offerings were made to Baal. A God-worshiping Israelite could not bear the sight; so he pulled down
But after the death of the Prophet Solomon the mischief was again revived and has been referred to above, but after his death they became so enamored of his They formed the belief that Elijah (peace be upon him) had been taken up alive advent of these three men: the Prophet Elias, the Christ and "that Prophet" (i.e answered that he was not "that Prophet" either. Thereupon they said, "If you are neither the Christ, nor Elias, nor that Prophet	m that they held him in the highest esteem and reverence after the Prophet Moses. into heaven by a whirlwind (2 Kings, ch. 2), and that he will come back to the worl in the Holy Prophet Muhammad). When the ministry of the Prophet John began and in, why do you then baptize?" (John, 1: 19-26). Afterwards when the name of the Prophet John baptize?"	d again. Thus, in Malachi (O.T.) it is written: "Behold, I will send you Elhe slatted baptizing the people, the Jews sent priests to him to ask, "Ar other Jesus spread among the people, the Jews thought that perhaps the	ijah the Prophet before the coming of the great and dreadful day of the Lord." (4: 5). At the you the Christ?" And he said that he was not the Christ. Then they asked, "Are you Eliat Prophet Elias had come. (Mark, 6: 14-15).	ation for His worship. "73The treatment that the Israelites meted out to the Prophet Elijah in his life the tune the Prophets John and Jesus (peace be upon them) appeared, the Jews were awaiting the is?" And he answered that he was not Elias; then they asked, "Are you 'that Prophet'?" And he
74The words in the original are: Salam-un 'ala El-ya-sin. Some commentators s Elias also. In the Qur'an itself the same mountain has been called Tur Sina' and the third place where the Prophet Jonah (peace be upon him) has been mention (1) The vessel which the Prophet Jonah boarded was already overloaded.(2) Lo Jonah was so afflicted because he had fled and abandoned the place of his miss has two meanings and both are implied: (1) That the Prophet Jonah was not of	say that EI ya-sin is the other name of the Prophet Elias, just as Abraham is the other drur Sinin.75This implies the wife of the Prophet Lot, who did not migrate with her ned in the Qur'an. Before this he has already been mentioned in Surah Yunus and S its were drawn in the vessel probably at a time when during the voyage it was felt the sion without the permission of his Master (Allah Almighty). This meaning is confirmed the people who are heedless of God, but was of those who glorify and adore Allah C.	er name of the Prophet Ibrahim; some others say that different versions illustrious husband, but remained behind with her people and was pur urah Al-Anbiya`. (For reference, please see yunus: 98 and Al-Anbiya`: 8 and the lives of the passengers had been endangered due to the overloaded by the word abaqa as has been explained in E.N. 78 above, and also constantly and perpetually; and (2) that when he went inside the fish, he	of the Hebrew names were prevalent among the Arabs, e.g. one and the same angel was aished. 76The reference is to the mined habitations of the people of Lot by which the Qur 87-88 and the E.N.'s thereof). 78The word ebage in Arabic is used for the flight and escapting; therefore, lots were cast to pick oat a person to be thrown overboard.(3) The lot fell by the word mulim. Mulim IS a blameworthy person, who becomes worthy of blame by h	and not of Elias who had appeared tight hundred years earlier. (Matthew. 11: 14; and 17: 10-131.) called Michal and Micha'il and Micha'in. The same has been the case with the name of the Prophet aishite merchants passed day and night during their trade journeys to Syria and Palestine. 77This is se of a slave from his master's house. 79This is what one understands from a study of these sentences: I on the Prophet Jonah, and so he was thrown into the sea. and a fish swallowed him. (4) The Prophet imself because of his sin and error, whether somebody else blames him for it or not. (Ibn Jarir). 80It d Us from the depths of the darkness, saying: `There is no god but You: Glory be to You: I am indeed
82That is, "When the Prophet Jonah confessed his fault, and began to glorify Al The beach was a bare plain, without any vegetation on it, or anything to provid 1891, some fishermen went to the high sea to hunt whales in a ship called Star James Bartley came out alive. He had remained in the fish's belly for full 60 ho 83The Arabic word yaqtin applies to a tree which does not stand on a stem but about their number, but it means that a casual observer would have estimated Jonah was again sent .to them so drat the people should believe in him as a Progiven by the other commentators in this regard. The famous commentator Qata	llah like a true and sincere believer, the fish spat him up on the beach by Allah's Co le him shade, or any means of food." . Here, the rationalists have been heard express of the East. There they injured a great fish which was 20 feet long, 5 feet wide and urs. (Urdu Digest, February, 1964). Obviously, when such a thing is possible in nor a grows and spreads like a creeper, e.g. a pumpkin, cucumber, water-melon, etc. In a the population to be more than a hundred thousand people in any case. Probably it pophet and become Muslims formally. To understand this, one should keep in view verdah in his commentary of verse 98 of Surah Yunus says: There has been no habitati	mmand. sing the misgiving that it is impossible for a man to come out alive from the weighed a hundred tons, but during the struggle the fish swallowed a mal circumstances naturally, wiry should it be impossible under abnormany case, a creeper was produced miraculously, so that its leaves should was the same place which the Prophet Jonah had left and fled. After his erse 98 of Surah Yunus. 85Some people have taken exception to what woon which disbelieved and might have believed after the arrival of the second states.	In the belly of a fish. But, towards the end of the last century, an event took place near the fisherman, James Bartley, in front of the very eyes of his companions. Next day the same all conditions as a miracle of God? In the prophet Jonah and its fruit should serve him both as food and as a second provide shade to the Prophet Jonah and its fruit should serve him both as food and as second prophet when the people of the place saw the scourge approaching they believed, but he have written concerning this story of the Prophet Jonah in our commentary of Surahs Stourge, and then might have been left unpunished. The only exception were the people of	e sea-shores of England (the center of this so-called rationalism), which belies this claim. In August, fish was found dead on the sea. The fishermen hauled it up on board and when they cut open its belly, hade. 84The mention of "a hundred thousand people or more" does not mean that Allah had any doubt t this was only a kind of repentance which was accepted and the scourge averted. Now, the Prophet Yunus and AI-Anbiya'. It would therefore be proper that we should reproduce here the explanations of the Prophet Jonah. When they searched for their Prophet and did not find him, and felt that the
Jonah gave them the news that they would be visited by a scourge after three of repentanceSo, Allah showed them mercy and accepted their prayer. " (Ruh al-Ma ani, vol. XI, p. 170).Commenting on v. 87 of Surah Al-Anbiya', `Allama Alusi writes: "The Prophet Jonah's forsaking hi it." This was, in fact, a confession of his sin and expression of repentance so the al-QurÆan).Maulana Shabbir Ahmad 'Uthmani writes in his note on this verse: of Surah Saaffat, Imam Razi writes: "The Prophet Jonah's fault was that when A	days and he left the place at midnight before the expiry of the three days. Then, in the speople in anger was an act of migration, but he had not been commanded to do so not Allah might remove his affliction. (Ruh al-Ma'ani, vol. :XVII, p. 78). Maulana Ashr "Vexed at the misconduct of his people he left the city in anger, did not await the Dallah threatened to destroy the people who had belied him, he thought that the scou	he day time when the scourge approached and the people realized on." (Ruh al-Ma'ani, vol. XVII, p. 77). Then he explains the meaning of the raf `Ali Thanwi's note on this verse is: "He became angry with his people of the Command and threatened the people that they would be visited by the rege would inevitably befall them. Therefore, he did not show patience	that they would all perish, they began to search for the Prophet but did not find him. At least the sentence, "Inna kun-tu min-az-zalimin", of Jonah's prayer, thus: That is, I was blamework when they did not believe, and forsook them, and did not return to them of his own accepts a torment after three dayslnni kun-tu min az-Zalimin: He confessed his error that he hand abandoned his mission and left the place, whereas he ought to have continued the w	to believe in Allah, the One, and to give up idol-worship. They refused to believe and belied him. ast, they took their families and their cattle and came out in the desert and expressed belief and rthy in that I hastened to migrate, against The way of the Prophets, before receiving the command for ord when the scourge had been averted, and did not await Our Command for the migration." (Bayan e had made haste and left the habitation without awaiting Allah's Command.,"Explaining these verses ork of his mission, for there was a possibility that Allah might not destroy those people." (Tafsir Kabir, place without Allah's permission. Thus, when his people did not find him, they came out along with
their young and old people and their cattle, and they implored Allah and begge scourge. "Then Maulana Shabbir Ahmad's note on v. 48 of Surah AI-Qalam is: "I show that there were three offenses on account of which the Prophet Jonah wa after the torment had been averted from them.86Another theme starts from he In the preceding theme that started from v. 11, the Quraish had been put this and therefore, mocked the Holy Prophet for it. Now they are being asked this s	ed for His forgiveness and Allah forgave them.' (Ruh al-Ma 'ani, vol. XXII, p. 13). May Do not be perplexed and agitated with regard to the deniers like the Man of the Fishes made to suffer Allah's displeasure: (1) That he himself fixed the day of the tormentere. question: "Ask them: what is more difficult: their own creation or of those things the second question to warn them of their ignorance due to which they attributed children."	alana Shabbir Ahmad 'Uthmani has explained the words wa huwa mulin h (i.e. the Prophet Jonah)." And about the sentence: wa huwa makzum of t, whereas Allah had not made any declaration in this regard; (2) that he at We have created?" Now, they are being asked this second question. The ten to Allah and would join anybody with Allah in any relationship they	In thus: `The accusation against him was that he had left the city because of an error of just the same verse, he writes: "That is, he was full of anger against his people, so he prayed emigrated from the city even before the day came; whereas a Prophet should not leave the object of the first question was to warn the disbelievers of their deviation because of liked on mere conjecture. 87Traditions show that in Arabia the tribes of Quraish, Juhaina	digment, without awaiting the Divine Command, and even specified the day for the coming of the d for the torment, rather foretold it, in fretful haste. "These explanations by the commentators clearly the place of his mission until Allah commands him to do so; and(3) that he did not return to his people which they regarded life-after-death and the meting out of rewards and punishments as impossible, h, Bani Salimah, Khuza'ah, Bani Mulaih, etc., held the belief that the angels were Allah's daughters.
that the angels were His daughters. Now, if those who held such belief could n jinnah instead of al-mala'ikah, some major commentators have opined that her mischief anyone except him " According to this second translation, the mea to speak of being Allah's children, we do not have the power to exceed in any w domination does not necessarily mean that in every age every Prophet of Allah teachings, were ultimately doomed to destruction. Whatever philosophies of er way. 94That is, `It will not take long when they will see their defeat and your v	teither make a claim to have observed such a thing nor did they possess any divine let the word jinn has been used for mala ikah in its literal sense (of hidden creation); aning would be: "O you who have gone astray, by this worship that you are performing vay or degree the place and position and status appointed for each of us by Allah."9 and his followers must attain political dominance, but this dominance has many formor and misguidance the people invented and whatever corrupt and evil practices of pictory with their own eyes." This proved to be true as it had been foretold. Hardly 1	book that might contain such a thing, there could be no greater stupidity mala ikah (angels) also are, in reality, a hidden creation, and the following before us, and regarding us as the children of Allah, Lord of the word 2This same thing has already been mentioned in Surah Fatir: 42 above ms, one of which is political rule as well. Wherever the Prophets of Allah fife they, enforced died out ultimately after they had their sway for so 4 to 15 years had passed after the revelation of these vases when the p	by than this that one should base one's religious belief on mere conjecture, and attribute ring theme also demands that al jinnah here be taken in the sense of al-mala'ikah 90Anot rids, you cannot tempt us into mischief. By this you can only beguile a fool who might be 93"Allah's army": implies the believers who obey Allah's Messenger and side with him. In the did not attain any such dominance, they did establish their moral superiority even in the time. But the truths preached by the Prophets of Allah for thousands of years have be agans of Makkah witnessed the Holy Prophet enter their city as a conqueror, and then a	ion, or the one who asserted it should possess a Divine book in which Allah Himself might have stated to Allah, Lord of the worlds, such things as were patently ridiculous.89Though the word used is all her translation of this verse can be: "Therefore, you and your worship: on this you cannot tempt into working for his own doom. So, we refuse to fall into the trap that you have set for us." 91That is, "Not This also includes those unseen powers by which Allah helps the followers of the truth. This help and nose places. The nations which did not accept their message and adopted a way contrary to their seen unalterable before as they are unalterable today. No one has been able to disprove them in any few years later the same people saw that Islam had overwhelmed not only Arabia but the mighty by? In the end they cried (for mercy)- when there was no longer time for being saved!4. So they
wonder that a Warner has come to them from among themselves! and the Unbewer heard (the like) of this among the people of these latter days: this is Or have they the dominion of the heavens and the earth and all between? If so, Confederates.14. Not one (of them) but rejected the apostles, but My punishment was We that made the hills declare, in unison with him, Our Praises, at even we strengthened his kingdom, and gave him wisdom and sound judgment in spinjustice, but guide us to the even Path23. "This man is my brother: He has ni	elievers say, "This is a sorcerer telling lies!5. "Has he made the gods (all) into one A nothing but a made-up tale!"8. "What! has the Message been sent to him - (Of all p, let them mount up with the ropes and means (to reach that end)!11. But there - wi ent came justly and inevitably (on them).15. These (today) only wait for a single mig tide and at break of day, 19. And the birds gathered (in assemblies): all with him did beech and decision.21. Has the Story of the Disputants reached thee? Behold, they of	Allah. Truly this is a wonderful thing!"6. And the leader among them go ersons) among us?"but they are in doubt concerning My (Own) Messall be put to flight even a host of confederates. 12. Before them (were mathy Blast, which (when it comes) will brook no delay.16. They say: "Out turn (to Allah20. Climbed over the wall of the private chamber; 22. When they entered the is (moreover) harsh to me in speech."24. (David) said: "He has undoub	away (impatiently), (saying), "Walk ye away, and remain constant to your gods! For this age! Nay, they have not yet tasted My Punishment!9. Or have they the treasures of the many who) rejected apostles,- the people of Noah, and 'Ad, and Pharaoh, the Lord of Stake Lord! hasten to us our sentence (even) before the Day of Account!"17. Have patience at e presence of David, and he was terrified of them, they said: "Fear not: we are two dispu	is truly a thing designed (against you)!7.
So We forgave him this (lapse): he enjoyed, indeed, a Near Approach to Us, and O David! We did indeed make thee a vicegerent on earth: so judge thou between but woe to the Unbelievers because of the Fire (of Hell)! 28. Shall We treat the admonition.30. To David We gave Solomon (for a son),- How excellent in Our something the Behold, there were brought before him, at eventide coursers of the highest break (to Us in true devotion):35. He said, "O my Lord! Forgive me, and grant me a known between Bounties: whether thou bestow them (on others) or withhold them, no account	d a beautiful place of (Final) Return.26. en men in truth (and justice): Nor follow thou the lusts (of thy heart), for they will mose who believe and work deeds of righteousness, the same as those who do mischie ervice! Ever did he turn (to Us)!31. eeding, and swift of foot;32. And he said, "Truly do I love the love of good, with a vietingdom which, (it may be), suits not another after me: for Thou art the Grantor of E will be asked."40. And he enjoyed, indeed, a Near Approach to Us, and a beautiful I	uislead thee from the Path of Allah. for those who wander astray from the on earth? Shall We treat those who guard against evil, the same as the two to the glory of my Lord,"- until (the sun) was hidden in the veil (of nicounties (without measure).36. Then We subjected the wind to his power Place of (Final) Return.41. Commemorate Our Servant Job.	ose who turn aside from the right?29. (Here is) a Book which We have sent down unto the ght):33. "Bring them back to me." then began he to pass his hand over (their) legs and the part to flow gently to his order, Whithersoever he willed,-37. As also the evil ones, (including the context of	thout purpose did We create heaven and earth and all between! that were the thought of Unbelievers! ee, full of blessings, that they may mediate on its Signs, and that men of understanding may receive eir necks.34. And We did try Solomon: We placed on his throne a body (without life); but he did turn neg) every kind of builder and diver,-38. As also others bound together in fetters.39. "Such are Our
strike therewith: and break not (thy oath)." Truly We found him full of patience And commemorate Our Servants Abraham, Isaac, and Jacob, possessors of Powrighteous, is a beautiful Place of (Final) Return,-50. Gardens of Eternity, whose Therein will they recline (at ease): Therein can they call (at pleasure) for fruit it they will burn therein, - an evil bed (indeed, to lie on)!-57. Yea, such! - then shall they taste it,- a boiling fluid, and a fluid dark, murky, int And other Penalties of a similar kind, to match them!59. Here is a troop rushin	e and constancy. How excellent in Our service! ever did he turn (to Us)!45. wer and Vision. 46. Verily We did choose them for a special (purpose)- proclaiming the doors will (ever) be open to them;51. in abundance, and (delicious) drink;52. And beside them will be chaste women restricted to cold!-58. In the service of them in the Fire!60.	the Message of the Hereafter.47. They were, in Our sight, truly, of the craining their glances, (companions) of equal age. 53. Such is the Promis	ompany of the Elect and the Good.48. And commemorate Isma'il, Elisha, and Zul-Kifl: Ease made, to you for the Day of Account!54. Truly such will be Our Bounty (to you); it will be compared to you for the Day of Account!54.	g for commemoration, for all who have Understanding. 44. "And take in thy hand a little grass, and ch of them was of the Company of the Good.49. This is a Message (of admonition): and verily, for the never fail;-55. Yea, such! but - for the wrong-doers will be an evil place of (Final) Return!- 56. Hell!-
And they will say: "What has happened to us that we see not men whom we use and all between,- Exalted in Might, able to enforce His Will, forgiving again and from clay: 72. "When I have fashioned him (in due proportion) and breathed in the high (and mighty) ones?" 76. (Iblis) said: "I am better than he: thou created Time Appointed." 82. (Iblis) said: "Then, by Thy power, I will put them all in the (Allah) said: "Then it is just and fitting- and I say what is just and fitting-85. "The	d again."67. Say: "That is a Message Supreme (above all),-68. "From which ye do tu to him of My spirit, fall ye down in obeisance unto him."73. So the angels prostrated lst me from fire, and him thou createdst from clay."77. (Allah) said: "Then get thee e wrong,-83. "Except Thy Servants amongst them, sincere and purified (by Thy Grahat I will certainly fill Hell with thee and those that follow thee,- every one."86. Say:	ave (our) eyes failed to perceive them?"64. Truly that is just and fitting, arn away!69. "No knowledge have I of the Chiefs on high, when they dis dithemselves, all of them together:74. Not so Iblis: he was haughty, and out from here: for thou art rejected, accursed.78. "And My curse shall lice)." 84. "No reward do I ask of you for this (Qur'an), nor am I a pretender.87.	- the mutual recriminations of the People of the Fire!65. Say: "Truly am I a Warner: no g cuss (matters) among themselves.70. 'Only this has been revealed to me: that I am to give became one of those who reject Faith.75. (Allah) said: "O Iblis! What prevents thee from the end the Day of Judgment."79. (Iblis) said: "O my Lord! Give me then respite till "This is no less than a Message to (all) the Worlds.88. "And ye shall certainly know the tr	od is there but the one Allah, Supreme and Irresistible,-66. "The Lord of the heavens and the earth, be warning plainly and publicly."71. Behold, thy Lord said to the angels: "I am about to create man a prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the Day the (dead) are raised. "80. (Allah) said: "Respite then is granted thee-81. "Till the Day of the uth of it (all) after a while." NameThe Surah takes its name from the alphabetic letter Suad with
after Hadrat Umar's embracing Islam, and this happened, as is well known, aft Ahmad, Nasa'i, Tirmidhi, Ibn Jarir, Ibn Abi Shaibah, Ibn Abu Hatim, Muhamma peace) to a harsh treatment, after his death, the Arabs would taunt them, sayir complaints against the Holy Prophet as usual, then said, "We have come to pre Abu Talib called the Holy Prophet and said, "Dear nephew, these people of you	ter the migration to Habash. Another chain of the traditions shows that the event which bin Ishaq and others: When Abu Talib fell ill, and the Quraish chiefs knew that his ang, "They were afraid of the old chief as long as he lived now that he is dead they has sent before you a just request and it is this: let your nephew leave us to our religiour tribe have come to me with a request.	hich occasioned the revelation of this Surah took place during the last is end was near, they held consultations and decided to approach the old ave started maltreating his nephew." At least 25 of the Quraish chiefs in n, and we shall leave him to his. He may worship whomever he may ple	llness of Abu Talib. If this be correct, the period of its revelation would be the 10th or 11 d chief with the request that he should solve the dispute between them and his nephew. Including Abu Jahl, Abu Sufyan, Umayyah bin Khalaf, As bin Wa'il, Aswad bin al-Muttalib, wase: we shall not stand in his way in this matter; but he should not condemn our gods, and	build be about the 4th year of the Prophethood. According to some other traditions, it was sent down the year of the Prophethood. Historical Background Here is a resume of the traditions related by Imam For they feared that if Abu Talib died and then they subjected Muhammad (upon whom be Allah's Uqbah bin Abi Mu'ait, Utbah and Shaibah went to Abu Talib. First, they put before him their ad should not try to force us to give them up. Please tell him to make terms with us on this condition." Abject the non-Arab world to their domination. "Hearing this the people were first confounded; they
did not know how they should turn down such a proposal. Then, after they had considered the matter, they replied: "You speak of one wo Abu Talibs last illness but at the time when the Holy Prophet had started pread deputations that this conversation had taken place. Zamakhshari, Razi, Nisabur understand able. For the unbelieving Quraish had already been bewildered to Moreover, his right hand man and chief supporter was a man like Abu Bakr, where they had considered to the supporter was a man like Abu Bakr, where they had considered to the supporter was a man like Abu Bakr, where they had considered to the supporter was a man like Abu Bakr, where they had considered the matter, they replied: "You speak of one wo Abu Talibs last illness but at the time when the Holy Prophet had started pread deputations that this conversation had taken place."	ord: we are prepared to repeat ten others like it, but please tell us what it is." The Hisching Islam openly, and the news of the conversion of one person or the other was been ond some other commentators say that this deputation went to Abu Talib at the timesee that the person who had arisen from among themselves with the message of Islam of the was well known in and around Makkah as a gentle, righteous and brilliant man.	oly Prophet said: La ilaha ill-Allah. At this they got up all together and being heard almost daily in Makkah. In those days the Quraish chiefs have then the chiefs of the Quraish had been upset at Hadrat Umar's eman had no parallel in the entire tribe as regarded nobility, purity of chancom when they might have seen that a brave and resolute man like Um	eft the place saying what Allah has narrated in the initial part of this Surah. Ibn Sa'd in h d led several deputations to Abu Talib and had asked him to stop Muhammad (upon who bracing Islam; but no reference to its basis is available in any book of the traditions, nor racter, wisdom and seriousness. ar also had joined them, they must have felt that the danger was growing and becoming	is Tabaqat has related this event just as cited above, but, according to him, this did not happen during m be Allah's peace and blessings) from preaching his message, and it was with one of those have these commentators cited the source of their this information. However, if it be true, it is intolerable. Subject Matter and TopicsThe Surah begins with a review of the aforesaid meeting. as a Prophet of God and follow him. They want to persist in the ideas of ignorance which they have
found their ancestors following. And when a person exposes their this ignorance sentences, has precisely warned the disbelievers, as if to say, "The man whom emphasized the point that His Law of Justice is impartial and objective, that on ever he be, and that He likes only those people who do not persist in wrongdoin and guides whom the ignorant people are following blindly in the world, on the torment. In conclusion, mention has been made of the story of Adam and Iblis (ce and presents the truth before them, they are alarmed and regard it as an oddity, you are ridiculing today and whose guidance you reject will soon overpower you, and the right attitude of man is acceptable to Him, that He calls to account and punising but repent as soon as they are warned of it, and pass their life in the world keep way of deviation, will have reached Hell even before their followers in the Hereaft (Satan), which is meant to tell the disbelieving Quraish that the same arrogance and	rather as a novel and impossible thing. For them the concept of Tauhid d the time is not far when in this very city of Makkah, where you are pershes every wrongdoer who. ing in mind their accountability in the Hereafter. After this, the final ender, and the two groups will be cursing each other there; and (2) that the d vanity which was preventing them from bowing before Muhammad (u	and the Hereafter is not only an unacceptable creed but also a concept which only deser- ersecuting him, he will overwhelm you completely. "Then describing nine of the Prophets, I that the obedient servants and the disobedient people will meet in the Hereafter, has be dedisbelievers will be amazed to see that there is no trace whatever in Hell of the believer pon whom be Allah's peace) had prevented Iblis also from bowing before Adam. Iblis felt	rives to be ridiculed and mocked. Then, Allah, both in the initial part of the Surah and in its last one after the other, with greater details of the story of the Prophets David and Solomon; Allah has een depicted, and two things have been especially impressed on the disbelievers:(1) That the leaders rs whom they used to regard as contemptible in the world and will themselves be involved in its jealous of the high rank God had given to Adam and became accursed when he disobeyed His te all other enigmatic letters (mugatta'at) it is difficult to determine the meaning of the letter Suad
also, yet the interpretation of it given by Ibn 'Abbas and Dahhak is quite plausi the Qur'an which serves as a reminder, or arouses a heedless person. 3If the ir taken as one of those enigmatic letters whose meaning cannot be determined, presenting the Truth before them, but their own boasting and bragging, their I brotherhood, whom they knew fully well, was appointed to warn them, they wo know our conditions and feelings and requirements that he should guide us? H	ble. According to them, it implies: Sadiq-un fi' qauli-hi, or Sadaqa Muhammad-un: Interpretation given of suad by Ibn 'Abbas and Dahhak is accepted, the sentence wou then the answer to the oath is omitted, which is indicated by "but" and the sentence haughtiness and stubbornness, and this is borne out by this Qur'an itself, which is foodered at it, whereas it would have been strange if some other kind of creature had low can we test and find out the truth about the stranger who has suddenly arisen a	Muhammad (upon whom be Allah's peace and blessings) is Truthful: whald mean this: "By this noble Qur'an, or by this Qur'an which is full of ace following it. The meaning then would be: "The reason for the denial of all of admonition. Every unbiased person who studies it will admit that it been sent down from heaven to warn human beings, or an utter strantmong us and know whether he is trustworthy or not? And how can we	atever he says is the very Truth. 2The words dhi-dh-dhikr of the Text can have two mean dmonition, Muhammad (upon whom be Allah's peace) is presenting the Truth, but the perfect these disbelievers is not that the religion which is being presented before them is unsoutfill justice has been done in it to the task of making the people understand the Truth. 4The ger had arisen among them suddenly and started functioning as a prophet. In that case the decide whether we should or should not believe in him when we have not judged and see	ings: (1) Dhi sharaf: the noble Qur'an; and (2) Dhi at-tadhkir: the Qur'an which is full of admonition, or ople who persist in their denial, are in fact, involved in arrogance and stubbornness." And if suad is and, or that Muhammad (upon whom be Allah's peace) has shown some slackness in the matter of at is, "They are so foolish that when a man from their own kind and from their own clan and hey would have been perfectly justified to say, "What an odd thing! How can this strange creature in his character and personality?"5The disbelievers used the word sahir (sorcerer, magician) for the
it was so required; he would even be ready to pass through the severest persect N . 5 thereof). 6The allusion is to the chiefs who got up and left Abu Talib when subjects." 9That is, "There have been our own elderly people in the recent past believes in the beloved ones of Allah also: they are All paying obeisance to ther people are being met and their difficulties being removed through their help at that they are doubting it, it is because of My Admonition; now that I have entru	cutions for the sake of the faith. (For further details, see Surah Al Anbiya': 3 and E. In they had heard what the Holy Prophet said. 7"This thing": the Holy Prophet's ask it; there are Christians and Jews also living in our land and in the adjoining lands; and in, making offerings at their shrines and praying for fulfillment of their needs and rend grace. Now this man is telling us a queer thing which we had never heard before usted to you the Mission of admonishing them, they have started doubting the truth.	ing them to affirm faith in "La ilaha ill-Allah" so as to overpower both And there are the Zoroastrians abounding in Iran and Iraq and eastern And Equirements. From one place people get children and from another proces. He says that none of these holy men has any share in Godhead and the fulness of the very person whose righteousness and piety they used to say	arabia and the adjoining lands. 8What they meant to say was this: "Muhammad has some rabia. None of them has ever preached that man should only believe in One Allah, Lord or risions of life, and from yet another whatever they, pray for. The whole world believes in at Godhead wholly belongs only to Allah!" 10In other words Allah says: "Muhammad, the swear by "The same theme has also been discussed above in Al-An'am: 33 and E.N. 21 the	from the husband and the husband from the wife; he would at once be prepared to leave his country if vested interests: He is extending this invitation to us in order to subjugate us and rule us as his f the worlds, and in none else beside Him: no one can remain content with one God only: everyone their powers and capabilities, and those who have benefited from them tell how the needs of the ese people are not belying you but Me. As for your truthfulness, they had never doubted it before; now lereof. 11This is an answer to this saying of the disbelievers "Was he the only (fit) person among us to bivine Throne in order to obtain control over the office of sovereignty of the Universe, so that
revelation should come down on him whom they regard as deserving their mer "This theme has occurred at several places in the Qur'an, because the unbeliev humbled and routed in the very place where they are opposing and mocking you armies camped, pegs of the tents were seen driven into the ground on every sit the sentence can be: "After this they will get no more relief and no more respit mockingly: `Do not put off our affairs till the Day of Reckoning with which you	rcy and not on him whom We regard as fit for it. It is a Quraish again and again said, `How did Muhammad (upon whom be Allah' peacou, Then, they will be standing, with heads hung down, before the same man whom de, or because he would torture and punish at the stakes anyone with whom he was te. " 15That is, Allah's torment will be so severe and terrible as mentioned above, but are threatening us, but settle our account just now: whatever punishment is to be it.	ce) become a Prophet? Did Allah find no better man among the principal they despise and refuse to recognize as a Prophet of Allah."13The use angry; and possibly the stakes may imply the pyramids of Egypt which it just consider the behavior of these foolish people: they are telling the inflicted on us should be inflicted immediately. 16The allusion is to the	al leaders of the Quraish worthy of this office?"(See Surah Bani Isra'il: . 00; Az-Zukhruf: 3 of dhil-autad (of the stakes) for Pharaoh is either in the sense that his kingdom was very seem to be driven into the earth like the stakes. 14That is, `Only a single blast of the top Prophet. absurd conversation of the disbelievers of Makkah, as narrated above, to the effect that the stakes.	1-32). 12"Here" implies the city of Makkah. That is, `The time is coming when these people shall be strong as though a stake were firmly driven into the ground, or for the reason that wherever his large ment will be enough to annihilate them; no other will be needed for the purpose." Another meaning of the Holy Prophet was a sorcerer and a liar, and to their objection whether he was the only fit person in
story will help you too, to have patience. "As the narrative is meant to serve both purposes, comprehensive words have but in other languages also. When as an attribute of the Prophet David it is said which he ruled like a poor king and always feared Allah and observed the boun Imam Bukhari in his History has related, on the authority of Hadrat Abu ad-Daclearly and precisely determine the real issue under question, and would pass	been used as contain both meanings. (For the story of the prophet David, see AI-Ba d that he was a "possessor of the hands", it will necessarily mean that he possessed as set by Him, and the power of worship by virtue of which, besides his occupation rda', that whenever the Prophet David was mentioned, the Holy Prophet used to say a decisive judgment. "This quality is not attained by a person unless he is granted to	agarah :251, Bani Isra'il: 55, Al Anbiya': 78-81, An-Naml: 15 and the E.N. great powers. These powers may mean the physical strength which he is in connection with rule and government and fighting in the cause of Ay: "He was the greatest worshiper of God." 19For explanation, see Surawisdom, understanding and mastery of language of the highest degree.	I.'s thereof; and E.N.'s 14 to 16 of Saba). 18The words in the original are: dhal-ayd (possed displayed during his combat against Goliath, military and political power by which he crullah, he fasted every alternate day and spent a third of the night in worship according to the Al-Anbiya': 79 and E.N. 71 thereof. 20That is, "He was never ambiguous in speech but 21The object why the Prophet David has been mentioned here is to relate the story that	clear and forthright. Whatever problem he talked about he would lay bare its basic points, and would begins from here; the object of mentioning his sterling qualities in the introduction was only to point
complainant did not say that the other person had taken away his only ewe and that when the respondent kept quiet at the complaint of the complainant and s 26There is a difference of opinion as to whether it is obligatory to perform a sa on the recitation of which prostration is obligatory, but I have seen the Holy Pr "(Bukhari, Abu Da'ud, Tirmidhi, NASa'I, Musnad Ahmad). The second tradition which Said bin Jubair has related froth Ibn 'Abbas is to the	If added it to his own ewes, but said that he was asking for it, and since he was a postaid nothing in defense it by itself amounted to a confession by him. That is why the ajdah (prostration) on this occasion or not. Imam Shafe'i says that it is not obligatory rophet prostrating himself on this occasion. The effect: 'The Holy Prophet prostrated himself in Surah Suad and said: 'The Prophet	werful person he had prevailed over him in the matter and he could not Prophet David came to the conclusion that the facts of the case were the control of the case were the case w	reject his demand, being a weak and poor man. 25Here, one should not doubt that the Face same as the complainant had stated. ned that prostration here is obligatory. The traditionalists have related three traditions from the prostrate ourselves as a token of gratitude, because his repentance.	er-in-faith and a member of one's own clan. 24To understand what follows one should note that the Prophet David gave his decision after hearing only what one party had to say. The fact of the matter, is om lbn- 'Abbas in this regard. According to 'Ikrimah, Ibn 'Abbas said: "this is not one of those verses be was accepted. (Nasa'i) In the third tradition that Mujahid has related from him, he says: "Allah has
Prophet once recited Surah Suad in his address, and when he came to this vers to perform the prostration'Saying this he descended from the pulpit and pros Although these traditions do not provide any absolute argument to prove that i agreed that this implies kharra sajid-an (fell in sajdah: prostration). On this ver Imam Khattabi, a Shafe'ite jurist, also holds the same opinion, Though this opin would be wrong to make it a practice, Imam Abu Hanifah and his companions to	se, he descended from the pulpit and performed a prostration and the audience also strated himself and the people also did the same." (Abu Da'ud). It is obligatory to perform the prostration here, yet they prove at least that because ry basis, Imam Abu Hanifah and his companions have expressed the opinion that on nion in itself is sound and reasonable, we do not find any precedent in the practices themselves also did not intend that it should be made a practice; they only ruled that	the Holy Prophet generally performed a prostration on this occasion, it e may perform only a ruku' instead of a sajdah, when one recites or hear of the Holy Prophet and his Companions that they might have been contituted it was permissible. 27This shows that the Prophet David had certainly	is same Surah and when the people heard this verse, they were ready to perform the pro- is in any case commendable to prostrate here. Another thing that one notices in this vers ars being recited a verse requiring a sajdah in the Prayer or outside it. For when Allah ha attent with performing a ruku' only instead of a sajdah on a verse requiring a sajdah. Then y committed an error, and it was an error which bore some resemblance with the case of). These three arc the statements of Hadrat Ibn 'Abbas: and Hadrat Abu Sa' id Khudri says: "The Holy stration. The Holy Prophet said 'This is the repentance of a Prophet, but I see that you have got ready se is that Allah has used the words kharra raki'an (fell in ruku') here, but All the commentators arc s used the word ruku' to imply sajdah, it becomes obvious that ruku' can represent sajdah. Tefore, one should act upon the view only when there is an obstruction in performing the sajdah; it the ewes. Therefore, when he gave a decision on it, he at once realized that he was being put to the
exalting his rank. This by itself shows that the error that he had committed cor- openly and directly?(3) What is its relevance to the present context?The people surrendered herself to the Prophet David, while being another man's wife, was also believed in it as true. It spread through them, and even in the present time poor. The rich man had exceeding many flocks and herds: But the poor man ha herd, to dress for the wayfaring man that was come unto him; but took the poor	ntained an clement of the desires of the flesh; it also pertained to the abuse of power who have studied the Bible (the Holy Book of the Jews and Christians) are not unate the mother of the Prophet Solomon. This story is found with all its details in chapter on book is written in the West on the history of the Israelites and the Hebrew religion nothing, save one little ewe Iamb, which he had bought and nourished up: and it for man' lamb, and dressed it for the man that was come to him.	r and authority; and it was an act which was unworthy of a just and fair ware that in this Book the Prophet David has been accused clearly of cors 11 and 12 of the Second Book of Samuel in the Old Testament. It has gion, in which this charge against the Prophet David is not repeated. The grew up together with him, and with his children; it did eat of his own in the contract of th	reminded ruler. We are confronted with three questions here:(1) What was the error that committing adultery with the wife of Uriah the Hittite and then marrying her after having d been included in it centuries before the revelation of the Qur'an. Any Jew or Christian his well known story also contains the following:And the Lord sent Nathan onto David. An meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. A	llah gave the Prophet David on accepting his repentance along with giving him the good news of the Prophet David committed?(2) Why has Allah made only tacit allusions to it instead of mentioning it Uriah intentionally slain in a battle. It has also been alleged that this same woman, who had who read his Holy Book anywhere in the world, or heard it read, was not only aware of this story but d he came unto him, and said unto him, There were two men in one city; the one rich, and the other not there Came a traveler Unto the rich man, and he spared to take of his own flock and of his own , I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And I gave thee thy
master's house, and thy master's wives into thy bosom, and gave thee the hous Ammon." (2 Samuel, ch 12: 1-9). When this story was so well known among the as one clearly understands from the aforesaid statement of the Qur'an was:The in the absence of any compulsion. On this occasion, before the man could act a conscience gave the warning that the parable precisely applied to the case bet appears that the Prophet David had come to know of the unique qualities of the Israelites. It was an ordinary thing among them that if a person happened to lil	se of Israel and of Judah; and if that had been too little, I would moreover have given be people there was no need that a detailed account of it should have been given in the Prophet David peace be upon him) had only expressed this desire before Uriah (or as the Prophet David had desired, two righteous men of the nation suddenly made the ween him and the person, and that the act which he was describing as an injustice be woman through some means and had started thinking that she should be the queek the wife of another, he would freely request him to give her up for him. Nobody is	n unto thee such and such things. Wherefore hast thou despised the context of the Qur'an, nor is it the way of Allah to mention such things openly in Historian whatever be the name of the man) that he should divorce his wife; as their appearance before David and presented before him this matter in thad issued forth from his own person. As soon as he realized this, he feen of the country instead of being the wife of an ordinary officer, Overwhimled such a request, and often it so happened that friends would diverge.	nmandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the s Holy Book. That is why only tacit allusions have been made to it here as well as pointed his desire had been expressed not by a common man but by an illustrious king and a green he form of an imaginary case. At first, the Prophet David thought it was a real case, and all down prostrate, repented and reversed his decision. "The question, as to how this even helmed by the thought he expressed the desire before her husband that he should divorce their wives for each other's sake of their own accord, so that the other may marry here.	e sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of a lout what the actual event was and what the people of the Book have turned it into. The actual event at Prophet before a member of the public, the man was finding himself constrained to yield to it even so gave his decision after hearing it. But as soon as he uttered the words of the decision, his took the ugly shape as related in the Bible, also becomes obvious after a little consideration. It he her. He did not see any harm in it because it was not looked upon as anything improper among the ear. However, when the Prophet David expressed this desire, he did not realize that the expression of lesire or planning on his part, the woman's husband fell martyr on the battlefield, and he married her,
the evil genius of the Jews started concocting stories and this mischievous menher and she had conceived. Then he had sent Uriah on the battle-front to fight the children of Ammon, and on reading it generation after generation and slandering the two most illustrice. They have dropped only that pan of these traditions in which mention has been as found in the traditions reproduced by them is the same as it was well known the Qur'an itself. But among the Muslim commentators themselves there are seen as the same as it was the produced by the same as it was well known the Qur'an itself. But among the Muslim commentators themselves there are seen as the same as it was the produced by the same as it was well known the Qur'an itself.	hatality became even more acute after a section of the Israelites turned hostile to the had commanded Joab, the army commander, to appoint him in the forefront of the us men of their community, who were their greatest benefactors after the Prophet Israelites and the accusation of adultery against the Prophet David and the woman's had among the Israelites. Another group of the commentators has altogether denied the ome who have accepted the truth and the facts of the story through the clear refere	Prophet . Solomon. (Please see E. N . 56 of An-Naml). Under these mobattle where he should be killed. And when he was killed, he married he Moses. A section of the commentators of the Qur'an has almost entirely bying conceived. The rest of the story. The rest of the story was act was ever committed by the Prophet David, which bore ences made to it in the Qur'an. Here are, for instance, some of their view	tives the story was invented that the Prophet David, God forbid, had seen Uriah's wife was is widow, and from the same woman the Prophet Solomon (peace be upon him) was born accepted these tales that have reached them through the Israelites. any resemblance with the case of the ewes. Instead of this, they have put forward such in vs:Both Masruq and Said bin Jubair have related this saying of Hadrat 'Abdullah bin 'abb	ashing herself from the roof of his palace. He had her called to his house and committed adultery with a three modes. The wicked people described all these false accusations in their "Holy Book", so that they should go interpretations of this story as are wholly baseless, unauthentic and without relevance to the context of as. "The only thing that the Prophet David did was that he expressed his desire before the woman'
Prophet David had also asked for the same woman's hand in marriage. This ear	rned him Allah's displeasure, for he had asked for her hand in spite of the fact that	another Muslim had already asked for her hand, and the Prophet David	· · · · · · · · · · · · · · · · · · ·	d the opinion that the woman was not the other man's wedded wife but was only his betrothed. The ntators also have expressed the same opinion, but this does not entirely conform to what the Qur'an ase between the Prophet David and Uriah only in case the woman was the latter's wife.

Had it been the cast of asking for the woman's hand when another Muslim had already asked for her hand, the parable would have been like this: "I desired to have an ewe, and this man said: Icave this also for me." Qadi Abu Bakr Ibn al-'Arabi has discussed this question in detail in his Ahkam al-Qur an and concluded: "What actually happened was just that the Prophet David asked one of his men to leave his wife for him

This act, even if otherwise lawful, was unworthy of the office of Prophethood; that is why he earned Allah's displeasure and was admonished. "This commentary fits in well with the context in which this story has been told. A little consideration of the context shows that it has been related in the Qur'an on this occasion for two objects. The first object is to exhort the Holy Prophet to patience on what these people say against you, and remember Our servant David." That is, 'You are being accused only of sorcery and lying, but Our servant David was even accused on adultery and having a person killed in whose Godhead you are committing these misdeeds does not spare anyone from these people. "It he other object is to exhort the Holy Prophet has been asked: The other object is to exhort the Holy Prophet has been acknown the wind in the word of the context shows that it has been related in the Qur'an on this occasion for two objects. The first object is to exhort the Holy Prophet to so you are people as a gainst you, and remember Our servant David." That is, 'You are being accused only of sorcery and lying, but Our servant David was even accused only of sorcery and lying, but Our servant David was even accused only of sorcery and lying, but Our servant David was even accused only of sorcery and lying, but Our servant David was even accused only of sorcery and lying, but Our servant David was even accused only of sorcery and lying, but Our servant David was even accused only of sorcery and lying, but Our servant David was even accused only of sorcery and lying, but Our servant David was even accused only of sorcery and lying, but Our servant David was even accused only one seven the Holy our may have to be a dead to be accused only one seven the Holy Prophet has been to be accused only one seven the Holy Prophet has been acknown that it has been related in the word and the limit of the prophet David was even accused by him one the people. "The prophet David was even accused by him one the people was and him or him p

The same thing has been stated in different ways at several places in the Qur'an, e.g. |Did you think that We created you without any purpose, and that you would never be brought back to Us?" (Ad-Dukhan: 38-40). 30That is, "Do you think it is reasonable and fair that both the pious and the wicked should be treated alike in the end? Do you regard this concept as satisfying that the pious man should not get any reward for his piety and the wrongdoer should not receive any punishment for his sins? Obviously, if there is to be no Hereafter, and there is to be no Hereafter, and there is to be no Hereafter, and there is to be no accountability and no rewards and no punishments for human acts, it negates both Allah's wisdom and His justice, and the entire order of the Universe becomes a blind order. On this assumption there remains no motive for doing good and no deterrent against evil. God forbid, if the Godhead of God should be such a lawless kingdom, the one who leads a pious lift in the face of all kinds of hardships in the world and endeavors to reform the people, would be a foolish person, and the one who gain so hence it is highly useful be such a lawless kingdom, the one who gain and nothing to lose. 32The Prophet Solomon has been mentioned allerady useful for man: it is highly the horses who ken here as only to gain and nothing to lose. 32The Prophet Solomon has been mentioned allerady the followings places: AI-Baqarah: 102, Bani Isra'il: 5, AI-Anbiya': 78-82, Ani-Nami: 15-44, Saba: 12-14. 33The world save leads of the remembrance of wealth as well as for horses mentioned allerady in the original importance of wealth as well as for horses, which has only to gain and nothing to lose. 32The Prophet Solomon has been mentioned high the horses have been mentioned high the horses and the following has a sacrificated high the horses of the man high the rest is a before the world, slaughter in the rest

(Then he commanded:) bring them back, (and when the horses came back) he began to stroke their shanks and necks (with the sword)." Although this commentators, it is not plausible for the reason that in this the commentators, it is not plausible for the reason that in this the commentators, it is not plausible for the reason that in this the commentators, it is not plausible for the reason that in this the commentators, it is not plausible for the reason that in this the commentator has to add three things from himself, which have no basis whatever. In the first place, he has to assume that the Prophet Solomon's 'Asr Prayer was lost in the occupation, or some special devotions that he used to perform at that time, whereas the words of the Qur'an are only to the effect: "I so preferred this wealth that I became heedless of the remembrance of my Lord." In these there is no mention of the sun whatever. On the contrary, when one reads the words hatta tawarar bil-hijab (when they disappeared from sight) one's mind automatically turns to as-safinat ul jiyad (well-bred horses) which have been mentioned in the preceding verse. Thirdly, he also has to assume that the Prophet Solomon did not simply stroke the shins and necks of the horses with the hand but stroked them with the sword, whereas the Qur'an does not contain the

We have a fundamental difference with this kind of the commentary. In our opinion, only in four cases it would be apointer to it in the words of the Qur'an itself; or (2) there should be an allusion to it at some other place in the Qur'an; or (3) an explanation of it should be afforded by some authentic Hadith; or (4) it should have some other reliable source, e.g., if it pertains to history, there should be an historical evidence to support it; if it pertains to the Shari'ah values, the sources of Islamic law should explain it. In the absence of any of these, we do not think it is right to invent a story on the basis of one's own imagination and add it to the words of the Qur'an. One section of the commentary. They say that the pronoun in both hatta tawarat bil-hijab and ruddu-ha 'alayya turns only to the sun. That Is, when the 'Asr time comes back for me to offer the Prayer. Bo, the sun retreated and he performed his Prayer. Hut this commentary, if such a wonderful miracle had actually been worked for the sake of the Prophet Solomon, it would

In support of this commentary these commentators present some Ahadith also in order to prove that the returning of the sun back in connection with the Holy Prophet's Ascension (mi'raj); the sun was also brought back on the occasion of the Battle of the Trench for the Holy Prophet,

and made this demand seriously ... The Qur'an does not say that the man gave up his wife on this demand and the Prophet Solomon was born of her womb . . . What displeased Allah was that he asked the woman's husband to leave her for him.

that I became heedless of the remembrance (the 'Asr Prayer, or the special devotions) of my Lord till (the sun) went down (behind the veil of the west).

certainly be worthy of mention. Moreover, if the extraordinary event of the returning of the sun after having set had actually taken place; the history of the would would never be without it.

words mashan-bis-saif or any other pointer from which stroking may be taken to mean stroking with the sword.

will ultimately end up in the dust after death and that nobody will be called to account, nor will anyone be rewarded for good or punished for evil, in fact, regards the world as a plaything and its Creator a senseless player, and thinks that by creating the world and man in it, the Creator of the Universe has committed a useless thing.

discussion of its chains and transmitters. Imam Ahmad says it has no be Holy Prophet was describing what had happened in the Night of Ascens Quraish waited for the caravan all day till the sun began to set. On this Some reporters even have stated that the day on that occasion had been	asis, and Ibn Jauzi says that it is without any doubt a forged tradition. I sion, before the disbelievers of Makkah, they asked for a proof of it. The occasion the Holy Prophet prayed that the sun should not set till the ca n enhanced by an hour, and the sun had stood still for that long. The qu	the tradition of the sun's being brought back on the occasion of the e Holy Prophet replied that on the way from Jerusalem he had seen travan had arrived. So, the caravan actually arrived before the sun testion is: Are such traditions sufficient evidence for the proof of su	Battle of the Trench also is weak according to some traditionalists and a caravan at such and such a place, which had met with such and such set.	ary in support of which they have been presented. Ibn Taimiyyah has proved fabricated according to others. As far as the tradition regarding the event an accident. When asked as to when that caravan would reach Makkah	nt of the Ascension is concerned, the truth about it is that when, the
desire but for the cause of raising the Word of my Lord." Then he order of the full meaning, nothing needs to be added to it, which may neither message: Behold, what a good servant of Ours he was! He loved the me	orters. The third section of the commentators interprets these verses as ed that the horses run a race, and they disappeared from sight. Then h be in the Qur'an, nor in any authentic Hadith, nor in the Israelite histo cans of kingly pomp and glory not for the sake of the world but for Our	any unbiased person would interpret them from these words. Accee ordered that they be brought back, and when they were brought ry. Besides, one should also note that Allah has narrated this event sake! After watching - and reviewing his grand cavalry he did not he	back, according to Ibn `Abbas: "He started passing his hand on their immediately after using epithets like ni'm al-'abd, inna-hu awwab (an boast of his power and grandeur like the worldly rulers but even at the	squadron of fine, well bred horses was presented before the Prophet Solo necks and shanks with love." This same commentary is correct in our opin excellent servant, who turned to His Lord over and over again) for the Prat time he remembered only Us. 36In view of the contest, the real object he warned of the temptation, he repented and bowed before Allah and with	nion, because it corresponds to the words of the Qur'an, and for the sake ophet Solomon. This clearly shows that the object is to relate this ere is to relate this event; the preceding verses are an introduction to it.
In other words, Allah by means of these two stories wants to impress tw Allah not only forgave the mistakes of those illustrious men but blessed points of view:One section of them has related a long story whose detai For this he was punished as follows: A satan somehow made away with	vo things upon the reader simultaneously: (1) Not to speak of the comm them with still more favors and kindness. Here, the question again aris ls are disputed, but their resume is this: The error committed by the Pr his ring by which he ruled over the jinns, men and wind. As soon as he	non men, even high-ranking Prophets were not spared from His stries as to what was the temptation in which the Prophet Solomon was ophet Solomon was either that one of his wives continued to worsh lost the ring he was deprived of his powers and he remained wand	ict accountability; and (2) the right attitude for man is not to brag and as involved; what is the meaning of placing a mere body on his throne hip the idols in the palace for forty days and he remained unaware of idering from place to place for forty days; in the interval the satan cont	Lord, withdrew from the act, because of which he was involved in the tend feel proud after committing an error, but to bow down humbly before his, and what was the nature of the warning on the occurrence of which he reit, or that he remained confined to his residence for a few days and did not inued to rule in the guise of Solomon. The placing of a mere body on Solomerefore, when they opened the Torah before him, he fled. On the way the	Lord as soon as he realizes his sin. It was the result of this attitude that epented? In reply to this the commentators have adopted four different attend to redressing of the oppressed people's grievances. mon's throne implied this very satan, who had sat on his -throne. Some
traditions and spread it among the Muslims. It is strange that some of can it be imagined about Allah that He would punish a Prophet for an e above commentary, the satans were already under his control by virtue Therefore, they plotted to kill him. When Solomon came to know of this	our well known scholars took these traditions as authentic and cited the rror in such a manner as to enable a satan to corrupt and destroy a who fithe ring. It is strange that the scholars who have made this commer plot, he hid the child in the clouds so that he was brought up there.	em as the explanation of the allusions of the Qur'an, whereas neither ole community, disguised as a prophet. The Qur'an itself repudiate stary did not care to consider what the subsequent verses say. The	er is there any truth in Solomon's ring, nor could his glorious works be s this commentary. In the verses that follow Allah says: When Solomo second section of them says that a son was born to the Prophet Solom	ning to the end, is nonsensical and absurd, which the converts from among eattributed to any ring, nor had the satans been given the power that the n met with the trial, and he asked Our forgiveness for it, then We subdued non after twenty years. The satans feared that if he became king after Solution and the form in this also it has been assumed that the winds and satar	y might disguise themselves as Prophets and mislead the people, nor I the wind and the satans to him. Hut, on the contrary, according to the omon, they would continue to remain slaves as they were under him.
Qur'an in clear words has stated their subjection to be an event that too was born, whom the midwife brought and placed on his throne. This Ha chains of the transmitters are concerned, most of the traditions have st foolish and nonsensical tale-telling of the Jews, and the hearer might have Prayers cannot be of more than ten to cloven hours. If the minimum numerous contents are the properties of the prope	ok place after the trial. The third section says that the Prophet Solomon with has been reported by Hadrat Abu Harairah from the Holy Prophet rong chains, and their authenticity cannot be disputed from the point of ave misunderstood that the Holy Prophet himself had stated it as an even mber of the wives be 60, it would mean that the Prophet Solomon (peace	one day swore that he would go in to his 70 wives that night, and if and it has been related by Bukhari and Muslim and other tradition of view of the principles of reporting. But the subject-matter of the left. To force the people to accept such traditions only on the strength be upon him) went on having intercourse with them continuously	from each a warrior would be born, who would fight in the cause of Al hists in several ways. In Bukhari itself this tradition has been related a Hadith is patently against reason, and proclaims aloud that such a thin gth of their chains of transmitters would be making religion a matter of y for 10 to 11 hours that night at the rate of six wives per hour, without	lilah, but while he said this he did not say: Insha Allah: if Allah so wills. Coat different places in different ways. At one place the number of the wives not could not have been said by the Holy Prophet, as reported. But, on the of mockery and jest. Everyone can calculate for himself that even in the low that the thing a moment's rest. Is it practically possible? And can it be expected understandable why the Prophet Solomon asked for Allah's forgiveness of the said that the whole the said this prophet solomon asked for Allah's forgiveness of the said this part of the said this prophet said the said that the while the said this prophet said the said that the way that the said this prophet said that the way that the said this prophet said that the way that the said that the wives at the said this prophet said that the way that the that the w	nsequently, only one wife conceived and from her also a defective child has been stated as 60 and at others 70 or 90 or 99 or 100. As far as the contrary, he might have probably mentioned it as an example of the ngest night of winter the interval between the 'Isha' and the Fajr d that the Holy Prophet might have related it as an event? Then in the
prayer for forgiveness, he prayed: "My Lord, grant me a kingdom as ma "Another commentary which Imam Razi has preferred is this: The Propl understand that the mere body implied the body of the Prophet Solomo ground for giving a definite and absolute commentary of it. But if the w him. This same thing has been called a "temptation" for him by Allah, as	by belong to no one else after me. thet Solomon was afflicted with a serious disease, or on account of an in n himself. They clearly show that putting to the test implied some error ords of the Prophet Solomon's prayer: "My Lord, forgive me, and grant nd he realized this when his heir Rehoboam grew up into an unworthy	npending danger his body had been reduced to a mere skeleton. But that, he happened to commit. On this, the way he was given the way me a kingdom as may belong to no one else after me," are read in young man, whose ugly manners clearly foretold that he would not	at this commentary also does not conform to the words of the Qur'an. varning was that a mere body was placed on his throne, and when he the light of the Israelite history, it appears that probably he cherished be able to sustain the mighty kingdom of the Prophets David and Solo	The Qur'an says: "We put Solomon to the test and placed a mere body on realized his error he turned to Allah. As a matter of fact, this is one of the d in his heart the desire that his son should succeed him on the throne so omon (peace be upon them) even for a few days. Placing a mere body on	his throne. Then he turned (to Allah). " From these words no one can most difficult places of the Qur'an, and we do not find any indisputable that His kingdom and sovereignty should continue in his own race after his throne" probably means that the son whom he wanted to succeed
ministers put Rehoboam on the throne, but not long afterwards ten trib However, there is one thing which requires further explanation here. In the sense that it blew whither-so-ever he wanted it to blow for his commiron and they might appear as bound in them like the human prisoners. you like and keep it from whomsoever you like: you will not be called to	ses of Israel took northern Palestine and broke away, and only the tribe a Surah Al Anbiya` where mention has been made of subjecting the win nercial fleets. 38For explanation, see Al-Anbiya': 82, An-Naml: 17, 39 a In any case, they were imprisoned in a manner that they could neither account for giving it or keeping it from the people;" and (3) Another m	of Judah remained loyal to the throne of Jerusalem.37For explanat d for the Prophet Solomon, it has been described as `the strongly land the E.N.'s thereof. "The satans" imply the jinns, and "the satans escape nor were able to commit further mischief. 39This verse careaning of it given by some commentators is: The satans have been	tion, see Surah Al-Anbiya`: 81 and E.N. 74 thereof. blowing wind, but here "which blew gently at his bidding". This mean bound in chains" imply the serving satans, who were fettered and imp in have three meanings: (1) "This is Our unlimited gift: you have the au in placed entirely under your control: you may set free whomsoever you	Prophet Solomon did not make any will about his successor, nor made it is that the wind in itself was strong and violent as is needed for moving the prisoned as a punishment for making mischief. It is not necessary that the athority to give of it freely w whomsoever you like and keep it from whomsoever you like and restrain whomsoever you like: you will not be held accountable	e sailing-ships but it had been made gentle for the Prophet Solomon in fetters and chains in which those satans were bound might be made of soever you like;" (2) "this is Our gift: you may give of it to whomsoever for this." 40Here, the object is to tell that just as a servant's arrogance
bounties as the Prophets David and Solomon were blessed with. The prelse in human history.41This is the fourth place in the Qur'an where the the loss of property and wealth, and the desertion of the near and dear Satan only the power of temptation: He has not given him the power to Merciful." 43That is, "As soon as he stamped his foot on the ground, a s	ayer that Solomon had made after seeking Allah's forgiveness, was lited a Prophet Job has been mentioned. Before this he has been mentioned ones, is not so great a torment and trouble for me as the temptation of afflict with illness the worshipers of Allah and compel them to deviate apring gushed forth by Allah's Command, drinking from which and wash	rally fulfilled and Allah actually granted him a kingdom as had neit n An-Nisa. 163, Al-An'am: 84 and Al-Anbiya': 83-84 above. For the Satan, who is exploiting my condition to despair me of my Lord an from the way of service and obedience by causing them physical ai	her been granted to anyone before him nor bestowed on anyone after details about him, please see E.N.'s 76 to 79 of Surah Al-Anbiya' 42Th d wants that I should turn ungrateful to Him and become desperate a ilments. (2) In Surah Al Anbiya' when the Prophet Job puts before Alla	below. Contrary to this, if a servant happens to commit an error and he real him. Having control over the winds and the jinns is an extraordinary pown is does not mean that Satan has afflicted me with illness and brought dis not impatient." This meaning of the lamentation of the Prophet Job is prefet his complaint about illness and disease, he does not mention Satan at a Bible also: "Satan smote Job with sore boils from the sole of his foot unto	er, which has been granted only to the Prophet Solomon and to none cress upon me, but it means: "The affliction of the severities of illness, trable for two reasons: (1) According to the Qur'an, Allah has granted l, but says only: "I have been afflicted with the disease and You are most
into the worst times and the worst into the best. Therefore, a wise persillness was gone, he became worried as how to fulfill the oath. For if he broom so as both to fulfill your oath and to avoid giving undue trouble to the first view has been cited by Ibn 'Asakir from Hadrat 'Abdullah bin'.	nole family returned to him, and then We granted him even more childred should trust in Him alone in all sorts of circumstances and should picture out the oath, he would be inflicting pain on an innocent person to the person concerned. "Some jurists hold the view that this concession Abbas and by Abu Bakr al-Jassas from Mujahid, and Imam Malik also here."	n all his hopes on Him." 46A careful study of these words shows the and if he did not, he would be committing the sin of breaking the new was specially meant for the Prophet Job, and some others think the beld the same view. The second view has been adopted by Imam Abo	nat the Prophet Job during illness had been annoyed with somebody (a oath. Allah took him out of the difficult situation by the Command: "T hat other people also can take advantage of it. u Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Zufar and Iman	pair of Him in bad times: Good fortune and misfortune are entirely in the according to traditions, his wife) and sworn to beat him or her by giving so take a broom containing as many sticks of straw as the number of the strip a Shafe' i. They say that if a person, for instance, has sworn to give his ser	many stripes. When Allah restored him to health and the anger of the bes you had sworn to give; then strike the person just once with the vant ten stripes, and afterwards combines ten whips and strikes him
from the tribe of Bani Sa'idah happened to commit fornication, and he "(Ahkam al Qur'an). In Musnad Ahmad, Abu Da'ud, Nasa'i, Ibn Majah, culprit, and even if only one stroke, it must also hurt the culprit; that is atonement for the oath. Another tradition from him says that one should do something good ins	was a sick man and a mere skeleton. Thereupon the Holy Prophet commandation Tabarani, 'Abdur Razzaq and other collections of Hadith also there are, it is not enough just to touch him but he must be struck with it. Here to tead of the improper thing and should atone for his oath. This verse supports the struck was a support to the improper thing and should atone for his oath.	manded: "Take a branch of the palm tree with a hundred twigs on i several Ahadith supporting it, which conclusively proves that the the question also arises that if a person has sworn to do something	It and strike him therewith once and for all. Holy Prophet had devised this very method for inflicting the prescribe and afterwards he comes to know that it is improper, then what shou	at in this verse. 'Allama Abu Bakr al-Jassas has related a tradition on the a bid punishment on a sick or weak person. However, the jurists lay the cond lid he do? Then is a tradition from the Holy Prophet to the effect that in su did the Prophet Job to strike the broom once and fulfill his oath, but would	ition that some part of every twig or piece of straw must strike the ch a case one should do only that which is better, and the same is the
Therefore, in the Shari 'ah those pretenses only are lawful, which are a example, a person who transfers his wealth to another before the comp Shari ah obligations, but they mean to point out that a judge or ruler caset by Him patiently and invoke only Him for help. They do not despair	t after complete recovery, and not immediately even after the recovery dopted to remove injustice and . sin and evil from one's own self or from letion of a year on it, only for the purpose of evading payment of the Zamnot take to task a person who escapes the consequences of a sin under of God and do not turn to others for help if their distress is not remove	n another person, otherwise practice of pretense is highly sinful if akat on it, not only evades an obligatory duty, but also thinks that A er a legal cover for his affair is with Allah. 47The Prophet Job has b d after making invocations to God for some time, but they believe t	it is employed for the purpose of making the unlawful lawful, or evadi Allah will get deceived by this trickery and will consider him as relieve seen mentioned in this context to impress the reader that when the rig that whatever they will get, they will get only from Allah. Therefore, the	e Prophet Job had been taught but it had been taught not for evading anying the obligatory duties and righteous acts. For a person who practices ped of his duty. The jurists who have mentioned such pretenses in their booghteous servants of Allah are afflicted with hardships and calamities, they ney remain hopeful of His mercy, no matter how long they might have to s	retense for such impious objects, in fact, tries to deceive God. For ks, do not mean that one should practice them in order to evade the do not complain of their distress to Allah but endure the tests and trials uffer the distress.
as we have explained above, implies power and capability. To describe not live like the blind in the world, but they walked the straight path of darkness of falsehood, only possesses the eyes. 49That is, "The real cau absorbed in earning worldly wealth and prosperity. In this regard, one	these Prophets as "men of great power and insight" means that they we guidance, in the full light of knowledge, with open eyes. In these words use for their success and eminence was that there was no tinge of-world should also keep in view the subtle point that Allah here has only used	ere practical men: they possessed great power to obey Allah and to s, there is a subtle allusion to this also that the people who commit lliness in their character: all their efforts, mental and physical, were the word ad-dar (that abode, or the real abode) for the Hereafter.	o abstain from sin, and they had made great efforts for raising the Wor evil, and have gone astray, arc in fact, deprived of the hands as well a re directed towards the Hereafter. They remembered it themselves an This is meant to impress the truth that this world is no abode for man,	n evil, as He showed a way to the Prophet Job. 48The actual words in the red of Allah in the world. "Insight" does not mean eye-sight but the vision of as the eyes. He only, who works in the cause of Allah, possesses the handed urged others also to remember it. That is why Allah exalted them to such but only a passage and a rest house, which man has to leave in any cast. Is liked by Allah. 50The Prophet AI-Yas`a has been mentioned only twice in	f the heart and mind. They could sec and recognize the Truth: they did , and he, who distinguishes between the light of the Truth and the h high ranks as have never been attained by those who remained The real abode is the abode of the Hereafter. He who works to adorn
Elisha for his successorship. Accordingly, when the Prophet Elijah came place. (2 Kings, oh.2). The Second Book of the Kings gives a detailed ac Baal-worship, but also condemned to death every member of the wicked Isra'il and E. N.'s 70, 71 of Surah As-Saaffat). 51Dhul-Kifi also has been	e to his town, he found Elisha ploughing with twelve yoke of oxen befor count of the Prophet Elisha (chs., 2 to 13), which shows that when the d family, including its children. But in spite of this reformist revolution in mentioned only twice in the Qur'an, in Al Anbiya': 85 and here. For our	e him, and he with the twelfth. The Prophet Elijah passed by him a Israeli state of northern Palestine got lost in polytheism and idol-w the evils that had taken root in Israel could not be completely erad ir research about him see E.N. 81 of Al-Anbiya`. 52The words mufa	and cast his mantle upon him, and he left the oxen and followed him. (It orship and moral evils, Elisha a pointed Jehu, the son of Jehoshaphat, dicated, and after the death of the Prophet Elisha they assumed enorm attahat-al-lahum-ul-abwab may have several meanings: (1) They will g	ge in the Sinai peninsula, he was commanded to return to Syria and Palest I Kings, 19:15-21). He remained under training with him for 10 to 12 year the son of Nimshi, king of Israel against the royal dynasty due to whose rous proportions; so much so that the Assyrians began to invade Samaria to about in the Gardens (Paradise) freely without any hesitation; (2) no effect, and its gates shall already have been opened, its keepers will say: Pear	s. Then, when Allah recalled Elijah, he was appointed Prophet in his nisdeeds those evils had spread in Israel. Jehu not only put an end to whenever they pleased. (For further details, see E.N. 7 of Surah Baniort will have to be made to open the gates of Paradise: they will open
meanings also are correct lexically. 55This implies the believers whom It means: They will look around bewildered and will find only themselve meaning fully. 57In verse 4 it was said: "The people wonder that a warr	been given by the lexicographers: (1) Any moisture that is discharged he the disbelievers used to look down upon as bad people in the world. The sand their guides in Hell but will find no trace of those people of whomer from among themselves has come to them." Here it is being said: "I	by the body in the forth of pus, blood, or mixture of pus and blood, on they used to talk disparagingly in the world, and whom they used tell them: I am only a warner. 'That is, "I do not command an army	d to mock in their meetings for talking about God, the Messenger and that I may forcibly pull you from a wrong way and put you on the Rig	(3) something stinking and giving out offensive smell. However, the word the Hereafter. 56Now the discourse turns to the same theme with which left Way: If you do not listen to me and do not accept my message, you will to of which I am informing you, and your frowning and scowling cannot cl	t began. One should read it with vv. 1-14 in order to understand the only be causing a loss to yourselves. If you like to remain ignorant, you
other gods in the Universe, is dominated and subdued before Him; ther should bear in mind the fact that "the exalted ones" implies the angels, Ta Ha: 116-126. 60Lexically, bashar means a gross body whose surface feathers like the skin of other animals. 61For explanation, see Al-Hijr: 2	efore, the subservient beings cannot be associates in the Godhead of the and the dialogue between Allah and Satan was not direct but it took plus bare and uncovered by anything else. After the creation of man this 29-30, and E.N. 16 of Surah As-Sajdah. 62For explanation, sec Al-Baqar	ne Dominant and All-Mighty God. Therefore, there is no ground for ace through some angel. Therefore, no one should have the misund word has been used for man himself, but mentioning him by the wah: 34, Al-A'raf: 11 and the E.N.'s thereof.63For explanation, see A	which they may be regarded as deities. 59This is the explanation of the derstanding that Allah also was included among the exalted ones. This ord bashar before his creation and making him from clay clearly mean l-Baqarah: 34, AI-Kahf: 50 and the E.N.'s." thereof.64These words have	is the Owner of the earth and the heavens, and everything in the Universe he dispute referred to about, and the dispute implies Satan's dispute with a story has already been narrated at the following places about: Al-Baqarans: "I am about to make an image of clay, which will be without any feather we been used to point out the honor, rank and glory bestowed on man by but that this new creation combines in itself two important aspects of Allah's	God, as becomes evident from the verses that follow. In this regard, one h: 30-39, AI-A'raf: 11-25, Al-Hijr: 26-44, Bani Isra'il: 61-65, Al-Kahf: 50, rs and hair, etc., whose skin will not be covered by wool or hair or is Creator. In other words, Allah did not get man created through his
account of which he belongs to the animal kingdom; and (2) that on according rajim, as used in the original, means "cast off" or "smitten"; in common 67This does not mean that there will be no curse on him after the Day over Your chosen servants. "69"With you" is not only addressed to Iblish the one given in vv. 9-10, saying: "Are you the owners of the treasures of the treasure	count of the Spirit breathed into him, he has been characterized with que usage it is used for the person, who has been thrown down from a place of Judgment, but rather it means: "He will remain accessed till the Day but to the whole species of satans; that is, Iblis and his whole army of the mercy of your Mighty and Bounteous Lord? And does the kingdometric to the whole species of satans; that is, Iblis and his whole army of the mercy of your Mighty and Bounteous Lord? And does the kingdometric transfer to the whole species of satans; that is, Iblis and his whole army of the mercy of your Mighty and Bounteous Lord? And does the kingdometric transfer to the whole species of satans.	nalities which place him in honor and merit above all earthly creating of honor and humiliated. In Surah AI-A`raf, the same thing has been found to be supported by Judgment because of his disobedience, and after the Day of Judgment who will be joining him in misleading mankind till Resurn of the heavens and the earth belongs to you, and is it for you to be	ons and creatures. 65"From here": from the place where Adam was creen expressed thus: "Get out: you are indeed one of those who wish the gment he will be punished for the sins which he will have committed for the cection. 70This whole story has been related in answer to this saying calcide as to who should be appointed God's Prophet and who should not be appointed.	reated and where the angels were commanded to bow down before Adam,	and where Iblis committed disobedience of Allah. 66Lexically, the word I not lead Your chosen servants astray," but this: "I shall have no power m Allah's Admonition should have been sent down?" Its first answer was have been told: Your jealousy, your pride and arrogance against
the Command to follow Muhammad (upon whom be Allah's peace). You eternal enemy, who has resolved to mislead and misguide mankind sinc and pose to be what actually they are not. "The Holy Prophet has not been made to say this merely for the inform which might have caused somebody the doubt that he aspired to be a g	r resemblance with him does not end here, but your fate also will be the the beginning of creation; and (2) the one who disobeys Allah on accordation of the disbelievers of Makkah but this is testified by his whole life reat man and was planning and scheming for that end. 73That is, Those	e same as has been pre-ordained for him, i.e the curse of God in tount of arrogance and persists in His disobedience is under His wrewhich he lived among the same people for forty years before his are of you who live will see for themselves within a few years that when	he world and the fire of Hell in the Hereafter. "Besides, in connection ath: such a one has no forgiveness from Him.71That is, "I am a selfles advent as a Prophet. Every child of Makkah was a witness that Muham at I am saying is fulfilled; those who die will come to know as soon as	with this story, two other things also have been stressed: (1) Whoever is as person: I have no vested interest in preaching this message. "72That is, armad (upon whom be Allah's peace) was not an impostor. Never had anybe they pass through the gate of death that the truth is the same which I am ion is due? But those who take for protectors other than Allah (say): "We death that the truth is the same which I am ion is due? But those who take for protectors other than Allah (say): "We death that the truth is the same which I am ion is due? But those who take for protectors other than Allah (say): "We death that the truth is the same which I am ion is due? But those who take for protectors other than Allah (say): "We death that the truth is the same which I am ion is due? But those who take for protectors other than Allah (say): "We death that the truth is the same which I am ion is due? But those who take for protectors other than Allah (say): "We death that the truth is the same which I am ion is due? But those who take for protectors other than Allah (say): "We death that the truth is the same which I am ion is due? But those who take for protectors other than Allah (say): "We death that the truth is the same which I am ion is due? But those who take for protectors other than Allah (say): "We death that the truth is the same which I am ion is due? But those who take for protectors other than Allah (say): "We death that the truth is the same which I am ion is due? But those who take for protectors other than I am ion is due? But those who take for protectors other than I am ion is due? But those who take for protectors other than I am ion is due? But those who take for protectors other than I am ion is due? But those who take for protectors other than I am ion is due? But those who take for protectors other than I am ion	disobeying Allah in this world, is in fact, falling a prey to Iblis, his I am not one of those who arise with false claims for the sake of vanity ody from among the people of Makkah ever heard anything from him, preaching. Page 4(Recitation by Abdul Hadi Kanakeri) Bismillaahir
Allah will judge between them in that wherein they differ. But Allah gui the Day overlap the Night: He has subjected the sun and the moon (to I Is not He the Exalted in Power - He Who forgives again and again?6. He away (from your true Centre)?7. If ye reject (Allah), Truly Allah hath no	des not such as are false and ungrateful.4. Had Allah wished to take to tis law): Each one follows a course for a time appointed. It is created you (all) from a single person: then created, of like nature, his need of you; but He liketh not ingratitude from His servants: if ye are weth a favour upon him as from Himself, (man) doth forget what he crie	Himself a son, He could have chosen whom He pleased out of those mate; and he sent down for you eight head of cattle in pairs: He regrateful, He is pleased with you. No bearer of burdens can bear the d and prayed for before, and he doth set up rivals unto Allah, thus	se whom He doth create: but Glory be to Him! (He is above such thing makes you, in the wombs of your mothers, in stages, one after another burden of another. In the end, to your Lord is your Return, when He	r, in three veils of darkness. such is Allah, your Lord and Cherisher: to Him will tell you the truth of all that ye did (in this life). for He knoweth well a little while: verily thou art (one) of the Companions of the Fire!"9. Is one	e earth in true (proportions): He makes the Night overlap the Day, and belongs (all) dominion. There is no god but He: then how are ye turned ll that is in (men's) hearts.8. When some trouble toucheth man, he
It is those who are endued with understanding that receive admonition. "And I am commanded to be the first of those who bow to Allah in Islam Say: "It is Allah I serve, with my sincere (and exclusive) devotion:15. "S who eschew Evil,- and fall not into its worship,- and turn to Allah (in rep	.10. Say: "O ye my servants who believe! Fear your Lord, good is (the rath."13. Say: "I would, if I disobeyed my Lord, indeed have fear of the Pererve ye what ye will besides him." Say: "Truly, those in loss are those we bentance),- for them is Good News: so announce the Good News to My use who fear their Lord. That lofty mansions, one above another, have be	eward) for those who do good in this world. Spacious is Allah's earlialty of a Mighty Day."14. Tho lose their own souls and their People on the Day of Judgment: A Servants,-18. Those who listen to the Word, and follow the best (meen built: beneath them flow rivers (of delight): (such is) the Promi	Ah! that is indeed the (real and) evident Loss!16. They shall have Laye eaning) in it: those are the ones whom Allah has guided, and those are	measure!"11. Say: "Verily, I am commanded to serve Allah with sincere deers of Fire above them, and Layers (of Fire) below them: with this doth Alle the ones endued with understanding.19. Is, then, one against whom the hat Allah sends down rain from the sky, and leads it through springs in the	ah warn off his servants: "O My Servants! then fear ye Me!"17. Those decree of Punishment is justly due (equal to one who eschews Evil)?
Is one whose heart Allah has opened to Islam, so that he has received E skins of those who fear their Lord tremble thereat; then their skins and wrong- doers: "Taste ye (the fruits of) what ye earned!" 25. Those befor 28. (It is) a Qur'an in Arabic, without any crookedness (therein): in order Truly thou wilt die (one day), and truly they (too) will die (one day).31.	Enlightenment from Allah, (no better than one hard-hearted)? Woe to the their hearts do soften to the celebration of Allah's praises. Such is the rethem (also) rejected (revelation), and so the Punishment came to the er that they may guard against Evil.29. Allah puts forth a Parable a mar In the end will ye (all), on the Day of Judgment, settle your disputes in the settle year.	ose whose hearts are hardened against celebrating the praises of a guidance of Allah. He guides therewith whom He pleases, but such m from directions they did not perceive.26. So Allah gave them a tablelonging to many partners at variance with each other, and a mathe presence of your Lord. 32. Who, then, doth more wrong than or	n as Allah leaves to stray, can have none to guide.24. Is, then, one who aste of humiliation in the present life, but greater is the punishment of an belonging entirely to one master: are those two equal in comparisone who utters a lie concerning Allah, and rejects the Truth when it cor	(from time to time) the most beautiful Message in the form of a Book, conto has to fear the brunt of the Penalty on the Day of Judgment (and receive of the Hereafter, if they only knew!27. We have put forth for men, in this Qn? Praise be to Allah. but most of them have no knowledge.30. mes to him; is there not in Hell an abode for blasphemers?33. And he who Go Is not Allah enough for his Servant? But they try to frighten thee with o	it) on his face, (like one guarded therefrom)? It will be said to the ur'an every kind of Parable, in order that they may receive admonition. brings the Truth and he who confirms (and supports) it - such are the
no guide.37. And such as Allah doth guide there can be none to lead ast me, can they keep back his Grace?" Say: "Sufficient is Allah for me! In I soul: but he that strays injures his own soul. Nor art thou set over them intercessors others besides Allah. Say: "Even if they have no power when (gods) other than He are mentioned, behold, they are filled with j	tray. Is not Allah Exalted in Power, (Able to enforce His Will), Lord of R Him trust those who put their trust."39. Say: "O my People! Do whateve to dispose of their affairs.42. It is Allah that takes the souls (of men) a atever and no intelligence?"44. Say: "To Allah belongs exclusively (the poy! 46. Say: "O Allah. Creator of the heavens and the earth! Knower of	etribution?38. If indeed thou ask them who it is that created the hear ye can: I will do (my part): but soon will ye know-40. "Who it is to t death; and those that die not (He takes) during their sleep: those right to grant) intercession: to Him belongs the dominion of the heall that is hidden and open! it is Thou that wilt judge between Thy	eavens and the earth, they would be sure to say, "(Allah)". Say: "See you whom comes a Penalty of ignominy, and on whom descends a Penalty on whom He has passed the decree of death, He keeps back (from relavens and the earth: In the End, it is to Him that ye shall be brought be Servants in those matters about which they have differed."47. Even if	to its not Alian enough for his Servant? But they try to Inginen thee with one then? the things that ye invoke besides Allah, can they, if Allah wills so by that abides. "41. Verily We have revealed the Book to thee in Truth, for the turning to life), but the rest He sends (to their bodies) for a term appointe back. "45. When Allah, the One and Only, is mentioned, the hearts of those if the wrong-doers had all that there is on earth, and as much more, (in vair Js: But when We bestow a favour upon him as from Ourselves. he says."	ne Penalty for me, remove His Penalty?- Or if He wills some Grace for instructing) mankind. He, then, that receives guidance benefits his own d verily in this are Signs for those who reflect.43. What! Do they take for who believe not in the Hereafter are filled with disgust and horror; but n) would they offer it for ransom from the pain of the Penalty on the Day
but this is but a trial, but most of them understand not! 50. Thus did the (generations) before them say! But all that they did was of believe!53. Say: "O my Servants who have transgressed against their so while ye perceive not!-56. "Lest the soul should (then) say: 'Ah! Woe is "Or (lest) it should say: 'If only Allah had guided me, I should certainly less than the same transfer of th	In no profit to them.51. Nay, the evil results of their Deeds overtook ther buls! Despair not of the Mercy of Allah. for Allah forgives all sins: for Home!- In that I neglected (my duty) towards Allah, and was but among the have been among the righteous!'- 58. "Or (lest) it should say when it (a)	n. And the wrong-doers of this (generation)- the evil results of their e is Oft-Forgiving, Most Merciful. 54. "Turn ye to our Lord (in repeatose who mocked!'-57. ctually) sees the penalty: 'If only I had another chance, I should cer	Deeds will soon overtake them (too), and they will never be able to fintance) and bow to His (Will), before the Penalty comes on you: after tainly be among those who do good!'59. "(The reply will be:) 'Nay, bu	rustrate (Our Plan)! 52. Know they not that Allah enlarges the provision o that ye shall not be helped.55. "And follow the best of (the courses) reveat there came to thee my Signs, and thou didst reject them: thou wast Hau	restricts it, for any He pleases? Verily, in this are Signs for those who ed to you from your Lord, before the Penalty comes on you - of a sudden ghty, and became one of those who reject faith!" 60. On the Day of
Signs of Allah,- it is they who will be in loss.64. Say: "Is it some one oth Nay, but worship Allah, and be of those who give thanks.67. No just est such as it will please Allah (to exempt). Then will a second one be sound of its Deeds; and (Allah) knoweth best all that they do.71. The Unbeliev And its keepers will say, "Did not apostles come to you from among you	er than Allah that ye order me to worship, O ye ignorant ones?"65. But imate have they made of Allah, such as is due to Him: On the Day of Ju ded, when, behold, they will be standing and looking on!69. And the Ea ers will be led to Hell in crowd: until, when they arrive, there, its gates irselves, rehearsing to you the Signs of your Lord, and warning you of t	it has already been revealed to thee,- as it was to those before the dgment the whole of the earth will be but His handful, and the hearth will shine with the Glory of its Lord: the Record (of Deeds) will will be opened. he Meeting of This Day of yours?" The answer will be: "True: but the state of the	e,- "If thou wert to join (gods with Allah., truly fruitless will be thy work vens will be rolled up in His right hand: Glory to Him! High is He above be placed (open); the prophets and the witnesses will be brought forv he Decree of Punishment has been proved true against the Unbeliever	things, and He is the Guardian and Disposer of all affairs.63. To Him belonk (in life), and thou wilt surely be in the ranks of those who lose (all spirit verthe Partners they attribute to Him!68. The Trumpet will (just) be sound and a just decision pronounced between them; and they will not be west."72. (To them) will be said: "Enter ye the gates of Hell, to dwell therein	ual good)". 66. ed, when all that are in the heavens and on earth will swoon, except ronged (in the least).70. And to every soul will be paid in full (the fruit) and evil is (this) Abode of the Arrogant!"73. And those who feared their
thou wilt see the angels surrounding the Throne (Divine) on all sides, si word zumar has occurred. Period of Revelation In verse 10 (wa ardullah-226). Theme and Subject matter The entire Surah is a most eloquent an Muhammad (upon whom be Allah's peace and blessings) had been enur explained in a most forceful way, and the people exhorted to give up the	inging Glory and Praise to their Lord. The Decision between them (at Juit-wasi atun: and Allah's earth is vast) there is abundant evidence that the deffective address which was given some time before the emigration to inciated, which is this: Man should adopt Allah's servitude sincerely, and eir wrong way of life and return to the mercy of their Lord. In this very	adgment) will be in (perfect) justice, and the cry (on all sides) will be his Surah was sent down before the migration to Habash. Some trace Habash, in an environment filled with tyranny and persecution, il all should not pollute his God worship with the service of any other. Connection, the believers have been instructed, as if to say: "If a pi	pe, "Praise be to Allah, the Lord of the Worlds!" Your browser does not aditions provide the explanation that this verse was sent down in respil-will and antagonism, at Makkah. It is a sermon whose addressees may be presenting this cardinal principle in different ways over and over againable has become narrow for the worship and service of Allah, His eart	has given us (this) land in heritage: We can dwell in the Garden as we wilt support the audio element. Your browser does not support the audio element ect of Hadrat Ja'far bin Abi Talib and his companions when they made up ainly are the unbelieving Quraish, although here and there the believers ain, the truth of Tauhid and the excellent results of accepting it, and the fath is vast: you may emigrate to some other place in order to save your fait.	nent. The Surah derives its name from verse 71 and 73 in which the their mind to emigrate to Habash. (Ruh al-Maani, vol. XXII, p. lso have been addressed. In it the real aim of the invitation of sehood of shirk and the evil consequences of following it, have been at Allah will reward you for your patience. "On the other hand, the Holy
Raheem Abdullah Yusuf Ali Translation 1. Ha Mim2. The revelation of the (there were people) before them, who denied (the Signs), the People of the Fire! 7. Those who sustain the Throne (of Allah) and those around it Eternity, which Thou hast promised to them, and to the righteous amon was the aversion of Allah to you than (is) your aversion to yourselves, so	his Book is from Allah, Exalted in Power, Full of Knowledge,-3. Who for f Noah, and the Confederates (of Evil) after them; and every People plot Sing Glory and Praise to their Lord; believe in Him; and implore Forging their fathers, their wives, and their posterity! For Thou art (He), the beeing that ye were called to the Faith and ye used to refuse."11. They were called to the Faith and ye used to refuse."	giveth sin, accepteth repentance, is strict in punishment, and hath tted against their prophet, to seize him, and disputed by means of veness for those who believe: "Our Lord! Thy Reach is over all thin Exalted in Might, Full of Wisdom.9. "And preserve them from (all) vill say: "Our Lord! twice hast Thou made us without life, and twice	a long reach (in all things). there is no god but He: to Him is the final vanities, therewith to condemn the Truth; but it was I that seized then ags, in Mercy and Knowledge. Forgive, then, those who turn in Repentills; and any whom Thou dost preserve from ills that Day, on them will hast Thou given us Life! Now have we recognised our sins: Is there a	form your mission in spite of the adverse conditions and circumstances." goal.4. None can dispute about the Signs of Allah but the Unbelievers. Len! and how (terrible) was My Requital!6. Thus was the Decree of thy Lord tance, and follow Thy Path; and preserve them from the Penalty of the Blat Thou have bestowed Mercy indeed: and that will be truly (for them) the any way out (of this)?"12. (The answer will be:) "This is because, when Alla	et not, then, their strutting about through the land deceive thee!5. But proved true against the Unbelievers; that truly they are Companions of zing Fire!8. "And grant, our Lord! that they enter the Gardens of highest Achievement".10. The Unbelievers will be addressed: "Greater
from Allah. Whose will be the dominion that Day?" That of Allah, the Or listened to.19. (Allah) knows of (the tricks) that deceive with the eyes, a in strength, and in the traces (they have left) in the land: but Allah did of old We sent Moses, with Our Signs and an authority manifest,24. To	Unbelievers may detest it.15. Raised high above ranks (or degrees), (I the the Irresistible!17. That Day will every soul be requited for what it eated and all that the hearts (of men) conceal.20. And Allah will judge with (judged lithem to account for their sins, and none had they to defend them at Pharaoh, Haman, and Qarun; but they called (him)" a sorcerer telling lithem to account for their sins, and none had they to defend them at Pharaoh, Haman, and Qarun; but they called (him)" a sorcerer telling lithem to account for their sins, and none had they to defend them at Pharaoh, Haman, and Qarun; but they called (him)" a sorcerer telling lithem to account for their sins, and none had they to defend them at Pharaoh, Haman, and Qarun; but they called (him)" a sorcerer telling lithem to account for their sins, and none had they to defend them at Pharaoh, Haman, and Qarun; but they called (him)" a sorcerer telling lithem to account for their sins, and none had they to defend them at Pharaoh, Haman, and Qarun; but they called (him)" a sorcerer telling lithem to account for their sins, and none had they to defend them at Pharaoh, Haman, and Qarun; but they called (him) and lithem to account for their sins, and none had they to defend them the pharaoh, the pharaoh	He is) the Lord of the Throne (of Authority): by His Command doth arned; no injustice will there be that Day, for Allah is Swift in takin astice and) Truth: but those whom (men) invoke besides Him, will negainst Allah.22. That was because there came to them their apostleties!"25.	He send the Spirit (of inspiration) to any of His servants he pleases, the grace account. 18. Warn them of the Day that is (ever) drawing near, when not (be in a position) to judge at all. Verily it is Allah (alone) Who hears so with Clear (Signs), but they rejected them: So Allah called them to a server of the server of t	that it may warn (men) of the Day of Mutual Meeting,-16. The Day whereon the hearts will (come) right up to the throats to choke (them); No intimas and sees (all things).21. Do they not travel through the earth and see whaccount: for He is Full of Strength, Strict in Punishment.23.	te friend nor intercessor will the wrong-doers have, who could be
slay a man because he says, 'My Lord is Allah.?- when he has indeed co us from the Punishment of Allah, should it befall us?" Pharaoh said: "I b "Something like the fate of the People of Noah, the 'Ad, and the Thamus Joseph in times gone by, with Clear Signs, but ye ceased not to doubt of	hat I fear is lest he should change your religion, or lest he should cause me to you with Clear (Signs) from your Lord? and if he be a liar, on him out point out to you that which I see (myself); Nor do I guide you but to d, and those who came after them: but Allah never wishes injustice to he f the (Mission) for which he had come: At length, when he died, ye said	e mischief to appear in the land!"27. Moses said: "I have indeed cal is (the sin of) his lie: but, if he is telling the Truth, then will fall or the Path of Right!"30. Then said the man who believed: "O my peo- is Servants.32. "And O my people! I fear for you a Day when there : 'No apostle will Allah send after him.' thus doth Allah leave to stra	lled upon my Lord and your Lord (for protection) from every arrogant in you something of the (calamity) of which he warns you: Truly Allah gple! Truly I do fear for you something like the Day (of disaster) of the will be Mutual calling (and wailing),-33. "A Day when ye shall turn you such as transgress and live in doubt,-35. "(Such) as dispute about t	our backs and flee: No defender shall ye have from Allah. Any whom Allah he Signs of Allah, without any authority that hath reached them, grievous	pominion this day: Ye have the upper hand in the land: but who will help leaves to stray, there is none to guide34. "And to you there came and odious (is such conduct) in the sight of Allah and of the Believers.
Path; and the plot of Pharaoh led to nothing but perdition (for him).38. woman - and is a Believer- such will enter the Garden (of Bliss): Therein do call me to one who is not fit to be called to, whether in this world, or Then Allah saved him from (every) ill that they plotted (against him), but In front of the Fire will they be brought, morning and evening: And (the	The man who believed said further: "O my people! Follow me: I will lead will they have abundance without measure.41. "And O my people! Ho in the Hereafter; our return will be to Allah. and the Transgressors wint the burnt of the Penalty encompassed on all sides the People of Phares sentence will be) on the Day that Judgment will be established: "Cast	d you to the Path of Right.39. "O my people! This life of the presen w (strange) it is for me to call you to Salvation while ye call me to tall be Companions of the Fire!44. "Soon will ye remember what I say aoh.46. Ye the People of Pharaoh into the severest Penalty!"47. Behold, the	It is nothing but (temporary) convenience: It is the Hereafter that is the Fire!42. "Ye do call upon me to blaspheme against Allah, and to job y to you (now), My (own) affair I commit to Allah. for Allah (ever) water with each other in the Fire! The weak ones (who follows)	ed) will say to those who had been arrogant, "We but followed you: Can yo	the like thereof: and he that works a righteous deed - whether man or exalted in Power, Who forgives again and again!"43. "Without doubt ye then take (on yourselves) from us some share of the Fire?48. Those
wandering) in (mazes of) error!"51. We will, without doubt, help our ap Children of Israel,- 54. A Guide and a Message to men of Understanding to: seek refuge, then, in Allah. It is He Who hears and sees (all things). Assuredly the creation of the heavens and the earth is a greater (matter Not equal are the blind and those who (clearly) see: Nor are (equal) the	ostles and those who believe, (both) in this world's life and on the Day g.55. Patiently, then, persevere: for the Promise of Allah is true: and as 57. r) than the creation of men: Yet most men understand not.58. use who believe and work deeds of righteousness, and those who do evi	when the Witnesses will stand forth,-52. The Day when no profit wik forgiveness for thy fault, and celebrate the Praises of thy Lord in I. Little do ye learn by admonition!59. The Hour will certainly come	ill it be to Wrong-doers to present their excuses, but they will (only) he the evening and in the morning. 56. Those who dispute about the signer: Therein is no doubt: Yet most men believe not.60. And your Lord sa	tetles with Clear Signs?" They will say, "Yes". They will reply, "Then pray (a ave the Curse and the Home of Misery.53. We did aforetime give Moses that of Allah without any authority bestowed on them, there is nothing in the second	the (Book of) Guidance, and We gave the book in inheritance to the seir breasts but (the quest of) greatness, which they shall never attain at to serve Me will surely find themselves in Hell - in humiliation!" 61. It
earth as a resting place, and the sky as a canopy, and has given you show whom ye invoke besides Allah,- seeing that the Clear Sings have come to some who die before;- and lets you reach a Term appointed; in order the know,-71. When the yokes (shall be) round their necks, and the chains; Unbelievers to stray.75. "That was because ye were wont to rejoice on the stray of the stray	ape- and made your shapes beautiful,- and has provided for you Sustend to me from my Lord; and I have been commanded to bow (in Islam) to tat ye may learn wisdom. 68. It is He Who gives Life and Death; and wh they shall be dragged along-72. In the boiling fetid fluid: then in the Fithe earth in things other than the Truth, and that ye were wont to be in	ance, of things pure and good;- such is Allah your Lord. So Glory to he Lord of the Worlds."67. It is He Who has created you from dust en He decides upon an affair, He says to it, "Be", and it is.69. Seest re shall they be burned;73. Then shall it be said to them: "Where a solent.76. "Enter ye the gates of Hell, to dwell therein: and evil is (Allah, the Lord of the Worlds! 65. He is the Living (One): There is no then from a sperm-drop, then from a leech-like clot; then does he get thou not those that dispute concerning the Sings of Allah. How are the (deities) to which ye gave part-worship-74. "In derogation of Al(this) abode of the arrogant!"77. So persevere in patience; for the Pro-	ye are deluded away from the Truth!63. Thus are deluded those who are god but He: Call upon Him, giving Him sincere devotion. Praise be to Alla you out (into the light) as a child: then lets you (grow and) reach your age hey turned away (from Reality)?- 70. Those who reject the Book and the (Illah." They will reply: "They have left us in the lurch: Nay, we invoked not mise of Allah is true: and whether We show thee (in this life) some part of	h, Lord of the Worlds!66. Say: "I have been forbidden to invoke those of full strength; then lets you become old,- though of you there are evelations) with which We sent our apostles: but soon shall they of old, anything (that had real existence)." Thus does Allah leave the what We promise them,- or We take thy soul (to Our Mercy) (before
who stood on Falsehoods.79. It is Allah Who made cattle for you, that you earth and see what was the End of those before them? They were more numerous than these and superior in strength and in the For when their apostles came to them with Clear Signs, they exulted in But when they saw Our Punishment, they said: "We believe in Allah,- the	e may use some for riding and some for food;80. And there are (other) the traces (they have left) in the land: Yet all that they accomplished was such knowledge (and skill) as they had; but that very (Wrath) at which e one Allah - and we reject the partners we used to join with Him."85.	advantages in them for you (besides); that ye may through them at s of no profit to them.83. they were wont to scoff hemmed them in.84. But their professing the Faith when they (actually) saw Our Punish	tain to any need (there may be) in your hearts; and on them and on sh ment was not going to profit them. (Such has been) Allah's Way of dea		f the Signs of Allah will ye deny? 82. Do they not travel through the
consecutively after Surah Az-Zumar, and its present position in the order suspicion and misgiving in the minds of the people about the teaching of They were devising one plot after the other, and on one occasion had extrangle him to death. Hadrat Abu Bakr, who happened to go there in ticlearly stated at the very outset, and then the whole following discourse	er of the Surahs in the Quran is the same as its chronological order. Bac of the Quran and the message of Islam and about the Holy Prophet hims wen taken the practical steps to execute a plot. Bukhari has related a tr time, pushed him away. Hadrat Abdullah says that when Abu Bakr was see is a most effective and instructive review of them. As an answer to the	Ekground of Revelation There are clear indications in the subject model by starting many disputes and discussions, raising irrelevant of adition on the authority of Hadrat Abdullah bin Amr bin 'As saying struggling with the cruel man, he was saying words to the effect: "Vectorspiracies of murder, the story of the Believer of the people of the story of the Believer of the people of the story of the Believer of the people of the story of the sto	latter of this Surah to the conditions in which it was revealed. The disl bjections and bringing ever new accusations so that the Holy Prophet that one day when the Holy Prophet was offering his Prayer in the pro Would you kill a man only because he says: Allah is my Lord?" With a l Pharaoh has been narrated (vv. 23 - 55) and through this story three d	r of Pharaoh's people) has been mentioned. Period of Revelation According believers of Makkah at that time were engaged in two kinds of the activiti and the believers were sick of trying to answer them. Second, they were ecinct's of the Kabbah, suddenly 'Uqbah bin Abi Mu'ait, rushed forward a little variation this event has also been mentioned in Ibn Hisham, Nasa'i a lifferent lessons have been taught to the three groups: The disbelievers ha	es against the Holy Prophet. First, they were creating every kind of preparing the ground for putting an end to the Holy Prophet himself. In a putting a piece of cloth round his neck started twisting it so as to mid Ibn Abi Hatim .Theme and TopicsBoth aspects of this have been we been admonished: "Whatever you intend to do against Muhammad
yet you should rest assured that the might of that God Whose Word you and your Lord against every arrogant person who does not believe in the against you." Besides these two, there was a third group of the people abut in spite of the conviction they were watching quietly and unconcern perform the duty, which a righteous man from among the courtiers of P	a are trying to raise high is superior to every other power. Therefore, you be Day of Reckoning.' (v. 27) Thus, if you go on performing your mission also in the society, who had been convinced in their hearts that the Truned the conflict between the Truth and falsehood. Allah here has arouse that himself had performed at a time when the Pharaoh had made up	ou should only seek Allah's refuge in response to every and any drearless of every danger and with full trust in God, His succor will the was only on the side of the Holy Prophet Muhammad (upon who ed their conscience as if to say: "When the enemies of the Truth hap his mind to kill the Prophet Moses. The circumstances that prevent	radful threat that they utter against you, and then busy yourself after to all ultimately reach you, and the Pharaohs of today shall be doomed just m be Allah's peace), and that the disbelieving Quraish were being unjure openly plotted, in front of your very eyes, it would be a sad reflection to your from raising your voice had also obstructed the way of the Bel	on on you if you still remained indifferent. Under such conditions, unless a liever, but he had full faith in Allah and disregarded all expediency; then r	e answer to every threat of the tyrant: `I have taken refuge in my Lord r patiently every wave of persecution and tyranny that may be directed a person's conscience has wholly become dead, he should rise and ote that the Pharaoh was not able to do him any harm."Now as for the
which were the real cause of the Quraishite chiefs' conflict against the to say" "The real cause of your denial is your arrogance and vanity. You Revelations of Allah, you will be doomed to the same fate as the nations Arabic, for people who understand;-4. Giving good news and admonition your Allah is one Allah. so stand true to Him, and ask for His Forgivene	Holy Prophet, have been exposed. Apparently they were trying to have think that if you acknowledge the prophethood of Muhammad (upon we of the past. Much worse torment awaits you in the Hereafter. Then you is yet most of them turn away, and so they hear not.5. They say: "Our hass." And woe to those who join gods with Allah,-7. Those who practise is	the common people believe that they had some genuine objections from be Allah's peace), your power and authority will come to an eu will repent, but it will be too late. Page 6(Recitation by Abdul Hatearts are under veils, (concealed) from that to which thou dost involved the control of the	against the teaching of the Prophet and his claim to prophethood; the nd. That is why you are straining every nerve to frustrate and defeat l di Kanakeri) Bismillaahir Rahmaanir Raheem Abdullah Yusuf Ali Tran ite us, and in our ears in a deafness, and between us and thee is a scr who believe and work deeds of righteousness is a reward that will never the second se	nd it has been stated plainly and openly that the disbelievers are wrangling at is why they were not prepared to listen to him. But, in fact, this was the him. "In the same connection, the disbelievers have been warned again an slation 1. Ha Mim:2. A Revelation from (Allah), Most Gracious, Most Mercen: so do thou (what thou wilt); for us, we shall do (what we will!)"6. Say wer fail.9. Say: Is it that ye deny Him Who created the earth in two Days?	ir struggle for power. In verse 56, they have been openly warned, so as a gain to the effect: "If you do not desist from wrangling against the iful;-3. A Book, whereof the verses are explained in detail;- a Qur'an in thou: "I am but a man like you: It is revealed to me by Inspiration, that
Such is the Decree of (Him) the Exalted in Might, Full of Knowledge. 13 angels (to preach). Now we reject your mission (altogether)."15. Now the Penalty of humiliation in this life; but the Penalty of a Hereafter will be will be gathered together to the Fire, they will be marched in ranks.20.	smoke: He said to it and to the earth: "Come ye together, willingly or us. But if they turn away, say thou: "I have warned you of a stunning Pur he 'Ad behaved arrogantly through the land, against (all) truth and reaste more humiliating still: and they will find no help.17. As to the Thamus	nwillingly." They said: "We do come (together), in willing obedience ishment (as of thunder and lightning) like that which (overtook) the son, and said: "Who is superior to us in strength?" What! did they not do not be gave them Guidance, but they preferred blindness (of heart)	ce."12. So He completed them as seven firmaments in two Days, and File 'Ad and the Thamud!"14. Behold, the apostles came to them, from boot see that Allah, Who created them, was superior to them in strength to Guidance: so the stunning Punishment of humiliation seized them,	He assigned to each heaven its duty and command. And We adorned the lopefore them and behind them, (preaching): "Serve none but Allah." They so the sent against them a for because of what they had earned. 18. But We delivered those who believes the sent against them a forth of the forth of the sent against them a forth of the sent against the sent again	aid, "If our Lord had so pleased, He would certainly have sent down arious Wind through days of disaster, that We might give them a taste of d and practised righteousness.19. On the Day that the enemies of Allah
your skins should bear witness against you! But ye did think that Allah received.25. And We have destined for them intimate companions (of lil The Unbelievers say: "Listen not to this Qur'an, but talk at random in the And the Unbelievers will say: "Our Lord! Show us those, among Jinns as which ye were promised!31. "We are your protectors in this life and in	knew not many of the things that ye used to do!23. "But this thought of ke nature), who made alluring to them what was before them and behin he midst of its (reading), that ye may gain the upper hand!"27. But We wand men, who misled us: We shall crush them beneath our feet, so that the Hereafter: therein shall ye have all that your souls shall desire; the	yours which ye did entertain concerning your Lord, hath brought at them; and the sentence among the previous generations of Jinns will certainly give the Unbelievers a taste of a severe Penalty, and hey become the vilest (before all)."30. In the case of those who say rein shall ye have all that ye ask for!-32. "A hospitable gift from one	you to destruction, and (now) have ye become of those utterly lost!"24 and men, who have passed away, is proved against them; for they are We will requite them for the worst of their deeds.28. Such is the require, "Our Lord is Allah., and, further, stand straight and steadfast, the are Oft-Forgiving, Most Merciful!"33. Who is better in speech than one variety.	ital of the enemies of Allah,- the Fire: therein will be for them the Eternal ngels descend on them (from time to time): "Fear ye not!" (they suggest), who calls (men) to Allah, works righteousness, and says, "I am of those where the suggest of t	Home: a (fit) requital, for that they were wont to reject Our Sings.29. Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the o bow in Islam"?34. Nor can goodness and Evil be equal. Repel (Evil)
with what is better: Then will he between whom and thee was hatred be Sings are the Night and the Day, and the Sun and the Moon. Adore not And among His Signs in this: thou seest the earth barren and desolate; For He has power over all things. 40. Those who pervert the Truth in O from before or behind it: It is sent down by One Full of Wisdom, Worthy Messenger an Arab?" Say: "It is a Guide and a Healing to those who bel	ecome as it were thy friend and intimate!35. And no one will be granted the sun and the moon, but adore Allah, Who created them, if it is Him but when We send down rain to it, it is stirred to life and yields increas ur Signs are not hidden from Us. Which is better?- he that is cast into to fall Praise.43. Nothing is said to thee that was not said to the apost lieve; and for those who believe not, there is a deafness in their ears, as	If such goodness except those who exercise patience and self-restrate wish to serve.38. But is the (Unbelievers) are arrogant, (no matter. Truly, He Who gives life to the (dead) earth can surely give life the Fire, or he that comes safe through, on the Day of Judgment? Does before thee: that thy lord has at his Command (all) forgiveness and it is blindness in their (eyes): They are (as it were) being called the	aint,- none but persons of the greatest good fortune.36. And if (at any ser): for in the presence of thy Lord are those who celebrate His praise to (men) who are dead. Those who is well: verily He seeth (clearly) all that ye do. 41. Those who is well as a most Grievous Penalty.44. Had We sent this as a Qur'an (infrom a place far distant!"45. We certainly gave Moses the Book aforet	time) an incitement to discord is made to thee by the Evil One, seek refuges by night and by day. And they never flag (nor feel themselves above it). reject the Message when it comes to them (are not hidden from Us). And in the language) other than Arabic, they would have said: "Why are not its time: but disputes arose therein.	e in Allah. He is the One Who hears and knows all things.37. Among His 39. Indeed it is a Book of exalted power.42. No falsehood can approach it verses explained in detail? What! (a Book) not in Arabic and (a
No date-fruit comes out of its sheath, nor does a female conceive (within Man does not weary of asking for good (things), but if ill touches him, hundelievers the truth of all that they did, and We shall give them the tapurpose)?"53. Soon will We show them our Signs in the (furthest) regio	n her womb) nor bring forth the Day that (Allah) will propound to them the gives up all hope (and) is lost in despair. 50. When we give him a tast after of a severe Penalty. 51. When We bestow favours on man, he turns a ns (of the earth), and in their own souls, until it becomes manifest to the	the (question), "Where are the partners (ye attributed to Me?" The of some Mercy from Ourselves, after some adversity has touched away, and gets himself remote on his side (instead of coming to Us) tem that this is the Truth. Is it not enough that thy Lord doth witne	ey will say, "We do assure thee not one of us can bear witness!"48. The him, he is sure to say, "This is due to my (merit): I think not that the latest and when evil seizes him, (he comes) full of prolonged prayer!52. Says all things?54. Ah indeed! Are they in doubt concerning the Meeting	vn soul: nor is thy Lord ever unjust (in the least) to His Servants.47. To Hi e (deities) they used to invoke aforetime will leave them in the lurch, and Hour (of Judgment) will (ever) be established; but if I am brought back to ay: "See ye if the (Revelation) is (really) from Allah, and yet do ye reject it y with their Lord? Ah indeed! It is He that doth encompass all things! You to authentic Traditions, it was sent down after the affirmation of the Faith	they will perceive that they have no way of escape.49. my Lord, I have (much) good (stored) in His sight!" But We will show the P Who is more astray than one who is in a schism far (from any browser does not support the audio element. Your browser does not
the people of the Quraish were feeling upset at the growing numbers of all agreed to this, and Utbah went and sat by the Holy Prophet. When the forefathers were pagans. Now listen to me and I shall make some sugge our chief and will never decide a matter without you; if you want to be	f the Muslims. On this occasion, Utbah bin Rabi'ah (the father-in-law of he Holy Prophet turned to him, he said: "Nephew, you know the high st estions. Consider them well: maybe that you accept one of them." The I a king, we will accept you as our king; and if you are visited by a jinn, v	Abu Sufyan) said to the Quraish chiefs: "Gentlemen, if you like I w atus that you enjoy in the community by virtue of your ancestry an Holy Prophet said: "Abul Walid, say what you want to say and I shaly hom you cannot get rid of by your own power, we will arrange the	rould go and speak to Muhammad (upon whom be Allah's peace and bl d family relations, but you have put your people to great trouble: you ll listen to you." He said, "Nephew, if by what you are doing, you want be best physicians and have you treated at our own expense." 'Utbah we	er corner of the Mosque there was the Holy Prophet sitting by himself. The lessings) and put before him some proposals; maybe that he accepts one chave created divisions among them and you consider them to be fools: you wealth, we will give you enough of it so that you will be the richest man agent on speaking in this strain and the Holy Prophet went on listening to him.	f them, to which we may also agree, and so he stops opposing us." They a talk ill of their religion and gods, and say things as though all our among us; if you want to became an important man, we will make you
people asked, "What have you heard?" He replied, "By God! I have hear with him. But if he overcame Arabia, his sovereignty would be your sovereignty.	himself; then raising his head, said, "This was my reply, O Abul Walid, r I'd something the like of which I had never heard before. By God, it's ne ereignty and his honor your honor." Hearing this the chiefs spoke out:	now you may act as you please." then Utbah arose and walked back ither poetry, nor sorcery, nor magic. O chiefs of the Quraish, listen 'You too, O father of Walid, have been bewitched by his tongue." U	towards the chiefs, the people saw him from afar, and said: "By God! to what I say and leave this man to himself. I think what he recites is tbah replied, "I have given you my opinion; now you may act as you pl	Utbab's face is changed. He does not look the same man that he was who going to have its effect. If the other Arabs overcome him, you will be saw lease." (Ibn Hisham, vol. I, pp. 313-314). This story has been narrated by state of the Thamud "Lithah had spontaneously placed his hand on the Holy Pro	ed from raising your band against your brother, and the others will deal

IV, pp. 90-91; Al Bidayah wan-Nihayah, vol. III, p. 62). Theme and Subject MatterIn the discourse that Allah sent down in response to what Utbah said, no attention whatever was paid to the absurd proposals that he had made to the Holy Prophet. For what he had said was, in fact, an attack on the Holy Prophet is intention and his intellect. His assumption was that as there was no possibility of his being a Prophet and the Quran being Allah's Revelation, inevitably the motive of his invitation must either be the desire to obtain wealth and political power, or, God forbid, he had lost his reason. In the first case, he wanted to make a bargain with the Holy Prophet; in the second, he was insulting him when he said that the Quraish chiefs would have been cured of his madness at their own expense. Obviously, when the opponents come down to such absurd things, no gentlement would like to answer them, but would give them and say what Utbah said, this Surah makes antaged of the curious control defeat the message of the Quran. They would give a clear to fiscussion, which the unbelieving Quraish were showing stubbornly and wischedly in order to defeat the message of the Quran. They would say to tho object discussion, which would not leive the Holy Prophet, "You may continue you my cont

Then only could one say that the discourse was not of his own composition but a revelation from God. "Here is a resume of what has been said in answer to this deaf and blind opposition: The Unit of Knowledge in the truths that have been presented in it plainly and clearly, but the people of understanding are

If a person regarded it as an affliction, it would be his own misfortune. Good news is for those who benefit by it and warning for those who turn away from it. If you have put coverings on your hearts and have made yourselves deaf, it is none of the Prophet's job to make the one hear who does not want to understand understand

and then you are made to understand the truth you turn away in stubbornness. If you still do not believe, then be aware that a sudden torment is about to visit you, the like of which had visited the Ad and the Thamud, and this torment also will not be the final punishment of your crimes, but there is in addition the accountability and the fire of Hell in the Hereafter. Wetched is the man who gets as company such satans from among men and jinn, who show him nothing but green and pleasant, who neither let him think aright himself nor let him hear right from among men and jinn, who show him nothing but green and pleasant, who neither let him think aright himself nor let him hear right from who will appear and pleasant, who neither let him think aright himself nor let him hear right from one will appear and pleasant, who neither let him think aright himself nor he him did not be the final punishment of your crimes, but there is in addition the accountability and the first but him hear right from who had misled and deceived him in the world, he would trample them under his foot. This Quran is an unchangeable Book. You can not defeat it by your machinations and falsehoods. Whether falsehood comes from the thim hear right from one who had misled and deceived him in the world, he would trample them under his foot. This Quran is an unchangeable Book. You can not defeat it by your machinations and falsehoods. Whether falsehood comes from the two would trample them under his foot. This Quran is an unchangeable Book. You can not defeat it by your machinations and falsehoods. Whether falsehood comes from the two would trample them under his foot. This Quran is an unchangeable Book. You can not defeat it by your machinations and falsehoods. Whether falsehood comes from the front or makes a secret and indirect attack from behind, it cannot succeed in refuting it. To all purplements and the would are presented in your own language, so that you may understand it, you say that it should have been sent down in some foreign tongue

Afterwards he justified his action before the Quraish chiefs, saying: "You know that whatever Muhammad says is always fulfilled; therefore, I feared lest a torment should descend on us." (For details, see Tafsir Ibn Kathir, vol.

seeing this light as well as benefiting by it. It is surely Allah's mercy that He has sent down this Word for the guidance of man.

compose anything that he pleased in his mother tongue and then make the claim that he had received it from God. It would be a miracle if the person would suddenly arise and make an eloquent speech in a foreign tongue which he did not know.

are almost rent asunder from above them (by Him Glory): and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth: Behold! Verily Allah doth watch over them; and thou art not the disposer of their affairs. 7. Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all around her,- and warn (them) of the Day of Assembly, of which there is no doubt: (when) some will be in the Garden, and some in the Blazing Fire. 8. If Allah had so willed, He could have made them a single people; but He admits whom He will to His Mercy; and the Wrong-doers will have no protector nor helper. 9. What! Have they taken (for worship) protectors besides Him? But it is Allah,- He is the Protector, and it is He Who gives life to the dead: It is He Who has power over all things, 10. Whatever it be wherein ye differ, the decision thereof is with Allah.
such is Allah my Lord: In Him I trust, and to Him I trust, and the Him I trust, and to Him I trust, and to Him I trust, and the Him I tru
(distance who have been settled between them.) It is the first the book after them they as between them. But they became divided between them. But they became them they as between them they as between them. But they those who have made the book after them they became them they as between them. But they those who have made the book after them they as between them. But they those who have made the book after them they as between them. But they those who have made the book after them they as between them. But they those who have made the book after them they as between them. But they those who have made the book after them they as between them. But they those who have made the book after them the book after them they as between them. But they those who have made the book after them they as between them. But they those who have made the book after them they as between them. But they those who have made the book after them they as between them. But they those who have made the book after them they as between them. But they the between them they are the book after them they as between them. But they the between them they are the book after the book after them they are the book after the boo
Allah will bring us together, and to Him is (our) Final Goal.16. But those who dispute concerning Allah after He has been accepted,- futile is their dispute in the Sight of their Lord: on them will make thee realise that perhaps the Hour is close at hand?18. Only those wish to hasten it who believe not in it: those who believe hold it in awe, and know that it is the Truth.
Behold, verily those that dispute concerning the Hour are far astray.19. Gracious is Allah to His servants: He gives Sustenance to whom He pleases: and He has power and can carry out His world, We grant somewhat thereof, but he has no share or lot in the Hereafter.21. What! have they partners (in godhead), who have established for them some religion without the permission of Allah. Had it not been for the Decree of Judgment, the matter would have been decided between them (at once).
But verily the Wrong- doers will have a grievous Penalty.22. Thou wilt see the Wrong-doers in fear on account of what they have earned, and (the burden of) that must (necessarily) fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have, before their Lord, all that they wish for. That will indeed be the magnificent Bounty (of Allah23. That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service). 24. What! Do they say, "He has forged a falsehood against Allah.? But if Allah willed, He could seal up thy heart. And Allah blots out Vanity, and proves the Truth by His Words.
For He knows well the secrets of all hearts. 25. He is the One that accepts repentance from His Servants and forgives sins: and He knows all that ye do. 26. And He listens to those who believe and do deeds of righteousness, and gives them increase of His Bounty: but for the Unbelievers their is a terrible Penalty. 27. If Allah were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; but he sends (it) down in due measure as He pleases. For He is with His Servants Well-acquainted, Watchful. 28. He is the Protector, Worthy of all Praise. 29. And among His Signs is the creation of the heavens and the earth, and the living creatures that He has scattered through
them: and He has power to gather them together when He wills. 30. Whatever misfortune happens to you, is because on the things your hands have wrought, and for many (of them) He grants forgiveness. 31. Nor can ye frustrate (aught), (fleeing) through the earth; nor have ye, besides Allah, any one to protect or to help. 32. And among His Signs are the ships, smooth-running through the ocean, (tall) as mountains. 33. If it be His Will He can still the Wind: then would they become motionless on the back of the (ocean). Verily in this are Signs for everyone who patiently perseveres and is grateful. 34. Or He can cause them to perish because of the (evil) which (the men) have earned; but much doth He forgive. 35. But let those know, who dispute about Our Signs, that there is for them no way of escape. 36. Whatever ye are given (here) is (but) a convenience of this life: but that which is with Allah is better and more lasting: (it is) for those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for
Sustenance;39. And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves. 40. The recompense for an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah. for (Allah) loveth not those who do wrong. 41. But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame. 42. The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous. 43. But indeed if any show patience and forgive, that would be a penalty be a penalty for a proposition in the control of the proposition in the control of the proposition of the proposition of the proposition in the control of the proposition of the proposi
truly be an exercise of courageous will and resolution in the conduct of affairs.44. For any whom Allah leaves astray, there is no protector thereafter. And thou wilt see the Wrong-doers, when in sight of the Penalty, Say: "Is there any way (to effect) a return?" 45. And thou wilt see the Wrong-doers, when in sight of the Penalty, Say: "Is there any way (to effect) a return?" 45. And thou wilt see the Wrong-doers, when in sight of the Penalty, in a humble frame of mind because of (their) disgrace, (and) looking with a stealthy glance. And the Believers will say: "Those are indeed in loss, who have given to perdition their own selves and those belonging to them on the Day of Judgment. Behold! Truly the Wrong-doers are in a lasting Penalty!" 46. And no protectors have they to help them, other than Allah. And for any whom Allah leaves to stray, there is no way (to the Goal). 47. Hearken ye to your Lord, before there come a Day which there will be no putting back, because of (the Ordainment of) Allah. that Day there will be for you no place of refuge nor will there be for you any room for denial (of your
sins)!48. If then they round and the second from the second fr
consecutively after Ha-Miim As Sajdah, for it seems to be, in a way, a supplement to it. This will become clear to every person who first studies Surah Ha-Mim As Sajdah carefully and then goes through this Surah. He will see that in that Surah Ha-Mim As Sajdah, for it seems to be, in a way, a supplement to it. This will become clear to every person who first studies Surah Ha-Mim As Sajdah, for it seems to be, in a way, a supplement to it. This will become clear to every person who first studies Surah Ha-Mim As Sajdah, for it seems to be, in a way, a supplement to it. This will become clear to every person who first studies Surah Ha-Mim As Sajdah, for it seems to be, in a way, a supplement to it. This will become clear to every person who first studies Surah Ha-Mim As Sajdah carefully and then goes through this Surah. He will see that in that Surah Ha-Mim As Sajdah, for it seems to be, in a way, a supplement to it. This will become clear to every person who first studies Surah Ha-Mim As Sajdah, carefully and then goes through this Surah Ha-Mim As Sajdah carefully and then goes through this Surah Ha-Mim As Sajdah, carefully and then goes through this Surah Ha-Mim As Sajdah, carefully and then goes through this Surah Ha-Mim As Sajdah carefully and then goes through this Surah Ha-Mim As Sajdah carefully and then goes through the chiefs of the people were opposing Muhammad (upon whom be Allah's peace), and as against them, how serious he was in everything he said, how rational was his standpoint and how noble his character and conduct. Immediately after that warning this Surah Ha-Mim As Sajdah carefully and then goes that in that Surah Ha-Mim As Sajdah carefully and then goes that in the County and the said, how rational was his standpoint and how noble his character and conduct. Immediately after that warning this Surah Ha-Mim As Sajdah carefully and then goes that have been been deal of the first that warning the said, how rational was his standpoint and how noble his character and conduct. Immediately after that
as divine and deity in spite of being His subject and slave. You are been agreed at this boldness of yours and fear that the wrath of Allah might descend on you any moment." After this the people have been told that a person's being appointed to Prophet has come only to arouse the headless and guide the strayed ones to the Right Path. To call to account those who do not listen to him and to
punish or not to punish them is Allah's own responsibility. and not part of the Prophet's work. Therefore, they should take it out of their head that the Prophet has come with a claim similar to those that are made by their so called religious guides and saints to the effect that he who would not listen to them, or would behave insolently towards them, would be burnt to death: In this very connection, the people have also been told that the Prophet has not come to condemn them but he is their well wisher; he is warning them that the way they are following will only lead to their own destruction. Then, an answer has been given to the question: Why didn't Allah make all human beings righteous by birth, and why did He allow the difference of viewpoint owing to which the people start following each and every way of thought and action? The answer given is this: Owing to this very fact has it become possible for man to attain to the special mercy of Allah, which is not meant for other dumb creatures, but is only meant for those endowed with power and authority, who should take Allah as Patron and Guardian not instinctively but consciously by willing choice. Allah supports the man who adopts this way and guides and helps him to do good and right and
admits him into His special mercy. On the contrary, the man who misuses his option and makes his patron those who are not, in fact, the guardians, and cannot be, are deprived of divine mercy. In this connection, it has also been made clear that only Allah is the Patron of man and of all other creatures. Others are neither the patron nor have the power to do full justice to patronage. Man's success depends only on this that he should make no mistake in choosing a patron for himself by the use of his free choice, and should take only Him his Guide Who, in reality, is the real Patron. After this, it has been explained what the Din being presented by the Holy Prophet Muhammad (upon whom be Allah's peace) really is: Its primary basis that as Allah Almighty is the Creator, Master and real Patron of the Universe and Man, He alone is Man's Ruler, He alone has the right to give Man Faith (Din) and Law (system of belief and practice) and judge the disputes of man and tell what is Truth and what is falsehood. No other being has any right whatever to be man's lawgiver.
In other words, like the natural sovereignty of Allah. On this very basis has Allah ordained a Din (True Religion) for Man from the very beginning. It was one and the same Religion that was youchsafed in every age to all the Prophets. No Prophet ever founded any separate religion of his own.
The same one Religion has been enjoined by Allah for all Mankind since the beginning of creation, and all the Prophets have been following it and inviting others to follow it. This Religion and Creed was not sent so that man may rest content only with believing in it, but it was sent with the purpose and intention that it alone should be introduced, established and enforced in the world, and no man made religion be made to prevail in Allah's earth apart from His Religion. The Prophets had not been appointed only to preach this Religion but to establish it particularly in the world. This same was the original Religion of mankind, but after the death of the Prophets, selfish people created new creeds by creating schisms for vested interests due to self conceit, vanity and ostentation. All the different religions and creeds found in the world today have resulted from corruption of the original Divine Truth. Now, the Holy Prophet Muhammad (upon whom be Allah's peace,) has been sent so that man may rest content only with believing in it, but it was sent with the purpose and intention that it alone should be introduced, established and enforced in the world, and no man made religion be made to prevail in Allah's earth apart from His Religion. The Prophets have resulted from the creed was not sent so that the purpose and intention that it alone should be introduced, established and enforced in the world, and no man made religion be made to prevail in Allah's earth apart from His Religion. The Prophets have resulted from the creed was not sent so that the purpose and intention that it alone should be introduced, established and enforced in the world, and no man made religion be made to prevail in Allah's earth apart from His Religion. The Prophets have resulted from the creed was not sent so that the purpose and intention that it alone should be introduced, established and enforced in the world. The purpose and intention that it alone should be introduced, established and enforced in the world. The purpose and intentio
Prophet will not abandon his mission only because of your foolishness. He has been enjoined to adhere to his faith at all costs and to carry out the mission to which he has been appointed. Therefore, the people should not cherish any false hope that in order to please thee he would cater to the same whims and superstitions of ignorance which has corrupted Allah's Religion before. You do not understand how great an impudence it is against Allah to adopt a man made religion and law instead of the Religion and law enjoined by Allah. You think it is an ordinary thing and there is nothing wrong with it. But in the sight of Allah it is the worst kind of shirk and a grave crime whose punishment will be imposed on all those who adopted and followed their religion. Thus, after presenting a clear and visible concept of Religion it is said: "The best possible method that could be employed. On the one hand, Allah has sent down His Book, which is teaching you the truth in a most impressive way in your own language; and on the other, the lives of the Holy Prophet Muhammad (upon whom be Allah's peace) and his
Companions are present before you by which you can see for yourselves what kind of men are prepared by the guidance given in this Book. Even then if you do not accept this guidance, nothing else in the world can bring you to the Right Path. The only alternative, therefore, is that you should be allowed to persist in the same error in which you have remained involved for centuries, and made to meet with the same doom which has been destined by Allah for such wrongdoers. "While stating these truths, brief arguments have been given, here and there, for Tauhid and the Hereafter, the world worshipers have been criticized for the moral weaknesses, which were the real cause of their deviation from the truth. The Surah has been concluded with two important themes. First, that the Holy Prophet was wholly unaware of this concept of his being a Prophet. Secondly, his presenting his own teaching as the teaching of God does not mean that he claims to have spoken to God, face to face, but God has conveyed to him this Guidance, as in the case of all other Prophets, in three ways: He speaks to His Prophets either through Revelation, or from behind a veil, or He sends an angel with the message. This thing was clarified so that the opponents did not have an opportunity of accusing the Holy Prophet of claiming to have spoken to God, face to face, and the lovers of the truth should know by what methods Allah gave instruction to the man whom He had appointed to the mission of Prophethood. Page 8(Recitation by Abdul Hadi Kanakeri) Bismillaahir Rahmaanir Raheem Abdullah Yusuf Ali Translation 1. Ha-Mim2. By the Book that makes things clear, so the guidance, and the world can be remained in very learn to the moral weaknesses, which were the real cause of the world
wisdom.5. Shall We then take away the Message from you and repel (you), for that ye are a people transgressing beyond bounds? 6. But how many were the prophets We sent amongst the peoples of old? 7. And never came there a prophet to them but they mocked him.8. So We destroyed (them)- stronger in power than these;- and (thus) has passed on the Parable of the peoples of old.9. If thou wert to question them, 'Who created the heavens and the earth?' They would be sure to reply, 'they were created by (Him), the Exalted in Power, Full of Knowledge';-10.
(Yea, the same that) has made for you the earth (like a carpet) spread out, and has made for you roads (and channels) therein, in order that ye may find guidance (on the way);11. That sends down (from time to time) rain from the sky in due measure; and We raise to life therewith a land that is dead; even so will ye be raised (from the dead);-12. That sends down (from time to time) rain from the sky in due measure; and We raise to life therewith a land that is dead; even so will ye be raised (from the dead);-12. That sends down (from time to time) rain from the sky in due measure; and We raise to life therewith a land that is dead; even so will ye be raised (from the dead);-12.
In order that ye may sit firm and square on their backs, and when so seated, ye may celebrate the (kind) favour of your Lord, surely, must we turn back!"15. Yet they attribute to some of His servants a share with Him (in his godhead)! truly is man a blasphemous ingrate avowed!16. What! has He taken daughters out of what He himself creates, and granted to you sons for choice? 17. When news is brought to one of them of (the birth of) what he sets up as a likeness to (Allah) Most Gracious, his face darkens, and he is filled with inward grief!18. Is then one brought up among trinkets, and unable to give a clear account in a dispute (to be associated with Allah.?19. And they make into females angels who themselves serve Allah. Did they witness their creation? Their evidence will be recorded, and they have no knowledge! they do nothing but lie!21. What! have We given them a Book before this, to which they are holding fast?22.
Nay! they say: "We found our fathers following a certain religion, and we will certainly follow in their footsteps." 23. Just in the same way, whenever We sent a Warner before thee to any people, the wealthy ones among them said: "What! Even if I brought you better guidance than that which ye found your fathers following?" They said: "For us, we deny that ye (prophets) are sent (on a mission at all)."25. So We exacted retribution from them: now see what was the end of those who rejected (Truth)!26. Behold! Abraham said to his father and his people: "I do indeed clear myself of what ye worship: 27. "(I worship) only Him Who made me, and He will certainly guide me." 28. And he left it as a Word to endure among those who came after him, that they may turn back (to Allah29. Yea, I have given the good things of this life of these (men) and their fathers, until the Truth has come to them, and an apostle making things clear.30. But when the Truth came to them, they said: "This is sorcery, and we do reject it."31. Also, they say: "Why is not thin, they have the theory of the life of the said: "This is sorcery, and we do reject it."31. Also, they say: "Why is not they down the life of the said: "This is sorcery, and we do reject it."31. Also, they say: "Why is not they down the life of the said: "This is sorcery, and we do reject it."31. Also, they say: "Why is not they said: "This is sorcery, and we do reject it."31. Also, they say: "Why is not they said: "This is sorcery, and we do reject it."31. Also, they say: "Why is not they said: "This is sorcery, and we do reject it."31. Also, they say: "Why is not they said: "This is sorcery, and we do reject it."31. Also, they say: "Why is not they said: "This is sorcery, and we do reject it."31. Also, they say: "Why is not they said: "This is sorcery, and we do reject it."31. Also, they say: "Why is not they said: "This is sorcery, and we do reject it."31. Also, they say: "Why is not they said: "This is sorcery, and we do reject it."31. Also, they say: "Why is not they sai
out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass.33. And were it not that (all) men might become of one (evil) way of life, We would provide, for everyone that blasphemes against (Allah) Most Gracious, silver roofs for their houses and (silver) stair-ways on which to go up,34. And (silver) doors to their houses, and thrones (of silver) on which they could recline,35. And also adornments of gold. But all this were nothing but conveniences of the present life: The Hereafter, in the sight of thy Lord is for the Righteous.36.
If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him.37. Such (evil ones) really hinder them from the Path, but they think that they are being guided aright!38. At length, when (such a one) comes to Us, he says (to his evil companion): "Would that between me and thee were the distance of East and West!" Ah! evil is the companion (indeed)!39. When ye have done wrong, it will avail you nothing, that Day, that ye shall be partners in Punishment!40. Canst thou then make the deaf to hear, or give direction to the blind or to such as (wander) in manifest error?41. Even if We shall be partners in Punishment!40. Canst thou then make the deaf to hear, or give direction to the blind or to such as (wander) in manifest error?41. Even if We shall be partners in Punishment!40.
them.43. So hold thou fast to the Revelation sent down to thee; verily thou art on a Straight Way.44. The (Qur'an) is indeed the message, for thee and for thy people; and soon shall ye (all) be brought to account. 45. And question thou our apostles whom We sent before them with Our Signs, to Pharaoh and his Chiefs: He said, "I am an apostle of the Lord of the Worlds." 47. But when he came to them with Our Signs, behold they ridiculed them.48. We showed them sign after Sign, each greater than its fellow, and We seized them with Punishment, in order that they might turn (to Us).49.
And they said, "O thou sorcere! Invoke thy Lord for us according to His covenant with thee; for we shall truly accept guidance." 50. But when We removed the Penalty from them, behold, they broke their word. 51. And Pharaoh proclaimed among his people, saying: "O my people! Does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)? What! see ye not then? 52. "Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly? 53. "Then why are not gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession? 54. Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious (against Allah 55. When at length they provoked Us, We exacted retribution from them, and We drowned them all. 56. And We made them (a people) of the Past and an Example to later ages. 57. When (Jesus) the son of Mary is held up as an example, behold, thy people raise a clamour thereat (in ridicule)! 58. And they say, "Are our gods best, or he?" This they set forth to thee, only by way of disputation: yea, they are a contentious people. 59.
He was no more than a servant: We granted Our favour to him, and We made him an example to the Evil One hinder you: for he is to you an enemy avowed.63. When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me.64. "For Allah, He is my Lord and your Lord: so worship ye Him: this is a Straight Way."65. But sects from among themselves fell into disagreement: then woe to the wrong-doers, from the Penalty of a
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settled some plan (among themselves)? But it is We Who settle things.80. Or do they think that We hear not their secrets and their private counsels? Indeed (We do), and Our messengers are by them, to record. 81. Say: "If (Allah) Most Gracious had a son, I would be the first to worship."82. Glory to the Lord of the heavens and the earth, the Lord of the Throne (of Authority)! (He is free) from the things they attribute (to him)! 83. So leave them to babble and play (with vanities) until they meet that Day of theirs, which they have been promised.84. It is He Who is Allah in heaven and Allah on earth, and all between them: with Him is the Knowledge of the Hour (of Judgment): and to Him shall ye be brought back.86.
And those whom they invoke besides Allah have no power of intercession; only he who bears witness to the Truth, and they know (him).87. If thou ask them, who created them, they will certainly say, Allah. How then are they deluded away (from the Truth)? 88. ((Allah) has knowledge) of the (Prophet's) cry, "O my Lord! Truly these are people who will not believe!"89. But turn away from them, and say "Peace!" But soon shall they know! Your browser does not support the audio element. Your browser does not support the audio element. It is derived from the word zukhruf-an which occurs in verse 33 of this Surah also was sent down in the same period in which the Surahs Al-Mumin, As-Sajdah and Ash-Shura,
were sent down. It appears that the revelation of this series of the Surahs began when the disbelievers of Makkah were planning to put an end to the Holy Prophet's life. Day and night they were holding consultations in their assemblies as how to eliminate him, and even an attack on his life also had been made as has been clearly referred to in vv. 79-80. Theme and TopicsIn this Surah a forceful and severe criticism has

insist on making others associates of Allah in His Godhead. They regard the servants as the children of Allah; they worship them and invoke them for the fulfillment of their needs. How did they know that the angels were female? When these our practices, we could not have worshiped these our practices, and the practices of the practi under His Will not only idol worship but crimes like theft and adultery, robbery. murder, etc. also are being committed. Can this argument be used to justify as right and proper this commission of every crime and evil is the world? When it is asked: Have you any other authority, apart from this wrong argument, for the polytheism of yours? They reply, "The same has been the practice since the time of our forefathers." In other words, this in their opinion is a strong enough argument for a creed's being right and true, whereas the Prophet Abraham, descent from whom is the only basis of their pride and distinction, had rejected the religion of his forefathers, which did not have the support of any rational argument. Then, if these people had to follow their elders only, for this also they selected their most ignorant elders and abandoned their most illustrious elders like the Prophets Abraham and Ishmael (on whom be peace). When they are asked: "Has ever a Prophet or a Book sent down by God also given this teaching that others beside Allah too are worthy of worship? they present this practice of the Christians as an argument that they took Jesus son of God and worshiped him; whereas the question was not this whether the community of a Prophet had committed shirk or not, but this whether a Prophet had himself taught shirk. Jesus son of Mary had never said that he was son of God and that the people should worship him. His own was the same teaching which every other Prophet had given "My Lord as well as your Lord is Allah: so worship him alone."They were disinclined to believe in the Prophet had given "My Lord as well as your Lord as well as y a prophet among us, He would have appointed one of the great men of our two cities (Makkah and Taif). On that very basis, Pharaoh also had looked down upon the Prophet Moses and said: "If Allah, the King of the earth, He would have sent him with bracelets of gold and a company of angels in attendance. Where from has this mendicant appeared I am sup

any intercessor who may be able to protect from His punishment those who adopt deviation knowingly. Allah is far above this that He should have children. He alone is the God of the whole Universe: all others are His servants and not associates in His attributes and powers, and only such men can intercede only for those who may have

41-43 and 79-80 the same thing has been reiterated. Though the people who were plotting against his life are meant, the Holy Prophet has been addressed to the effect: "Whether you remain alive or not, We will certainly punish the wicked," and the people themselves have been told what is the reality of the religion that the people are following so devotedly and what are the arguments on whose strength they are benefiting from, have been bestowed by Allah; yet they

As Mercy from thy Lord: for He hears and knows (all things);7. The Lord of the heavens and the earth and all between them, if ye (but) have an assured faith. 8. There is no god but He: It is He Who gives life and gives death, The Lord and Cherisher to you and your earliest ancestors.9. Yet they play about in doubt.10. Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible,11. Enveloping the people: this will be a Penalty Grievous.12. (They will say:) "Our Lord! remove the Penalty from us, for we do really believe!"13. How shall the message be (effectual) for them, seeing that an Messenger explaining things clearly has (already) come to them,-14. Yet they turn away from him and say: "Tutored (by others), a man possessed!"15. We shall indeed (then) exact Retribution!17.

The discourse starts in a way as if to say: "You, by means of your mischiefs, want that the revelation of this Books because of the mischief of the people, but has destroyed the wicked people, who obstructed the way of His guidance.

We did, before them, try the people of Pharaoh: there came to them an apostle most honourable, 18. Saying: "Restore to me the Servants of Allah. am to you an apostle worthy of all trust; 19. "And be not arrogant as against Allah. for I come to you with authority manifest. 20. nave sought safety with my Lord and your Lord, against your injuring me.21. "If ye believe me not, at least keep yourselves away from me."22. (But they were aggressive:) then he cried to his Lord: "These are indeed a people given to sin."23. (The reply came:) "March forth with My Servants by night: for ye are sure to be pursued.24. "And leave the sea as a furrow (divided): for they are a host (destined) to be drowned."25. How many were the gardens and springs they left behind, 26. And corn-fields and noble buildings, 27. And wealth (and conveniences of life), wherein they had taken such delight! 28. Thus (was their end)! And We made other people inherit (those things)! 29. And neither heaven nor earth shed a tear over them; nor were they given a respite (again). 30. We did deliver aforetime the Children of Israel from humiliating Punishment, 3

Like the boiling of scalding water. 47. (A voice will cry: "Seize ye him and drag him into the midst of the Blazing Fire!48. Then pour over his head the Penalty of Boiling Water, 49. "Taste thou (this)! Truly wast thou mighty, full of honour!50. "Truly this is what ye used to doubt!"51. As to the Righteous (they will face each other;54. So; and We shall join them to Companions with beautiful, big, and lustrous eyes, 55. There can they call for every kind of fruit in peace and security; 56, Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire,-57. As a Bounty from thy Lord! that will be the supreme achievement!58. Verily, We have made this (Qur'an) easy, in thy tongue, in order that they may give heed.59. So wait thou and watch; for they (too) are waiting. كُلْهُ فِي اللَّهُ فِي اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ الللللَّ اللَّهُ الللَّهُ اللَّهُ الل

Inflicted by Pharaoh, for he was arrogant (even) among inordinate transgressors.32. And We chose them aforetime above the nations, knowingly, 33. Mad granted them Signs in which there was a manifest trial34. As to these (Quraish), they say forsooth: 35.

"There is nothing beyond our first death, and we shall not be raised again.36. "Then bring (back) our forefathers, if what ye say is true!" 37. What! Are they better than the people of Tubba and those who were before them, merely in (idle) sport: 39. We created them not except for just ends: but most of

Israel the Book the Power of Command, and Prophethood; We gave them, for Sustenance, things good and pure; and We favoured them above the nations.17.

The same He will do again. A little further in vv.

الْ الْمُعْلَى الْمُعْلِي الْمِعْلِي الْمُعْلِي الْمِعْلِي الْمُعْلِي الْمِعْلِي الْمُعْلِي وَلِمْ الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمِعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي الْمِعْلِي الْمُعْلِي الْمُعْلِي الْمُعْلِي He thought that when the people would be afflicted with a calamity, they would remember God, their hearts would accept the admonition. Allah granted his prayer, and the whole land was overtaken by such a terrible famine that the people were sorely distressed. At last, some of the Quraish chiefs among whom Hadrat Abdullah bin Masud has particularly mentioned the name of Abu Sufyan came the Holy Prophet and requested him to pray to Allah to deliver his people from the calamity. On this occasion Allah sent down this Surah. Subject Matter and TopicsThe introduction to the address revealed on this occasion for the admonition and warning of the people of Makkah, are wrong in thinking that the Quran is being composed by

character, works and speech clearly show that he is Allah's true Messenger, how will a mere famine help remove their disbelief?" On the other, the unbelievers have been addressed, so as to say: "You lie when you say that you will believe as soon as the torment is removed from you. You need a much more vain or useless. Then the disbelievers demand to bring their forefathers back to life has been answered, thus: "This cannot be done every day to meet the demand of the individuals, but Allah has appointed a time when He will resurrect all mankind simultaneously and will subject them to accountability in His Court. If one has to protect oneself there, one should think about it here. For no one will be able to save himself there by his own power, nor by the power of any one else. "In connection with this Court of Allah, mention has been made of the fate of those who will be declared as successful. The discourse has been made of the fate of those who will be declared as successful. The discourse has been made of the fate of those who will be declared as successful. The discourse has been made of the fate of those who will be declared as successful. and insist on seeing your evil end, you may wait; Our Prophet too is waiting. Whatever is to happen at its own appointed time. Page 10 (Recitation by Abdul Hadi Kanakeri) Bismillaahir Rahmaanir Raheem Abdullah Yusuf Ali Translation 1. Ha-Mim. 2. The revelation of the Book is from Allah the Exalted in Power, Full of Wisdom. 3. Verily in the heavens and the earth, are Signs for those who believe. 4. And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured Faith. 5. And in the alternation of Night and Day, and the fact that Allah sends down Sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds, are Signs for those of assured Faith. 5. And in the alternation of Night and Day, and the fact that are wise. 6. Such are the Signs of Allah, which We rehearse to thee in Truth; then in what exposition will they believe after (rejecting) Allah and His Signs? 7. Woe to each sinful dealer in Falsehoods: 8. He hears the Signs of Allah rehearsed to him, yet is obstinate and lofty, as if he had not heard them: then announce to him a Penalty Grievous! 9. And when he learns something of Our Signs, he takes them in jest: for such there will be a humiliating Penalty 10. In front of them is Hell: and of no profit to them is Hell: and of no profit to them is Hell: and of no profit to them in jest. for them is a tremendous Penalty.11. This is (true) Guidance and for those who reject the Signs of their Lord, is a grievous Penalty of abomination.12. It is Allah Who has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for

those who reflect.14. Tell those who believe, to forgive those who do not look forward to the Days of Allah. It is for Him to recompense (for good or ill) each People according to what they have earned.15. If any one does a righteous deed, it ensures to the benefit of his own soul). In the end will ye (all) be brought back to your Lord.16. We did aforetime grant to the Children of

And We granted them Clear Signs in affairs (of Religion): it was only after knowledge had been granted to them on the Clear Signs in affairs (of Religion: so follow thou that (Way), and follow not the desires of those who known known them. not.19. They will be of no use to thee in the sight of Allah. it is only Wrong-doers (that stand as) protectors, one to another: but Allah is the Protector of the Righteous.20. These are clear evidences to men and a Guidance and Mercy to those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds,- that equal will be their life and their

24. And they say: "What is there but our life in this world? We shall die and we live, and nothing but this: They say is true!"26. Say: "It is Allah Who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt": But most men do not understand. 27. To Allah belongs the dominion of the heavens and the earth, and the Day that the Hour of Judgment is established,- that Day will the dealers in Falsehood perish!28. And thou wilt see every sect bowing the knee: Every sect will be called to its Record: "This Day shall ye be recompensed for all that ye did! 29. "This Our Record speaks about you with truth: For We were wont to put on Record all that ye did."30. Then, as to those who believed and did righteous deeds, their Lord will admit them to His Mercy that will be said): "Were not Our Signs rehearsed to you? But ye were arrogant, and were a people given to sin!32. "And when it was said that these who rejected Allah, (to them will be said): "Were not Our Signs rehearsed to you? But ye were arrogant, and were a people given to sin!32. "And when it was said that the most of the said promise of Allah was true, and that the Hour- there was no doubt about its (coming), ye used to say, 'We know not what is the hour: we only think it is an idea, and we have no firm assurance."33. Then will also be said: "This Day We will forget you as ye forgot the meeting of this Day of yours! and your abode is the Fire, and no believes have veight of the world deceived you." (Fire with a solid trief was the life of the world helpers have veight of the world deceived you." (Fire with the life of the world helpers have veight of the world helpers have the world helpers helpers have the world helpers helpers have the world helpers helpers helpers have the world helpers helpers helpers helpers helpers helpers helpers helpers hel

of this Surah also has not been mentioned in any authentic tradition, but its subject matter clearly shows that it was revealed consecutively after Surah Ad Dukhan.

time in the future. In this regard, they challenged the Holy Prophet, saying: "If you lay a claim to this, then raise our dead forefathers back to life." In answer to this, Allah has given the knowledge that there is no other life after death, and the souls are not seized but Your this claim rests mainly on this that you have not seen any dead person rising back to life and returning to the world. Is this basis strong enough for a person to make a claim that the dead people will never rise to life? When you do not experience and observe a thing, does it mean that you have the knowledge that it does not exist at all? It is utterly against reason and justice that the good and the you do not die of your own accord, but die when We send death on you. And a time is certainly coming when you will see for yourself that you are present before your God and your whole book of conduct is ready accurately, which bears evidence against each of your misdeeds. Then

(udgment, and who (in fact) are unconscious of their call (to them)?6. And when mankind are gathered together)!7. When Our Clear Signs are rehearsed to them, the Unbelievers say, of the Truth when it comes to them: "This is evident sorcery!" 8. inspiration; I am but a Warner open and clear."10. Say: "See ye? If (this teaching) be from Allah, and ye reject it, and a witness from among the Children of Israel testifies to its similarity (with earlier scripture), and has believed while ye are arrogant, (how unjust ye are!) truly, Allah guides not a people unjust."11. The Unbelievers say of those who believe: "If (this Message) were a good thing, (such men) would not have grieve.14. Such shall be Companions of the Gardens, dwelling therein (for aye): a recompense for their (good) deeds.15. We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains forty years, he says, "O my Lord! Grant me that I st whom is proved the sentence among the previous generations of Jinns and men, that have passed away; for they will be (utterly) lost.19. And to all are (assigned) degrees according to the deeds which they (have done), and in order that (Allah) may recompense their deeds, and no injustice be done to them. 20. And on the Day that the Unbelievers will be placed before the Fire, (It will be said to them): "Ye

necessity. But even at that time whenever Abu Lahab noticed any of them approaching the market place or a trading caravan he would pledge that he himself would buy those articles so that they did not suffer any loss. This boycott which continued uninterrupted for three years had broken the back of the Muslims and the Bani Hashim; so much so that at times they were even forced to eat grass and the leaves of trees. At last, when the siege was lifted this year, Abu Talib, the Holy Prophet's uncle, who had been a source of peace and consolation for him ever since the beginning of the call, also passed away. Because of these Quraish scoundrel one day threw dust at him openly in the street. At last, the Holy Prophet left for Ta'if with the intention that he should invite the Bani Thaqif to Islam, for even if they did not accept Islam, they might at least be persuaded to allow him to work for his mission peacefully. He did not have the facility of any conveyance at that time, and traveled all the way to Ta'if on foot. According to others, he was accompanied by Zaid bin Harithah. He stayed at Ta'if for a few days, and approached each of the Bani Thaqif and talked to him about his mission. But not only they refused to listen to him, but plainly gave him the notice that he should leave their city, for they feared that his preaching might "spoil" their younger generation. Thus, he was compelled to leave Ta'if. When he was leaving the city, the chiefs of Thaqif set their slaves and scoundrels behind him, who went on crying at him, abusing him and petting him with stones for a long way from either side of the road till he became broken down with wounds and his shoes were filled with blood. Wearied and exhausted he took shelter in the shade of the wall of a garden outside Ta'if, and prayed: "O God, to Thee I complain of my weakness, little resource, and lowliness before men. O Most Merciful, Thou art the Lord of the weak, and Thou art not angry with me I care not. Thy favor is more wide for me. I take refuge in the light of Thy countenance by which the darkness is illumined, and the things of this world and the next are rightly ordered, lest Thy anger descend upon me or Thy wrath light upon me. It is for Thee to be satisfied until Thou art well pleased. There is no power and no might save in Thee." (Ibn Hisham: A. Guillaume's Translation, p. 193). Grieved and heart broken when he returned and reached near Qarn al-Manazil, he felt as though the sky was overcast by clouds. He has, therefore, sent this angel in charge of the mountains greeted him and submitted :"If you like I would overturn the angel of the mountains greeted him and submitted in front of him, who called out:" Allah has heard the way your people have responded. He has, therefore, sent this angel in charge of the mountains greeted him and submitted in front of him, who called out: "If you like I would overturn the angel in charge of the mountains." You may command him as you please." Then the angel in charge of the mountains greeted him and submitted in front of him, who called out: "If you like I would overturn the angel in charge of the mountains greeted him and submitted in front of him, who called out: "If you like I would overturn the angel in charge of the mountains greeted him and submitted in front of him, who called out: "If you like I would overturn the angel in charge of the mountains greeted him and submitted in front of him, who called out: "If you like I would overturn the angel in charge of the mountains greeted him and submitted in front of him, who called out: "If you like I would overturn the angel in charge of the mountains greeted him and submitted in front of him, who called out: "If you like I would overturn the angel in charge of the mountains greeted him and submitted in front of him, who called out: "If you like I would overturn the angel in front of him, who called out: "If you like I would overturn the angel in front of him, who called out: "If you like I would overturn the angel in front of him, who called out: "If you like I would overturn the angel in front of him, who called out: "If you like I would overturn the angel in front of him, who called out: "If you like I would overturn the angel in front of him and a would overturn the angel in front of him and a would overturn the angel in front of him and a would overturn the angel in front of him and a would overturn the angel in f

mountains from either side upon these people." The Holy Prophet replied: "No, but I expect that Allah will create from their seed those who will worship none but Allah, the One." (Bukhari, Dhikr al Mala'ikah, Muslim: Kitab al-Maghazi; Nasa'i: Al-Bauth). After this he went to stay for a few days at Makkah, perplexed as to how he would face the people of Makkah, who, he thought, would be still further emboldened against him after hearing what had happened at Ta'if. It was here that one night when he was reciting the Qur'an, believed in it, and returned to the jinn, who had become its believers, and they were spreading his message among their own kind. Subject Matter and TopicsSuch were the conditions when this Surah, on the one hand, and studies this Surah, on the one hand, and studies this Surah, on the other, will have no doubt left in his mind that this is not at all the composition of Muhammad (upon whom be Allah." For nowhere in this Surah, from the beginning to the end, does one find even a tinge of the human feelings and reactions, which are naturally produced in a man who is passing through such hard conditions. Had it been the word of Muhammad (upon whom be Allah's peace) whom the occurrence of personal griefs one after the other and the countless and the recent bitter experience at Ta'if had caused extreme anguish and distress, it would have reflected in some degree the state of the man who was the subject of these afflictions and griefs. Consider the prayer that we have cited above: it contains his own language its every word is saturated with the feelings that he had at the time. But this Surah which was sent down precisely in the same period and was recited above: it contains his own language its every word is saturated with the feelings that he had at the time. But this Surah which was sent down precisely in the same period and was recited above: it contains his own language its every word is saturated with the feelings that he had at the time. But this Surah which was sent down precisely in the same period and was recited above: it contains his own language its every word is saturated with the feelings that he had at the time. But this Surah which was sent down precisely in the same period and was recited above: it contains his own language its every word is saturated with the feelings that he had at the time. But this Surah which was sent down precisely in the same period and was recited above: it contains his own language its every word is saturated with the feelings that he had at the time. But this Surah which was sent down precisely in the same period and was recited above: it contains his own language its every word is saturated with the feelings that he had at the time. But this saturated with the feelings that he had at the time. of the time. The subject matter of the Surah is to warn the disbelievers of the errors in which they were involved, and also resisted arrogantly, and were condemning the man who was trying to redeem them. They regarded the world as a useless and purposeless place where they were involved, and also resisted arrogantly, and were condemning the man who was trying to redeem them. They regarded the world as a useless and purposeless place where they were involved, and also resisted arrogantly, and were condemning the man who was trying to redeem them. associates of Allah. They were not inclined to believe that the Qur'an was the Word of the Lord of the worlds. They had a strange erroneous concept of apostleship on the basis of which they were proposing strange erroneous concept of the tribes and so called leaders of their nation were not accepting it and only a few young men, and some poor folks and some slaves had affirmed faith in it. They thought that Resurrection and life after death and the rewards and punishments of the Hereafter were fabrications whose occurrence was absolutely out of the question. In this Surah each of these misconceptions has been refuted in a brief but rational way, and the disbelievers have been warned that if they would reject the invitation of the Prophet Muhammad (upon whom be Allah's peace) by prejudice and stubbornness instead of trying to understand its truth rationally, they would only be preparing for their own doom. Page 12(Recitation by Abdul Hadi Kanakeri) Bismillaahir Rahmaanir Raheem Abdullah Yusuf Ali Translation 1. Those who reject Allah and hinder (men) from the Path of Allah, - their deeds will Allah render astray (from their Lord, - He will remove from their Lord, - He will remove from their Lord. Thus does Allah set forth for men their lessons by similitudes, 4. Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with

others. But those who are slain in the Way of Allah, He will aid you, and plant your feet firmly. 8. But those who reject (Allah), for them is destruction, and (Allah) will render their deeds astray (from their deeds astray). mark).9. That is because they hate the Revelation of Allah. so He has made their deeds fruitless.10. Do they not travel through the earth, and see what was the End of those who reject Allah have no protector.12. Verily Allah will admit admi those who believe and do righteous deeds, to Gardens beneath which rivers flow; while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.13. And how many cities, with more power than thy city which has driven thee out, have We destroyed (for their sins)? and there was none to aid them.14. Is then one who is on a clear (Path) from his Lord, no better than one to whom the evil of his conduct seems pleasing, and such as follow their own lusts?15. (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)? 16. And among them are men who listen to thee, but in the end, when they go out from thee, they say to those who have received Knowledge, "What is it he said just then?" Such are men whose hearts Allah has sealed, and who follow their own lusts.17. But to those who receive Guidance, He increases the (light of) Guidance, and bestows on them their Piety and Restraint (from evil). 18. Do they then only wait for the Hour, that it should come on them of a sudden? But already have come some tokens thereof, and when it (actually) is on them, how can they benefit then by their admonition? 19. Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes. 20. Those who believe say, "Why is not a sura sent down (for us)?" But when a sura of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking at the eyer true to Allah. 22. Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?23. Such are the men whom Allah has cursed for He has made them deaf and blinded them up with false hopes.26. This, because they said

to those who hate what Allah has revealed, "We will obey you in part of (this) matter"; but Allah knows their (inner) secrets.27. But how (will it be) when the angels take their souls at death, and smite their faces and their backs?28. This because they followed that which called forth the Wrath of Allah, and they hated Allah knows their (inner) secrets.27. But how (will it be) when the angels take their souls at death, and smite their faces and their backs?28. This because they followed that which called forth the Wrath of Allah, and they hated Allah knows their (inner) secrets.27. But how (will it be) when the angels take their souls at death, and smite their faces and their backs?28. This because they followed that which called forth the Wrath of Allah, and they hated Allah knows their (inner) secrets.29. Or do those in whose hearts is a disease, think that Allah will not bring to light all their rancour?30. Had We so wiled, We could have shown them by the tone of their speech! And Allah knows all that ye do. 31. And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).32. Those who reject Allah, hinder (men) from the Path of Allah, and resist the Messenger, after Guidance has been clearly shown to them, will not injure Allah in the least, but He will make their deeds of no effect.33. O ye who believe! Obey Allah, and resist the Messenger, after Guidance has been clearly shown to them, will not injure Allah in the least, but He will make their deeds of no effect.33. O ye who believe! Obey Allah, and resist the Messenger, after Guidance has been clearly shown to them, will not injure Allah in the least, but He will make their deeds of no effect.31. O ye who believe! Obey Allah, and resist the Messenger, after Guidance has been clearly shown to them, will not injure Allah in the least, but He will make their deeds of no effect.31. O ye who believe! Obey Allah, and resist the Messenger after Guidance has been clearly shown to them. and faint-hearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your (good) deeds.36. The life of this world is but play and amusement: and if ye believe and guard against Evil, He will grant you your recompense, and will not ask you (to give up) your possessions.37. If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill-feeling. 38. Behold, ye are those invited to spend (of your substance) in the Way of Allah. But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls.

But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you! Name The Surah in which the holy name of Muhammad (upon wham be Allah's peace and blessings) has occurred. Besides, it has another well known name "al-Qital" also, which is derived from the sentence wa dhukira fi-hal-qital of verse 20. Period of Revelation The contents of this Surah testify that it was sent down after the hijrah at Madinah at the time when the fighting had been enjoined, though active fighting had not yet been undertaken. Detailed arguments in support of this view have been given in E.

Allah does not stand in need of help from men. If one group of men shirked offering sacrifices in the cause of His Religion, Allah would remove it and bring another group in its place.

Those who disbelieved": Those who refused to accept the teachings and guidance presented 'by Muhammad (upon whom be Allah's peace and blessings).

N. 8 below. Historical Background The conditions at the time when this Surah was sent down were such that the Muslims had emigrated to the haven of Madinah from every side, the disbelieving Quraish were not prepared to leave them alone and let them live in peace even there. Thus, the small settlement of Madinah was hemmed in by the enemy, who was bent upon exterminating it completely. The only alternative left with the Muslims were that either they should surrender to the forces of ignorance, giving up their mission of preaching the true Faith, or even following it in their private lives, or should rise to wage a war at the cost of their lives to settle finally and for ever whether Islam would stay in Arabia or the creed of ignorance. On this occasion Allah showed the Muslims the same way of resolution and will, which is the only way for the true believers. He first permitted them to fight in Surah Al Hajj 39 and then enjoined fighting in Al Baqarah 190. But at that time everyone knew fully well what it meant to wage a war in those conditions. There were only a handful of Muslims in Madinah, who could not muster even a thousand soldiers; yet they were being urged to take up the sword and clash against the pagan forces of the whole of Arabia. Then the kind of the weapons needed to equip its soldiers for war could hardly be afforded by the town in which hundreds of emigrants were still homeless and unsettled even by resort to starving its members at a time when it had been boycotted economically by the Arabs on all sides. Theme and Subject Matter Such were the conditions when this Surah was revealed. Its theme is to prepare the believers for war and to give them preliminary instructions in this regard. That is why it has also been entitled al-Qital. It deals with the following topics: At the outset it is said that of the two groups confronting each other at this time, one has refused to accept the Truth which had been sent down by Allah to His servant, Muhammad (upon whom be Allah's peace and blessings). Now, Allah's final decision is that He has rendered fruitless and vain all the works of the latter group and set right the condition and affairs of the latter group. After this, the Muslims have been given hope for the best rewards on offering sacrifices in the cause of Allah and they have been

assured that their struggle in the cause of the Truth will not go to waste, but they will be abundantly rewarded both in this world and in the Hereafter. Furthermore, about the disbelievers it has been said that they are deprived of Allah's support and guidance: none of their designs will succeed in their conflict with the believers, and they will meet a most evil fate both in this world and in the Hereafter. They thought they had achieved a great success by driving the Prophet of Allah out of Makkah, but in fact by this they had hastened their own doom. After this, the discourse turns to the hypocrites, who were posing to be sincere Muslims before the command to fight was sent down, but were confounded when this command actually came down, and began to conspire with the disbelievers in order to save themselves from the hazards of war. They have been plainly warned to the effect that no act and deed is acceptable to Allah of those who adopt hypocrisy with regard to Him and His Prophet. There, the basic issue against which all those who profess the Faith are being tried is whether one is on the side of the Truth or Falsehood, whether one is on the side of the Truth which one professes to believer; his Prayer and his Fasting and his discharging of the zakat deserve no reward from Allah. Then the Muslims, but they should not show weakness by offering peace to them, which might still further embolden them against Islam and the Muslims, but they should come out with trust in Allah and clash with the mighty forces of disbelief. Allah is with the Muslims: they alone shall triumph; and the might of disbelief will be humbled and vanquished. In conclusion, the Muslims have been invited to spend their wealth in the cause of Allah. Although at that time they were economically very weak, the problem demanded that the Muslims should not only risk their lives for safeguarding themselves and their Faith from the dominance of disbelief and for exalting Allah's Religion but should also expend their economic resources as far as possible in the preparations for war. Therefore, they were clearly warned to the effect. Anyone who adopted a niggardly attitude at the time, would not, in fact, harm Allah at all, but would result in his own destruction, for

2The verb sadd (from which saddu of the original is derived) is used both as a transitive verb in Arabic. Therefore, the sentence would mean "they themselves refrained from adopting Allah's Way: (1) That one should forcibly prevent another from believing; (2) that one should so persecute the believers that it should become difficult for them to remain steadfast on the Faith in view of the dreadful conditions; (3) that one should mislead the people against the Religion and its followers in different ways and create doubts in the hearts so that the people may become suspicious of the Religion and its followers in different ways and create doubts in the hearts so that the people may become suspicious of the Religion and its followers in different ways and create doubts in the hearts so that the people may become suspicious of the Religion and its followers in different ways and create doubts in the hearts so that the people may become suspicious of the Religion and its followers in different ways and create doubts in the hearts so that the people may become suspicious of the Religion and its followers in different ways and create doubts in the hearts so that the people may become suspicious of the Religion and its followers in different ways and create doubts in the hearts so that the people may be come suspicious of the Religion and its followers in different ways and create doubts in the hearts so that the people may be come suspicious of the Religion and its followers in different ways and create doubts in the hearts so that the people may be come suspicious of the Religion and its followers in different ways are considered in the hearts so that the people may be come suspicious of the Religion and the hearts so that the people may be come suspicious of the Religion and the hearts so that the people may be come suspicious of the Religion and the hearts so that the hearts so that the people may be come suspicious of the Religion and the hearts so that the hea of Allah in the sense that he brings up his children on the way of disbelief, and then it becomes difficult for his future generation to give up the ancestral faith and accept Islam. Likewise, every unbelieving society is an obstruction to the Way of Allah, for it creates obstacles in the way of the progress of the Faith by its system of education and training, its government and its customs and prejudices. 3The words adalla a 'mala-hum (led their deeds astray, let them go to waste) are very comprehensive in meaning. Their one meaning is: Allah deprived them of the grace that their efforts and their labors should be spent in the right way: now, whatever they do, they will do that for wrong aims and objects in wrong ways: all their endeavors will be directed to the way of error and deviation - instead of guidance. Their second meaning is: The works that they have been performing as pious deeds, e.g. guardianship of the Ka'bah, entertaining the guests, treating the kindred well, and such other works, which are counted among religious services and noble actions morally, were rendered fruitless by Allah; they will get no reward for them, for when they refuse to accept Tauhid and to adopt the way of Allah; they will get no reward for them, for when they refuse to accept Tauhid and to adopt the way of Allah; they will get no reward for them, for when they refuse to accept Tauhid and to adopt the way of Allah; they will get no reward for them. adopting Islam none of their works can be acceptable to Allah. The third meaning is Allah rendered fruitless ans vain the efforts they were making to obstruct the way of the Truth and to keep their creed of disbelief alive in Arabia as against the Prophet Muhammad (upon whom be Allah) rendered fruitless ans vain the efforts they were making to obstruct the way of the Truth and to keep their creed of disbelief alive in Arabia as against the Prophet Muhammad (upon whom be Allah). after saying alladhina amanu (those who believed) there was no need to say wa amanu bi-ma nuzzila 'ala Muhammad-in (and accepted that which has been sent down to him, yet making a separate mention of it is particularly meant to assert this. After the appointment of Muhammad and in the teachings sent down to him, yet making a separate mention of it is particularly meant to assert this. peace and blessings) to Prophethood, a person's belief in Allah and the Hereafter and the Books cannot be beneficial until he also believes in him and the teachings brought by him. This explanation was necessary because after the emigration, the Muslims had also to deal with those people, who recognized and accepted all the requirements of the Faith but refused to acknowledge and accept

the Prophet Muhammad (upon whom be Allah's peace and blessings). 5This has two meanings: (1) That Allah wiped off from their record all those sins which they had happened to commit in the pre-Islamic days of ignorance: now, they will not at all be held accountable for them; and (2) that Allah removed from them the evils of creed, thought, morals and action in which they were involved. Now their minds were changed; their creed and ideas were changed; now there was faith in their hearts instead of the immoral evil. 6This also has two meanings: (1) That Allah has taken them out of the condition and put them on the right path and improved and bettered their lives for them; and (2) that Allah has taken them out of the condition of weakness and helplessness and oppression in which they were placed till then; now He has created for them such conditions in which instead of being persecuted they will now live and order their lives as free people, and will have the upper hand instead of being subdued and suppressed. 7That is, "He makes both the parties aware of their positions. One party insists on

disbelievers in the battlefield ...", indicate that the fighting has not yet taken place and the Muslims are being instructed that when it does take place, what they should do. The words of verse 20 below testify that this Surah was sent down at a time when it does take place, what they should do. The words of verse 20 below testify that this Surah was sent down at a time when it does take place, what they should do. The words of verse 20 below testify that this Surah was sent down at a time when it does take place, what they should do. The words of verse 20 below testify that this Surah was sent down at a time when it does take place, what they should do. The words of verse 20 below testify that this Surah was sent down at a time when it does take place and the hypocrites of Madinah and the people of the weak faith had been so 67-69 of the Surah AI-Anfal also testify that this verse had been said: "It does not behoove a Prophet to have captives until he has crushed down the enemies in the land. You desire the gains of this world, but Allah desires the Hereafter, and Allah is All-Powerful, All-Wise. Had not a decree already been issued by Allah, you would have incurred a severe chastisement in consequence of what you have done. So eat of what you have taken as spoils because it is lawful and pure. "A careful study of this passage, especially of its italicized portions, shows that what had displeased Allah on this occasion was that before crushing down the enemy completely in the Battle of Badr, the Muslims had started taking the enemy soldiers as captives, whereas the instruction given them in Surah Muhammad before the actual fighting was this: "When you have crushed them completely, then bind the captives of Badr as lawful and did not punish them for that. The words "Had not the decree already been issued by Allah." are clearly pointing to the fact that the command for permission to accept ransom had already been given in the Qur'an beside this verse had been sent down before the above-cited verse of the Surah Al-Anfal. (For explanation, see E. N 49 on Al-Anfal). This is the first verse of the Qur'an in which preliminary instructions have been given about the laws of war. Below is given a resume of the injunctions that are derived from this verse and the Sunnah: (1) The real aim of the Muslim army in war is to break the fighting power of the enemy till it is crushed and the juristic inferences as based on this verse and the Sunnah: (1) The real aim of the Muslim army in war is to break the fighting power of the enemy till it is crushed and the juristic inferences as based on this verse and the Sunnah: (1) The real aim of the Muslim army in war is to break the fighting power of the injunctions that are derived from this verse and the Sunnah: (1) The real aim of the Muslim army in war is to break the fighting power of the injunctions that are derived from this verse and the Sunnah: (1) The real aim of the Muslim army in war is to break the fighting power of the injunctions that are derived from this verse and the Sunnah: (2) The real aim of the Muslim army in war is to break the fighting power of the injunctions that are derived from this verse and the Sunnah: (2) The real aim of the Sunnah: (3) The real aim of the Sunnah: (4) The real aim of the Sunnah: (4) The real aim of the Sunnah: (4) The real aim of the Sunnah: (5) The real aim of the Sunnah: (5) The real aim of the Sunnah: (6) The real aim of the Sunnah: (6) The real aim of the Sunnah: (7) The real aim of the Sunnah: (8) The r war lays down its arms. Under no circumstances, should the Muslim's lose sight of this aim and start taking the enemy soldiers as captives. Captives should be taken after the enemy has been completely crushed and its numbers thinned down. The Arabs have been so instructed at the outset lest in the greed for ransom and taking slaves they should forget and overlook the real aim of the war. (2) About the prisoners taken in war it has been said: "You have the option whether you show them favor or accept ransom from them." This gives the general law that the prisoners of war should not be put to death. Hadrat Abdullah bin `Umar, Hasan Basri, `Ata' and Hammad bin Abi Sulaiman favour this view, which is quite valid. They say that a man can be killed only during the war. When the war is over and one has been made a prisoner, it is not lawful to kill him, Ibn Jarir and Abu Bakr alJassas have related that Hajjaj; bin Yusuf handed over one of the prisoners of war to Hadrat Abdullah bin `Umar and commanded him to put him to death. He refused to obey and cited this verse and said: "We are not allowed to kill a man when he is a prisoner." Imam Muhammad in As-SiyaT al-Kabir also has related that `Abdullah bin 'Amir had commanded Hadrat `Abdullah bin `Umar to kill a man when he is a prisoner." Imam Muhammad in As-SiyaT al-Kabir also has related that `Abdullah bin 'Umar to kill a man when he is a prisoner." Imam Muhammad in As-SiyaT al-Kabir also has related that `Abdullah bin 'Umar to kill a man when he is a prisoner." clearly forbidden to kill the prisoner the -Holy Prophet understood this intention of Allah's Command, and also acted accordingly, that if there was a special reason for which the ruler of an Islamic government regarded it as necessary. Thus, the Holy Prophet put to death only `Ugbah bin Abi Mu'ait and Nadr bin al-Harith from among the 70 prisoners taken at Badr, and only the poet Abu `Azzah from the prisoners taken at Uhud. Since the Bani Ouraizah had surrendered on the condition that they would accept whatever decision Hadrat Sa`d bin Mu'ait and Nadr bin al-Harith from among the 70 prisoners taken at Uhud. Since the Bani Ouraizah had surrendered on the condition that they would accept whatever decision Hadrat Sa`d bin Mu'ait and Nadr bin al-Harith from among the 70 prisoners taken at Uhud. Since the Bani Ouraizah had surrendered on the condition that they would accept whatever decision Hadrat Sa`d bin Mu'ait and Nadr bin al-Harith from among the 70 prisoners taken at Uhud. Since the Bani Ouraizah had surrendered on the condition that they would accept whatever decision Hadrat Sa`d bin Mu'ait and Nadr bin al-Harith from among the 70 prisoners taken at Uhud. Since the Bani Ouraizah had surrendered on the condition that they would accept whatever decision Hadrat Sa`d bin Mu'ait and Nadr bin al-Harith from among the 70 prisoners taken at Uhud. Since the Bani Ouraizah should be killed, the Holy Prophet had they would accept whatever decision that they would accept the they would accept whatever decision that they would accept the they would accept the they would accept the they would accept the they would be accepted to the they would accept the they would be accepted to t From among the prisoners taken at Khaiber only Kinanah bin Abi al-Huqaiq was put to death because of his violating the agreement. At the conquest of Makkah, the Holy Prophet commanded in respect of only a few particular persons from among all the inhabitants of Makkah, the Holy Prophet never killed prisoners of war, and the same also continued to be the practice of the righteous Caliphs. During their times also killing of prisoners of war for the had persecuted to only for a special reason. Hadrat, 'Umar bin 'Abdul 'Aziz also during his caliphate put to death only one prisoner of war for the reason that he had persecuted to only for a special reason. Hadrat, 'Umar bin 'Abdul 'Aziz also during his caliphate put to death only one prisoner of war was rare, which was resorted to only for a special reason. Hadrat, 'Umar bin 'Abdul 'Aziz also during his caliphate put to death only one prisoner of war was rare, which was resorted to only for a special reason. government can put a prisoner to death if necessary. But it is for the government to take such a decision; every soldier is not permitted to kill any prisoner he likes. However, if there is the danger of a prisoner's running away or of his committing a dangerous mischief, the guard can kill him. In this connection, the jurists of Islam have also made three other points: (a) That if a prisoner accepts Islam, he cannot be killed; (b) that the prisoner can be killed only as long as he is in the government's custody; if he has been allotted to, or given in somebody else's possession by sale, he cannot be killed, he should not be tortured to, or given in somebody else's possession by sale, he cannot be killed; and (c) that if the prisoner has to be killed, he should not be tortured to, or given in somebody else's possession by sale, he cannot be killed; and (c) that if the prisoner has to be killed, he should not be tortured to, or given in somebody else's possession by sale, he cannot be killed; and (c) that if the prisoner has to be killed, he should not be tortured to, or given in somebody else's possession by sale, he cannot be killed, and (c) that if the prisoner has to be killed, and (c) that if the prisoner has to be killed, he should not be tortured to a support of the prisoner has to be killed, and (c) that if the prisoner has to be killed, and (c) the prisoner has to be kille

following falsehood; therefore, Allah has brought all its endeavors to naught: and the other party has adopted obedience of the Truth; therefore, Allah has purified it of its evils and corrected its condition." 8The words of this verse as well as the context in which it occurs clearly show that it was sent down after the revelation of the command for fighting and before the actual fighting began. The words, "When you meet the fighting and before the actual fighting began. The words of this verse as well as the context in which it occurs clearly show that it was sent down after the revelation of the command for fighting and before the actual fighting began.

to death (4) The general command that has been given about the prisoners of war is: "Show them favor, or accept ransom from them." Favor includes four things: (a) That they should be treated well as prisoners; (b) that instead of killing them or keeping them in captivity for lifetime, they should be treated well as prisoners; (b) that instead of killing them or keeping them in captivity for lifetime, they should be put under jizyah and trade dhimmis; and (d) that they should be set free without ransom. There are three ways of ransoming them: (a) That they should be set free on payment of a ransom; (b) that they should be set free after taking some special service from them; and (c) that they should be set free after taking some special service from them; and the Companions at different times acted in one or the other way as the occasion demanded. The Divine Law has not bound the Islamic government to act in only one particular way. The government is in the government will be responsible for his food and clothing, . and his treatment if he is ill or wounded. Islamic Law does not permit prisoners to be kept without food or clothing, or be subjected to torture. On the contrary, instructions also have been given to treat them well and generously, and precedents of this very practice are found in the Sunnah. The Holy Prophet distributed the prisoners of Badr in the houses of different Companions and gave the instruction: "Teat these prisoners well." One of those prisoners, Abu 'Aziz, has reported: "The Ansar Muslims, in whose house I was kept, gave me bread morning and evening, but as for themselves they had only dates to eat. " About another prisoner; Suhail bin 'Amr, the Holy Prophet replied: "If I have his teeth broken, Allah will break my teeth, and has been making speeches against you: please have his teeth broken. " The Holy Prophet replied: "If I have his teeth broken, Allah will break my teeth, and has been making speeches against you: please have his teeth broken." The Holy Prophet replied: "If I have his teeth broken, Allah will break my teeth, and has been making speeches against you: please have his teeth broken." The Holy Prophet replied: "If I have his teeth broken, Allah will break my teeth, and has been making speeches against you: please have his teeth broken." The Holy Prophet was told: "He is a fiery speaker, and has been making speeches against you: please have his teeth broken." The Holy Prophet was told: "He is a fiery speaker, and has been making speeches against you: please have his teeth broken." The Holy Prophet was told: "He is a fiery speaker, and has been making speeches against you: please have his teeth broken." The Holy Prophet was told: "He is a fiery speaker, and has been making speeches against you: please have his teeth broken." The Holy Prophet was told: "He is a fiery speaker, and has been making speaker, and has been making speaker, and has been making speaker." although I am a Prophet." (Ibn Hisham). When Thumamah bin Uthal, the chief of Yamamah, was brought as a prisoner, he was provided with good food and milk on the Holy Prophet's orders as long as he remained a captive. (Ibn Hisham). The same was the practice in the time of the Companions. No precedent is found when a prisoner might have been mistreated in their time. (6) Islam has not permitted that the prisoners be kept in captivity for ever so that the government may subject them to forced labor as long as it likes. If they are not exchanged for other prisoners of war, or ransomed, the method enjoined of doing them favor is that they should be made slaves and given in possession of individuals, and the jurists of Islam have unanimously upheld it as permissible. In this regard, it should be borne in mind that a person who might have accepted Islam before being taken as prisoner, and then is somehow made a prisoner, will be set free, but the acceptance of Islam by a person who accepts it after being taken prisoner, and then is somehow made a prisoner, will not gain him freedom automatically. A tradition has been related in Musnad Ahmad. Muslim and Tirmidhi on the authority of Hadrat `Imranne accepts it after being taken prisoner, and then is somehow made a prisoner in possession of some body.

If our law had been that anyone who embraced Islam after being taken a captive, would be set free, no prisoners would be set free, no prisoner would be so foolish as not to win his freedom by pronouncing the Kalimah. (7) The third manner of doing favor with the prisoners according to the Law of Islam is that they may be put under jizyah and made dhimmi subjects of the Islamic state and allowed to live as free citizens of dar a/Islam (abode of Islam) just like the Muslims. Imam Muhammad writes in his As-Siyar a/-Kabir: "Any person who can be made a slave, can also be made a thimmi and put under jizyah. | At another place he says: "The ruler of the Muslims has the right to levy jizyah on than and a tax on their lands and set than absolutely free. " This method has been practised generally in the condition when the territory of the people who have been made prisoners, is' conquered and annexed to the Islamic state. The Holy Prophet, for instance, practiced this method in the case of the people of Khaiber, and then Hadrat `Umar and submitted: `O mar and Commander of the Faithful, before this the people of Iran had subdued us: they subjected us to harsh treatment and committed all sorts of excesses against you want to make us slaves. Hadrat `Umar replied: `You have the option either to become Muslims, or accept to pay jizyah and remain free. 'They agreed to pay the jizyah and they were granted full freedom. "At another place in the same book. Abu `Ubaid says: Hadrat `Umar wrote to Abu Musa al-Ash'ari: Set free every farmer and peasant from among the people who have been captured in the war. "(8) The fourth favor is that the prisoner be set free without ransom.

This is a special concession that the Islamic government can give only in case the special conditions of a prisoner demand it, or when it is expected that the concession will win the prisoner's gratitude for ever, and help turn him a friend from an enemy, or a believer from a disbeliever; otherwise, obviously it would in no way be a wise thing to set free a person of the enemy camp, who could again return to fight the

bin Husain that a person from among the Bani 'Unail was brought as a prisoner and he said: "I have accepted Islam." Thereupon the Holy Prophet said: "If you had said this when you were free, you would certainly have attained to success. The same thing was said by Hadrat Umar: "When a prisoner becomes a Muslim after falling into the hands of the Muslims as a captive, he will not be killed, but will remain a slave.

Muslims. This is why the Muslim jurists generally have opposed it, and imposed the condition: "If the ruler of the Holy Prophet, and in almost every case expediency seems to be the reason. About the prisoners taken at Badr, he said: "If Mut'im bin `Adi were alive, and had spoken to me in respect of these treacherous people, I would have Iet them go for his sake." (Bukhari, Abu Da'ud, Musnad Ahmad). The Holy Prophet said this because when he had returned from Ta'if to Makkah, Mut'im at that time had given him refuge, and his armed sons had escorted him to the Ka`bah. Therefore, he wanted to repay his debt of gratitude in this way. According to Bukhari, Muslim and Musnad Ahmad, when Thumamah bin Uthal, the chief of Yamamah, was brought as a prisnoner, the Holy Prophet asked him: "Thumamah, what do you say?" He replied: "If I am killed, then such a one would be killed, whose blood has some value: if I am shown favor, then favor would be shown to a person, who appreciates favor; and if you want wealth, ask for it, you will be given it." For three days the Holy Prophet asked him the same thing and he gave the same reply. At last, the Holy Prophet ordered that Thumamah be set free. On attaining freedom, he went to a nearby oasis, washed himself and came back, pronounced the kalimah and became a Muslim, saying: Before this day nobody was more detestable than you and no religion more odious than your religion in my sight, but now for me no man is more lovable. than you and no religion more lovable than your religion." Then he went to Makkah for 'Umrah and gave the people of Quraish a notice to the effect: "After this no grain will reach you from Yamamah unless Muhammad (upon whom be Allah's peace) permits it." So, he stopped the grain supply and the people of Quraish a notice to the effect: "After this no grain will reach you from Yamamah unless Muhammad (upon whom be Allah's peace) permits it." From among the prisoners of the Bani Quraizah, the Holy Prophet forgave Zabir bin Bata and 'Amr bin Sa'd (or In Su'da), the former because he had given refuge to Hadrat Thabit that he may repay him for his favor. And he forgave 'Amr bin Sa`d because it was he who was exhorting his tribe not to be treacherous when the Bani Quraizah were committing breach of the trust with the Holy Prophet and distributed among the people, the Holy Prophet and distributed among the people, the Holy Prophet and distributed among the people, the Holy Prophet and distributed among the person to whom she was allotted to secure her freedom and then married her himself. At this all the Muslims set their own prisoners free, saying: "Now they have become the Holy Prophet's relatives. "Thus, the prisoners of a hundred families became free. (Musnad Ahmad, Tabaqat Ibn Sa`d, Ibn Hisham). On the occasion of the treaty of Hudaibiyah, at about dawn, 80 men came from the direction of Tan'im with the intention of launching a sudden attack on the Muslim camp, but were all captured, and the Holy Prophet set all of them free lest it became a cause of war on that Muslim, Abu Da'ud, Nasa'i, Tirmidhi, Musnad Ahmad). At the conquest of Makkah, the Holy Prophet forgave all the people of Makkah except only a few men, and did not kill more than three or four of even those who had been made an exception. The whole of Arabia was well aware of what atrocities the people of Makkah had committed against the Holy Prophet and the Muslims; yet the largeeartedness with which he forgave them after attaining complete victory over them, gave the Arabis the satisfaction that they had not been overpowered by a tyrant but by a merciful, affectionate and generous leader. That is why after the Battle of Hunain, when the Hawazin deputation came to secure the

reedom of their prisoners, the prisoners had already been distributed The Holy Prophet called the Muslims together and said: "These people have come with repentance, and I am of the opinion that their men should be rearmed to them. The one who would like to set the prisoner allotted to him free willingly without ransom, should set him free, and the one who would like to take ransom, shall be paid it out of the first income that is received in the Public Treasury." Thus, six thousand set free, and those who wanted to take ransom, were given it by the government. (Bukhari, Abu Da'ud, Musnad Ahmad, Tabaqat Ibn Sa'd). This also shows that the government is not authorized to set the prisoners free after they have been distributed; this can be done by the willing approval of those in whose possession the prisoners free after they paying them the ransom. After the Holy Prophet recedents of setting the prisoners free as a favor continue to be found throughout the period of the Companions also. Hadrat Abu Bakr set fret Ash'ath bin Oais al-Kindi and Hadrat 'Umar granted freedom to Hurmuzan and the prisoners free on payment of the ransom in the time of the Holy Prophet is found only on the prisoners were set free on payment of one thousand to four thousand dirhams each. (Tabagat Ibn Sa'd, Kitab al-Amwal). No precedent of this is found in the time of the Companions; and the jurists of Islam have generally disapproved it, for it means that we should take money and set a man free so that he may again rise against us with the sword But since taking of ransom has been permitted in the Qur'an, and the Holy Prophet also acted according to it once, it is not absoluutely forbidden. Imam Muhammad writes in his As-Siyar al-Kabir that if the need arises the Muslims can free their prisoners on payment of the ransom

The Holy Prophet urged him to give her back, then sent her to Makkah and had several ' Muslim prisoners released, in exchange for her. (Muslim, Abu Da'ud, Tahawi Kitab al-Amwal of Abi `Ubaid, Tabaqat Ibn Sa`d). Hadrat 'Imran bin Husain relates that once the tribe of Thaqif arrested by the Muslims. The Muslims. The Muslims arrested by the Muslims. The Muslims arrested by the Muslims arrested by the Muslims arrested by the Muslims.

(Muslim, Tirmidhi, Musnad Ahmad). From among the jurists Imam Abu Yusuf, Imam Muhammad, Imam Shafe`i, Imam Malik and Imam Ahmad hold . the exchange of the prisoners as permissible. A ruling of Imam Abu Hanifah is that exchange should not be practiced, but according to another ruling of his exchange can be practiced. However, there is a consensus that the prisoner who becomes a Muslim should not be handed over to the disbelievers for the purpose of exchange. This explanation makes it abundantly clear that Islam has formulated a comprehensive code in respect of the prisoners of war, which contains provision for this problem in every age under all sorts

of freeing a prisoner for a service rendered is also found in connection with the Battle . of Badr. For those of the Quraish prisoners who had no ransom the Holy Prophet imposed the condition that they should teach reading and writing to ten Ansar children each to win their freedom. (Musnad Ahmad, Tabaqat Ibn Sa`d, Kitab al-Amwal. (11) Several instances of the exchange of prisoners are found in the time of the Holy Prophet. Once he dispatched Hadrat Abu Bakr on an expedition and he brought some captives, including a beautiful woman, who fell to the lot of Hadrat Salamah bin Akwa'

Holy Prophet sent him to Ta'if and got both the Muslims released in exchange for him

ransom", do not know what different aspects the question of the , prisoners of war has, and what problems it has been creating in different ages and can create in the future. 9That is, "If Allah had only wanted to crush the worshipers of falsehood, He did not stand in need of your help for this. He could have done this through an earthquake or a tempest in no time, But what he wills is that the followers of the Truth among the falsehood. He did not stand in need of your help for this. the people should enter into a conflict with the worshipers of falsehood and fight them so that the qualities and characteristics of each are brought out clearly by means of the test and each is given the place and rank that he lost his life and as far as his person was concerned all his lifework was wasted. It is wrong to think that the sacrifices of the martyrs are not beneficial for themselves but only for those who live after them in the world, and take advantage of their sacrifices. The fact is that even for the martyrs falling in the way of Allah will gain. Its three grades have been stated: (1) That Allah will guide them; (2) that He will set their condition right; and (3) that He will admit them to the Paradise, Allah will adorn them with robes of honor and remove every filth which had polluted them in the life of the world; and the third stage means that even in this world they have been told through the Qur'an and the Holy Prophet what kind of Paradise it is that has been prepared for them; when they enter that Paradise they will already be familiar and they will already be familiar and they will enter a place with which they will already be familiar and they will enter that Paradise to them in the work of raising Allah's Word with your life on the work of raising Allah's Word with your l and wealth." But this has a deeper meaning too, which we have explained in E. Imran above. 13Literally, to 's is to stumble and fall down on the face. 14That is, "They preferred the whims, superstitions, customs and moral perversion of their former ignorance and did not like the teaching that Allah had revealed to guide them to the right way. 15This sentence has two meanings: (1) The same destruction that was met by those disbelievers now awaits these disbelievers, who are not accepting the invitation of Muhammad (upon whom be Allah's peace and blessings); and (2) 'the ruin of those people does not end with the torment of the world; the same doom also awaits Them in the Hereafter " 16After being wounded at Uhud when the Holy Prophet told his Companions to respond, saying: "Our Protector and helper is Allah, and you have no protector and helper at all." This reply of the Holy Prophet was derived from this very verse. 7That is, "Just as an animal cats and does not think where from the food it eats has come, who has created it, and what rights of the creator are imposed on it for providing it with food, so are these people also eating and have no higher values or ideals beyond eating." 18The Holy Prophet was sorely distressed on leaving Makkah. When he was compelled to emigrate, he had stood facing the city outside it and said: "O Makkah, you are the most beloved city in the sight of Allah, and I have the greatest love for you out of all the cities of Allah; if the polytheists had not driven me out I would never have left you." About this it has been said: "After driving you out of the city the people of Makkah think that they have hastened only their own ruin by this evil act." The style of the verse clearly indicates that it must have been sent, down close after the Hijrah. 19That is, "How is it possible that when the Prophet and his followers have been guided by God to a clear and straight path and they have started following it in the light of full knowledge and vision, they should walk along, with those who are still persisting in their ways of ignorance, who regard their deviation as guidance and their evildoing as a praiseworthy thing, and who judge on the basis of their personal desires, and not by argument as to what is falsehood. Now, neither can the lives of these two groups be alike in this world nor can their end be alike in the world nor can the world nor can their end be alike in the world nor can their end be alike in the world nor can the w and color change due to the mixture of sand and dust and of different kinds of vegetation in it, and it also gives off a kind of bad smell. Therefore, the quality of the water of the rivers and canals of Paradise will be that it will not be the milk squeezed from the teats of animals." That is, it will be the milk which Allah will bring out in the form of springs from the earth and cause it to flow into the canals, it will not have changed at all;" that is, it will not give even the slightest offensive smell that is found in every kind of milk squeezed from the earth and cause it to flow into the canals of Paradise. About this natural milk it has been said: Its flow into the canals of Paradise. About this natural milk it has been said: Its flow into the canals of Paradise.

another Hadith reported directly from the Holy Prophet, it has been explained, thus: "This wine will not have been distilled from rotten fruit by beating and crushing it under feet," like the wine in the world, but Allah will produce it also in the form of springs and cause it to flow into canals; then its quality will be that "it will be delightful for the drinkers"; that is, it will not be bitter and foul-smelling like the wines of the wines world, which cannot be drunk even by the most habitual drinker without showing some distaste. In Surah As-Saffa t, another guality of it has been described: "Neither will neither cause them giddiness nor affect their sense." (v. 19) This shows that wine will not intoxicate, but will only give pleasure and

23In the Hadith it has been explained, thus: "The honey will not have been drawn from the bees' bellies," but it also will come out from springs and flow into canals; therefore, it will not have wax, and pieces of the honey-comb and legs of dead bees mixed in it, but it will be absolutely pure. 24The mention of forgiveness from Allah after the blessings of Paradise can have two meanings: (1) That the greatest blessing by far will be that Allah will forgive them; and (2) that the errors and faults that they happened to commit in the world, will not even so much as be mentioned before them, but Allah will cover them up for ever so that they are not put to shame in Paradise. 25This is concerning those disbelievers and hypocrites and unbelieving followers of the former Books, who sat in the assemblies of the Holy Prophet, listened to his discourses, or the verses of the Qur'an, but since in their hearts they were averse to the themes presented by him, they would understand nothing in spite of listening to him. Therefore, when they came out, they would ask the Muslims, "What was he saying just now?" 26This was the real cause because of which their inner ears had become deaf to the teachings of the Holy Prophet; they were the slaves of their lusts, and from which these unfortunate people rise without gaining anything, the fortunate ones return with a new treasure of knowledge and insight. 28That is, Allah grants them the grace to develop in themselves the kind of piety (taqwa) that they have the capability to develop. 29That is, as far as the explanation and clarification of the truth is concerned; it has been explained fully well by argument and reasoning, the after whom no other prophet will come till Resurrection. Traditions have been related in Bukhari, Muslim. Tirmidhi and Musnad Ahmad on the authority of Hadrat Anas, Hadrat Sahl bin Sa'd As-Sa'idi and Hadrat Buraidah, saying that the Holy Prophet raised his index finger and the middle finger and said: "My advent and Resurrection are like these two fingers." That is, 'Just as there is no other finger between these two fingers, so no other prophet will be raised between the and Resurrection; after me only Resurrection now will occur." 310ne of the morals taught to man by Islam is also this: However hard and sincerely may man be trying to serve and worship Iris Lord and fighting and struggling in the cause of His Religion, he should never be involved in the misunderstanding that he has done and accomplished whatever he was required to do. Rather, on the contrary, he should have the feeling that he has not been able to do full justice to what was expected of him by his Lord and Master. Therefore, he should confess his errors constantly and pray to Allah saying 'Lord, forgive me for whatever fault and error I may have committed in Your service." 'this is indeed the essence of Allah saying 'Lord, forgive me for whatever fault and error I may have committed in Your service." 'this is indeed the essence of Allah saying 'Lord, forgive me for whatever fault and error I may have committed in Your service." 'this is indeed the essence of Allah saying 'Lord, forgive me for whatever fault and error I may have committed in Your service." 'this is indeed the essence of Allah saying 'Lord, forgive me for whatever fault and error I may have committed in Your service." 'this is indeed the essence of Allah saying 'Lord, forgive me for whatever fault and error I may have committed in Your service." 'this is indeed the essence of Allah saying 'Lord, forgive me for whatever fault and error I may have committed in Your service." 'this is indeed the essence of Allah saying 'Lord, forgive me for whatever fault and error I may have committed in Your service." 'this is indeed the essence of Allah saying 'Lord, forgive me for whatever fault and error I may have committed in Your service." 'this is indeed the essence of Allah saying 'Lord, forgive me for whatever fault and error I may have committed in Your service." 'this is indeed the essence of Allah saying 'Lord, forgive me for whatever fault and error I may have committed in Your service." 'this is indeed the essence of Allah saying 'Lord, forgive me for whatever fault and error I may have committed in Your service." 'this is indeed the essence of Allah saying 'Lord, forgive me for whatever fault and error I may have committed in Your service." 'this is indeed the essence of Allah saying 'Lord, forgive me for whatever fault and error I may have committed in Your service.'' does lint mean that God forbid. the Holy Prophet had actually committed an error willfully, but its correct meaning is that it did not even behoove the servant who was the greatest worshiper of his Lord that Ire should continue confessing his shortcomings before Iris Lord. It was under this state of the mind that the Holy Prophet often implored his Lord for forgiveness. According to Abu Da'ud and Nasa'i, the Holy Prophet is reported to have said: "I implore Allah for forgiveness one hundred rimes every day. 32That is, "In view of the conditions through which the Muslims at that time the believers were generally of the opinion that they should be permitted to fight even before fighting was actually enjoined by Allah. Rather they were asking Allah's Command in this regard impatiently and were awaiting again and again: "Why are we not permitted to fight these wicked people '?" But the condition of the people who had joined the ranks of the Muslims hypocritically was quite different from that of these wicked people '?" But the condition of the people who had joined the ranks of the Muslims hypocritically was quite different from that of these wicked people '?" But the condition of the people who had joined the ranks of the Muslims hypocritically was quite different from that of the people who had joined the ranks of the Muslims hypocritically was quite different from that of the people who had joined the people who had joine believers. They held their lives and their properties as dearer to themselves than Allah and His Religion, and were not prepared to risk them at any cost. Therefore, as soon as fighting was enjoined they were clearly sorted out from the other. The hypocrites offered the Prayer just as

Now that the fighting has been enjoined for them, some of them fear the people as they should fear Allah, or even snore than that; they say: Our Lord, why have You enjoined fighting for us? Why have You not given us a brief respite?" (v. 77) 33Another translation of the words in the original can be; "If you became rulers over the people, " 34Its one meaning is; 'If at this time you shirk supporting and defending Islam and refrain from fighting with your life and wealth for the cause of me great reformist revolution which the Holy Prophet Muhammad (upon whom be Allah's peace and blessings) and his Companions are struggling to bring about, there will be no other consequence of this than that you would return to the same system of ignorance in which you have been cutting each other's throat since centuries, burying your children alive and filling God's earth with injustice and wickedness." Its other meaning is: 'You are a people of depraved character. You are not at all sincere in your claim of having affirmed the Faith, because you are unsound and unreliable, what else can be expected of you than that you would commit tyranny and mischief and resort to killing of your own near and dear ones. This verse clearly points out that Islam forbids severing of relations with the kindred. On the other hand, in positive terms also, at several places in the Qur'an, treating the relatives kindly and well has been enjoined and counted among the major virtues. For instance, see Al-Bagarah: 83, 177; An-Nisa': 8, 36; An-Nahl: 90, Bani Isra'il: 26; An-Nur: 22), The word rahm in Arabic is used far kinship and relat relationships?" Everybody replied in the negative. Thereupon, Hadrat 'Umar said: Then, how is it that in your houses a mother is being separated from her daughter? Could there be a greater and more serious instance of the cutting of these relationships? Then he recited this verse. The people said: You may adopt whatever measure you deem fit to stop this practice. At this Hadrat 'Umar issued this decree for deeds' being beneficial and yielding of good results depends wholly on one's obedience to Allah and His Messenger. After one has turned away from obedience, no deed remains a good deed so that one may deserve any reward for it. 41Here, one should bear in mind the fact that when this discourse was revealed only a handful of the Muslims consisting of a couple of hundreds of the Muhajirin and Ansar living in the small His own Self. If He tells you to expend something in His way, He does so not for Himself but only for your own good." 44That is, "He does not put you to any severe trial that may bring out your weaknesses." Page 13(Recitation by Abdul Hadi Kanakeri) Bismillaahir Rahmaanir Raheem Abdullah Yusuf Ali Translation 1. Verily We have granted thee a manifest Victory: 2. That Allah may forgive thee thy faults of the past and

Allah belong the Forces of the heavens and the earth; and Allah is Exalted in Power, Full of Wisdom.8. We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner:9. In order that ye (O men) may believe in Allah and His Messenger, that ye may assist and honour Him, and celebrate His praise morning and evening.10. power, but which Allah has compassed: and Allah has power over all things.22. If the Unbelievers should fight you, they would certainly turn their backs; then would they find neither protector nor helper.23. (Such has been) the practice (approved) of Allah already in the past: no change wilt thou find in the practice (approved) of Allah already in the past from them in to you without (your) knowledge, ((Allah) would have allowed you to force your way, but He held back your hands) that He may admit to His Mercy whom He will. If they had been apart, We should certainly have punished the Unbelievers among them with a grievous Punishment. 26. While the Unbelievers got up in their hearts heat and cant - the heat and cant of ignorance,- Allah sent down His Tranquillity to his

hose to follow; fulfil His favour to thee; and guide thee on the Straight Way;3. And that Allah may help thee with powerful help.4. It is He Who sent down tranquillity into the hearts of the Believers, that He may admit the men and women who believe, to Gardens beneath which ivers flow, to dwell therein for aye, and remove their ills from them; and that is, in the sight of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination. 7. For to

Messenger and to the Believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what ye knew not, and He granted, besides this, a speedy victory. 28. It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness. 29. Muhammad is the apostle of Allah. and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness, and a great Reward. Your browser does not support the audio element. It is derived from the words Inna fatah-na laka fat-han mubina of the very first verse. This is not only a name of the Surah but also its title in view of the subject matter, for it deals with the great victory that Allah granted to the Holy Prophet and the Muslims in the form of the Truce of Hudaibiyah. Period of RevelationTraditions concur that it was sent down in Dhil-Qadah, A. H. 6, at a time when the Holy Prophet was on his return journey to Madinah after concluding the Truce of Hudaibiyah with the disbelievers of Makkah. Historical BackgroundThe events in connection with which this Surah was sent down began life this: One day the Holy Prophet saw in a dream that he had gone to Makkah with his Companions Quraish had debarred the Muslims from proceeding to the Ka'bah for the past six years and no Muslim had been allowed during that period to approach the Kabah for the purpose of performing hajj and umrah. Therefore, it could not be expected that they would allow the Holy Prophet to enter Makkah along with a party of his Companions. If they had proceeded to Makkah in the pilgrim garments with the intention of her the purpose of performing hajj and umrah. Therefore, it could not be expected that they would allow the Holy Prophet to enter Makkah along with a party of his Companions. If they had proceeded to Makkah in the pilgrim garments with the intention of her the purpose of performing hajj and umrah.

performing umrah, along with their arms, this would have provoked the enemy to war, and if they had proceeded unarmed, this would have meant endangering his own as well as his Companions' lives. Under conditions such as these nobody could see and suggest how the Divine inspiration could be acted upon. But the Prophet's position was different. It demanded that he should carry out whatever Command his Lord

After this nothing could hinder them from accompanying the Messenger of Allah. Thus, 1,400 of the Companions became ready to follow him on this highly dangerous journey. This blessed caravan set off from Madinah in the beginning of Dhil Qa'dah, A. H. 6. At Dhul Hulaifah they were sacrificial animals; kept only a sword each in sheaths, which the pilgrims to the Kabah were allowed to carry according to the recognized custom of Arabia, but no other weapon. Thus, the caravan set out for the Kabah were allowed to carry according to the recognized custom of Arabia, but no other weapon. Thus, the caravan set out for the Ka'bah, the House of Allah, at Makkah, chanting the prescribed slogan of Labbaik, Allahuma Labbaik. The nature of the relations between Makkah and Madinah in those days was known too well to every Arab. Just the previous year, in Shawwal A. H. 5, the Quraish mustering the united strength of the Arab tribes had invaded Madinah and the well known Battle of the Trench had taken place. Therefore, when the people also noticed that the caravan was not going with the intention to fight

gave fearlessly and without any apprehension and doubt. Therefore, the Holy Prophet informed his Companions of his dream and began to make preparations for the journey. Among the tribes living in the suburbs also he had the public announcement made that he was proceeding for umrah and the people could join him.

not to allow anyone to perform hajj or umrah in the future and that they would stop any tribe with which they were angry from visiting the Ka'bah just as they had stopped the Madinese pilgrims. This they thought would be a grave mistake, which would cause the entire Arabia to revolt against them. But, on the other hand, if they allowed Muhammad (upon whom be Allah's peace and blessings) and his large caravan to a grave mistake, which would cause the entire Arabia to revolt against them. But, on the other hand, if they allowed Muhammad (upon whom be Allah's peace and blessings) and his large caravan to a grave mistake, which would be a grave mistake, which would cause the entire Arabia to revolt against them. they would lose their image of power in Arabia and the people would say that they were afraid of Muhammad. At last, after a great deal of confusion, perplexity and hesitation they were overcome by their false sense of honor and for the sake of their prestige they took the decision that they would at no cost allow the caravan to enter the city of Makkah. The Holy Prophet had dispatched a man of their Bani Ka'b as a secret agent so that he may keep him fully informed of the intentions and movements of the Quraish. When the Holy Prophet reached Usfan, he brought the news that the Quraish had reached Dhi Tuwa with full preparations and they had sent Khalid bin Walid with two hundred cavalry men in advance towards Kura'al-Ghamim to intercept him. The Quraish wanted somehow to provoke the Holy Prophet's nto fighting so that they may tell the Arabs that those people had actually come to fight and had put on the pilgrims garments for umrah only to deceive others. Immediately on receipt of this information the Holy Prophet changed his route and following a very rugged, rocky track reached Hudaibiyah, which was situated right on the boundary of the sacred Makkan territory. Here, he was visited by Budail birn garments, had brought sacrificial camels with festive collars round their necks, and had come for doing reverence to the House of Allah and not to fight, he returned to Makkah without having any dialogue with the Holy Prophet and told the Quraish chiefs plainly that those people bad no other object but to pay a visit to the Ka'bah; if they debarred them from it, the Ahabish would not join them in that, because they had

Entry into Makkah was different for there was no intention to use force. But when the ambassador was put to death, the Muslims had no alternative but to prepare for war. Therefore, the Holy Prophet summoned all his Companions together and took a solemn pledge from them that they would fight to death. In view of the critical occasion it was not an ordinary undertaking. The Muslims numbered only 1400 and had he would return him to them, but if a Companion of Muhammad and his men would go back that year and could come the following year for umrah and stay in Makkah for three days, provided that they brought only one sheathed sword each, and no other weapon of war. In those three days the Makkans would vacate the city for them (so that there was no chance of a clash), but they would not be allowed to take along any Makkan on return. When the conditions of the treaty were being settled, the whole of the Muslim army was feeling greatly upset. No one understood the expedience because of which the Holy Prophet was accepting the conditions. No one was far sighted enough to foresee the great benefit that was to result from this treaty. The disbelieving Quraish looked at it as their victory, and the Muslims were upset as to why they should be humiliated to accepting those mean conditions. Even a statesman of th caliber of Hadrat Umar says that he had never given way to doubt since the time he had embraced Islam but on this occasion he also could not avoid it. Impatient he went to

Hadrat Abu Bakr and said "Is he (the Holy Prophet) not Allah's Messenger, and are we not Muslims, and are they not polytheists? Then, why should we agree to what is humiliating to our Faith?" He replied "O Umar, he is surely Allah's Messenger, and Allah will never make him the loser."

bodies and clothes. Now you may decide as to what you should do. "In the meantime when the messages were coming and the negotiations were going on, the Quraish tried again and again to quietly launch sudden attacks on the Muslim camp in order to provoke the Companions and somehow incite them to war, but every time they did so the Companions' forbearance and patience and the Holy Prophet's wisdom and sagacity frustrated their designs. On one occasion forty or fifty of their men came at night and attacked the Muslim camp with stones and arrows. The Companions arrested all of them and took them before the Holy Prophet, but the Holy Prophet forgave them, too. Thus, the Quraish went on meeting failure after failure in every one of their designs. At last, the Holy Prophet sent Hadrat Uthman (may Allah be pleased with him) as his own message that they would go back after performing the rite of pilgrimage and offering the sacrifical camels along, and they would go back after performing the rite of pilgrimage and offering the sacrifical camels along.

not hasten to comply with it. This caused him a great shock, and he repaired to his tent and expressed his grief before his wife, Hadrat Umm Salamah. She said, "You may quietly go and slaughter your own camel and would understand that whatever decision had been taken would not be changed." Precisely the same thing happened. The people slaughtered their animals, shaved their heads or cut their hear swere still afflicted with grief. Later, when this caravan was returning to Madinah, feeling depressed and dejected at the truce of Hudaibiyah, this Surah came down at Dajnan (or according to some others, at Kura' al-Ghamim), which told the Muslims that they were still afflicted with grief. Later, when this caravan was returning to Madinah, feeling depressed and dejected at the truce of Hudaibiyah, this Surah came down at Dajnan (or according to some others, at Kura' al-Ghamim), which told the Muslims that they were still afflicted with grief. Later, when this caravan was returning to Madinah, feeling depressed and dejected at the truce of Hudaibiyah, this Surah came down at Dajnan (or according to some others, at Kura' al-Ghamim), which told the Muslims that they were still afflicted with grief. the Arab tribes to enter treaties of alliance with either of the political powers they liked. By admitting the right of pilgrimage to the House of Allah for the Muslims, the Quraish also admitted that Islam was not an anti-religious creed, as they had so far been thinking, but it was one of the admitted religions of Arabia, and like the other Arabs, its followers also had the right to perform the rites of hajj and umrah. This e hatred in the Arabs hearts that had been caused by the propaganda made by the Quraish against Islam. The signing of a no-war pact for ten years after Hudaibiyah the number of the people who embraced Islam with such spirit and speed those who bad embraced itlam with such spirit and speed that within two years after Hudaibiyah the number of the people who embraced Islam far exceeded those who bad embraced itlam.

year or so. It was all due to this treaty that two years later when in consequence of the Quraish's violating the treaty the Holy Prophet invaded Makkah, he was accompanied by an army 10,000 strong, whereas on the occasion of Hudaibiyah only 1,400 men had joined him in the march. After the suspension of hostilities by the Quraish the Holy Prophet had the opportunity to establish and strengthen

Thus, within two years after Hudaibiyah the balance of power in Arabia was so changed that the Strength of the Quraish and the Quraish and the Quraish as their victory. However, what had troubled the Muslims most in this treaty, was the condition about the fugitives from Makkah and Madinah, that the former would be returned and the latter would not be returned and the Holy Prophet fore seen and then accepted it. A few days after the treaty a Muslim of Makkah, Abu Basir, escaped from the Quraish and reached Madinah. The Quraish demanded him back and the Holy Prophet returned him to their men who had been sent from Makkah he again fled and went and sat on the road by the Red Sea shore, which the trade caravans of the Quraish took to Syria. After that every Muslim who succeeded in escaping from the Ouraish would go and join Abu Basir instead of going to Madinah, until 70 men gathered there. They would attack any Ouraish the meselves begged the Holy Prophet to call those men to Madinah, and the condition relating to the return of the fugitives of itself became null and void. The Sural should be read with this historical background in view in order to fully understand it. Page 14 (Recitation by Abdul Hadi Kanakeri) Bismillaahir Rahmaanir Raheem Abdullah Yusuf Ali Translation 1. O Ye who believe! Put not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ve may speak aloud to one another, lest your deeds become vain and ve perceive not. 3. Those that lower their voices in the presence of Allah's Messenger, their hearts has Allah tested for piety: for them lack understanding 5. If only they had patience until thou couldst come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful.6. Oye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done. 7. And know that among you is Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion; such indeed are those who walk in righteousness; 8. A Grace and Fayour from Allah,

slamic rule in the territories under him and to turn the Islamic society into a full fledged civilization and way of life by the enforcement of Islamic law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its for you." (for explanation, see Introduction to Surah Al-Ma'idah and its lamic law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its lamic law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its lamic law. This is that great blessing on you and approved Islam as the Way of Life for you." (for explanation, see Introduction to Surah Al-Ma'idah and its lamic law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its lamic law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its lamic law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its lamic law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its lamic law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its lamic law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its law. This is that great blessing about which Allah says in verse 3 of Surah Al-Ma'idah and its law. This is that great blessing about which a surah and a surah and a surah and a surah and a s

and Allah is full of Knowledge and Wisdom.9. If two parties among the Believers fall into a quarrel, make ye peace between them with justice and be fair: for Allah loves those who are fair (and just).10. The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy. 11. O ye who believe! Let not some men among you laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor For Allah is Oft-Returning, Most Merciful. 13. O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may know each other). Verily the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). 14. The desert Arabs say, "We To Anima is off-rectaining, Most Merchan. 13. O manimal we created you from a single clearly of a man a remark, and made and a remark, and there is not not need to you made and there is not need to you made and the sufficient of the needed on Allah is not need to you made and there is not need to you made and there is not need to you made and the sufficient of the needed on Allah is not need to you made and the sufficient of the needed on the needed of the needed on the neede

If information is received about a person, a group or a community, it should be seen carefully whether the means is not reliable or not. If the means is not reliable or not before taking any action on it. Then, it has been told what attitude should the other Muslims adopt in case two groups of the Muslims fall to mutual fighting. Then the

Muslims have been exhorted to safeguard against the evils that corrupt society. Allah has mentioned all these evils separately and forbidden them as unlawful. After this, the national and racial distinctions that cause universal corruption in the world have been condemned. Nations and tribes and families pride of Ancestry and their looking down upon others as inferior to themselves and tyranny. Allah in a brief verse has cut at the root of this evil by stating that all men are descendants of the same one pair and their division into tribes and communities is only for the basis of moral excellence. In conclusion, the people have been told that the real thing is not the verbal Profession of the Faith but to believe in Allah and His messenger truly, to obey them in practical life and to exert sincerely with one's self and wealth in the cause of Allah True believers are only those who adopt this attitude. As for those who profess Islam merely orally without affirmation by the heart and then adopt an attitude as if they had done someone a favor by accepting Islam, may be counted as believers in the sight of Allah. Page 15The Surah derives its name from the initial letter Qaf, thereby implying that it is the Surah which opens with the alphabetic letter Qaf. Period of Revelation There is no authentic tradition to show as to when exactly this Surah was sent down. A study of the subject matter, however, reveals that its period of revelation to the last of the subject matter, however, reveals that its period of Revelation There is no authentic tradition to show as to when exactly this Surah was sent down. A study of the subject matter, however, reveals that its period of revelation to the Sarah Al-An'am. In view of those characteristics it can be said that this Surah might have been sent down in about the 5th year, when the antagonism of the disbelievers had become quite intense but had not yet assumed tyrannical proportions. Theme and TopicsAuthentic traditions show that the Holy Prophet used to recite this Surah generally in the Prayer on the Eid days. A woman named Umm Hisham bin Harithah, who was a neighbor of the Holy Prophet, says that she was able to commit Surah Qaf to memory only because she often heard it from the Fajr Prayer. This makes it abundantly clear that this was an important Surah in the Fajr Prayer. This makes it abundantly clear that this was an important Surah in the Fajr Prayer. This makes it abundantly clear that this was an important Surah in the Fajr Prayer. over and over again. This reason for this importance can be easily understood by a careful study of the Surah is the Hereafter. When the Holy Prophet started preaching his message in Makkah what surprised the people most was the news that people most was the new that people was the new that people most was the new that people was the new that people most was the new that people was the new tha could not believe that that would happen. After all, how could it be possible that when the body had disintegrated into dust the scattered particles would be reassembled after hundreds of thousands of years to make up the same body once again and raised up as a living body, Allah in response sent down this discourse. In it, on the one hand, arguments have been given for the possibility and occurrence of the Hereafter in

have been put together because of the relevancy of the theme. Moreover, the traditions also show that most of these commandments were sent down during the final stage of the Holy Prophet's life at Madinah and started calling out to the Holy Prophet from outside the apartments (hujurat) of his wives, and according to all biographical books on the Holy Prophet had sent to collect the zakat from the Bani al-Mustaliq, and it is well known that Walid bin Uqabah had become a Muslim on

Subject Matter and TopicsThe subject matter of this Surah is to teach the Muslims the manners worthy of true believers. In the first five verses they have been given the instruction that it is not right to believe in every news blindly and to act according to it, without due thought.

what state it is. Allah's one signal is enough to make all the scattered particles gather together again and to make you rise up once again as you had been made in the first instance. Likewise, your this idea that you have been created and left free to yourselves in the world and that you have been made in the first instance. Likewise, your this idea that you have been created and left free to yourselves in the world and that you have been made in the first instance. each act and word of yours, even of the ideas that pass in your mind, but His angels also are attached to each one of you, who are preserving the record of whatever you do and utter. When the time comes, you will come out of your graves at one call just as young shoots of vegetable sprout up from the earth on the first shower of the rain. Then this heedlessness which obstructs your vision will be removed and you will see with your own eyes all that you are denying today. At that time you will realize that you had not been created to be irresponsible in this world but accountable to all your deeds the meeting out of the rewards and punishments, the Hell and Heaven, which you regard as impossible and imaginary things, will at that time become visible realities for you in consequence of your enmity and opposition to the Truth you will be cast into the same Hell which you regard as remote from reason today and the ones who fear the Merciful God and return to the path of righteousness, will be admitted to the same Paradise at whose mention you now express wonder and surprise. Page 16 (Recitation by Abdul Hadi Kanakeri) Bismillaahir Rahmaanir Rahmaani bear away heavy weights: 3. And those that flow with ease and gentleness: 4. And those that distribute and apportion by Command; -5. Verily that which we are promised is true:6. And verily Judgment and Justice must indeed come to pass. 7. By the Sky with (its) numerous Paths, 8. Truly ye are in a doctrine discordant, 9. Through which are deluded (away from the Truth) such as would be deluded. 10. Woe to the falsehood-mongers, -11. Those who (flounder) heedless in a flood of confusion: 12. They ask, "When will be tried (away from the Truth) such as would be deluded. 10. Woe to the falsehood-mongers, -11. Those who (flounder) heedless in a flood of confusion: 12. They ask, "When will be tried (away from the Truth) such as would be deluded. 10. Woe to the falsehood-mongers, -11. Those who (flounder) heedless in a flood of confusion: 12. They ask, "When will be tried (away from the Truth) such as would be deluded. 10. Woe to the falsehood-mongers, -11. Those who (flounder) heedless in a flood of confusion: 12. They ask, "When will be tried (away from the Truth) such as would be deluded. 10. Woe to the falsehood-mongers, -11. Those who (flounder) heedless in a flood of confusion: 12. They ask, "When will be tried (away from the Truth) such as would be deluded. 10. Woe to the falsehood-mongers, -11. Those who (flounder) heedless in a flood of confusion: 12. They ask, "When will be tried (away from the Truth) such as would be deluded. 10. Woe to the falsehood-mongers, -11. Those who (flounder) heedless in a flood of confusion headless in a flood tested) over the Fire!14. "Taste ye your trial! This is what ye used to ask to be hastened!"15. As to the Righteous, they will be in the habit of Sardens and Springs,16. Taking joy in the things which their Lord gives them, because, before then, they lived a good life.17. They were in the habit of Sardens and Springs,16. Taking joy in the things which their Lord gives them, because, before then, they lived a good life.17. They were in the habit of Sardens and Springs,16. Taking joy in the things which their Lord gives them, because, before then, they lived a good life.17. They were in the habit of Sardens and Springs,16. Taking joy in the things which their Lord gives them, because, before then, they lived a good life.17. They were in the habit of Sardens and Springs,16. Taking joy in the things which their Lord gives them, because, before then, they lived a good life.17. They were in the habit of Sardens and Springs,16. Taking joy in the things which their Lord gives them, because, before then, they lived a good life.17. They were in the habit of Sardens and Springs,16. Taking joy in the things which their Lord gives them, because, before them, they lived a good life.17. They were in the habit of Sardens and Springs,16. Taking joy in the things which their Lord gives them, because the life of Sardens and Sardens and

a brief way, in short sentences, and, on the other, the people have been warned, as if to say: "Whether you express wonder and surprise, or you regard it as something remote from reason, or deny it altogether, in any case it cannot change the truth. The absolute, un-alterable truth is that Allah knows the whereabouts of each and every particle of your body that has scattered away in the earth, and knows where and in

and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking).20. On the earth are signs for those of assured Faith, 21. As also in your own selves: Will ye not then see?22. And in heaven is your Sustenance, as (also) that which ye are promised.23. Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.24. Has the story reached thee, of the honoured guests of Abraham?25. Behold, they entered his presence, and said: "Peace!" He said, "Peace!" He said, "Peace!" He said, "Fear not," and they gave him glad tidings of a son endowed with knowledge. 29. But his wife came forward (laughing) aloud: she smote her forehead and said: "And what, O ye Messengers, is your errand (now)?"32. They said, "We have been sent to a people (deep) in sin;-33. "To bring on, on them, (a shower of) stones of clay (brimstone),34. "Marked as from thy Lord for those who trespass beyond bounds."35. Then We evacuated those of the Believers who were there,36. But We found not there any just (Muslim) persons except in one house:37. And We left there a Sign for such as fear the Grievous Penalty.38. And in Moses (was another Sign): Behold, We sent him to Pharaoh, with authority manifest.39. But (Pharaoh) turned back with his Chiefs, and said, "A sorcerer, or one possessed!" 40. So We took him and his forces, and threw them into the sea; and his was the blame.41. And in the 'Ad (people) (was another Sign): Behold, We sent against them the devastating Wind: 42. It left nothing whatever that it came up against, but reduced it to ruin and rottenness. 43. And in the Thamud (was another Sign): Behold, they were told, "Enjoy (your brief day) for a little while!" 44. But they insolently defied the Command of their Lord: So the stunning noise (of an earthquake) seized them, even while they were told, "Enjoy (your brief day) for a little while!" 44. But they insolently defied the Command of their Lord: So the stunning noise (of an earthquake) seized them, even while they were told, "Enjoy (your brief day) for a little while!" 44. But they insolently defied the Command of their Lord: So the stunning noise (of an earthquake) seized them, even while they were told, "Enjoy (your brief day) for a little while!" 44. But they insolently defied the Command of their Lord: So the stunning noise (of an earthquake) seized them, even while they were told, "Enjoy (your brief day) for a little while!" 44. But they insolently defied the Command of their Lord: So the stunning noise (of an earthquake) seized them, even while they were told, "Enjoy (your brief day) for a little while!" 44. But they insolently defied the Command of their Lord: So the stunning noise (of an earthquake) seized them, even while they were told the command of their Lord: So the stunning noise (of an earthquake) seized them. they help themselves.46.

With power and skill did We construct the Firmament: for it is We Who create the vastness of pace. 48. And We have created pairs: That ye may receive instruction. 50. Hasten ye then (at once) to Allah. I am from Him a Warner to you, clear and open! 51. And make not another an object of worship with Allah. I am from Him a

Warner to you, clear and open!52. Similarly, no apostle came to the Peoples before them, but they said (of him) in like manner, "A sorcerer, or one possessed"!53. Is this the legacy they have transmitted, one to another? Nay, they are themselves a people transgressing beyond bounds!54.

And by the Ocean filled with Swell:-7. Verily, the Doom of thy Lord will indeed come to pass:-8. There is none can avert it:-9. On the Day when the firmament will be in dreadful commotion.10. And the mountains will fly hither and thither.11

So turn away from them: not thine is the blame.55. But teach (thy Message) for teaching benefits the Believers.56. I have only created Jinns and men, that they may serve Me.57. No Sustenance, Lord of Power, Steadfast (for ever).59. For the Wrong-doers, their portion is like unto the portion of their fellows (of earlier generations): then let them not ask Me to hasten (that portion)!60. Woe, then, to the Unbelievers, on account of that Day of theirs which they have been promised! 14. **Light and they have been promised! 14. الوَيْ الْمُوْ الْمُوْ الْمُوْ الْمُوْ الْمُوْ الْمُوْ الْمُو الْمُوْ الْمُو الْمُو الْمُو الْمُو الْمُو الْمُو الْمُو الْمُو الْمُوْ الْمُو الْمُو الْمُو الْمُو الْمُو الْمُو الْمُو الْمُو الْمُوْ الْمُو الْمُو الْمُو الْمُو الْمُو الْمُو الْمُو الْمُو الْمُوْ الْمُو الْمُو الْمُو الْمُو الْمُو الْمُو الْمُو الْمُو الْمُوا الْمُو الْمُو الْمُو الْمُو الْمُو الْمُو الْمُو الْمُو الْمُوا الْمُؤْلِ اللّمُ الْمُؤْلِ اللّمُ الْمُو الْمُو الْمُو الْمُو الْمُؤْلِ اللّمُ الْمُؤْلِ اللّمُ الْمُؤْلِ اللّمُ الْمُؤْلِ الْمُو الْمُو الْمُو الْمُو الْمُو الْمُؤْلِ اللّمُ الْمُؤْلِ الْمُو الْمُوا الْمُؤْلِ اللّمُ الْمُؤْلِ اللّمُ الْمُؤْلِ لِلْمُؤْلِ الْمُؤْلِ الْمُؤْلِ الْمُؤْلِ الْمُؤْلِ الْمُؤْلِ الْمُؤْلِ الْمُؤْلِ الْمُؤْلِ الْمُؤْلِ لِلْمُؤْلِ لِلْمُؤْلِ لِلْمُؤْلِ لِلْمُؤْلِ لِلْمُؤْلِ لِلْمُؤْلِ لِلْمُؤْلِ لِلْمُؤْلِ لِلْمُؤْلِ لِلِمُ الْمُؤْلِ لَلْمُ الْمُؤْلِ لَلْمُ الْمُؤْلِ لِلْمُؤْلِ لْمُؤْلِ لِلْمُؤْلِ لِلْمُؤْلِ لِلْمُؤْلِ لِلْمُؤْلِ لِلْمُؤْلِ لِلْمُؤْلِ لِلْمُؤْلِ لِلْمُؤْلِ لَالْمُوا الْمُواْلِلُوا الْمُعْلِي الْمُعْلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُعِلِي الْمُع

which the Surah Qaf was revealed. Subject Matter and TopicsThe Surah mostly deals with the Hereafter, and in the end it presents the invitation to Tauhid. In addition, the people have also been warned that refusal to accept the message of the Prophets and persistence in the concepts and creeds of ignorance have proved to be disastrous for those nations themselves which have adopted this attitude and way of life in the

So were the People of Noah before them for they wickedly transgressed.47.

Someone thought that there would be no life-after-death; someone believed in the life- after-death, but in the form of the transmigration of souls someone believed in the life hereafter and the meting out of the rewards and punishments but invented different sorts of props and supports to escape retribution. About a question of such vital and fundamental importance a wrong view of which renders man's whole life in the heedlessness of error, and after death should suddenly meet with a situation for which he had made no preparation at all. There is only one way of forming the right opinion about such a guestion, and it is this: Man should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying to him from Him, and should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying to him from Him, and should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying to him from Him, and should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying to him from Him, and should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying to him from Him, and should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying to him from Him, and should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying to him from Him, and should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying to him from Him, and should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying to him from Him, and should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying to him from Him, and should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying to him from Him, and should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying to him from Him, and should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying the him from Him. that knowledge's being sound and correct is afforded by everything around him or not.

past. About the Hereafter what this Surah presents in short but pithy sentences is this: The people's different and conflicting beliefs about the end of human life are themselves an express proof that none of these beliefs about the end of human life are themselves an express proof that none of these beliefs about the end of human life are themselves an express proof that none of these beliefs about the end of human life are themselves an express proof that none of these beliefs about the end of human life are themselves an express proof that none of these beliefs about the end of human life are themselves an express proof that none of these beliefs about the end of human life are themselves an express proof that none of these beliefs about the end of human life are themselves an express proof that none of these beliefs about the end of human life are themselves an express proof that none of these beliefs about the end of human life are themselves an express proof that none of these beliefs about the end of human life are themselves an express proof that none of these beliefs about the end of human life are themselves an express proof that none of these beliefs about the end of human life are themselves an express proof that none of these beliefs about the end of human life are themselves an express proof that none of the end of human life are themselves an express proof that none of the end of human life are themselves an express proof that none of the end of human life are themselves an express proof that none of the end of human life are themselves an express proof that none of the end of human life are themselves an express proof that none of the end of human life are themselves an express proof that none of the end of human life are themselves an express proof that none of the end of human life are themselves an express proof that none of the end of human life are the end of hum

In this regard, the arrangement of the wind and rain, the structure of the earth and the creation of the heavens and of everything in the world in the form of pairs have been presented as evidence of the Hereafter, and instances have been cited from human history to show that the temper of the empire of the empire of the wind and rain, the structure of the everything in the world in the form of pairs have been cited from human history to show that the temper of the empire of the empire of the empire of the exercise found on it, man's own self, the creation of the heavens and of everything in the world in the form of pairs have been cited from human history to show that the temper of the empire of the empire of the exercise found on it, man's own self, the creation of the heavens and of everything in the world in the form of pairs have been cited from human history to show that the temper of the empire of the exercise found on it, man's own self, the creation of the heavens and of everything in the world in the form of pairs have been cited from human history to show that the temper of the empire of the exercise found on it, man's own self, the creation of the heavens and of everything in the world in the form of pairs have been cited from human history to show that the temper of the exercise found on it, man's own self, the creation of the heavens and the creation of the exercise found on it. this, giving the invitation to Tauhid briefly, it has been said: "Your Creator has not created you for the service of others but for His own service. He is a God Who is the Sustainer of all, Who does not stand in need of sustenance from anyone and Whose Godhead is functioning by His own power and might. In this very connection, it has also been stated that whenever the Prophet of Allah have been opposed and resisted, they have not been opposed and resisted on the basis of the same obduracy and stubbornness and false pride that is being shown against the Prophet Muhammad (peace and blessings of Allah be upon him), and there is no other motive for it than rebellion and arrogance. Then the Holy Prophet has been instructed not to bother about the rebells but to go on performing his mission of invitation and admonition, for it is useful and beneficial for the believers although it may not be so for the other people. As for the wicked people who still persist in their rebellion, they should know that their predecessors who followed the same way of life, have already received their shares of the punishment, and these people's share of the punishment has been made ready for them. Page 17(Recitation by Abdul Hadi Kanakeri) Bismillaahir Rahmaanir R

Then woe that Day to those that treat (Truth) as Falsehood; 12. That play (and paddle) in shallow trifles. 13. That Day shall they be thrust down to the Fire of Hell, irresistibly. 14. "This:, it will be said, "Is the Fire, which ye were wont to deny! 15. "Is this then a fake, or is it ye that do not see? 16. "Burn ye therein: the same is it to you whether ye bear it with patience, or not: Ye but receive the recompense of your (own)

about them will serve, (devoted) to them. Youths (handsome) as Pearls well-guarded.25. They will say: "Aforetime, we were not without fear for the Scorching Wind.28. "Truly, we did call unto Him from of old: truly it is He, the Beneficent, the Merciful!"29. Therefore proclaim thou the praises (of thy Lord): for by the Grace of thy Lord, thou art no (vulgar) soothsayer, nor art thou one possessed.30. Or do they say: "A Poet! we await for him some calamity (hatched) by Time!" 31. Say thou: "Await ye!- I too will wait along with you!"32. Is it that their faculties of understanding urge them to this, or are they but a people transgressing beyond bounds?33. Or do they say. "He fabricated the (Message)"? Nay, they have no faith!34. Let them then produce a recital like unto it,- If (it be) they speak the truth!35. Were they created of nothing, or were they themselves the creators?36. Or did they create the heavens and the earth? Nay, they have no firm belief.37. Or are the Treasures of thy Lord with them, or are they a ladder, by which they can (climb up to heaven and) listen (to its secrets)? Then let (such a) listener of theirs produce a manifest proof.39. Or has He only daughters and ye have sons?40. Or is it that thou dost ask for a reward, so that they are burdened with a load of debt?- 41. Or that the Unseen in it their hands, and they write it down?42. Or do they intend a plot (against thee)? But those who defy Allah are themselves involved in a Plot!43. Or have they would (only) say: "Clouds gathered in heaps!"45. So leave them alone until they encounter that Day of theirs, wherein they shall (perforce) swoon (with terror),-46. The Day when their plotting will avail them nothing and no help shall be given them. 47.

As to the Righteous, they will be in Gardens, and in Happiness,-18. Enjoying the (Bliss) which their Lord shall deliver them from the Penalty of the Fire.19. (To them will be said:) "Eat and drink ye, with profit and health, because of your (good) deeds." 20. They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful bigs. and lustrous eyes.21. And those who believe and whose families: Nor shall We join their families: Nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds.22. And We shall bestow on them, of fruit and meat, anything they shall bestow on them, of fruit and meat, anything they shall bestow on them, of fruit and meat, anything they shall bestow on them, of fruit and meat, anything they shall bestow on them, of fruit and meat, anything they shall bestow on them, of fruit and meat, anything they shall bestow on them, of fruit and meat, anything they shall bestow on them, of fruit and meat, anything they shall bestow on them, of fruit and meat, anything they shall be shal

So did (Allah) convey the inspiration to His Servant- (conveyed) what He (meant) to convey.11. The (Prophet's) (mind and) heart in no way falsified that which he saw.12.

And verily, for those who do wrong, there is another purishment besides this: But most of them understand not.48. Now await in patience the command of thy Lord: for verily thou art in Our eyes: and celebrate the praises of thy Lord the while thou standest forth,49. And for part of the night also praise thou Him,- and at the retreat of the stars! عَالِي اللّٰ مَعْلِي اللّٰ الله عَلَيْ اللّٰ اللّٰ الله عَلَيْ اللّٰ الله عَلِيْ اللّٰ الله عَلَيْ اللّٰ الله عَلَيْ اللّٰ الله عَلَيْ اللّٰ اللّٰ اللّٰ اللّٰ الله عَلَيْ اللّٰ الله عَلَيْ اللّٰ الله عَلَيْ اللّٰ الللّٰ اللّٰ اللّٰ اللّٰ اللّٰ اللّٰ اللّٰ الللّٰ اللّٰ اللّٰ

Your browser does not support the audio element. It is derived from the very first cord "Wat Tur-i." Period of Revelation From the internal evidence of the subject matter it appears that this Surah too was revealed in the same stage of the Holy Prophet's life at Makkah in which the Surah Adh-Dhariyat was revealed. While going through it one can clearly feel that during the period of its revelation the Holy Prophet (peace and blessings of Allah be upon him) was being showered with object matter of its first section (vv. 1-28) is the Hereafter. As arguments for its possibility, necessity and occurrence had already been given in Surah Adh-Dhariyat, these have not been repeated here. However, swearing an oath by some realities and signs which testify to the Hereafter, it has been stated most emphatically that it will surely come to pass, and none has the power to prevent its occurrence. Then, it has been stated as to what will be the fate of those who deny it when it actually occurs, and how will those who believe in it and adopt the way of piety and righteousness accordingly, be blessed by Allah. Then, in the second section (vv. 29-49) the Quraish chiefs' attitude towards the message of the Holy Prophet (peace and blessings of Allah he upon him) has been criticized. They called him a sorcerer, a madman, or a poet, and would thus mislead the common people against him so that they should not pay any serious attention to the message he preached. They called him a sorcerer, a madman, or a poet, and would thus mislead the common people against him so that they should not pay any serious attention to the message he preached. They called him a sorcerer, a madman, or a poet, and would thus mislead the common people against him so that they should not pay any serious attention to the message he preached. They called him a sorcerer, a madman, or a poet, and would thus mislead the common people against him so that they should not pay any serious attention to the message he preached. would openly wish that he met with a disaster so that they were rid of him. They accused him of fabricating the Qur'an by himself and of presenting it in the name of Allah, and this was, God forbid, a fraud that he was practicing. They would often taunt him, saying that God could not have appointed an ordinary man like him to the office of Prophethood. They expressed great disgust at his invitation and message and would avoid him as if he was asking them for a reward for it. They would sit and take counsels together to devise schemes in order to put an end to his mission. And while they did all this they never realized what creeds of ignorance they were involved in and how selflessly and sincerely was Muhammad (peace and blessings of Allah be upon him) exerting himself to deliver them from their error. While criticizing them for this attitude and conduct, Allah has put them certain questions, one after the other, each of which is either an answer to some objection of theirs, or a criticism of some error. Then, it has been said that it would absolutely be of no avail to show them a miracle in order to convince them of his Prophethood, for they were such stubborn people as would misinterpret anything they were shown only to avoid affirming the faith. In the beginning of this section as well as in its end, the Holy Prophet (peace and blessings of Allah be upon him) has been given the instruction and preaching his invitation and preaching his message in spite of the accusations and objections of his opponents and enemies, and should endure their resistance patiently continue giving his invitation and preaching his message in spite of the accusations and objections of his opponents and enemies, and should endure their resistance patiently continue giving his invitation and preaching his message in spite of the accusations and objections of his opponents and enemies, and should endure their resistance patiently continue giving his invitation and preaching his message in spite of the accusations and objections of his opponents and enemies, and should endure their resistance patiently continue giving his invitation and preaching his invitation and preaching his message in spite of the accusations and objections of his opponents and enemies, and should endure their resistance patiently continue giving his invitation and preaching his message in spite of the accusations are not accusations and objections of his opponents and enemies, and should endure their resistance patiently continue giving his invitation and preaching his in "Your Lord has not left you alone to face your enemies, after raising you as a Prophet, but He is constantly watching over you. Therefore, endure every hardship patiently till the Hour of His judgment comes, and seek through praising and glorifying your Lord the power that is required for exerting in the cause of Allah under such conditions. Page 18 (Recitation by Abdul Hadi Kanakeri) Bismillaahir Rahmaanir Raheem Abdullah Yusuf Ali Translation 1. By the Star when it goes down, 2. Your Companion is neither astray nor being misled. 3. Nor does he say (aught) of (his own) Desire. 4. It is no less than inspiration sent down to him: 5. He was taught by one Mighty in Power, 6. Endued with Wisdom: for he appeared (in stately form); 7. While he was in the highest part of the horizon: 8. Then he approached and came closer, 9. And was at a distance of but two bow-lengths or (even) nearer; 10.

Will ve then dispute with him concerning what he saw?13. For indeed he saw him at a second descent, 14. Near the Lote-tree beyond which none may pass: 15. Near it is the Garden of Abode. 16. Behold, the Lote-tree was shrouded (in mystery unspeakable!) 17. (His) sight never swerved, nor did it go wrong! 18. For truly did he see, of the Signs of his Lord, the Greatest! 19. Have ye seen Lat. and 'Uzza, 20. And another, the third (goddess), Manat? 21. What! for you the male sex, and for Him, the female?22. Behold, such would be indeed a division most unfair! 23. These are nothing but names which ye have devised, ye and your fathers, for which Allah has sent down no authority (whatever).

They follow nothing but conjecture and what their own souls desire!- Even though there has already come to them Guidance from their Lord!24. Nay, shall man have (just) anything he hankers after?25. But it is to Allah that the End and the Beginning (of all things) belong.26. How many-so-ever be the angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him.27. Those who believe not in the Hereafter, name the angels with female names.28. But they have no knowledge therein. They follow nothing but the life of this world.30. That is as far as knowledge will reach them. Verily thy Lord knoweth best those who stray from His Path, and He knoweth best those who do good, with what is best.32. Those who do evil, according to their deeds, and He rewards those who do evil, according to their deeds, and He rewards those who do evil, according to their deeds, and He rewards those who do evil, according to their deeds, and He rewards those who do evil, according to their deeds, and He rewards those who do evil, according to their deeds, and He rewards those who do evil, according to their deeds, and He rewards those who do evil, according to their deeds, and He rewards those who do evil, according to their deeds, and He rewards those who do evil, according to their deeds, and He rewards those who avoid great sins and shameful deeds, and He rewards those who avoid great sins and shameful deeds, and He rewards those who avoid great sins and shameful deeds, and He rewards those who avoid great sins and shameful deeds, and He rewards those who avoid great sins and shameful deeds, and He rewards those who avoid great sins and shameful deeds, and He rewards those who avoid great sins and shameful deeds, and He rewards those who avoid great sins and shameful deeds, and He rewards those who avoid great sins and shameful deeds, and He rewards those who avoid great sins and shameful deeds, and the rewards those who avoid great sins and shameful deeds, and the rewards those who avoid great sins and shameful deeds, and the rewards those who avoid great sins and shameful deeds, and the rewards those who avoid great sins and shameful deeds and the rewards those who avoid great sins and shameful deeds and shameful deeds and shameful deeds are the rewards those who avoid great sins and shameful deeds are the rewards those who avoid great sins and shameful deeds are the rewards those who avoid great sins and shameful deeds are the rewards those who avoid great sins and shameful deeds are the rewards those who avoid great sins and shameful deeds are the rewards the reward the earth, And when ye are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil.33. Seest thou one who turns back, 34. Gives a little, then hardens (his heart)?35.

What! Has he knowledge of the Unseen so that he can see?36. Nay, is he not acquainted with what is in the Books of Moses-37. And of Abraham who fulfilled his engagements?-38. Namely, that no bearer of burdens can bear the burden of another;39. That man can have nothing but what he strives for;40. That (the fruit of) his striving will soon come in sight:41. Then will he be rewarded with a reward complete; 42. That to thy Lord is the final Goal; 43. That it is He Who granteth Death and Life; 45. That He did create in pairs, - male and female, 46. From a seed when lodged (in its place); 47. That He hath promised a Second Creation (Raising of the Dead); 48. That it is He Who giveth wealth and satisfaction; 49. That He is the Lord of

Sirius (the Mighty Star);50. And that it is He Who destroyed the (powerful) ancient 'Ad (people),51. And the Thamud nor gave them a lease of perpetual life.52. And before them, the people of Noah, for that they were (all) most unjust and most insolent transgressors, 53

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weakness they had involuntarily shown.

ve deny?

N. 18 of At-Tur.11For explanation, see E.N. 17 of Surah At-tur.

Abdullah bin Mas'ud, the first Surah in which a verse requiring the performance of a sajdah (prostration) as sent down, is Surah An-Najm. The parts of this Hadith which have been reported by Aswad bin Yazid, Abu Ishaq and Zubair bin Mu'awiyah from Hadrat Ibn Mas'ud, indicate that this is the first Surah of the Qur'an, which the Holy Prophet (peace and blessings of Allah be upon him) had publicly recited before an assembly of the Quraish (and according to Ibn Marduyah, in the Ka'bah) in which both the believers and the disbelievers and the disbelievers and the proposition to the Holy Prophet (peace and blessings of Allah be upon him) could not resist falling down in prostration but took a little dust and rubbing it on his forehead said that that was enough for him. Later, as Ibn Mas'ud relates, he saw this man die in the state of disbelief. Another eye witness of this incident is Hadrat Muttalib bin Abi Wada'ah, who had not yet become a Muslim. Nasai and Musnad Ahmad contain his own words to the effect: "When the Holy Prophet recited the Surah An-Najm and performed the sajdah and the whole assembly fell down in prostration along with him, I did not perform the sajdah. Now to compensate for the same whenever I recite this Surah I make sure never to abandon its performance. "Ibn Sad says that before this, in the Rajab of the 5th year of Prophethood, a small group of the Companions had emigrated to Abyssinia. Then, when in the Ramadan of the same year this incident took place the news spread that the Holy Prophet (peace and blessings of Allah be upon him) had recited Surah An-Najm publicly in the assembly of the Quraish and the whole assembly, including the believers as well as the disbelievers of Makkah had become Muslims. Thereupon, some of them returned to Makkah in the Shawwal of the 5th year of Prophethood, only to learn that the news was wrong and the conflict between Islam and disbelief was raging as furiously as before. Consequently, the second emigration to Abyssinia took place, in which many more people left Makkah. Thus, it becomes almost certain that this Surah was revealed in the Ramadan of 5th year of Prophethood. Historical Background the details of the period of revelation as given above point to the conditions in which this Surah was revealed. During the first five years of his appointment as a Prophet (peace and blessings of Allah be upon him) had been extending invitation to Allah's Religion by presenting the Divine Revelations before the people only in private and restricted meetings and assemblies. During this whole period he could never have a chance to recite the Quran before a common gathering openly, mainly because of the strong opposition and resistance from the disbelievers. They were well aware of how magnetic and captivating was the Holy Prophet's personality and his way of preaching and how impressive were the Revelations of the Qur'an. Therefore, they tried their best to avoid hearing it themselves and to stop others also from hearing it and to suppress his invitation by false propaganda by spreading every kind of suspicion against him. For this object, on the one hand, they were telling the people that Muhammad (peace and blessings of Allah be upon him) had gone astray and was now bent upon misleading others as well; on the other hand, they would raise on uproar whenever he tried to present the Qur'an before the people so that no one could know what it was for which he was being branded as a misled and misguided person. Such were the conditions when the Holy Prophet (peace and blessings of Allah be upon him) suddenly stood up one day to make a speech in the sacred precincts of the Ka'bah, where a large number of the Quraish had gathered together. Allah at that time made him deliver this discourse, which we

have now in the form of the Surah An-Najm with us. Such was the intensity of the impression that when at the conclusion he fell down in prostration, they too fell down in prostration along with him. Later they felt great remorse at the

The people also started taunting them to the effect that whereas they had been forbidding others to listen to the Qur'an, that day not only had they themselves listened to it, with complete absorption but had even fallen down in prostration along with Muhammad (peace and blessings of Allah be upon him). At last, they had to invent a story in order to get rid of the people's taunt and ridicule. They said "After he had recited afara'ait-ul Lata wal Uzza wa Manat ath-thalitha-al ukhra, we heard from Muhammad the words: tilk al-gharaniqa- tal-'ula, wa anna shafa'at-u-hunna latarja: 'They are exalted goddesses: indeed, their intercession may be expected.' From this we understood that Muhammad the words: tilk al-gharaniqa- tal-'ula, wa anna shafa'at-u-hunna latarja: 'They are exalted goddesses: indeed, their intercession may be expected.' From this we understood that Muhammad had returned to our faith." As a matter of fact, only a mad person could think that in the context of this Surah the sentences they claimed to

Your browser does not support the audio element. Your browser does not support the audio element. Your browser does not support the audio element. The Sarah derives its name from the very first word wan Najm. This title also does not related by Bukhari, Muslim, Abu Da'ud and Nasai, on the authority of Hadrat

have heard could have any place and relevance. (For details, please see E. N.'s 96 to 301 of Surah Al Hajj). Subject Matter and TopicsThe theme of the discourse is to warn the discourse starts in a way as if to say: "Muhammad is neither deluded nor gone astray, as you are telling others in your propaganda against him, nor has he fabricated this teaching of Islam and its message, as you seem to think he has. In fact, whatever he is presenting is nothing but Revelation which is sent down to him. The verities that be present before you, are not the product of his own surmise and speculation but realities of which he himself is an eye witness. He has himself seen the Angel through whom this knowledge is conveyed to him. He has been directly made to observe the great Signs of his Lord: what he has seen with his own eyes. Therefore, your disputing and wrangling with him is just like the disputing and wrangling of a blind man with a man of sight over a thing which the blind man cannot see but he can see. "After this, three things have been presented in their successive order: First, the listeners have been made to understand that: "The religion that you are following is based on mere conjecture and invented ideas. You have set up a few goddesses like Lat and Manat and Uzza as your deities, whereas they have no share whatever in divinity. You regard the angels as the daughters of Allah, whereas you regard a daughter as disgraceful for your own selves. You think that these deities of fours can influence Allah in your favor, whereas the fact is that all the angels together, who are stationed closest to Allah, cannot influence Him even in their own favor. None of such beliefs that you have adopted, is based on knowledge and reason, but are wishes and desires for the sake of which you have taken some whims as realities. This is a grave error. The right and true religion is that which is in conformity to the reality, and the reality and truth should become the reality and truth should be should When that knowledge is presented before you, you turn away from it, and brand the one who tells you the truth as misguided. The actual cause of your being involved in this error is that you are heedless of the Hereafter. Only this world is your goal. Therefore, you hold are according to the truth or not. Secondly, the people in this error is that you are heedless of the Hereafter. Only this world is your goal. Therefore, you hold are according to the truth or not. Secondly, the people in this error is that you are heedless of the Hereafter. Only this world is your goal. have been told that: Allah is the caster and Sovereign of the entire Universe. The righteous is he who follows His way, and the misguided he who has turned away from His way. The error of the misguided he who has turned away from His way. The error of the misguided and the righteous are not hidden from Him. He knows whatever everyone is doing: He will requite the evil with evil and the good with good. The final judgment will not depend on what you consider yourself to be, and on tall claims you make of your purity and chastity but on whether you are pious or impious, righteous or unrighteous, in the sight of God. If you refrain from major sins, He in His mercy will overlook your minor errors." Thirdly, a few basic principles of the true Religion which had been presented hundreds of years before the revelation of the Prophet Muhammad (peace and blessings of Allah be upon him)

destroyed them in consequence of the same wickedness and rebellion from which the disbelievers of Makkah were not inclined to refrain and desist in any case. After presenting these themes and discourses the Surah has been concluded, thus: "The Hour of Judgment has approached near at hand, which no one can avert. Before the occurrence of that Hour you are being warned through Muhammad (peace and blessings of Allah be upon him) and the Quran in the like manner as the former people had been warned before. Now, is it this warning that you find novel and strange? Which you mock and ridicule? Which you turn away from and cause disorder so that no one else also is able to hear what it is? Don't you feel like weeping at your folly and ignorance? Abandon this attitude and behavior, bow down to Allah and serve Him alone!"This was that impressive conclusion hearing which even the most hardened deniers of the Truth were completely overwhelmed, and when after reciting these verses of Divine Word the Holy Messenger of Allah (peace and blessings of Allah (peace and blessings of Allah be upon him) fell down in prostration along with him. Page 19(Recitation by Abdul Hadi Kanakeri) Bismillaahir Rahmaanir Raheem Abdullah Yusuf Ali Translation 1. The Hour (of Judgment) is nigh, and the moon is cleft asunder. But if they see a Sign, they turn away, and say, "This is (but) transient magic." They reject (the warning) and follow their (own) lusts but every matter has its appointed time. 4. There have already come to them Recitals wherein there is (enough) to check (them), 5. Mature wisdom; but (the preaching of) Warners profits them not.6. Therefore, (O Prophet,) turn away from them. The Day that the Caller will call (them) to a terrible affair,7. They will come forth,- their eyes humbled - from (their) graves, (torpid) like locusts scattered abroad,8. Hastening, with eyes transfixed, towards the Caller!- "Hard is this Day!", the Unbelievers will say.9. Before them the People of Noah rejected (their apostle): they rejected Our servant, and said, "Here is one possessed!", and he was driven out.10. Then he called on his Lord: "I am one overcome: do Thou then help (me)!"11. So We opened the gates of heaven, with water pouring forth.12. And We caused the earth to gush forth with springs, so the waters met (and rose) to the extent decreed.13. But We bore him on an (Ark) made of broad planks and caulked with palm-fibre:14. She floats under our eyes (and care): a recompense to one who had been rejected (with scorn)!15. And We have left this as a Sign (for all time): then is there any that will receive admonition?16. But how (terrible) was My Penalty and My Warning?17. And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?18. The 'Ad (people) (too) rejected (Truth): then how terrible was My Penalty and My Warning?19. For We sent against them a furious wind, on a Day of violent Disaster, 20. Plucking out men as if they were roots of palm-trees torn up (from the ground). 21. Yea, how (terrible) was My Penalty and My Warning! 22. But We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition? 23. The Thamud (also) rejected (their) Warners. 24. For they said: "What! a man! a Solitary

had brought some new and novel religion, but they should know that these are the fundamental truths which the destruction of the 'Ad and the Thamud and of the people of the Prophets Noah and Lot was not the result of accidental calamities, but Allah has

one from among ourselves! shall we follow such a one? Truly should we then be straying in mind, and mad!25. "Is it that the Message is sent to him, of all people amongst us? Nay, he is a liar, an insolent one! 27. For We will send the she-camel by way of trial for them. So watch them, (O Salih), and possess thyself in patience!28. And tell them that the water is to be divided between them: Each one's right to drink being brought forward (by suitable turns).29. But they called to their companion, and he took a sword in hand, and hamstrung (her).30. Ah! how (terrible) was My Penalty and My Warning!31. For We sent against them a single Mighty Blast, and they became like the dry stubble used by one who pens cattle. 32. And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?33. The people of Lut rejected (his) warning.34. We sent against them a violent Tornado with showers of stones, (which destroyed them), except Lut's household: them We delivered by early Dawn,-35. As a Grace from Us: thus do We reward those who give thanks.36. And (Lut) did warn them of Our Punishment, but they disputed about the Warning.37. And they even sought to snatch away his guests from him, but We blinded their eyes. (They heard:) "Now taste ye My Wrath and My Warning."38. Early on the morrow an abiding Punishment seized them: 39. "So taste ye My Wrath and My Warning." 40. And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition? 41. To the People of Pharaoh, too, aforetime, came Warners (from Allah.. 42. The (people) rejected all Our Signs; but We seized them with such Penalty (as comes) from One Exalted in Power, able to carry out His Will.43. Are your Unbelievers, (O Quraish), better than they? Or have ye an immunity in the Sacred Books?44. Or do they say: "We acting together can defend ourselves"?45. Soon will their multitude be put to flight, and they will show their backs.46. Nay, the Hour (of Judgment) is the time promised them (for their full recompense): And they will show their backs.46. Nay, the Hour will be most grievous and most bitter.47. Truly those in sind they will show their backs.46.

are the ones straying in mind, and mad.48. The Day they will be dragged through the Fire on their faces, (they will hear:) "Taste ye the touch of Hell!" 49. Verily, all things have We created in proportion and measure.50. And Our Command is but a single (Act),- like the twinkling of an eye.51.

And (oft) in the past, have We destroyed ganges and Rivers, 55. In an Assembly of Truth, in the Presence of a Sovereign Omnipotent. 4 وَإِن يَوَوَالْ وَالْمُولُ الْمُولُو وَالْمُولُ الْمُولُو وَالْمُولُ الْمُولُ وَالْمُولُ الْمُولُ اللَّهُ وَلَا اللَّهُ الْمُولُ الْمُولُ اللَّهُ وَلَا اللَّهُ الْمُولُ اللَّهُ الْمُولُ اللَّهُ وَلَا اللَّهُ اللَّهُ الْمُولُ اللَّهُ الْمُولُ الْمُولُ اللَّهُ الْمُولُ اللَّهُ وَلَا اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّ

loes not support the audio element. The Surah takes its name from the word al-Qamar (splitting of the moon) that has been mentioned in it, determines its period of Revelation The incident of the shaqq-al-Qamar (splitting of the moon) that has been mentioned in it, determines its period of revelation precisely. The traditionists and commentators are agreed that this incident took place at Mina in Makkah about five years before the Holy Prophet's hijrah to Madinah. Theme and Subject MatterIn this Surah the disbelievers of Makkah have been warned for their stubbornness which they had adopted against the invitation of the Holy Prophet (peace and blessings of Allah be upon him). The amazing and wonderful phenomenon of the Splitting of the Holy Prophet (peace and blessings of Allah be upon him). of which the Holy Prophet was giving them the news, could take place and that it had approached near at hand. The great sphere of the mountain and the other on the other on the other side of it. Then, in an instant the two had rejoined. This was a manifest proof of the truth that the system of the Universe was neither eternal nor immortal, it could be disrupted. Huge stars and Planets could split asunder, disintegration of the details of Resurrection, could happen. Not only this: it was also a portent that the disintegration of the system of the Universe had begun and the time was near when Resurrection would take place. The Holy Prophet (peace and blessings of Allah be upon him) invited the people's attention to this event only with this object in view and asked them to mark it and be a witness to it. But the disbelievers described it as a magical illusion add persisted in their For this stubbornness they have been reproached in this Surah. At the outset it has been said: "These people neither believe only when Resurrection has taken place and they would be rushing out of their graves towards the Summoner on that Day." Then, the stories of the people of

takes the Right Way, the torment that descended on the former nations could be avoided. But it would indeed be a folly if instead of heeding the admonitory precedents from the history of the former nations, the disbelieved until one was overtaken by the torment itself. "Likewise, after citing admonitory precedents from the history of the former nations, the disbelieved until one was overtaken by the torment itself." Likewise, after citing admonitory precedents from the history of the former nations, the disbelieved until one was overtaken by the torment itself. "Likewise, after citing admonitory precedents from the history of the former nations, the disbelieved until one was overtaken by the torment itself." this effect: "If you too adopt the same attitude and conduct for which the other nations have already been punished, why will you not be punished for it? Are you in any way a superior people that you should be treated differently from others? Or, have you received a deed of amnesty that you will not be punished for the crime for which others have been punished? And if you feel elated at your great numbers, you will soon see that these very numbers of yours are put to rout (on the battlefield) and on the Day of Resurrection you will be dealt with even more severely. In the end, the disbelievers have been told that Allah does not need to make lengthy preparations to bring about Resurrection. No sooner does He give a simple command for it than it will take place immediately. Like everything else the Universe and mankind also have a destiny. According to this destiny everything happens at its own appointed time. It cannot be so that whenever somebody gives a challenge, Resurrection is brought about in order to convince him. If you adopt rebellion because you do not see it coming, you will only be adding to your own distress and misfortune. For your record which is being prepared by Divine agents, has not left any misdeed of yours, great or small, unrecorded. Page 20(Recitation by Abdul Hadi Kanakeri) Bismillaahir Rahmaanir Raheem ((Allah)) Most Gracious! It is He Who has taught the Qur'an. He has created man: He has created man: He has created man: He has taught him speech (and intelligence). The sun and the moon follow courses (exactly) computed; And the herbs (or stars) and the trees - both (alike) bow in adoration. And the Firmamen has He raised high, and He has set up the Balance (of Justice), In order that ye may not transgress (due) balance. So establish weight with justice and fall not short in the balance (of Justice), In order that ye may not transgress (due) balance. So establish weight with justice and fall not short in the balance (of Justice), In order that ye may not transgress (due) balance. So establish weight with justice and fall not short in the balance. It is He Who has spread out the earth for (His) creatures: Then which of the favors of your Lord will ye deny? He created man from sounding clay like unto pottery, And He created Jinns from fire free of smoke: Then which of the favors of your Lord will ye deny? He has let free the two bodies of flowing water, meeting together: Between them is a Barrier which they do not transgress: Then which of the favors of your Lord will ye deny? And His are the Ships sailing smoothly through the seas, lofty as mountains: Then which of the favors of your Lord will ye deny?

All that is on earth will perish: But will abide (for ever) the Face of thy Lord, Full of Majesty, Bounty and Honor. Then which of the favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! Then which of the favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! Then which of the favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! Then which of the favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! Then which of the favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! Then which of the favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! Then which of the favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! Then which of the favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! Then which of the favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! Then which of the favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! Then which of the favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! Then which of the favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! Then which of the favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! Then which of the favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! Then which of the favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! The favors of your Lord will ye deny? Of Him seeks (its need) every day in (new) Splendor doth He (shine)! The fav

Noah and of 'Ad and Thamud and of the peoples of Lot and the Pharaoh have been related briefly and they have been reminded of the terrible punishments that these nations suffered when they belied and disregarded the warnings given by the Prophets of God. After the narration of each story the refrain that has been provided is: "This Qur'an is an easy means of admonition, which if a nation takes to heart and thereby

O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye deny? On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a smoke (to choke): no defence will ye have: Then which of the favors of your Lord will ye deny? When the sky is rent asunder, and it becomes red like ointment: Then which of the favors of your Lord will ye deny? On that Day no question will be asked of man or Jinn as to his sin. Then which of the favors of your Lord will ye deny? (For) the sinners will be known by their marks: and they will be seized by their forelocks and their feet. Then which of the favors of your Lord will ye deny? This is the Hell which the Sinners deny: In its midst and in the midst of boiling hot water will they wander round! Then which of the favors of your Lord will ye deny?

But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens- Then which of the favors of your Lord will ye deny? Containing all kinds (of trees and delights); Then which of the favors of your Lord will ye deny? In them (each) will be two Springs flowing (free); Then which of the favors of your Lord will be fruits of every kind, two and two. Then which of the favors of your Lord will be two Springs flowing (free); Then which of the favors of your Lord will be fruits of every kind, two and two. Then which of the favors of your Lord will be fruit of the favors of your Lord will be fruit of the favors of your Lord will be fruit of the favors of your Lord will be favored will reach). Then which of the favors of your Lord will ye deny? In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched; Then which of the favors of your Lord will ye deny? Is there any Reward for Good - other than Good? Then which of the favors of your Lord will ye deny? And besides these two, there are two other Gardens, Then which of the favors of your Lord will ye deny? In them will be Fruits, and dates and pomegranates: Then which of the favors of your Lord will ye deny? In them wild be fair (Companions, good, beautiful; Then which of the favors of your Lord will ye deny? Reclining on green Cushions and rich Carpets of beauty. Then which of the favors of your Lord will ye deny? Blessed be the name of thy Lord, full of Majesty, Bounty and Honor. Your browser does not support the audio element. By Abul A'la Maududi This Surah is entitled Ar Rahman, the word with which it begins. This title, however, deeply relates to the subject matter of the Surah is entitled Ar Rahman, the word with which it begins. This title, however, deeply relates to the subject matter of the Surah is entitled Ar Rahman, the word with which it begins. the beginning to the end, the manifestations and fruits of Allah's attribute of mercy and grace have been mentioned. Period of RevelationThe commentators generally hold the view that this is a Makki Surah, though according to some other traditions from these are also some other traditions from these are also some other traditions. very authorities, which contradict this view; secondly, its subject matter bears a closer resemblance with the Makkah period. However, there are several authentic traditions which testify that it had been revealed in Makkah itself many years before the hijrah. Musnad Ahmad contains a tradition from Hadarat Asma, daughter of Abu Bakr (may Allah bless them both), to the effect: "I saw the Messenger of Allah offering his Prayers in the sacred precincts of the Ka'bah facing the corner in which the "Black Stone" is fixed. This relates to the time when the Divine Command, fasda bi-ma tumar ("So, proclaim publicly, O Prophet, what you are being commanded") had not yet been revealed. The polytheists at that time were hearing the words, Fa-biayyi alaa'i Rabbi kuma tukadhdhi ban, being recited by him in the Prayer." This shows than this Surah had been sent down even before Surah Al-Hijr. Al-Bazzar, Ibn Jarrir, Ibn Al- Mundhir, Daraqutni (in Al- Harikh) have related, on the authority of Hadrat Abdullah bin Umar, that once the Holy Prophet (peace and blessings of Allah be upon him) recited Surah Ar-Rahman himself, or heard it recited before him: then he said to the people: How is it that I am not hearing from you the kind of good answer that the jinn had given to their Lord? When the people asked what it was he replied: "As I recited the Divine Words, Fa bi- ayyi alaa'i Rabbi-kuma tukadhdhib: "We do not deny any of our Lord's blessings." A similar theme has been related by Tirmidhi, Hakim and Hafiz Abu Bakr al-Bazzar from Hadrat Jabir bin Abdullah. Their tradition contains these words: "When the people kept silent on hearing the Surah Ar-Rahman, the Holy Prophet said 'I recited this very Surah before the jinn in the night when the people kept silent on hearing the Surah Ar-Rahman, the Holy Prophet said 'I recited this very Surah before the jinn in the night when they had gathered together to hear the Qur'an. They responded to it better than you have. As I recited this very Surah before the jinn in the night when they had gathered together to hear the Qur'an. ayyi alaa'i Rabbikuma tukadhdhiban ("O jinn and men, which blessings of your Lord will you deny?") they would respond to it, saying: O our Lord, do not deny any of your blessings Praise is for You alone'!" This tradition indicates that on the occasion of the incident that bas been related in Surah Al Ahqaf(vv. 29- 32) of the jinn's hearing the Qur'an from the Holy Prophet (peace and blessings of Allah be upon him) he was

reciting Surah Ar Rahman in the Prayer. This happened in the Holy Prophet had halted at Makkah on his way back from Ta'if. Although in some other traditions it has been reported that the Holy Prophet had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that just as Allah had informed him of this, it is not unreasonable to suppose that it is not unreasonable to suppose that it i

Then, when they realized that it was the Word that Muhammad (peace and blessings of Allah be upon him) was representing as the Word of God, they fell upon him and began to hit him in the face. But Hadrat Abdullah was not deterred: he continued to receive the slaps and to read the Qur'an as long as he could, At last, when he returned with a swollen face, the Companions said that they apprehended the same He replied: 'God's enemies were never so light for me as they were today. If you say I'll recite the Qur'an to them again tomorrow.' They all said, 'No, you have done enough; you have made them listen to what they didn't want to bear." (Ibn Hisham, vol. 1, p. 336). Theme and Subject MatterThis is the only Surah of the Qur'an in which besides men the jinn also, who are the other creation of the earth endowed with

him of the jinn's hearing the Qur'an so also Allah Himself might have told him as to what answer they were giving on hearing Surah Ar Rahman. These traditions only indicate that Surah Ar Rahman had been revealed even before Surahs Al-Hijr and Al-Ahqaf. Besides, we come across another tradition which shows that it is one of those Surahs which were the earliest Revelations at Makkah. Ibn Ishaq has related this on the authority of Hadrat Urwah bin Zubair: The Companions one day said to one another: "The Quraish have never heard any one recite the Qur'an publicly to them, and who would read out the Divine Word aloud to them Hadrat Abdullah bin Masud said that he would. The Companions expressed the apprehension that he might be subjected to a harsh treatment and said that it should better be done by a person of a powerful family, who would protect him to violence. Hadrat Abdullah said: 'Let me alone : my Protector is Allah.' So early next morning he went to the Ka'bah while the Quraish chiefs were sitting in their respective conferences. Hadrat

freedom of will and action, have been directly addressed, and both men and jinn have been made to realize the wonders of Allah's power, His countless blessings, their own helplessness and accountability before Him, and have been made to realize the wonders of His disobedience and made aware of the best results of His obedience. Although at several other places in the Qur'an there are clear pointers to show that there are clear pointers to show that a countless blessings, their own helplessness and accountability before Him, and have been made to realize the wonders of Allah's power, His countless blessings, their own helplessness and accountability before Him, and have been made to realize the wonders of Allah's power, His countless blessings, their own helplessness and accountability before Him, and have been made to realize the wonders of Allah's power, His countless blessings, their own helplessness and accountability before Him, and have been made to realize the wonders of Allah's power, His countless blessings, their own helplessness and accountability before Him, and have been made to realize the wonders of Allah's power, His countless blessings, their own helplessness and accountability before Him, and have been made to realize the wonders of Allah's power, His countress and accountability before Him, and have been made to realize the wonders of Allah's power, His countress and accountability before Him, and have been made to realize the wonders of Allah's power, His countress and accountability before Him, and have been made to realize the wonders of Allah's power, His countress and accountability before Him, and have been made to realize the wonders of Allah's power, His countress and accountability before Him, and have been made to realize the wonders of Allah's power, His countress and accountability before Him, and have been made to realize the wonders of Allah's power, His countress and the wonders of Allah's power, His countress and the wonders of Allah's power, His countress and the wonders of Al like the men the jinn too are a creation who have been endowed with freedom of belief and unbelievers, the obedience and disobedience, and among them too there exist such groups as have believed in the Prophets sent by God and in the Divine Books, this Surah clearly points out that the message of the Holy Prophet (peace and blessings of Allah be upon him) and that his Prophethood is not restricted to human beings alone. Although in the beginning of the Surah that his Prophethood is not restricted to human beings, for to them only belongs the vicegerency" of the earth, among them only have the Messengers of Allah been raised, and in their tongues only have the Divine Books been revealed, yet from verse 13 onward both the men and the jinn have been addressed and one and the same invitation has been extended to both. The themes of the Qur'an is from Allah Almighty and it is the very demand of His mercy that He should provide guidance to mankind through this teaching, for it is He Who has created man as a rational and intelligent being. In vv. 5-6 it has been expressed is that Allah has established the entire system of the Universe precisely and equitably on justice, and the nature of this system requires that those who dwell in it also should adhere to justice within the bounds of their authority and should not disturb the balance. In vv. 10-25 besides mentioning the wonders and excellences of Allah's might, references have been made to His those bounties from which the jinn and men are deriving benefit. In vv. 26-30 both the men and the jinn have been reminded of the truths that in this Universe no one except One God is immortal and imperishable, and there is none, from the lowest to the highest, who does not stand in need of God for his survival and other requirements. Whatever is happening under His administration and control. In vv. 31-36 both the groups have been warned that the time is fast approaching when they will be called to account, which they will not be able to account, which they may try to do so. In vv. 39-45 the evil end of the guilty ones, from among men and jinn, who have been disobeying Allah in the world has been mentioned. And from verse 46 to the end of the Surah mention has been made of those rewards and blessings which will be granted to the righteous men and jinn who have led pious lives in the world and lived with a clear understanding that they will have to appear before their Lord one day and render an account of their deeds and actions. This whole discourse is couched in oratorical language. It is a spirited and eloquent address in the course of Allah's great power, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestations of His Sovereignty and dominion, and each of the manifestation of His Sovereignty and dominion of His Sovereignty and His Sove of the bounties and favors of your Lord will you deny?" Below we shall explain that alaa is a word with many shades of meaning, which has been used in different places in this discourse, and this question to the the jinn and men bears its own special meaning at every place according to the context. Page 21(Recitation by Abdul Hadi Kanakeri) Bismillaahir Rahmaanir cometh to pass, Then will no (soul) entertain falsehood concerning its coming. (Many) will it bring low; (many) will it exalt; When the earth shall be sorted out into three classes. Then (there will be) the Companions of the Right Hand? And the mountains shall be sorted out into three classes. Then (there will be) the Companions of the Right Hand? And the mountains shall be sorted out into three classes. of the Left Hand' what will be the Companions of the Left Hand? And those Foremost (in Faith) will be Foremost (in the Hereafter). These will be those Nearest to Allah. In Gardens of Bliss: A number of people from those of old, And a few from those of later times. (They will be) on Thrones encrusted (with gold and precious stones), Reclining on them, facing each other. Round about them will (serve) youths of perpetual (freshness), With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains: No after-ache will they receive therefrom, nor will they suffer intoxication: And with fruits, any that they may select: And the flesh of fowls, any that they may desire. And the flesh of fowls, any that they may desire. And the flesh of fowls, any that they may desire. And the flesh of fowls, any that they may select: And the flesh of fowls, any that they may desire. And the flesh of fowls, any that they may fountains: No after-ache will they suffer intoxication: And with fruits, any that they may desire. the deeds of their past (life). Not frivolity will they hear therein, nor any taint of ill' Only the saying, "Peace! Peace". The Companions of the Right Hand' what will be the Companions of the Right Hand' what will be the Companions of the Right Hand? (They will be) among Lote-trees without thorns, Among Talh trees with flowers (or fruits) piled one above another' In shade long-extended, By water flowing constantly, And fruit in abundance. Whose season is not limited, nor (supply) forbidden, And on Thrones (of Dignity), raised high. We have created (their Companions of the Right Hand. A (goodly) number from those of old, And a (goodly) number from those of later times. The Companions of the Right Hand. A (goodly) number from those of later times. of the Left Hand? (They will be) in the midst of a Fierce Blast of Fire and in Boiling Water, And they used to say, "What! when we die and become dust and bones, shall we then indeed be raised up again? "(We) and they were wont to be indulged, before that, in wealth (and luxury), And persisted obstinately in wickedness supreme! And they were wont to be indulged, before that, in wealth (and luxury), And persisted obstinately in wickedness supreme! And they were wont to be indulged, before that, in wealth (and luxury), And persisted obstinately in wickedness supreme! And they were wont to be indulged, before that, in wealth (and luxury), And persisted obstinately in wickedness supreme! And they were wont to be indulged, before that, in wealth (and luxury), and persisted obstinately in wickedness supreme! And they were wont to be indulged, before that, in wealth (and luxury), and persisted obstinately in wickedness supreme! And they were wont to be indulged, before that, in wealth (and luxury), and persisted obstinately in wickedness supreme! And they were wont to be indulged, before that, in wealth (and luxury), and persisted obstinately in wickedness supreme! And they were wont to be indulged, before that, in wealth (and luxury), and persisted obstinately in wickedness supreme! And they were wont to be indulged, before that they were wont to be indulged, before the wont to be indulged. our fathers of old?" Say: "Yea, those of old and those of later times, "All will certainly be gathered together for the meeting appointed for a Day well-known. "Then will ye truly' O ye that go wrong, and treat (Truth) as Falsehood! "Ye will surely taste of the Tree of Zaqqum. "Then will ye fill your insides therewith, "And drink Boiling Water on top of it: "Indeed ye shall drink like diseased camels raging with thirst!" Such will

setting of the Stars' And that is indeed a mighty adjuration if ye but knew' That this is indeed a qur'an Most Honourable, In Book well-guarded, Which none shall touch but those who are clean: A Revelation from the Lord of the Worlds. Is it such a Message that ye would hold in light esteem? And have ye made it your livelihood that ye should declare it false? Then why do ye not (intervene) when (the soul of the dying man) reaches the throat' And ye the while (sit) looking on' But We are nearer to him than ye, and yet see not' Then why do ye not' If you are exempt from (future) account' Call back the soul, if ye are true (in the claim of independence)? Thus, then, if he be of those Nearest to Allah, (For him is the salutation), "Peace be unto thee", from the Companions of the Right Hand. And if he be of those who treat (Truth) as Falsehood, who go wrong, For him is Entertainment with Boiling Water. And burning in Hell-Fire. Verily, this is the Very Truth and Certainly. So celebrate with praises the name of thy Lord, the Supreme. By Abul A'la Maududi The Surah takes its name from the word al-waqi`ah of the very first verse. Period of Revelation According to the chronological order that Hadrat Abdullah bin Abbas has given of the Surahs, first Surah Ta Ha was sent down, then Al-Waqi'ah and then Ash-Shu`ara' (Suyuti: Al-İtqan). The same sequence has been reported from Ikrimah (Baihaqi: Dala'il an Nubuwwat). This is supported also by the story that Ibn Hisham has related from Ibn Ishaq about the affirmation of the Faith by Hadrat Umar (may Allah be pleased with him). It says that when Hadarat Umar entered his sister's house, Surah Ta Ha was being recited. Hearing his voice the people of the house hid the pages of the Qur'an. Hadrat Umar first seized his brother-in-law and then his sister rose in defense of her husband, he hit her also and wounded her on the head. When Umar saw blood on his sister, he was sorry for what he had done, and said to her: "Show me the manuscript that you have concealed so that I may see what it contains." The sister said: "You are unclean because of your polytheism: wa anna-hu la yamassu-ha ill-at-tahir: "Only a clean person can touch it." So, Hadrat Umar rose and washed himself, and then took up the manuscript to read it. This shows that Sarah Al-Waqi'ah had been sent down by that time for it contains the verse: La yamassu hu ill al mutahharun; and it had been established historically that Hadrat Umar embraced Islam after the first migration to Habash, in the fifth year of the Prophethood. Theme and Subject MatterIts theme is the Hereafter, Tauhid and refutation of the Makkan disbelievers' suspicions about the Qur'an. What they regarded as utterly incredible was that Resurrection would ever take place, then the entire system of the earth and heavens would be resurrected and called to account, after which the righteous would be admitted to Paradise and the wicked cast into Hell. They regarded all this as imaginary, which could not possibly happen in actual fact. In answer to this, it was said: "When the inevitable event will be divided into three classes: (1) The foremost in rank and position; (2) the common righteous people and (3) those who denied the Hereafter and persisted in disbelief and polytheism and major sins till the last." How these three classes of the people will be rewarded and punished has been described in detail in vv. 57-74 arguments have been given, one after the other, to prove the truth of the two basic doctrines of Islam, which the disbelievers were refusing to accept, viz. the doctrines of Tauhid and the Hereafter. In these arguments, apart from every thing else that exists in the earth and heavens, man's attention has been drawn to his own body and to the fire on which he cooks his food, and he has been invited to ponder the question: What right do you have to behave independently of, or serve any other than, the God Whose creative power has brought you into being, and Whose provisions sustain you And how can you entertain the idea that after having once brought you into existence He has become so helpless and powerless that He cannot recreate you once again even if he wills to? Then, in vv. 75-82 their suspicions in respect of the Qur'an have been made to realize how unfortunate they are that instead of deriving any benefit from the great blessing that the Qur'an is, they are treating it with scant attention and have set only this share of theirs in it that they deny it. If one seriously considers this matchless argument that has been presented in two brief sentences about the truth of the Qur'an, one will find in it the same kind of firm and stable system as exists among the stars and planets of the Universe, and the same is the proof of the fact that its Author is

be their entertainment on the Day of Requital! It is We Who have created you: why will ye not witness the Truth? Do ye then see? The (human Seed) that ye know not. And ye certainly know already the first form of creation: why then do ye not celebrate His praises? See ye the seed that ye sow in the ground? Is it ye that cause it to grow, or are We the fruits of our labour)" See ye the water which ye drink? Do ye bring it down (in rain) from the cloud or do We? Were it Our Will, We could make it salt (and unpalatable): then why do ye not give thanks? See ye the Fire which feeds the fire, or do We grow it? We have made it a memorial (of Our handiwork), and an article of comfort and convenience for the denizens of deserts. Then celebrate with praises the name of thy Lord, the Supreme! Furthermore I call to witness the

upon him) from the well guarded Tablet."In conclusion, man has been warned, as if to say: "You may brad and boast as you like and may shut your eyes to the truths in your arrogance of independence, but death is enough to open your eyes. At death you become helpless: you cannot save your children; you cannot save you children; you canno you are helpless in this, so it is also beyond your power to stop Allah from calling the people to account and mete out rewards and punishments to them. You may or may not believe it, but every dying person will see the end prepared for the righteous; and if he be from among the deniers of the truth, he will see the end destined for the criminals. Opening the discourse with this is an answer to the objections that were than being raised in the disbelievers conferences against Resurrection. This was the time when the people of Makkah had just begun to hear the invitation to Islam from the Holy Prophet Muhammad (upon be Allah's peace and blessing). In it what seemed most astonishing and remote from reason to them was that the entire system of the earth and heavens would one day be overturned and then another world would be set up in which all the dead, of the former and the latter generations, would be resurrected. Bewildered they would one day be overturned and then another world would be resurrected. Bewildered they would be resurrected. Bewildered they would one day be overturned and then another world would be resurrected. Bewildered they would be resurrected. Bewildered they would be resurrected. Bewildered they would one day be overturned and then another world would be resurrected. Bewildered they would be resurrected. Bewildered they would one day be overturned and then another world would be resurrected. Bewildered they would be resurrected to the resurrected they would be resurrected. Bewildered they would be resurrected to the resurrected they would be How will the centuries-old dead bodies rise up to life? How can one in his senses believe that there will be another life after death and there will be gardens of Paradise and the fire of Hell?" Such were the misgivings that were being expressed at that time everywhere in Makkah. It was against this background that it was said: "When the inevitable event happens, there shall be no one to belie it. "In this verse the word "wagi ah " (event) has been used for Resurrection, which nearly means the English word 'inevitable', signifying thereby that it is something as the English word by the word "waqi ah," which is used for the sudden occurrence of a disaster. Laisa li-waq'at-i-ha kadhibat-un can have two meanings:(1) That it will not be possible that it is something as the English word 'inevitable', signifying thereby that it is something that must come to pass. Then, its happening has been described by the word "waqi ah," which is used for the sudden occurrence of a disaster. Laisa li-waq'at-i-ha kadhibat-un can have two meanings:(1) That it will not be possible that it is something as the English word 'inevitable', signifying thereby that it is something as the English word 'inevitable', signifying thereby that it is something as the English word 'inevitable', signifying thereby that it is something as the English word 'inevitable', signifying thereby that it is something as the English word 'inevitable', signifying thereby that it is something as the English word 'inevitable', signifying thereby that it is something that must come to pass. occurrence be averted, or stopped, or turned back; or, in other will be no power to make it appear as an unreal event; and (2) that there will be no living being to tell the lie that the event has not taken place. 2Literally: "that which causes (something or somebody j to rise and to Fall." Its one meaning also can be that it will upset every order: it will turn things up-side-down. Another meaning also can be that it will exalt the lowly and bring low the high and mighty; that is, on its advent the decision as to who is ignoble among the people will be made on quite a different basis. Those who posed as honorable and those who were considered contemptible would become contemptible and those who were considered contemptible and those who posed as honorable people in the world, would become contemptible and those who were considered contemptible and those who posed as honorable. 3That is, it will not be a local earthquake that may occur in a restricted area, but it will shake the whole earth to its depths all of a sudden, and it will experience a tremendous jolt and tremors all through. 4Although the address apparently is directed to the people to whom this discourse was being recited, or who may read it or hear it read now, in fact the entire mankind is its addressee. All human beings who have been born since the first day of creation and will be born till the Day of Resurrection, will ultimately he divided into three classes. The word maintanah in ashab al-maimanah, in the original, stay have been derived from Yamin, which means the right hand. This, however, does not imply its lexical meaning, but it signifies the people of exalted rank and position. The Arabs regarded the right hand as a symbol of strength and eminence and honor, and therefore would seat a person whom they wished to do honor, on the right hand, in the original, is from shu'm which means misfortune, ill-luck and bad omen; in Arabic

the same Being Who has created the Universe. Then the disbelievers have been told that this Book is inscribed in that Writ of Destiny which is beyond the reach of the creatures, as if to say "You think it is brought down by the devils to Muhammad (peace and blessings of Allah be

the left hand also is called shuma. The Arabs regarded shimal (the left hand) and shu'm (bad omen) as synonyms, the left hand being a symbol of weakness and indignity. If a bird flew left on the commencement of a journey, they would take it as a bad omen; if they made a person sit on their left, it meant they regarded him as a weak man. Therefore, ashab al-mash'amah implies ill-omened people, or those who would suffer disgrace and ignominy, and would be made to stand on the left side in the Court of Allah and His Messenger before others. They were also in the forefront in their response to the call for Jihad, for expending their wealth for the sake of the needy and for public services, or for inviting others to virtue and truth, in short, for spreading the good and wiping out evil and making sacrifices and exerting themselves whenever there was need for it. On this very basis, in the Hereafter too, they will be ranged in Allah's Court like this: On the right hand, there will be the righteous, on the left the wicked, and in the forefront (nearest in Divine Presence) the Sabiqin (the Foremost in Faith and good deeds). According to a Hadith reported by ,Hadrat `A'ishah the Holy Prophet (upon whom be Allah's peace) asked the people: "Do you know who, on the Day of Resurrection, will he the first to be accommodated under the Divine Shade?" The people said Allah and His Messenger only had the best knowledge. Thereupon the Holy Prophet replied: "Those who were such that when the Truth was presented before them, they discharged it gracefully; and their decision in respect of others was the same as in respect of them, they discharged it gracefully; and their decision in respect of others was the same as in respect of others was the same as in respect of them, they discharged it gracefully; and their decision in respect of others was the same as in respect of others was the same as in respect of them, they discharged it gracefully; and their decision in respect of others was the same as in respect of others. One group of them has expressed the view that the "former people" were the communities that passed away since the advent of the Prophet Adam (peace be upon him) till the time of the Prophet till the Day of Resurrection. Accordingly the verse would mean "The number of the Sabqin (the Foremost in Faith and good deeds) among the people who passed away during the thousands of years before the advent of the Prophet Muhammad (upon whom be Allah's peace and blessings) would be greater, and the number of those who would attain to the Prophet Muhammad (upon whom be Allah's peace and blessings) would be greater, and the number of those who would attain to the Prophet Muhammad (upon whom be Allah's peace and blessings) would be greater, and the number of those who would attain to the Prophet Muhammad (upon whom be Allah's peace and blessings) would be greater, and the number of those who would attain to the Prophet Muhammad (upon whom be Allah's peace and blessings) would be greater, and the number of those who would attain to the Prophet Muhammad (upon whom be Allah's peace and blessings) would be greater, and the number of those who would attain to the Prophet Muhammad (upon whom be Allah's peace and blessings) would be greater, and the number of those who would attain to the Prophet Muhammad (upon whom be Allah's peace and blessings) would be greater, and the number of those who would attain to the Prophet Muhammad (upon whom be Allah's peace and blessings) would be greater, and the number of those who would attain to the Prophet Muhammad (upon whom be Allah's peace and blessings). Resurrection, will be less. "The second group says that the former and the latter in this verse imply the former and the latter in this verse imply the former and the latter genied were the former and the latter people of the latter genied were the former among whom the number of the Sabigin will be smaller. The third group holds the view that this- implies the former and the latter people of every Prophet's own Ummah. That is, there will be numerous Sabiqin among the earliest followers of every Prophet, but among his later followers their number will decrease. The words of the verse bear all the three meanings, and possibly all three ate implied, for there is no contradiction between them. Besides, they give another meaning also and that too is cornet: every early period of a Prophet's following the proportion of the human populations. They may be more numerous as against the Sabiqin of the earliest period but on the whole their number as against the world population goes on becoming less and less. 9This implies boys who will ever remain boys and stay young. Hadrat 'Ali and Hadrat Hasan Basri say that these will be those children of the people, who died before reaching their maturity; therefore, they will neither have any good works to their credit for which they may be rewarded, nor any evil deeds for which they may be punished. But obviously, this could imply those people who would not deserve Paradise. For, as for the true believers, about them Allah has guaranteed in the Qur'an that their children will be joined with them in Paradise (At-Tur: 21). This is also supported by the Hadith, which Abu Da'ud Tayalisi, Tabarani and Bazzar have related on the authority of Hadrat Anas and Hadrat Samurah bin Jundub, according to which the Holy Prophet (upon whom be Allah's peace) said that the children of the polytheists will be attendants of the people of Paradise. (For further explanation, see E.N. 26 of As-Saaffat, E.N. 19 of At-tur). 10For explanation, see E. N . 27 of As-Saaffat, E. N . 22 of Surah Muhammad, E.

on, see E.N. 's 28, 29 of As-Saaffat, E.N. 42, of AdDukhan, E. N., 61 of Ar-Rahman, 13This is one of the major blessings of Paradise, which has been mentioned at several places in the Our'an, viz. that in Paradise human ears will remain secure against idle and frivolous talk, lying, backbiting slander, invective, boasting and bragging, taunts and mockery, satire and sarcasm. It will not be a society of formal taunts and mockery against idle and frivolous talk. mouthed, indecent people who will throw mud at each other, but a society of noble and civilized people free of such frivolities. A person who has been given to man in Paradise. 14Some commentators and translators have taken the words, illa gilan salam-an salama, to mean that in Paradise one will hear only the greeting of 'Peace, peace' on every side; the correct view, however, is that it implies healthy and wholesome speech, i.e. such speech as may be free of the vices and blemishes, faults and evils, that have been mentioned in the preceding sentence. Here the word salam has been used nearly in the same sense as the English word sane. 15That is, lote-trees without thorns on them This will be a superior kind of the lote-tree to be only found in Paradise, and its fruit likewise will be much superior to that found in the world. 16The word !a maqtu ah of the Text means: This fruit will neither be seasonal that its supply may fail when the season is over, nor its production will cease as it happens in a garden after its fruits has been picked. But in Paradise every kind of fruit will remain available in abundance in every season and will continue to be produced and supplied no matter how much of it is consumed. And la mamnu'ah means that there will be no prohibition or hindrance in obtaining fruit as it is in the gardens of the world, who will enter Paradise on the basis of their faith and good works. Allah will make them young no matter how aged they might have died in the world; will make them beautiful whether or not they were beautiful whether or not they would be joined with them, otherwise Allah will wed them to another dweller in Paradise. This very explanation of this verse has been reported from the Holy Prophet (upon whom be peace) in several Ahadith. According to Shama il Tirmidhi, an old woman well enter Paradise." Hearing this the woman well enter Paradise as an old woman, for Allah says: `We shall create them anew and make them virgins'." Ibn Abi Hatim has related, on the authority of Hadrat Salamah bin Yazid, that he heard the Holy Prophet (upon whom be peace) explain this verse, thus: "This implies the women of the world; whether they died virgins or married." Tabarani contains a lengthy tradition related from Hadrat Umm Salamah according to which she asked the Holy Prophet the meaning of the several references in the Qur'an to the women of Paradise. In answer, he explained this very verse and gaid age Allah will again make them young and virgins." Hadrat Umm Salamah asked: "These are the women who died as aged and decayed women, with sticky eyes and gray hair; alter this old age Allah will again make them young and virgins." Hadrat Umm Salamah asked: "If a woman had several husbands in the world, one after the other, to whom will she belong in Paradise?" The Holy Prophet replied "She will he asked to make her own choice, and she will choose the one who had the Bereafter." (For further explanation, see E.N. 51 of Surah Ar-Rahman). 18The word 'uruban is used for the best feminine qualities of the woman in Arabic. This signifies a woman who is graceful and elegant, well-mannered and elegant, and whose husband also loves her with all her heart. 19This can have two meanings: (1) That they will be of equal age among themselves; i.e. all the woman in Paradise will be of the same age and will eternally stay young. Both these meanings may be correct at one and the same time, i.e. these women may be of equal age with them. According to a ,Hadith, "When the dwellers of Paradise enter it, their mustaches will be just appearing, but will yet he beardless, they will be handsome and fair-complexioned, with sturdy bodies and

collyrium- stained eyes; they will all be 33 years of age." (Musnad Ahmad: Marwiyat Abi Hurairah) Almost the same theme has been related in Tirmidhi by Hadrat Mu'adh bin Jabal and Hadrat Abu Sa`id Khudri also. 20That is, "Their prosperity had an adverse effect on them. Instead of being grateful to Allah Almighty, they had become deniers of His blessings. Lost in pleasure-seeking they had forgotten God and persisted in heinous sinning.

"Heinous sinning" includes disbelief, polytheism and atheism as well as every grave sin of morality and conduct."21For the explanation of zaqqum, sec E.N. 34 of As-Saaffat.22The arguments from here to verse 74 provide the reasoning to prove both the doctrines of `Tauhid and of Hereafter rationally. For it was there two basic doctrines of the Holy Prophet's teaching that the people of Makkah were debating and objecting to at that time. 23That is, "Why don't you confine that We alone are your Lord and God and We have the power to create you once again?" 24In this brief sentence a very important question has been put before man. Apart from all other things in the world, if man only considers as to how he himself has come into being, he can then neither have any doubts left about the doctrine of Tauhid presented by the Our an nor about its doctrine of the Hereafter. The process of man's own creation starts when the male has conveyed his sperm to the womb of the female.

Abdullah arrived at the Magam (station of Abraham) and began to recite Surah Ar-Rahman raising his voice as he did so. The Quraish first tried for a while to understand what he was saying.

But the question is: Has the sperm by itself become endowed with the capability of producing a child, and necessarily a human child? Or, has it been created by man himself, or, by another than God? And, is it in the power of the man, or of the world, to cause conception by this sperm? Then, who is responsible for the gradual formation and development of the fetus in the mother's womb, its shaping and molding into a unique person,

except One God? Has another than God any role to play in this? Is it done by the parents themselves? Or, by a doctor? Or, by the sun and the moon and the stars, which arc themselves subject to a law? Or, by the prophets of saints, who were themselves created in this very way? Or, by the prophets of saints, who were themselves? Or, by the prophets of saints, who were the prophets of saints, who were the prophets of saints. the child is to be a boy or a girl? Whether it is to be beautiful or ugly, strong or weak, blind and deaf and a cripple or sound bodied, intelligent or stupid? Then, is it another than God who decides as to people of what caliber, good or and are to be created in a particular nation at a particular time, who would cause its rise or fall? If a person is not obdurate and stubborn, he will himself realize that no rational answer can be given to these questions on the basis of polytheism and atheism. Their rational answer is only one and it is this Man is wholly and entirely the creation of God, and when the truth is this, what right has this man, the creation of God, and when the truth is this, what right has this man, the creation of God, and when the truth is this, what right has this man, the creation of God, to claim freedom and independence as against his Creation of God, and when the truth is this, what right has this man, the creation of God, to claim freedom and independence as against his Creation of God, and when the truth is this, what right has this man, the creation of God, to claim freedom and independence as against his Creation of God, and when the truth is this, what right has this man, the creation of God, to claim freedom and independence as against his Creation of God, and when the truth is this man, the creation of God, and when the truth is this man, the creation of God, and when the truth is this man, the creation of God, and when the truth is this man, the creation of God, and when the truth is this man, the creation of God, and when the truth is this man, the creation of God, and when the truth is this man, the creation of God, and when the truth is this man, the creation of God, and when the truth is this man, the creation of God, and the truth is this man, the creation of God, and the truth is this man, the creation of God, and the truth is this man, the creation of God, and the truth is this man, the creation of God, and the truth is this man, the creation of God, and the truth is this man, the creation of God, and the truth is the creation of God, and the creation of God, and th be seen without a powerful microscope. This gene combines in the darkness of the mother's body with the ovum (female germ) which is like itself an insignificant microscopic germ. Then by their combination a tiny living cell comes into being, which is the starting-point of human life. This cell also is too small to be seen without a microscopic. Allah develops this insignificant cell in the mother's womb for nine months or so into a living human, and when its development and formation becomes complete, the mother's body itself pushes it out to raise a storm in the world. All human beings like themselves. After this, only a foolish person could assert that the God Who is creating human beings in this way today would not be able to create the human beings created by Himself in some other way tomorrow. 25That is, "Like yow birth, and who is to die at a later stage. No power in the world can cause death to a person before the time appointed for his death by Us, nor can keep him alive after it even for a moment The dying ones die in big hospitals even before the eyes of eminent doctors; and the doctors themselves also die at their approaching death, nor to find out as to how and where and by what means will a certain person die." 26That is, "Just as We were not powerless to create you in your present form

and appearance, so also We are not powerless to change the method of your creation and bring you into being in another form and shape with another set of gualities and characteristics. Today the method We have adopted for your creation as child. This method of creation also has been devised by Us. But this is not the only method apart from which We may not he knowing, or may not he knowing, or may not he was east one particular measure for your sight and hearing and other faculties. But this is not the only measure that We have set one particular measure for your sight and hearing and other faculties. But this is not the only measure that We have for man, which We may not have On the Day of Resurrection We shall change it absolutely; so much so that you will be able to see and hear things which you cannot see and cannot hear here. Today your skin and your limbs and your eyes do not possess the power of speech. But, it is We Who have given the tongue the power of speech so the power of speech. But, it is We Who have given the tongue the power of speech so the power of speech so the power of speech. But, it is We Who have given the tongue the power of speech so the power of speech speech so the power of speech so the power of speech speech so the power of speech so the power of speech speec the Day of Resurrection. Today you live up to a certain age and then die. Your this living and dying also is controlled by a law ordained by Us. Tomorrow We can make another law to control you life under which you may never die. Today you can endure punishment only to a certain extent: you cannot survive if the punishment is increased beyond it. This rule also has been made by Us. Tomorrow We can make another rule for you Under which you will be able to suffer much severe punishments endlessly, and death would not come to you even if you were given the severest torment. Today you cannot imagine that an old man could return to youth, that he could never be old, and, that he could never be old, and, that he could never be old, and eath would not come to you even if you were given the severest torment. Today you cannot imagine that an old man could never be old, and, that he could never be old, and, that he could never be old, and eath would not come to you even if you were given the severest torment. made by Us. Tomorrow We can make some other laws for your life under which every old man may become young as soon as he entered Paradise and stay young and healthy eternally. 27That is, "You already know how you were created in the first instance, how the sperm was transferred from the loins of the father by which you came into being, how you were created in the mother's womb, which was no less dark than

the grave, and formed into a living human being, how an insignificant speak was developed and endowed with the wonderful faculties of intellect and sense, knowledge and wisdom, workmanship and inventiveness, etc. Is this miracle in any way less wonderful faculties of intellect and sense, knowledge and wisdom, workmanship and inventiveness, etc. Is this miracle in any way less wonderful faculties of intellect and sense, knowledge and wisdom, workmanship and inventiveness, etc. Is this miracle in any way less wonderful faculties of intellect and sense, knowledge and wisdom, workmanship and inventiveness, etc. Is this miracle in any way less wonderful faculties of intellect and sense, knowledge and wisdom, workmanship and inventiveness, etc. Is this miracle in any way less wonderful faculties of intellect and sense, knowledge and wisdom, workmanship and inventiveness, etc. Is this miracle in any way less wonderful faculties of intellect and sense, knowledge and wisdom, workmanship and inventiveness, etc. Is this miracle in any way less wonderful faculties of intellect and sense, knowledge and wisdom, workmanship and inventiveness, etc. Is the miracle in any way less wonderful faculties of intellect and sense, knowledge and wisdom, workmanship and inventiveness. miracle with your own eyes and are yourselves a living evidence of it in the world, why don't you then learn the lesson that the same God Who by His power?"28The above question drew the people's attention to the truth that they have been developed and nourished by Allah Almighty and have come into being by His act of creation. Now this second question draws their attention to this important truth that the provisions which sustain them, are also created only by Allah for them, as if to say: "Just as in your own creation human effort has nothing more to do than that your father may cast the sperm in your mother, so in the supply of the provisions for you also human effort has nothing more to do than that the farmer should sow the seed in the soil. The land in which cultivation is done, was not made by you. The substances in it that become the means of your food are not provided by you. The substances in it that become the means of your food are not provided by you. The seed that from it should sprout up the tree of the same species of whose seed it is, has not been created by you. The process for changing this cultivation into blooming crops that is working under the soil and of arranging the required kind of weather and air and water above it does not owe anything in any way to your planning and skill. All this is the manifestation of Allah's power and providence. Then, when you have come into being only by His act of creation and are being sustained by His provision, how can you then have the right to pose yourself as independent of Him, or save another than Him as your deity? Although apparently this verse reasons out Tauhid, yet if one considers its theme a little more deeply, one finds in it the argument for the Hereafter, too. The seed that is sown in the soil is by itself dead, but when the farmer buries it under the soil, Allah infuses it with plant life, which puts out sprouts and blooms into spring.

Thus, these countless bodies are rising from the dead in front of our eyes daily. Is this miracle of the life hereafter, which is being foretold by the Qur'an, as impossible?29That is, "We have not only made arrangements of satisfying your thirst, This water that is even more essential for your life than bread has been arranged by Us, not by you The seas in the earth have been created by Us. It is the heat of Our sun that causes their water to evaporate, and it is Our winds that cause the vapors to rise. Then it is by Our power and wisdom that the vapors collect and form into clouds. Then, by Our command the clouds divide in a particular proportion and spread over different region, should reach it. And in the upper atmosphere also We bring about the cool that causes the vapors to change back into water We have not only brought you into being but are also busy making all these arrangements for your sustenance without which you could not survive at all. Then, when the fact is that you have come into being by Our act of creation, arc eating Our provisions and drinking Our water, where from have you got the right that you should pose to be independent of Us and serve another beside Us?" 30In this sentence an important manifestation of Allah's power and wisdom has been pointed out. Among the wonderful properties that Allah has created in water one property also is that no matter what different substances are dissolved in water, when it changes into vapor under the effect of heat, it leaves behind all adulterations and evaporates only with its original and actual component elements. Had it not possessed this property the dissolved substances also would have evaporated along with the water vapors. In this case the vapors that arise from the oceans would have enable the soil saline and uncultivable wherever it rained. Then, neither could man have survived by drinking that water, nor could it help grow any vegetation. Now, can a man possessed of any common sense claim that this wise property in water has come about by itself under some blind and deaf law of nature?

This characteristic by virtue of which sweet, pure water is distilled from saltish seas and falls as rain, and then serves as a source of water-supply and irrigation in the form of rivers, canals, springs and wells, provides a clear proof of the fact that the Providence has endowed water with this property thoughtfully and deliberately for the purpose that it may become a means of sustenance for His creatures. The creatures that could be sustained by salt water were created by Him in the sea and there they flourish and multiply. But the created on the land and in the air, stood in need of sweet water for their sustenance and before making arrangement of the rainfall for its supply He created this property in water that at evaporation it should rise clear and free of everything dissolved in it. 31In other words, "Why do you commit this ingratitude in that some of you regard the rainfall as a favor of the gods, and some others think that the rising of the clouds from the sea and their raining as water is a natural cycle that is working by itself, and still others, while acknowledging it as a mercy and blessing of God, do not admit that the rising of the clouds from the sea and their raining as water is a natural cycle that is working by itself, and still others, while acknowledging it as a mercy and blessing of God, do not admit that the rising of the clouds from the sea and their raining as water is a natural cycle that is working by itself, and still others, while acknowledging it as a mercy and blessing of God, do not admit that the rising of the clouds from the sea and their raining as water is a natural cycle that is working by itself, and still others, while acknowledging it as a mercy and blessing of God, do not admit that the rising of the clouds from the sea and their raining as water is a natural cycle that is working by itself, and still others, while acknowledging it as a mercy and blessing of God, and some others than the rainfall as a favor of the gods, and some others than the rising of God, and some others than the rainfall as a favor of the gods, and some others than the rainfall as a favor of the gods, and some others than the rainfall as a favor of the gods, and some others than the rainfall as a favor of the gods, and some others than the rainfall as a favor of the gods, and some others than the rainfall as a favor of the gods, and some others than the rainfall as a favor of the gods, and some others than the rainfall as a favor of the gods, and some others than the rainfall as a favor of the gods, and some others than the rainfall as a favor of the gods, and some others than the gods as a favor of the gods. from this great blessing of Allah, in return you commit sins of disbelief and polytheism and disobedience of Him?" 32The tree here either implies the tree that supplies wood for lighting a fire, or the tree sof markh and 'afar, green sticks of which were struck one against the other to produce sparks in ancient Arabia.33Making the fire "a means of remembrance" means; "The fire by virtue of its quality of being kindled at, all times reminds man of his forgotten lesson that without it human life could not be any different from animal life. Because of the fire and the substances that could be kindled, man's inventive potentialities would have remained dormant. But the man has forgotten that his Creator is a wise Sustainer, Who created him with human capabilities on the earth by which his these capabilities on the earth by which his these capabilities on the earth by which his these capabilities on the one hand, and on the other, created such materials on the earth by which his these capabilities on the earth by which his these capabilities on the one hand, and on the other, created such materials on the earth by which his these capabilities on the earth by w so freely enjoying in the world."34The word mugwin in the world."34The word mugwin in the meaning of a hungry man, and some take it in and proclaim that He is free from and far above the defects and faults and weaknesses that the pagans and polytheists ascribe to Him, and which underlie every creed of disbelief and every argument that is presented by the deniers of the Hereafter. " 36That is, "The truth is not what you seem to think it is." Here, the use of the word la (nay) before swearing an oath by the Qur'an's being Allah's Revelation by itself shows that the oath has been sworn to refute certain objections that the disbelievers wen raising with regard to the Qur'an. 37"The positions and phases and orbits of the stars and planets. The oath implies that just as the system has also sent down this Word. Just as there

exists perfect. consistency and harmony among the countless stars and planets found in the countless galaxies of the Universe, whereas apparently they seem to be scattered, so also this Book presents a perfectly consistent, and systematic code of life in which detailed guidance has been given, on the basis of belief, about morals, modes of worship, civilization and culture, economic and social life, law and justice, peace and war, in short, about every aspect of human life, and there is nothing out of harmony with the other, whereas this system of the heavens set and planned by God is stable and unalterable, and does not ever admit of the slightest variation, so also are the truths and instructions given , in this Book stable and unalterable: no part of these can be changed or displaced in any way. 38This implies the well-guarded Book means that before its being sent down to the Holy Prophet (upon whom be Allah's peace) it lay inscribed

in the Divine Writ of Destiny in which three is no possibility of any alteration or corruption taking place, for it is inaccessible to every kind of creation. The Meaning of the Qur'an. 39This is a refutation of the accusation that the word by the jinn and satans. An answer to it has been given at several places in the Qur'an, e.g. in Surah Ash-Shu'ara', where it has been said: "This (lucid Book) has not beer brought down by satans, nor does this work behoove them, nor arc they able to do it. They have indeed been kept out of its hearing." (vv. 210-212). The same theme has been expressed here, Saying: 'None but the purified can touch it. They have indeed been kept out of its hearing." (vv. 210-212). or its being tampered within any way when it is being revealed, none but the pure angels can come anywhere near it when it is being revealed from the well-guarded Tablet (Lauh-mahfuz; to the Prophet. "The word mutahharin has been given by Anas bin Malik, Ibn occurs, one does not sec any ground for saying that "None is to touch this Book except the clean and purified people." For the addressees here are the disbelievers and they arc being told, as if to say: 'This Book has been sent down by Allah Lord of the worlds. Therefore, your suspicion that the satans inspire the Prophet with it, is wrong. "What could be the occasion here to enunciate the Shari'ah injunction that no one does not see any ground for saying that "None is to touch this Book except the clean and purified people." For the addressees here are the disbelievers and they are the disbelievers and they are the disbelievers and the should touch it without purification? The most that one could say in this regard is that although this verse has not been sent down to enjoin this command, yet the context points out that just as only the purified (mutahharin) can touch this Book in the presence of Allah, so in the world also the people who at least believe in its being Divine Word should avoid touching it in the impure and unclean state. The following are the traditions that bear upon this subject:(1) Imam Malik has related in Mu' atta this tradition on the authority of 'Abdullah bin Abi Bakr Muhammad bin 'Amr bin Hazm: "The written instructions that the Holy Prophet (upon whom be peace) had sent to the Yarnanite chiefs by the hand of 'Amr bin Hazm: "The written instructions that the Holy Prophet (upon whom be peace) had sent to the Yarnanite chiefs by the hand of 'Amr bin Hazm: "The written instructions that the Holy Prophet (upon whom be peace) had sent to the Yarnanite chiefs by the hand of 'Amr bin Hazm: "The written instructions that the Holy Prophet (upon whom be peace) had sent to the Yarnanite chiefs by the hand of 'Amr bin Hazm: "The written instructions that the Holy Prophet (upon whom be peace) had sent to the Yarnanite chiefs by the hand of 'Amr bin Hazm: "The written instructions that the Holy Prophet (upon whom be peace) had sent to the Yarnanite chiefs by the hand of 'Amr bin Hazm: "The written instructions that the Holy Prophet (upon whom be peace) had sent to the Yarnanite chiefs by the hand of 'Amr bin Hazm: "The written instructions that the Holy Prophet (upon whom be peace) had sent to the Yarnanite chiefs by the hand of 'Amr bin Hazm: "The written instructions that the Holy Prophet (upon whom be peace) had sent the Yarnanite chiefs by the hand of 'Amr bin Hazm: "The written instructions that the Holy Prophet (upon whom be peace) had sent the Yarnanite chiefs by the hand of 'Amr bin Hazm: "The written instructions that the Holy Prophet (upon whom be peace) had sent the Yarnanite chiefs by the hand of 'Amr bin Hazm: "The written instructions that the Holy Prophet (upon whom be peace) had sent the Yarnanite chiefs by the hand of 'Amr bin Hazm: "The written instructions that the Holy Prophet (upon whom be peace) had sent the Yarnanite chiefs by the hand of 'Amr bin Hazm: "The written instructions that the Holy Prophet (upon whom be peace) had sent the Yarnanite chiefs by the hand of 'Amr bin Hazm: "The written instructions the Hazm: "The written ins This same thing has been related by Abu Da'ud from Imam Zuhri in the Traditions which are immediately traced to the Holy Prophet (marasil), saying that the writing that he had seen with Abu Bakr Muhammad bin 'Amr bin Hazm contained this instruction as well.(2) The traditions from Hadrat 'Ali in which he says: 'Nothing prevented the Holy Prophet of Allah from reciting the Qur'an but the state of uncleanness due to (Abu Da'ud, Nasa'i, Tirmidhi).(3) The tradition of Ibn 'Umar in which he states: "The Holy Messenger of Allah said: The menstruating woman and the one who is unclean on account of sexual intercourse should not read any portion of the Qur'an. " (Abu Da'ud. Tirmidhi).(4) The tradition of Bukhari in which it has been said that the letter which the Holy Prophet (upon whom be peace) sent to Heraclius, mperor, also contained this verse of the Qur'an: Ya ahl al-Kitab-i to 'alau ila kalimat-in sawaa'un bainana wa baina-kum .. The views that have been related from the ablutions, but even according to him touching the Qur'an with the hand in this state was not permissible. The same also was the view of Hadrat Sa`d bin Abi Waqqas and Hadrat 'Abdullah bin 'Umar. And Hadrat Hasan Basri and Ibrahim Nakha'i also regarded touching the Qur'an with the hand without the ablutions as disapproved, (AI-Jassas, Ahkam al-Qur an)). The same has been reported from 'Ata', Ta'us, Sha'bi and Qasim bin Muhammad also. (Ibn Qudamah, Al-Mughni). However, according to all of them reading the Qur'an without touching it with the hand, or reciting it from memory, was permissible even without the ablutions. Hadrat 'Umar, Ha practice, that one could recite from memory the portion of the Qur'an that one usually recited as one's daily practice. When Hadrat Sa'id bin Jubair were asked about their view in this regard, they replied: "Is not the Qur'an preserved in the memory of such a person? What then is the harm in reciting it?" (AI-Mughni, .9l-Muhalla by Ibn Hazm). The following are the viewpoints of the jurists on this subject: The Hanafi viewpoint has been explained by Imam `Ala-'uddin al-Kashani in his Bada I as-Sana i, thus "lust as it is not permissible to offer the Prayer without the ablutions, so also it is not permissible to touch the Qur'an without the ablutions, the bag of the prayer without the ablutions, so also it is not permissible to touch the Qur'an is in a cast or a cover, it may be touched. "According to some jurists, the case or cover implies the binding, and according to others, the bag of the envelope or the wrapper in which the Our'an is kept and can also be taken out. Likewise, the books of the commentary also should not be touched without the ablutions, nor anything else in which a Our'anic verse may have been written. However, the books of Figh (Islamic Jurisprudence) may be touched without the ablutions, for they also contain Our'anic verses as part of argument and reasoning. Some Hanafi jurists hold the opinion that only that part of the Qur'an where the Text may have been written should not be touched without the ablutions. As for the margins there is no harm in touching the Book. As for reading the Qur'an, it is permissible without the ablutions. "In Fatawa 'Alamgiri something else, if he wants to read the Qur'an. The Maliki position as stated in Al-Fiqh 'alal-Madhahib al- Arbah is: They concur with the eacher and the taught an exception from the rule, and allow even a menstruating woman to touch the Qur'an if she is engaged in learning or teaching it. Ibn Qadamah has cited in Al-Mughni this saying of Imam Malik: Although reading the Qur'an in the state of uncleanness due to sexual intercourse is forbidden, the woman who is discharging the menses is permitted to read it, for she would forget her recitations if prohibited from reading the Qur'an in the state of uncleanness due to sexual intercourse is forbidden, the woman who is discharging the menses is permitted to read it, for she would forget her recitations if prohibited from reading the Qur'an in the state of uncleanness due to sexual intercourse is forbidden, the woman who is discharging the menses is permitted to read it, for she would forget her recitations if prohibited from reading the Qur'an in the state of uncleanness due to sexual intercourse is forbidden, the woman who is discharging the menses is permitted to read it, for she would forget her recitations if prohibited from reading the menses is permitted to read it, for she would forget her recitations if prohibited from reading the menses is permitted to read it, for she would forget her recitations if prohibited from reading the menses is permitted to read it, for she would forget her recitations if prohibited from reading the menses is permitted to read it. state of uncleanness due to sexual intercourse and menstruation and bleeding after childbirth it is not permissible to recite bismillah, al-hamdu-lillah, etc. for although these also are parts of one or the other verse, their recitation does not amount to recitation of the Qur'an However, one is not forbidden to touch a letter, or a book of Fiqh, or some other writing containing a Qur'anic verse. Likewise, one may handle even without the ablutions is required to handle the Qur'an under an immediate need, he may do so after purification with the dust (tayammum). " AI-Fiqh `alal-Madhahib al- `Arabah contains this ruling also of the Hanbali Fiqh: It is not right for the duty of their guardians to make them perform the ablutions before they give the Qur'an without ablutions even when receiving instruction in it, and it is the duty of their guardians to make them perform the ablutions before they give the Qur'an to them. The Zahiri viewpoint is that reading the Qur'an and handling it is permissible whether one is without the ablutions, or unclean due to sexual intercourse, or even if the woman is menstruating. Ibn Hazm has discussed this question fully in Al-Muhalla (vol. 1, pp. 77-84) and given arguments for the validity of this viewpoint and has concluded that none of the conditions laid down by the jurists for reading the Qur'an and handling it, is supported by the Qur'an and the Sunnah. idhan (from which mudhinun of the Text is derived) means to treat something with contempt, to deny its due importance, to regard it as unworthy of serious attention, to hold it in light esteem. 41In his commentary of taj `aluna rizqa-kum, Imam Razi has expressed the view that probably the word rizq here means livelihood. Since the disbelieving Qaraish regarded the message of the Qur'an as harmful to thei nterests and feared that if it succeeded it would deprive them of their means of livelihood, the verse may also mean this: "You have made the denial of this Qur'an a question of your economic interests, and for you would least hesitate to oppose the truth and adhere to the falsehood."42Hadrat `Uqbah bin `Amir Juhni relates that when this verse was sent down the Holy Prophet (upon whom be Allah's peace) commanded that the people put it in their ruku`, i.e. they should recite Subhana Rabb-i -yal-`Azim in ruku ' position in the Prayer. And when the verse Sabbih-ismi-Rabb-i- kal-A'la was Sent down, he enjoined that the people put it in their ruku`, i.e. they should recite Subhana Rabb-i -yal-`Azim in ruku ' position in the Prayer. And when the verse Sabbih-ismi-Rabb-i- kal-A'la was Sent down, he enjoined that they put it in their sajdah, i.e. they should recite Subhana Rabb-i -yal-`Azim in ruku ' position in the Prayer. And when the verse Sabbih-ismi-Rabb-i- kal-A'la was Sent down, he enjoined that they put it in their sajdah, i.e. they should recite Subhana Rabb-i -yal-`Azim in ruku ' position in the Prayer. And when the verse Sabbih-ismi-Rabb-i- kal-A'la was Sent down, he enjoined that they put it in their sajdah, i.e. they should recite Subhana Rabb-i -yal-`Azim in ruku ' position in the Prayer. And when the verse Sabbih-ismi-Rabb-i- kal-A'la was Sent down, he enjoined that they put it in their sajdah, i.e. they should recite Subhana Rabb-i -yal-`Azim in ruku ' position in the Prayer. And when the verse Sabbih-ismi-Rabb-i- kal-A'la was Sent down, he enjoined that they put it in their sajdah, i.e. they should recite Subhana Rabb-i -yal-`Azim in ruku ' position in the Prayer. And when the verse Sabbih-ismi-Rabb-i- kal-A'la was Sent down, he enjoined that they put it in their sajdah, i.e. they should recite Subhana Rabb-i -yal-`Azim in ruku ' position in the Prayer. And when the verse Sabbih-ismi-Rabb-i- kal-A'la was Sent down, he enjoined that they put it in their sajdah, i.e. they should recite Subhana Rabb-i -yal-`Azim in ruku ' position in the Prayer. And when the verse Sabbih-ismi-Rabb-i- kal-`Azim in ruku ' position in the verse Sabbih-ismi-Rabb-i- kal-`Azim in ruku ' position in the verse Sabbih-ismi-Rabb-i- kal-`Azim in ruku ' position in the verse Sabbih-ismi-Rabb-i- kal (Musnad Ahmad, Abu Da'ud, Ibn Majah, Ibn Hibban, Hakim). This show that even the most minor details of the procedure enjoined by the Holy Prophet (upon whom be Allah's peace) for the Prayer are derived from the allusions given in the Qur'an. Page 22(Recitation by Abdul Hadi Kanakeri) Bismillaahir Rahmaanir Raheem Abdullah Yusuf Ali Translation 1. Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah. for He is the Exalted in Might, the Wise.2. To Him belongs the dominion of the heavens and the earth: It is He Who gives Life and Death; and the has Power over all things.3. He is the Exalted in Might, the Wise.2. To Him belongs the dominion of the heavens and the earth in Six Days, and is moreover firmly established on the Throngonian Company of the Praises and Glory of Allah. for He is the Exalted in Might, the Wise.2. To Him belongs the dominion of the heavens and the earth in Six Days, and is moreover firmly established on the Throngonian Company of the Praises and Glory of Allah. for He is the Exalted in Might, the Wise.2. To Him belongs the dominion of the heavens and the earth in Six Days, and is moreover firmly established on the Throngonian Company of Allah. therein. Within it will be Mercy throughout, and without it, all alongside, will be (Wrath and) Punishment! 14. (Those without) will call out, "Were we not with you?" (The others) will reply, "True! but ye led yourselves into temptation; ye looked forward (to our ruin); ye doubted (Allah)'s Promise); and (your false) desires deceived you; until there issued the Command of Allah. And the Deceiver deceived you in respect of "This Day shall no ransom be accepted of you, nor of those who rejected Allah." Your abode is the Fire: that is the proper place to claim you: and an evil refuge it is!" 16. Has not the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation ong ages passed over them and their hearts grew hard? For many among them are rebellious transgressors.17. Know ye (all) that Allah giveth life to the earth after its death! already have We shown the Signs plainly to you, that ye may learn wisdom.18. For those who give in Charity, men and women, and loan to Allah a Beautiful Loan, it shall be increased manifold (to their credit), and they shall have (besides) a liberal reward 19. And those who believe in Allah and His apostles, they are the Sincere (lovers of Truth), and the witnesses (who testify), in the eyes of their Lord: They shall have their Reward and their Light, But those who reject Allah and deny Our Signs, they are the Companions of Hell-Fire, 20. Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying (in rivalry) among yourselves, riches and children. Here is a similitude: How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). ness from Allah and (His) Good Pleasure (for the devotees of Allah.. And what is the life of this world, but goods and chattels of deception? 21. Be ye foremost (in seeking) Forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His apostles: that is the Grace of Allah, which He bestows on whom he pleases: and Allah is the Lord of Grace abounding 22. No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah loveth not any vainglorious boaster, 24. Such persons as are covetous and commend covetousness to men. And if any turn back from Allah's Way), verily Allah is Free of all Needs, Worthy of all Praise.25. We sent aforetime our apostles with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His apostles: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will).26. And We sent Noah and Abraham, and established in their line Prophethood and Revelation: and some of them were on right quidance. But many of them became rebellious transgressors.27. Then, in their wake, We followed them up with (others of) Our apostles: We sent after them Jesus the Son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good But many of them became rebellious transgressors.27. Then, in their wake, We followed them up with (others of) Our apostles: We sent after them Jesus the son of Many, and he setwoed on him the Gospe!, and We ordained in the hearts of thom who holieved, their (due) reward, but many of them are rebellious transgressors.28. O ye that believe! Fear, and He will bestowed, on those among them who believed, their (due) reward, but many of them are rebellious transgressors.28. O ye that believe! Fear and He will bestow on you, a Claim of Grace abounding on the mare rebellious transgressors.28. O ye that believe! Fear and He will bestow on you a Lighty in the Gospe!, their (due) reward, but many of them are rebellious transgressors.28. O ye that believe! Fear and He will bestow on you a Lighty in the Gospe! The will many of them are rebellious transgressors.28. O ye that believe! Fear and He will bestow on you a Lighty in the Gospe! The will many of the mare rebellious transgressors.28. O ye that believe! Fear and He will bestow on you a Claim of the will be solve t This view is further strengthened by verse 10 in which Allah has addressed the believers to the effect "Those of you who would spend and fight after the victory." And the same is supported by the traditions that Ibn Marduyah has related on the authority of Hadrat Anas. In respect of the verse: Alam ya'n-i lilladhina aamanu an takhsha'a qulubu- hum li-dhikrillah-i, he says that 17 years after the commencement of the revelation of the revelation of the revelation of the believers to action. Reckoned thus the period of the revelation of the revelation of the history of Islam when it was engaged in a life and death struggle against Arab paganism, this Surah was revealed to persuade the Muslim's to make monetary sacrifices in particular, and to make them realize that Islam did not merely consist in verbal affirmation and some outward practices but its essence and spirit is sincerity towards Allah and His Religion. The faith of the one who was devoid of this spirit and who regarded his own of the world and whose hearts have become hardened due to negligence with the passage of time. He cannot be a believer whose heart does not melt at the remembrance of Allah and does not bow to the Truth and the true witnesses of the Faith in His way sincerely, without any desire of show. The of this world is only a short lived spring and a means of pride and show. Its sports and pastimes, its adornments and decorations, its pride of place, its wealth and possessions, for which flourishes and blooms, then turns pale and then finally is reduced to chaff. The everlasting life is the life hereafter when results of great consequence will be announced. Therefore, if one has to vie with another for something, one should strive for Paradise. Whatever good man meets with and whatever hardship he suffers in the world, are pre-ordained by Allah. A true believer is he who does not lose heart in affliction and is not puffed up with pride in good times. It is the character of a hypocrite and disbeliever that he is puffed up with pride when Allah favors him with His blessings, behaved boastfully and shows stinginess when called upon to spend in the cause of the same God Who blessed him, and also counsels others to be stingy like himself. Allah sent His Messengers with clear signs and the Book and the Law of Justice; besides, He sent down iron also so that power may be used to establish the Truth and vanquish falsehood. Thus, Allah in the people would rise to support and by their preaching some people would rise to support and succor His true Religion even at the risk of their lives. These opportunities Allah has created for man's own advantage and development; otherwise Allah in the past, and by their preaching some people adopted the Right Path, but most of them persisted in wickedness. Then the Prophet Jesus came, whose teachings brought about many moral improvements in the lives of the people, but his community invented monasticism. Now Allah has sent the Prophet Muhammad (upon whom be His peace and blessings). Those who affirm faith in him and pass their life fearing Allah's accountability, will be given by Allah a double share of His mercy and He will bless them with the Light by which they will see and walk the straight path among the crooked paths met with at every step in the life of this world. Although the fact remains that Allah Himself controls His bounties He may bless with these whomever He pleases. Page 23(Recitation by Abdul Hadi Kanakeri) Bismillaghir Rahmanir Rahm َ إِنَّ الْأَيْنَ يُخَاذُونَ اللَّهُ وَيُ اللَّهُ وَيُ اللَّهُ وَيَ اللَّهُ وَيُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللّهُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللل pronounced by her husband and urged him to suggest a way out of the difficult situation in order to save her and, her children's life from ruin, and Allah has described her pleading by the word "mujadalah", the Surah came to be known by this very title. If it is read as "mujadalah", it would mean "pleading and arguing", and if it is read as "mujadilah", it would mean "the woman who pleaded and argued. "Period of Revelation There is no tradition to tell as to when this incident of pleading and arguing took place, but there is a hint in the subject matter of the Surah on the basis of which it can be said with certainty that it happened some time after the battle of the Trench (Shawwal, 5 A. H.). In Surah Al-Ahzab, Allah while negating that an adopted son could be one's real son, had just said this and no more; "And Allah has not made those of your wives whom you divorce by zihar was a sin or a crime, nor anything about the legal injunction concerning it. Contrary to it, in this Surah the whole law relating to zihar has been laid down, which shows that these detailed injunctions were sent down some time after the brief reference to it in Surah Al- Ahzab. Subject Matter and TopicsIn this Surah to verse 6 legal injunctions about zihar have been given, along with which the Muslims have been strictly warned that it is contrary to their profession of the Faith that they should still persist in the practices of ignorance after they have accepted Islam, that they should break the bounds set by Allah, or refuse to abide by them, or that they should make their own rules and regulations contradictory to them. For this there is not only the punishment of disgrace and humiliation in the world but in the Hereafter too there will be strict accountability for it. In vv. 7-10 the hypocrites have been taken to task for their secret whisperings and consultations by which they conspired and intrigued against the "Holy Prophet (upon whom be Allah's peace and blessings), and because of their hidden malice and grudge greeted him, like the Jews, in a manner as to wish him ill instead of well. In this connection, the Muslims have been "These whisperings of the hypocrites can do no harm to you; therefore, you should go on doing your duty with full trust in Allah". Besides, they have also been taught this moral lesson: "The true believers, when they talk secretly together they should talk of goodness and piety."In vv. 11-13 taught certain manners of social behavior and given instructions to eradicate certain social evils which were prevalent among the people are sitting in an assembly, and more people are sitting in an assembly are today. If some people are sitting in an assembly, and more people are sitting in an assembly are today.

convince others of their Islam by swearing oaths. And the honor of belonging to Allah's party is possessed only by the Muslims of the second kind. They alone are the true Muslims of the second kind. They alone are the true Muslims of the second kind. They alone are the true Muslims of the second kind. They alone are the true Muslims of the second kind. They alone are the true Muslims of the second kind. They alone are the true Muslims of the second kind. They alone are the true Muslims of the second kind. They alone are the true Muslims of the second kind. They alone are the true Muslims of the second kind. They alone are the true Muslims of the second kind. They alone are the true Muslims of the second kind. They alone are the true Muslims of the second kind. They alone are the true Muslims of the second kind. They alone are the true Muslims of the second kind. They alone are the true Muslims of the second kind. They alone are the true Muslims of the second kind are the true Muslims of the second kind. They alone are the true Muslims of the second kind are the true Muslims of the true Mus audio element. By Abul A'la Maududi The Surah derives its name from the mention of the word al-hashr in verse thereby implying that it is the Surah in which the word al-hashr, he replied that it was sent down concerning the battle against ing the Battle of Badr. In another tradition from Hadrat Sa'id bin Jubair, the words cited from Ibn Abbas (may Allah be pleased with him) are: Oul: Surah an-Nadir. The same thing has been related also from Mujahid, Qatadah, Zuhri, Ibn Zaid, Yazid bin Ruman, Muhammad bin Ishag and others. They are una

Hisham and Baladhuri regard it as an event of Rabi' al-Awwal, A. H. 4, and the same is correct. For all traditions agree that this battle took place after the incident of Bi'r Ma'unah, and historically also it is well known that the incident of Bir Ma'unah occurred after the Battle of Uhud and not before it. Historical BackgroundIn order to understand the subject matter of this Surah well, it is necessary to have a look at the history of the Madinah and Hejaz Jews, for without it one cannot know precisely the real causes of the Holy Prophet's dealing with their different tribes the way he did. No authentic history of the Arabian Jews exists in the world. They have not left any writing of their own in the form of a book or a tablet which might throw light on their past, nor have the Jewish historians and writers of the non-Arab world made any mention of them nation, and the Jews of the world did not count them as among themselves. For they had given up Hebrew culture and language, even the names, and adopted Arabism instead. In the tablets that have been unearthed in the archaeological research in the Hejaz no trace of the Jews is found before the first century of the Arabism most of which bad been spread by the Jews themselves. The Jews of the Hejaz claimed that they had come to settle in Arabia during the last stage of the life of the Prophet Moses (peace be upon him). They said that the Prophet Moses had dispatched an army to expel the Amalekites from the land of Yathrib and had commanded it not to spare even a single soul of that tribe. The Israelite army carried out the Prophet's command, but spared the life of a handsome prince of the Amalekite king and returned with him to Palestine. By that time the Prophet Moses had passed sway. His successors took great exception to what the army from their community, and it had to return to Yathrib and settle there for ever. (Kitab all passed sway). Thus the Jews claimed that they had been living in Yathrib since about 1200 B.C. But, this had in fact no historical basis and probably the Jews had invented this story in order to overawe the Arabs into believing that they were of noble lineage and the original inhabitants of the land. The second Jewish immigration, according to the Jews, took, place in 587 BC, when Nebuchadnezzer, the king of Babylon, destroyed Jerusalem and dispersed the Jews throughout the world. The Arab Jews said that several of their tribes at that time had come to settle in Wadi al-Oura. Taima, and Yathrib. (Al-Baladhuri, Futuh al-Buldan). But this too has no historical basis. By this also they might have wanted to prove that they were the original settlers of the area. As a matter of fact, what is established is that when in A. D. 70 the Romans massacred the

When they came to settle in Madinah there were some other tribes living there before, whom they subdued and became practically the owners of this green and fertile land. About three centuries later, in A. D. 450 or 451, the great flood of Yemen occurred which has been mentioned in vv. 16-17 of Surah Saba above. As a result of this different tribes of the people of Saba were compelled to leave Yemen and disperse in different parts of Arabia. Thus, the Bani Ghassan went to settle in Yathrib was under Jewish domination, they at first did not allow the Aus and the Khazraj went to settle in Yathrib was under Jewish domination, they at first did not allow the Aus and the Khazraj to gain a footing and the two Arab tribes had to settle in Yathrib was under Jewish domination, they at first did not allow the Aus and the Khazraj to gain a footing and the two Arab tribes had to settle in Yathrib was under Jewish domination, they at first did not allow the Aus and the Khazraj to gain a footing and the two Arab tribes had to settle in Yathrib was under Jewish domination, they at first did not allow the Aus and the Khazraj to gain a footing and the two Arab tribes had to settle in Yathrib was under Jewish domination, they at first did not allow the Aus and the Khazraj to gain a footing and the two Arab tribes had to settle in Yathrib was under Jewish domination, they at first did not allow the Aus and the Aus an hardly produce just enough to enable them to survive. At last, one of their chiefs went to Syria to ask for the assistance of their Ghassanide brothers; he brought an army from there and broke the power of the major Jewish tribes, Bani an-Nadir and Bani Quraizaha were forced to take quarters outside the city. Since the third tribe, Bani Qainuqa, was not on friendly terms with the other two tribes, it stayed inside the city as usual, but had to seek protection of the Khazraj tribe. As a counter measure to this Bani an Nadir and Bani Quraizah took protection of the Aus tribe so that they could live in peace in the suburbs of Yathrib. Before the Holy Prophet's arrival at Madinah until his emigration the following were the main features of the Jews position in Hejaz in general and in Yathrib in particular: In the matter of language, dress, civilization and way of life they had completely adopted Arabism, even their names had become Arabism, even their names had become Arabism. Of the 12 Jewish tribes that had settled in Hejaz, none except the Bani Zaura retained its Hebrew name. Except for a few scattered scholars none knew Hebrew. In fact, there is nothing in the poetry of the ewish poets of the pre-Islamic days to distinguish it from the poetry of the Arab poets in language, ideas and themes. They even inter-married with the Arabs. In fact, nothing distinguished them from the common Arabs except religion. Notwithstanding this, they had not lost their identity among the Arabs. In fact, nothing distinguished them from the common Arabs except religion. Notwithstanding this, they had not lost their identity among the Arabs and had kept their jewish prejudice alive most arbitration. thinking that perhaps they were not really Israelites but Arabs who had embraced Judaism, or that at least majority of them consisted of the Arab Jews. They called the Arabs the Gentiles, which did not mean illiterate or uneducated but savage and uncivilized people. They believed that the Gentiles did not possess any human rights; these were only reserved for the Israelites, and therefore, it was lawful and right for the Israelites to defraud them of their properties by every fair and foul means. Apart from the Arab chiefs, they did not consider the common Arabs fit enough to have equal status with them even if they entered Judaism. No historical proof is available, nor is there any vidence in the Arabian traditions, that some Arab tribe or prominent clan might have accepted Judaism. However, mention has been made of some individuals, who had become Jews. The Jews, however, were more interested in their trade and distinction of a few long trade and distinction of a few long trade and distinction of a few long trade and business than in the preaching of their religion. That is why Judaism did not spread as a religion and creed in Hejaz but remained only as a mark of pride and distinction of a few long trade and business than in the preaching of their religion.

rooted hatred among the common Arabs against the Jews. The demand of their trade and economic interests was that they should not allow the Arabs to be united and should keep them fighting and entrenched against each other, for they knew that whenever the A little before the Holy Prophet's emigration, these Jewish tribes had confronted each other in support of their respective allies in the bloody war that took place between the Aus and the Khazraj at Buath. Such were the conditions when Islam came to Madinah, and ultimately an Islamic State came into existence after the Holy Prophet's (upon whom be Allah's peace) arrival there. One of the first things that he treaty are as follows, which clearly show what the Jews and the Muslims had pledged to adhere to in their mutual relationship: The Jews must bear their expenses and the Muslims their expenses and the Muslims their expenses and the Muslims their expenses. Each must bear their expenses and the Muslims their expenses and the Muslims their expenses. relations will be governed by piety and recognition of the rights of others, and not by sin and wrongdoing. The wronged must be helped. The Jews must pay with the believers so long as the war lasts. Yathrib shall be a sanctuary for the people of this document. If any dispute or controversy likely to cause trouble should arise, it must be referred to God and to Muhammad the Apostle of God; Quraish and their helpers shall not be given protection. The contracting parties are bound to help one another against any attack on Yathrib; Every one shall be responsible for the defense of the portion to which he belongs" (lbn Hisham, vol. ii, pp. 147 to 150). This was on absolute and definitive covenant to the conditions of which the Jews themselves had agreed. But not very long after this they began to show hostility towards the Holy Prophet of Allah (upon whom be Allah's peace) and Islam and the Muslims, and their hostility and perverseness went on increasing day by day. Its main causes were three: First, they envisaged the Holy Prophet (upon whom be Allah's peace) merely as a chief of his people, who should be content to have concluded a political agreement with them and should only concern himself with the worldly interests of his group. But they found that

he was extending an invitation to belief in Allah and the Prophethood and the Book (which also included belief in their own prophets. This they could not put up with. They feared that if this universal ideological movement gained momentum it would lestroy their rigid religiosity and wipe out their racial nationhood. Second, when they saw that the Aus and the Emigrants were uniting into a brotherhood of Madinah and forming a religious community, they feared that the selfish policy that they had been following of sowing discord between the Arab tribes for the promotion of their own well being and interests for centuries, would not work in the new system, but they would face a united front of the Arabs against which their intriques and machinations would not succeed. Third, the work that the Holy Messenger of Allah (upon whom be Allah's 'peace) was carrying out of reforming the society and civilization included putting an end to all

They would never hesitate to employ any trick and machination, any device and cunning, to harm him.

compatible with all types of devices and operating systems like iOS, Linux, Windows, BoS, macOS, iPad, Android, etc.

They spread every kind of falsehood so as to cause distrust against him in the people's minds. They created every kind of doubt, suspicion and misgiving in the hearts of the new converts so as to turn them back from Islam. They would make false profession of Islam and the Holy Prophet (upon whom They would conspire with the hypocrites to create mischief and would cooperate with every group and tribe hostile to Islam. They would create rifts between the Muslims and would do whatever they could to stir them up to mutual feuds and fighting. The people of the Aus and the Khazraj tribes were their special target, with whom they had been allied for centuries. Making mention of the war of Buath before them they would remind them of their previous enmities so that they might again resort to the sword against each other and shatter their bond of fraternity into which Islam had bound them. They would accept Islam, they would do whatever they could to cause him financial loss. If he owed them something they would worry and harass him by making repeated demands, and if they owed him something, they would withhold the payment and would publicly say that at the time the bargain was made he professed a different religion, and since he had changed his religion, they would worry and harass him by making repeated demands, and if they owed him something they would worry and harass him by making repeated demands, and if they owed him something they would worry and since he had changed his religion, they would worry and harass him by making repeated demands, and if they owed him something they would worry and harass him by making repeated demands, and if they owed him something they would worry and harass him by making repeated demands, and if they owed him something they would worry and harass him by making repeated demands, and if they owed him something they would worry and harass him by making repeated demands, and if they owed him something they would worry and harass him by making repeated demands, and if they owed him something they would worry and harass him by making repeated demands, and if they owed him something they would worry and harass him by making repeated demands and harass him by making repeated demands and harass him by making repeated demands and harass him by making repeated explanation of verse 75 of Surah Al Imran given in the commentaries by Tabari, Nisaburi, Tabrisi and in Ruh al Ma'ani. They had adopted this hostile attitude against the Covenant even before the Battle of Badr. But when the Holy Prophet (upon whom be Allah's peace) and the Muslims won a decisive victory over the Quraish at Badr, they were filled with grief and anguish, malice and anguish, malice and anger. They were in fact anticipating that in that war the powerful Quraish would deal a death blow to the Muslims. That is why even before the news of the Islamic victory reached Madinah they had begun to spread the rumor that the Holy Prophet (upon whom be Allah's peace) had fallen a martyr and the Muslims had been routed, and the Quraish army under Abu Jahl was advancing on Madinah. But when the battle was decided against their hopes and wishes, they burst with anger and grief. Ka'b bin Ashraf, the chief of the Bani an-Nadir, cried out: "By God, if Muhammad has actually killed these nobles of Arabia, the earth's belly would be better for us than its back." Then he went to Makkah and incited the people to vengeance by writing and reciting provocative elegies for the Quraish chiefs killed at Badr. Then he returned to Madinahler and incited the people to vengeance by writing and reciting provocative elegies for the Quraish chiefs killed at Badr. Then he returned to Madinahler and incited the people to vengeance by writing and reciting provocative elegies for the Quraish chiefs killed at Badr. Then he returned to Madinahler and incited the people to vengeance by writing and reciting provocative elegies for the Quraish chief and incited the people to vengeance by writing and reciting provocative elegies for the Quraish chief and incited the people to vengeance by writing and reciting provocative elegies for the Quraish chief and incited the people to vengeance by writing and reciting provocative elegies for the Quraish chief and incited the people to vengeance by writing and reciting provocative elegies for the Quraish chief and incited the people to vengeance by writing and reciting provocative elegies for the Quraish chief and the people a ed lyrical verses of an insulting nature about the Muslim women. At last, enraged with his mischief, the Holy Prophet (upon whom be Allah's peace) sent Muhammad bin Maslamah Ansari in Rabi al-Awwal, A. H. 3, and had him slain. (Ibn Sad, Ibn Hisham, Tabari). The first Jewish tribe which, after the Battle of Badr, openly and collectively broke their covenant were the Bani Qainuqa. They lived in a locality inside the crafts of the goldsmith, blacksmith and vessel maker, the people of Madinah. As they practiced the crafts of the goldsmith, blacksmith and vessel maker, the people of Madinah. As they practiced the crafts of the goldsmith, blacksmith and vessel maker, the people of Madinah. As they practiced the crafts of the goldsmith, blacksmith and vessel maker, the people of Madinah had to visit their shops fairly frequently. their children were well armed, and they could instantly muster 700 fighting men from among themselves. They were also arrogantly aware that they became so provoked that they began to trouble and harass the Muslims and their women in particular, who visited The siege had hardly lasted for a fortnight when they surrendered and all their fighting men were tied and taken prisoners. Now Abdullah bin Ubayy came up in support of them and insisted that they should be pardoned. The Holy Prophet conceded his request and decided that the Bani Qainuqa would be exiled from Madinah leaving their properties, armor and tools of trade behind. (Ibn Sa'd, Ibn Hisham, Tarikh Tabari). For some time after these punitive measures (i. e. the banishment of the Qainuqa and killing of Ka'b bin Ashraf the Jews remained so terror stricken that they did not dare commit any further mischief. But later when in Shawwal, A. H. 3, the Quraish in order to avenge themselves for the defeat at Badr, marched out and the Jews saw that only a thousand men had marched out and the Jews saw that only a thousand men had marched out and the Jews saw that only a thousand men had marched out and the Jews saw that only a thousand men had marched out and the Jews saw that only a thousand men had marched out and the Jews saw that only a thousand men had marched out and the Jews saw that only a thousand men had marched out and the Jews saw that only a thousand men had marched out and the Jews saw that only a thousand men had marched out and the Jews saw that only a thousand men had marched out and the Jews saw that only a thousand men had marched out and the Jews saw that only a thousand men had marched out a t with the Holy Prophet (upon whom be Allah's peace) as against three thousand men of the Quraish, and even they were deserted by 300 hypocrites who returned to Madinah, they committed the first and open breach of the treaty by refusing to join the Holy Prophet in the defense of the city although they were further emboldened. Scaling to join the Holy Prophet in the defense of the city although they were further emboldened. Scaling to join the Holy Prophet in the defense of the city although they were further emboldened. Scaling to join the Holy Prophet in the defense of the city although they were further emboldened. Scaling to join the Holy Prophet in the defense of the city although they were further emboldened. Scaling they were further emboldened.

Because of this mistake their blood money became obligatory on the Muslims. Since the Bani an-Nadir were also a party in the Blood money. Outwardly they agreed to contribute, as he wished, but secretly they plotted that a person should go up to the top of this Companions to ask for their blood money. the house by whose wall the Holy Prophet at once sent to them the ultimatum that the treachery they had meditated against him had come to his knowledge; therefore, they were to leave Madinah within ten days; if anyone of them was found staying behind in their quarters, he would be put to the sword. Meanwhile Abdullah bin Ubayy sent them the message that he would not go. On this false assurance they responded to the Holy Prophet's ultimatum saying that they would not leave Madinah and he could do whatever was in his power. Consequently, in Rabi' al-Awwal, A. H. 4, the Holy Prophet (upon whom be Allah's peace) laid siege to them, and after a few days of the siege (which according to some traditions were 6 and according to others 15 days) they agreed to leave Madinah on the condition that they could retain all their property which they could carry on thee camels, except the armor. Thus, Madinah was rid of this second mischievous tribe of Jews. Only two of the Bani an-Nadir became Muslims and stayed behind. Others went to Syria and Khaiber. This is the event that has been discussed in this Surah. Theme and Subject Matter against the Bani an Nadir. In this, on the whole, four things have been discussed. In the first four verses the world has been, admonished to take heed of the fate that had just befallen the Bani an-Nadir. A major tribe which was as strong in numbers as the Muslims, whose people boasted of far more wealth and possession who were by no means ill equipped militarily and whose forts were well fortified could not stand siege even for a few Days, and expressed their readiness to accept banishment from their centuries old, well established settlement even though not a single man from among them was slain. Allah says that this happened not because of any power possessed by the Muslims but because the Jews had tried to resist the power of Allah, always meet with the same fate. In verse 5, the rule of the law of war that has been enunciated is: the destruction caused in the enemy territory for military purposes does not come under "spreading" mischief in the earth." In vv 6-10 it has been stated how the lands and properties which come under the control of the Islamic State as a result of war or peace terms, are to be managed. As it was the first ever occasion that the Muslims took control of a conquered territory, the law concerning it was laid down for their guidance. In vv. 11-17 the attitude that the hypocrites had adopted on the occasion of the battle against

incidents, the time of the occurrence of which is well known historically. The first relates to Hadrat Hatib bin Abz Balta'a, who, a little before the conquest of Makkah, had sent a secret letter to the Quraish chiefs informing them of the Holy Prophet's intention to attack them. The and the problem arose whether they also were to be returned to the disbelievers, like the Muslim men, according to the Conquest of Makkah. Besides, there is a third thing also that has been mentioned at the end of the Surah to the effect; What should the 1-9, and the concluding verse 13 also relates to it. In this strong exception has been taken to the act of Hadrat Hatib bin Abi Balta'a in that he enemy of a very important war secret of the Holy Prophet (upon whom be Allah's peace) only for the sake of safe guarding his family. This would have caused great bloodshed at the conquest of Makkah had it not been made ineffective in time. It would have cost the Muslims many precious lives; many of the Quraish would have been killed, who were to render great services to Islam afterward; the gains which were to accrue from conquering Makkah peacefully would have been lost, and all these serious losses would have resulted only because one of the Muslims had wanted to safeguard his family from the dangers of war. Administering a severe warning at this blunder Allah has taught the believers the lesson that no believer should, under any circumstances and for any motive, have relations of love and friendship with the disbelievers, who are actively hostile to Islam, and a believer should refrain from everything which might be helpful to them in the conflict between Islam and disbelief. However, there is no harm in dealing kindly and ustly with those disbelievers, who may not be practically engaged in hostile activities against Islam and persecution of the Muslims. The second part consists of vv. 10-11. In this a social problem has been settled, which was agitating the minds at that time. There were many Muslim women in Makkah, whose husbands were pagans, but they were emigrating and reaching Madinah somehow. Likewise, there were many Muslim men in Madinah, whose wives were pagans and had been left behind in Makkah. The question arose whether the marriage bond between them continued to be valid or not. Allah settled this problem for ever, saying that the pagan husband is not lawful for the Muslim women, nor the pagan wife lawful for the Muslim husband. This decision leads to very important legal consequences which we shall explain in our notes below. The third section consists of verse 12, in which the Holy Prophet (upon whom be Allah's peace) has been instructed to ask the women who accept Islam to pledge that they would refrain from the major evils that were prevalent among the womenfolk of the pre-Islamic Arab society, and to promise that they would henceforth follow the ways of goodness which the Messenger of Allah may enjoin. Page 26(Recitation by Abdul Hadi Kanakeri) Bismillaahir Rahmaanir Raheem 8 وَاذْ مُعْرِينُ مُنْ مُرْيَمَ بَيْنِينَ إِسْرُعِيلًا لِمُعْرِينًا مُؤْمِنُ وَمُعِينًا وَمُعْرِينًا لِعَالِينًا لِمُعْرِينًا لِعَلَيْمُ وَمُعْمِينًا وَمُعْلِينًا لِعَالِينًا لِعَلَّا الْعَلَّ الْعَلَيْ الْعَلَّ الْعَلَيْ الْعَلَيْ الْعَلَيْ الْعَلَيْ الْعَلَيْ الْعَلَيْ الْعَلَيْ الْعَلَيْ الْعَلَيْ الْعَلِينَ الْعَلَيْ الْعَلِينَ الْعَلَيْ الْعَلَيْ الْعَلِيلُ الْعَلِينَ الْعَلَيْ الْعَلِيلُ الْعَلَيْ الْعَلِي الْعَلِي الْعَلِي الْعَلَيْ الْعَلَيْ الْعَلَيْ الْعَلِينِ الْعَلِي الْعَلَيْ الْعَلَيْ الْعَلِي الْعَلَيْ الْعَلِي الْعَلَيْ الْعَلَيْ الْعَلِي الْعَلِي الْعَلِي الْعَلِي الْعَلِي الْعَلِي الْعَلِي الْعَلِي الْعَلِي الْعَلَيْ الْعَلَيْ الْعَلِي الْعِلِي الْعَلِي الْعِلِي الْعَلِي الْعَلِ المن المعلى الم

Some verses are addressed to the first two groups, some only to the hypocrites, and some only to the sincere Muslims. The style itself shows where one particular group has been addressed and where the other. At the outset the believers have been warned to the effect; "Allah indeed hates those people who say one thing and do another, and He indeed loves. those who fight in the cause of the Truth, standing like a solid structure, against the enemies of Allah."'In vv. 5-7 the people of the Holy Prophet's community have been warned that their attitude towards the Prophet Moses and Jesus (peace be upon them). In spite of acknowledging the Prophet Moses as a Messenger of God they continued to malign him as long as he lived, and in spite of witnessing clear signs from the Prophet Jesus they denied him without any hesitation. Consequently, the Israelites became perverse, incapable of benefiting from divine guidance. This is certainly not an enviable state which another nation should imitate. Then, in vv. 8-9 a proclamation has been made with the English from divine guidance. This is certainly not an enviable state which another nation should imitate. Then, in vv. 8-9 a proclamation has been made with the English from divine guidance. This is certainly not an enviable of benefiting from divine guidance. however hard they may to extinguish this Light of Allah, it will shine forth and spread in the world in all its fullness, and the Religion brought by the true Messenger of Allah shall prevail over every other religion however hateful it may be to the pagans and polytheists. In vv. 10-13, the believers have been told that the way to success both here and in the Hereafter is only one: that they should believe in Allah and His Messenger sincerely and should exert their utmost in Allah's punishment, forgiveness of their sins and the eternal Paradise in the Hereafter, and will be blessed with Allah's good pleasure, succor and victory in the world. In conclusion, the believers have been exhorted to' the effect that just as the disciples of the Prophet Jesus had helped him in the cause of Allah", so should they also become "helpers of Allah", so that they too are blessed with the same kind of good pleasure and approval of Allah", so should they also become "helpers of Allah", so should they also become "helpers of Allah", so that they too are blessed with the same kind of good pleasure and approval of Allah", so that they too are blessed with the same kind of good pleasure and approval of Allah", so that they too are blessed with the same kind of good pleasure and approval of Allah", so that they too are blessed with the same kind of good pleasure and approval of Allah", so that they too are blessed with the same kind of good pleasure and approval of Allah", so that they too are blessed with the same kind of good pleasure and approval of Allah", so that they too are blessed with the same kind of good pleasure and approval of Allah", so that they too are blessed with the same kind of good pleasure and approval of Allah", so that they too are blessed with the same kind of good pleasure and approval of Allah", so that they too are blessed with the same kind of good pleasure and approval of Allah as had been the blessed with the same kind of good pleasure and approval of Allah as had been the blessed with the same kind of good pleasure and approval of Allah as had been the blessed with the same kind of good pleasure and approval of Allah as had been the blessed with the same kind of good pleasure and approval of Allah as had been the blessed with the same kind of good pleasure and approval of Allah as had been the blessed with the same kind of good pleasure and approval of Allah as had been the blessed with the same kind of good pleasure and approval of Allah as had been the blessed with the same kind of good pleasure and approval of allah as had been the blessed with the same kind of good pleasure and approval of all It presents the importance and most essential themes of God, the kindness of God as well as the sovereignty of God. When you read and recite Surah Yaseen in Arabic, English, and Roman here, Along with this you will also be able to download the PDF of Surah Yaseen and

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Kaa-la Manyuhiyyal iza-ma wa Hi-ya Rameem Qul Yuhayihallazi Ansha-aha Awwa-la Marratin wa Hu-wa Bikulee Khalkeen Aleemuni Llazi ja-a-la Lakum Minashsh-zaril Akh-jari Naran Fa-iza Antum Minahoo Tukiddun Awa Laisallazi Kha-Laqassamawati walar-za Bikadireen Aleemuni Llazi ja-a-la Lakum Minashsh-zaril Akh-jari Naran Fa-iza Antum Minahoo Tukiddun Awa Laisallazi Kha-Laqassamawati walar-za Bikadireen Aleemuni Llazi ja-a-la Lakum Minashsh-zaril Akh-jari Naran Fa-iza Antum Minashsh-zaril Akh-jari Nar Alim Innamaa Amroohu Iza Ara-da Shaian AnyyuQul Lahu Qun Fa-Yakun Fa-Subhaanallazi Bi Yadihee Ma Lakatu Qulli Shaiyyinw ilaihi Turajaa'un Surah Yaseen In English Translation Bismillah Hirrahman Nirraheem Yaa, Seen. By the wise of Qur'an. Indeed You, O Mohammad, are From among the messengers. On a Straight Path. This is a revelation of the Exalted in Might, the Merciful. That you may warn people whose forefathers were not warned so they are unaware. Already the word has come into effect upon most of them, so they do not see. And it is all the same for them whether you warn them or do not warn them or do not warn them. they will not believe. You warn only him who follows admonition and fears the most Affectionate without seeing, so give him glad tiding of forgiveness and a respectable reward. Undoubtedly, We shall give life to the dead and We are noting down what they have sent forward and what signs of the people of a city; when there came to them sent ones. When We sent them two. They said, 'You are not, but a man like us and the most Affectionate has sent to you.' They said, 'You are not, but a man like us and the most Affectionate has sent to you.' They said, 'You are not, but a man like us and the most Affectionate has sent to you.' They said, 'You are not, but a man like us and the most Affectionate has sent to you.' And on us is not but clear deliverance. They said, we augur ill of you, undoubtedly, if you desist not, we shall then surely stone you, and a painful chastisement from us will certainly fall you. They said Your omen is with yourselves. Is it because you were reminded? Rather, you are a transgressing person. And there came from the farthest end of the city a man running. He said, O my people, follow the messengers. Follow those who do not ask for any payment and they are rightly guided. And why should I not worship He Who has originated me, and to Whom you will be returned? Should I take other them Him false deities while, if the most merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me? Indeed, I would then be the manifest error. Indeed, I have believed in your Lord, so listen to me. It was said Enter Paradise. He said I wish my people could know. Of how my lord has forgiven me and placed me among the honored. We did not send any soldiers from the heavens against his people after his death, nor would We have done so. It was not but one shout, and immediately they were extinguished. How regretful for the servants. There did not come to them any messenger except that they used to ridicule him. Have they not seen how many generations before Us. There is a sign for them in the dead earth We gave life to it and we brought forth grains from it. then they eat therefrom. And We made therein gardens of dates and vines and vines and vines and vines and vines and vines are not to return to them.

We Caused to gush forth springs therein. In order that they may eat the fruits thereof and it is not made of their hands. Will then they not be grateful? Sanctified is He who has made all pairs of what the earth grows, of themselves, and of those things of which they have no knowledge. And a sign for them is the night, We draw off the day therefrom, hence they are in darkness. And the sun runs to its appointed resting place. This is the commandment of the Dominant, the Knowing. And we have appointed stages for the moon till it becomes again like an old branch of a palm tree. It is not for the sun that it might catch the moon and nor the night may supersede the day. And each one is floating in an orbit. And a sign for them is that We carried their forefathers in a laden ship. And We created for them from the likes of it that which they ride. And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved. Except as a mercy from Us and provision for a time. But when it is said to them, "Beware of what is before you and what is before you and what is before you and what is before them, nor would they be saved. Except as a mercy from Us and provision for a time. But when it is said to them, "Beware of what is before you and you are you and you are you "Spend from that which Allah has provided for you," those who disbelieve say to those who believe, "Should we feed one whom, if Allah had willed, He would have fed? You are not but in clear error. And they say, "When is this promise if you should be truthful? They do not await except one blast which will seize them while they are disputing. Then neither they will be able to make a will nor will they return to their homes.

And the trumpet shall be blown, henceforth they will say 'Ah', woe to us', who has awakened us from our sleeping. This is what the Most Affectionate had promised and the Messengers told the truth. It will not be presented before us. So today no soul shall be wronged, and you shall not be recompensed but what you have done. Undoubtedly, the inmates of Heaven are enjoying their, entertainment comfortably. They and their wives are in shades reclining on raised couches. There is a fruit therein for them and there is for them whatever they ask for. Peace will be on them, a word from the merciful Lord. And today, be separate, O you culprits! 'O children of Adam, Had I not made a covenant with you that you should not worship the devil, verily he is your manifest enemy. And that you worship only Me? This is a straight path. And he had already led astray from among you much of creation, so did you not use reason? This is Hellfire which you were promised. Enter to burn therein today for what they used to earn. And if We willed, We could have obliterated their eyes, and they would not be able to proceed, nor could they return. And he to whom We grant long life We reverse in creation; so will they not understand? And we did not give Prophet Muhammad, Knowledge of poetry, nor is it befitting for him. It is not But a message and a clear Quran. To warn whoever is alive and justify the word against the disbelievers. And there are in them to be thankful? And there are in them to some others they not seen that we have subjected the same for them that some of them they ride and some others they not seen that we have subjected the same for them that some of them they ride and some others they not seen that we have subjected the same for them that some of them they ride and some others they not seen that we have subjected the same for them that some of them they ride and some others. they have taken besides Allah other gods that perhaps they may be helped. They can not help them, but they and their army all shall be brought before arrested. Therefore let not their speech grieve you, Undoubtedly, We Know what they conceal and what they disclose. And has forgotten his creation. He said, Who will give life to the bones when they are totally rotten? Say you, He will give life to them, Who made them the first time. And he knows every creation. Who produced fire for you out of the green tree, henceforth you kindle them. Why not, he is the Great Creator, all Knowing. For Him is this only that whenever He intends anything, then He says to it. Be and it becomes at once. Therefore, Sanctified is He in whose hand is the control of everything, and towards Him, you will be returned. Surah Yaseen Read Verse By Verse (In the said of them. Why not, he is the Great Creator, all Knowing. For Him is this only that whenever He intends anything, then He says to it. Be and it becomes at once. Therefore, Sanctified is He in whose hand is the control of everything, and towards Him, you will be returned. Surah Yaseen Read Verse By Verse (In the said of the said o وَ إِذَا قِيْلَ لَهُمْ أَنْفُوهُا عَلَيْهُ الْفَوْهُا عَالَمُ لَهُمْ أَنْفُوا عَلَيْهُ وَالْفَوْا عَالَمُوا الْفَاهُ الْفَوْدُ الْفَوْا عَلَيْهُ وَالْفَوْدُ عَلَيْهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُ وَالْفَاءُ اللّهُ عَلَيْهُ وَالْفَالِمُ اللّهُ اللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَمَا لِمُعْلِقُهُ وَمَا اللّهُ وَاللّهُ عَلَّهُ وَمُعْلِقًا لَمُعْ وَاللّهُ عَلَيْهُ وَمُعْلِقًا لَمْعُ وَاللّهُ عَلَيْهُ وَمُعْلِقًا لَمْعُ وَاللّهُ عَلَيْهُ وَمُعْلِقًا لَمْعُ وَاللّهُ عَلَيْهُ وَمُعْلِقًا لَمْعُ وَاللّهُ عَلَيْهُ وَلِي عَلَيْهُ وَمُعْلِقًا لَمْعُوا لِمُعْلِقًا لِمْعُلِقًا لِمُعْلِقًا لِمْعُلّمُ لِمُعْلِقًا لِمِعْلِقًا لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِقً لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِمٌ لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِقًا لِمُعْلِمٌ لِمُعْلِمٌ لِمُعْلِمٌ لِلْمُعِلَّ لِمُعْلِمٌ لِمُعِلَّ لِمُعْلِمٌ لِمِنْ مِنْ مُعْلِمٌ لِمِنْ مُعِلَّا لِمُعْلِمٌ ل

Whoever recites Surah Yaseen in the morning with a pure heart will be given ease throughout the day till evening and, whoever recites it at night will be given ease from that night till morning. The person who is troubled by the strictness of his heart should write this verse 'Yaseen Wal Qur-anil Hakeem' & drink it. By doing this, his heart will be given ease from that night till morning. The person who is troubled by the strictness of his heart should write this verse 'Yaseen Wal Qur-anil Hakeem' & drink it. By doing this, his heart will be given ease throughout the day till evening and, whoever recites it at night will be given ease from that night till morning. The person who is troubled by the strictness of his heart should write this verse 'Yaseen Wal Qur-anil Hakeem' & drink it. By doing this, his heart will be given ease throughout the day till evening and, whoever recites it at night will be given ease throughout the day till evening and the person who is troubled by the strictness of his heart will be given ease throughout the day till evening and the person who is troubled by the strictness of his heart will be given ease throughout the day till evening and the person who is troubled by the strictness of his heart will be given ease throughout the day till evening and the person who is troubled by the strictness of his heart will be given ease throughout the day till evening and the person who is troubled by the strictness of his heart will be given ease throughout the day till evening the day to the strictness of his heart will be given ease throughout the day till evening the day to the strictness of his heart will be given ease throughout the day throughout throughout the day throughout the day throughout throughout throughout the day th every verse, and every letter with a pure heart correctly for the sake of Allah, Allah will reward him for reciting Quran equal to 10 times Why is Surah Yaseen Important? Surah Yaseen is one of the most significant surahs of the Quran. There are many reasons for the important:- The Heart of the Quran: Surah Yaseen is important:- The Heart of the Quran is Surah Yaseen is the heart of the Quran is Surah Yaseen is important:- The Heart of the Quran is Surah Yaseen is Indian Yaseen is Virtues and Benefits: It contains many virtues and benefits. Whoever daily read and recites Surah Yaseen regularly, gets many types of virtues and benefits in life, which is required for all Allah almighty lovers. Rewards and Benefits in life, which is required for all Allah almighty lovers. Rewards and Benefits in life, which is required for all Allah almighty lovers. Rewards and Benefits in life, which is required for all Allah almighty lovers. Guidance: One of the biggest reasons for the importance of Surah Yaseen is that it protects us from evil and the devil as well as guides us to get out of trouble. It's absolutely necessary because the world burdens us with hardships and obstacles. Afterlife and Resurrection: Surah Yaseen is also important as well useful on the day of resurrection. Surah Yaseen is made up of two words Ya and Seen which is why it is called Surah Yaseen is the heart of the Holy Quran. The best uses of Surah Yaseen is the heart of the Holy Quran. The Secret of Surah Yaseen is whoever recites it regularly in the time of morning and evening will be given ease throughout the day. Surah Yaseen is in the 22nd and 23rd para of the Quran. We should read and recite Surah Yaseen daily two times morning and evening, but the best time for recitation after fazar prayer. Surah Yaseen the heart of the Quran is the 36th chapter of the Quran. The Surah Yaseen is located in the Quran. On this specific page, you read Surah Yaseen is the most valuable and honorable Surah of the Quran. On this specific page, you read Surah Yaseen in easy & multiple languages like Arabic, English, and English Transliteration, which makes the recitation of Surah Yaseen easy. I want to say that try to memorize 1-2 verses every day to memorize Surah Yaseen completely. Because you also know that its importance and benefits are very useful for us. If You remember it once, it will be useful for a lifetime, so try to memorize it.

recites Surah Yaseen at the beginning of the day, All his needs will be fulfilled. Whoever recites Surah Yaseen with a sincere heart & for the pleasure of Allah, All kinds of sins are forgiven, we all must recite Surah Yaseen daily, we are all sinners.